

Study of Bamidbar 25

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Bamidbar 25:1-18

1 And Yisrael abode in Shittim, and the people began to commit whoredom with the daughters of Moab.

וַיֵּשֶׁב יִשְׂרָאֵל בְּשִׁטִּיִּם וַיַּחֲלֵל הָעָם לְזָנוֹת אֵל-בְּנוֹת מוֹאָב
פַּאֲזַיִּם אַזְזַלְלָא אַזְזַלְלָא אַזְזַלְלָא אַזְזַלְלָא אַזְזַלְלָא אַזְזַלְלָא אַזְזַלְלָא אַזְזַלְלָא אַזְזַלְלָא אַזְזַלְלָא

VaYeshev Yisrael BaShitiym VayaChel HaAm LiZnot El Benot Moav, where the **word**, VaYeshev, is from the **word** Yashav or Yeshev, יָשַׁב, which means, to sit, remain, dwell, **abide**, inhabit, inhabitant, he sat, he remained, stayed, he dwelled, he resided, was inhabited, was populated, was settled, he set his mind at ease, was colonized, was explained, the **word**, Yisrael, יִשְׂרָאֵל, is the name that Yahweh gave to Ya'aqov, after Ya'aqov fought with Yahweh's messenger, and prevailed, and it is also, a composite **word**, made up of the **words**, Yeshar and El, where the **word** Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the **word** El is a short form of the title Elohim, therefore the **word Yisrael or Yeshar El, means, the straight and upright Torah obedient path that Elohim has designed for all of the members of His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim**, the **word**, BaShitiym, שִׁטִּיִּם, is **the name of a place that east East of the Jordan**, and it also means, sticks of woods, Acacia trees, it is a tree that grows very deep roots, draws nourishment from deep in the Earth and survives well in dry ground, it is not attractive like an Oak or a Cedar. In the Septuagint, Shitiym is translated as Aphthartos, and it is Strong's number G862, ἄφθαρτος, Aphthartos, it is from G1, as a negative particle, and a derivative of G5351, and it means, **undecaying**, in essence or continuance, it is **not corruptible**, it is **incorruptible, immortal**; to summarize, we have a tree that has roots that grow and survive in dry ground, it is an unattractive tree, it is **incorruptible** and **immortal**. This happens to be the perfect description of our Messiah in *Isaiah 53 For He shall grow up before him as a tender plant, and as a root out of a dry ground: he has no form nor comeliness; and when we shall see him, there is no beauty that we should desire him*. I quoted *Isaiah 53* because the Shitiym or Acacia Tree, is, as I said, a metaphor for Messiah, for He too, grew up in dry ground, however the dry ground that Messiah grew up in, represents the condition, that the hearts of the people of Yisrael were in, when Messiah came to earth and began His ministry, for they were **NOT** keeping the Words of the Torah of Mosheh, which means, that the **water of the Word of YHVH, had dried up in the lives of the people of Yisrael**. Then it says, He was not comely nor beautiful that we should desire him, just like the Shitiym or Acacia tree is not majestic nor beautiful as a Cedar or Oak tree. However we are told that the Shitiym or Acacia Tree is resistant to decay, to contamination, which is a beautiful shadow picture of our Messiah, for He too, is incorruptible. The more we look at this tabernacle, and the material that Yahweh commanded Mosheh to bring for its construction, the more we will see that it represents Messiah, the **word**, VayaChel, is from the **word**, Chalal, חָלַל,

which means, to lose, *profane, break one's word, defile, he polluted, defiled, he violated, was rendered common, prostitute, to be hollow*, to hollow out, bore, pierce, to wound, to dissolve, to begin, men began, he perforated, pierced, was wounded, a person totally wounded, a person slain, a hollow, cavity, empty, space, the outer space, it means, to play, he played the flute, it means a person deprived of priesthood, a priest of illegitimate descent, the *word*, HaAm, אֵם, means, *people*, kinsman, related, ancestor, and as a preposition it means, together with, with, close to, beside, as long as, while, to join, to connect, the *word*, LiZnot, is from the *word*, Zanah, זָנָה, which means, *to commit whoredom, fornication, be a harlot, he went after the fabricated gods of others, was induced to commit fornication*, the *word*, El, אֵל, denotes motion toward or to, or direction toward, and it means, to, unto, toward, against, in, into, *with*, at, by, before, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the *word* Benot is the plural of the *word*, Bat, and in the form that it is used here it means, it means, *the daughters of*, the *word*, Moav, מוֹאָב, is a Trans-Jordanian state with its inhabitants, lying East of the Dead Sea and occupying the plateau, between the wadis Aenon, and Zered)

In *Bamidbar 24*, we are told in the last verses, that after Bilam was not able to curse the people of Yisrael, as Balaq wanted him to do, that Bilam returned home, and that Balaq went on his way also, and here in the first verse of *Bamidbar 25*, we are told that the people of Yisrael abode in Shitiym, and the people began לְזָנוּת, LiZanot, translated as, *commit whoredom* with the daughters of Moab.

The *word* LiZanot, is from the *word*. Zanot, which means much more than fornicating or having sex with the women of Moab, it means *to commit whoredom, fornication, be a harlot, a prostitute, prostitution, it means, to go after the fabricated gods of others, this tells us that the men of Yisrael prostituted themselves, and, they not only committed fornication, with the women of Moab, but they eventually rejected the Covenant that they had made with the Creator of the universe*, and chose to worship the man made imaginary gods of Moab. These men actually sold their souls, their values, and the commitment that they had made to Yahweh Elohim, just so that they could continue to prostitute themselves, and continue to fulfill the lusts of their flesh.

Now as far as Balaq is concerned, we have to ask our selves *WHY* would Balaq, who has stated many times, that he absolutely hated the people of Yisrael, would now change his mind and allow the women of Moab to go and intermingle with the men of Yisrael?

It is because of the advice that Bilam gave to the Balaq, for Bilam advised Balaq, to let the men of Yisrael curse themselves, and he told Balaq, how he could make that happen. He told Balaq, that if he encouraged the beautiful women of Moab to go to Shitiym, where the people of Yisrael were dwelling, and entice the men of Yisrael to have sex with them, then, after a certain period of time, the men will be so *DRUNK* with the pleasure that these women are giving them, that they will do almost anything, to have it continue, and that is when the women will start making demands of these Yisraelite men, by saying if you want more of this kind of pleasure,

then you must start joining us, in worshipping our, man made imaginary gods, and, as we read on, we will see, that the men of Yisrael, did indeed start worshipping the gods of others. This tells us that the men of Yisrael, willingly chose to leave the Ways and the Words of Yahweh, and began to slowly, but surely, follow the ways of the pagan gods of Moab.

Since the beginning of time, many men have prostituted themselves and actually sacrificed everything, their marriages, their families, their reputation their livelihoods, even their own nations, for sex, so it does not surprise me, that many of the men of the people of Yisrael, did the same. The sex drive in men is very powerful, and many men will do whatever they can to satisfy that urge.

Once they were caught in this web of sexual gratification, it didn't take long for the Moabite women, with whom these Yisraelite men were having sex with, to convince them, to start worshipping, the Moabites man made imaginary pagan gods.

As I study the Scriptures more and more, it becomes increasingly difficult for me to understand how the so called people of Yahweh can experience and accept our heavenly Father's Grace, Mercy, Compassion, Forgiveness and His excellent provisional powers and then, rebel against Him for what seems to be no apparent reason. Yahweh offered the people of Yisrael His **everlasting KINGDOM** and it appears, that time and time again, the people of Yisrael chose instead to live in the world, with **ALL** of its flaws, sins, and rebellion, rather than to submit to Yahweh and live the life that our heavenly Father, wants us all to live, a life that produces love, joy, peace, longsuffering, gentleness, goodness, and faith.

2 *And they* (the women whom these Yisraelite men were having sex with) *called the people unto the sacrifices of their gods: and the people* (men of Yisrael) **did eat, and bowed down to their gods.**

וַתִּקְרְאוּ לָעָם לְזִבְחֵי אֱלֹהֵיהֶן וַיֵּאָכְלֵם וַיִּשְׁתַּחֲוּוּ לְאֱלֹהֵיהֶן
הַזֵּבַח לְעַם לְזִבְחֵי אֱלֹהֵיהֶן וַיֵּאָכְלֵם וַיִּשְׁתַּחֲוּוּ לְאֱלֹהֵיהֶן

VaTiqrena LaAm LiZibechey Eloheyhen VayOkal HaAm VayiShtachavu LeEloheyhen, where the **word**, VaTiqrena, is from the **word**, Qara, קָרָא, which means, **to cry, call, called, invoke**, to invite, to say, to proclaim, to read, he summoned, he invited, he proclaimed, pronounced, he read, he recited, he studied, assembled, was named, he read aloud before others, recited, taught reading, he dictated, to encounter, meet, happen, befall, to collect, harvest, he caused to read, taught reading, it means biblical scholar, reader of Scripture, a biblical verse, it also means, to collect, harvest, pumpkin, gourd, and if we add a Yod suffix, we form the **word** קָרָאִי Qara'y, which is translated as Karaite, who are a sect of Judaism that govern their lives by what the **words** of the written Torah actually say, and **NOT** by the interpretations of the Rabbis, the **word**, LaAm, means, **the people** and the **word**, Am, אֵם, means, **people**, kinsman, related, ancestor, and as a preposition it means, together with, with, close to, beside, as long as, while, to join, to connect, the **word**, LiZibechey, is from the **word**, Zebach, זָבַח, means, to slaughter an animal, usually in sacrifice, it means, **sacrifice, offer**, kill, slay, the **word**, Eloheyhen, is form the **word** Elohim, which means, mighty ones, judges and power, and here it is translated as of their man made imaginary gods, the **word**, VayOkal, is from the

word, Akal, אכל, means, **to eat, he ate, devoured, consumed**, destroyed, he digested, burned, fed, nourished, was fed, was nourished, food, meal, and in the form that it is used here, it means and did eat, the *word*, HaAm, is the *word* Am repeated, and here it is translated as, **the people**, the *word*, VayiShtachavu, is from the *word*, Shachah, שָׁחָה, which means, **to bow down, bend low**, he depressed, **he prostrated himself**, fall down flat, acted humbly, beseeched, make obeisance, do reverence, worship, it also means to swim, he bathed himself, to wallow in the mire like a swine, the *word*, LeEloheyhen, is from the *word*, Elohim, which means, mighty ones, judges, power, and here it is translated as, **to their gods**)

Now these men that went and had sex with the Moabite women, were able to convince many other men of the Nation of Yisrael, that these Moabites were no longer their enemies and therefore, they should intermingle with them and even intermarry, and start worshipping some of their man made imaginary pagan gods.

Please remember, that the Moabites had temple prostitutes, and I am absolutely sure that many of the men of Yisrael partook of the orgies that they were invited to, which lead them deeper and deeper into abyss that satan had established for them.

3 And Yisrael joined himself unto Baal-peor: and the anger of YHVH was kindled against Yisrael.

וַיִּצְמַד יִשְׂרָאֵל לְבַעַל פְּעֹר וַיַּחַר אֱפֹי יְהוָה בְּיִשְׂרָאֵל

וַיִּצְמַד יִשְׂרָאֵל לְבַעַל פְּעֹר וַיַּחַר אֱפֹי יְהוָה בְּיִשְׂרָאֵל

VayiTzamed Yisrael LeBa'al Peor VayaChar Aph YHVH BeYisrael, where the *word*, VayiTzamed, is from the *word*, Tzamad, צָמַד or Tzamiyd, צָמִיד, which means, **to join, couple, he bound up, bound together, to bind, harness**, he fastened, the yoke, combined, couple, pair, a measure of land, joined, fasten. attached, coupled, contrive, it also means, bracelet, arm clasp, the *word*, Yisrael, יִשְׂרָאֵל, is the name that Yahweh gave to Ya'aqov, after Ya'aqov fought with Yahweh's messenger, and prevailed, and it is also, a composite *word*, made up of the *words*, Yesar and El, where the *word* Yesar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the *word* El is a short form of the title Elohim, therefore the *word Yisrael or Yesar El, means, the straight and upright Torah obedient path that Elohim has designed for all of the members of His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim*, the *word*, LeBa'al, לְבַעַל, means, **to rule over, own, possess, to marry, to cohabit with, he owned, he married, possessed, especially a wife or concubine, to own, to rule over**, he had sexual intercourse with, owner, master, husband, **it is also the name of the chief man made imaginary god of the Canaanites**, it means, soil watered by rain, the *word*, Peor, פְּעֹר, **is the name of a mountain in Moab, in the vicinity of Nebo**, it is where Balaq, brought Bilam, to curse Yisrael, it is also **the name of a Moabite man made deity, called Baal-Peor**, the *word*, VayaChar, is from the *word* Charah, חָרָה, means, **to burn, to glow, be kindled, said of anger, was angry, was incensed**, he contested, he excited himself with vexation, contended hotly, rivalled, the *word*, Aph, אָפִי, means, nose, nostril, **anger, ire, wrath**, his face, and as a conjunction, it

means, also, too, however, and yet, then, and then, and so, therefore, the **word**, YHVH, is the Name, **Yahweh**, Yahuwah or Yehovah, the **word**, BeYisrael, is the **word** Yisrael repeated, and here it is translated as, **against Yisrael**)

Here we are told that Yisrael וַיִּצְמְדוּ, VaYitzamed, which means that they joined, coupled, or, bound themselves up, they harnessed themselves to Baal-Peor, the Moabite pagan, imaginary impotent god. They chose to take on the yoke of obedience to man made and imaginary pagan gods, and therefore, they became one with these imaginary gods, called Baal–Peor: and we cannot be surprised when we read that the anger of Yahweh was kindled against the people of Yisrael. Baal is one of the Moabites man made imaginary god, Peor is the name of the Mountain, where he is believed to dwell, in the Moabite pagan understanding.

4 And YHVH said unto Mosheh, Take all the heads of the people, and hang them up before YHVH against the sun, that the fierce anger of YHVH may be turned away from Yisrael.

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה קַח אֶת-כָּל-רָאשֵׁי הָעָם וְהוֹקַע אוֹתָם לַיהוָה נִגְדָה הַשָּׁמֶשׁ וַיִּשָּׁב (חֲרוֹן אַף-יְהוָה מִיִּשְׂרָאֵל

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VayOmer YHVH El Mosheh Qach Et Kal Rashey HaAm VehoQa Otam LaYHVH Neced HaShamesh VaYashiv Charon Aph YHVH MiYisrael, where the **word**, VayOmer, is from the **word**, Amar, אָמַר, which means, **to say, saying, said, speak**, spoke, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, YHVH, is the Name **Yahweh**, Yahuwah or Yehovah, the **word**, El, אֱלֹהִים, denotes motion toward or to, or direction toward, and it means, **to, unto**, toward, against, in, with, into, at, by, before, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay; the **word**, Mosheh, means, **to be drawn out of**; the **word**, Qach, קָח, means, **take, taken, he took**, get, it is related to the **word** Laqach, לָקַח, which means, to take, to buy, he took, took in, took away, he received, captured, seized, conquered, to bring, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received; the **word**, Et, אֶת, as a preposition, it means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word**, At, אַתָּה, which is the personal pronoun, **you, thou**; the Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the **words** that created

all things, the **word**, Kal, means, **all, the whole of**; the **word**, Rashey, is from the **word**, Rosh, ראש, means, **head, chief, leader**, top, summit, chapter, beginning, division, sum, principal, capital, basis, foundation, first, former, previous, superior, but it can also mean, venom, poison; the **word**, HaAm, עם, means, **people**, kinsman, related, ancestor, and as a preposition it means, together with, with, close to, beside, as long as, while, to join, to connect; the **word**, VeHoqa, is from the **word**, Yaqa, יקע, which means, to be out of joint, be dislocated, to sever oneself, he fell, fell down, fell upon, it befell, was out of joint, was dislocated, was alienated, was estranged, was abandoned, **to impale, to hang**; the **word**, Otam, אותם, means, **them**; the **word**, LaYHVH, means, **before**, to or unto, Yahweh; the **word**, Neged, נגד, means, to rise, be high, be conspicuous, counterpart or mate, **in front of, before**, opposite, counterpart, especially with preposition, **over against or before**, usually, he led, stretched, drew, dragged, attracted, leader, ruler, was courageous, was against, opposed, contradicted, resister, he made known, announce, discerned, declared, reported, told, he beat, struck, hammered, aloof, far off, from, over, presence, other side, other sight, to view, it also means one who tugs a boat; the **word**, HaShamesh, שמש, means, **the sun**, it also means, to serve, attend, minister, wait upon, function, officiate, servant, attendant, waiter, caretaker; the **word**, VaYashiv, is from the **word** Shuv, שוב, which means, **to turn**, return, turn back, movement back to the point of departure, bring back, put back, fully restore, again, come again, go again, back, away, restore, he did again, repeated, render, to answer, comply with, recompense, recover, deliver, put, withdraw, requite, he became, he repented, he returned from his evil ways, he returned to Yahweh, he turned away from, he brought back, took back, restored, he caused to return, he answered, replied, he reversed, revoked, turn away, apostatize, was rebellious, he behaved wildly, was refractory, was rebellious; the **word**, Charon, חרון, means, **burning anger, wrath**, it is from the **word** Charah, which means, to burn; the **word**, Aph, אף, means, **nose, nostril, anger, ire, wrath**, his face, and as a conjunction, it means, also, too, however, and yet, then, and then, and so, therefore; the **word**, YHVH, is the Name of **Yahweh**, Yahuwah or Yehovah, the **word**; MiYisrael, ישראל, is the name that Yahweh gave to Ya'aqov, after Ya'aqov fought with Yahweh's messenger, and prevailed, and it is also, a composite **word**, made up of the **words**, Yeshar and El, where the **word** Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the **word** El is a short form of the title Elohim, therefore the **word Yisrael or Yeshar El, means, the straight and upright Torah obedient path that Elohim has designed for all of the members of His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim**)and in the form that it is used here it means, **from or against Yisrael**)

Next we see that Yahweh gives Mosheh some instructions on what he is to do to these men, who were **tribal leaders** of their clans. Yahweh said unto Mosheh, קח את כל ראשי העם Qach, Take, Et, Aleph Tav, Kal, all, Roshey, the heads, HaAm, of the people, and **hang them up** before Yahweh against the sun, that the fierce anger of Yahweh may be turned away from the people of Yisrael. Now, there is a great lesson to be learned here, for those that want to be leaders in the house of the Elohim of Abraham, Yitzchaq and Ya'aqov, for it says, that Mosheh

was to take all the leaders of the tribes of Yisrael, and hang them, before Yahweh against the Sun. It does not say that all of these leaders participated in the debauchery, which means that they had to accept responsibility for the actions of the members of their tribe. It is also important for us to understand, that **IF** Mosheh had not followed through with Yahweh's instructions to take all the heads of the tribes of Yisrael, and hang them, that the anger of Yahweh would have come down upon the Whole house of Yisrael, and destroyed the majority of them. We have to understand, that as Yisrael, we are **ONE** body, that is segulah to our heavenly Father, and when one part of the body is sick, diseased and or rotten, then the whole body pays the price. In this case, it would have meant that if Mosheh had **NOT** done as Yahweh had commanded, that many, many more people would have perished, than the twenty four thousand that did perish.

That shows us that we are not an island unto ourselves, because, everything that we do, all of our deeds, and every **word** that we speak, affects the whole community. Which means, that if there are more individuals that walk in total loving surrendered obedience to all the Words of our heavenly Father's Torah of Life, then, the whole family will have more of our heavenly Father's blessings poured upon the heads of the people of the whole community. But, the opposite is also true, the less people that choose to believe, follow and obey the Words of our heavenly Father's Torah, the more curses will come upon that community. In Sodom Gomorrah, for example, Abraham, negotiated with Yahweh, in order to save the people of Sodom and Gomorrah. He said to Yahweh, if you find **fifty** righteous men, will you spare Sodom and Gomorrah, and our heavenly Father said, Yes, I will spare it, then Abraham continued to negotiate with Yahweh, and said, what if there is only **forty five**, righteous men, will you destroy these cities, and Yahweh said, no I will not destroy it, and then Abraham went to **forty**, then **thirty**, then **twenty** and finally Abraham stopped at **ten**, believing in his heart that there would certainly be, more that **ten** righteous men, in all of those cities, that were slated for destruction by Yahweh. Unfortunately, Abraham was wrong, for Yahweh did **NOT** find any righteous men, and therefore, He did follow through with His threat to destroy those cities. The question that I have asked myself, is **Why**, did Abraham stop at **ten** men? What if he had gone as low as one righteous man, would Yahweh have stopped his prophesied destruction of Sodom and Gomorrah if He found only one righteous man? I believe that He would have, and I base that on the fact that even, **IF I, or you**, were the only person that was going to be saved, then I believe that Messiah, the Words of the Living Torah of our heavenly Father made flesh, would have still willingly and lovingly gone to the cross to save that one individual.

5 And Mosheh said unto the judges of Yisrael, you are to slay every one of the men of your camp that were joined unto Baal-Peor:

וַיֹּאמֶר מֹשֶׁה אֶל-שֹׁפְטֵי יִשְׂרָאֵל הֲרִגוּ אִישׁ אֶנְשָׁיו הַנִּצְמָדִים לְבַעַל פְּעֹר

וַיֹּאמֶר מֹשֶׁה אֶל-שֹׁפְטֵי יִשְׂרָאֵל הֲרִגוּ אִישׁ אֶנְשָׁיו הַנִּצְמָדִים לְבַעַל פְּעֹר

VayOmer Mosheh El Shophthey Yisrael HiRgu Iysh Anashayv HaniTzmediym LeBa'al Peor, where the **word**, VayOmer is from the **word**, Amar, אָמַר, which means, **to say, saying, said, speak, spoke, you told, uttered**, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word** or name Mosheh, means, **to be drawn out of**, the **word**, El, אֵל, denotes motion toward or to, or direction toward, and it means, **to, unto**, toward, against, in, with, into, at, by, before, it is also the short

form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, Shophtey, is from the **word**, Shaphat, שפּט, it is the name of the son of Hori, a descendant of Simeon, and one of the twelve spies that Mosheh sent into the Land of Canaan, his name means, **to judge**, decide, **govern**, **he judged**, **he decided**, **he administered justice**, **he executed judgment**, **he vindicated**, condemned he punished, he governed, ruled, was judged, he entered into controversy, pleaded, was sentenced, judgement, punishment, the **word** Yisrael, יִשְׂרָאֵל, is the name that Yahweh gave to Ya'aqov, after Ya'aqov fought with Yahweh's messenger, and prevailed, and it is also, a composite **word**, made up of the **words**, Yeshar and El, where the **word** Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the **word** El is a short form of the title Elohim, therefore the **word Yisrael or Yeshar El**, means, **the straight and upright Torah obedient path that Elohim has designed for all of the members of His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim**, the **word**, Hirgu, is from the **word**, Harag, הרג, which means, **to kill**, **slay**, **slaughter**, to murder, to fight, to kill, he killed, slew, murdered, was killed, was slain, was murdered, was slaughtered, killer, murderer, assassin, the **word**, Iysh, איש, means, **man**, person, husband, masculine, male, hero, everyone, each one, anyone, any, whosoever, whatsoever, anybody, it also means, to man, was manned, the **word**, Anashayv, is from the **word**, Enosh, אָנוּשׁ, which means, **people**, **mankind**, to be manly, nation, human race, personification, anthropomorphism, severe, incurable, mortal, son of Seth, the **word**, HaniTzmediym, is from the **word** Tzamid, צמד or צמִיד, which means, **to join**, **couple**, **he bound up**, **bound together**, **to bind**, **harness**, **he fastened**, the yoke, combined, couple, pair, a measure of land, joined, fasten. attached, coupled, contrive, it also means, bracelet, arm clasp, the **word**, LeBa'al, בעל, means, to rule over, own, possess, to marry, to cohabit with, he owned, he married, possessed, especially a wife or concubine, to own, to rule over, he had sexual intercourse with, owner, master, husband, **it is also the name of the chief man made imaginary god of the Canaanites, it means soil watered by rain**, the **word**, Peor, פֵּעוֹר, is the name of a mountain in Moab, in the vicinity of Nebo, it is where Balaq, brought Bilam, to curse Yisrael, it is also the name of a Moabite deity, called Baal-Peor)

Here Mosheh commands the appointed judges of Yisrael, that they are to slay every one of the men of their camp that were joined unto Baal-Peor. Now try and imagine this scenario, you are one of the judges that has been commanded to slay all the men of your camp that were joined to Ba'al-Peor, and committed adultery against the Elohim of Abraham, Yitzchaq and Ya'aqov, and you find out that some of these people, that are condemned to death, are part of your own extended family, that you have been commanded to slaughter, because they chose to worship the gods of others. What if it's your brother, your cousin, you uncle, or the brother of your best friend, how would you feel about slaying one of these people? The point that I am trying to make is, that sometimes the choices that we have to make, to follow in the footsteps of Messiah, are going to be very difficult, as I am sure it was difficult for these judges to carry out Yahweh's Commandment, to slay all of these people.

Luke 14:26 *If any man come to Me, and does **NOT** hate his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple. 27 And whosoever does **NOT** bear his cross, and come after Me, cannot be My disciple. 28 For which of you, intending to build a tower, does **NOT** sit down first, and count the cost, whether he have sufficient to finish it?*

6 *And, behold, one of the children of Yisrael came and brought unto his brethren a Midianitish woman in the sight of Mosheh, and in the sight of all the congregation of the children of Yisrael, who were weeping before the door of the tabernacle of the congregation.*

וְהִנֵּה אִישׁ מִבְּנֵי יִשְׂרָאֵל בָּא וַיִּקְרָב אֶל-אֶחָיו אֶת-הַמְּדִינִית לְעֵינֵי מֹשֶׁה וּלְעֵינֵי

כָּל-עֵדֶת בְּנֵי-יִשְׂרָאֵל וְהָמָּה בְּכִים פָּתַח אֹהֶל מוֹעֵד

וְהִנֵּה אִישׁ מִבְּנֵי יִשְׂרָאֵל בָּא וַיִּקְרָב אֶל-אֶחָיו אֶת-הַמְּדִינִית לְעֵינֵי מֹשֶׁה וּלְעֵינֵי כָּל-עֵדֶת בְּנֵי-יִשְׂרָאֵל וְהָמָּה בְּכִים פָּתַח אֹהֶל מוֹעֵד

VeHineh Iysh MiBeney Yisrael Ba VayaQrev El Echayv Et HaMidyaniyt LeEyney Mosheh UIEyney Kal Adat Beney Yisrael VeHemah Bokiym Petach Ohel Moed, where the **word**, VeHineh, הִנֵּה, means, to be agreeable, be pleased, was pleasant, afforded pleasure, pleased, was beneficial, was wholesome, took pleasure, he benefited from, enjoyed, gladdened, it is also the personal pronoun, they, these, those, their, them, and as an adverb it means, thence, therein, here, hither, on this side of, and it also means, **lo**, **behold**, since, now, thus far, yet, wherein, the **word**, Iysh, אִישׁ, means, **man**, person, husband, masculine, male, hero, everyone, each one, anyone, any, whosoever, whatsoever, anybody, it also means, to man, was manned, the **word**, MeBeney, is from the **word**, Ben, and in the form that it is used here, it means, **the children of**, the **word**, Yisrael, יִשְׂרָאֵל, is the name that Yahweh gave to Ya'aqov, after Ya'aqov fought with Yahweh's messenger, and prevailed, and it is also, a composite **word**, made up of the **words**, Yeshar and El, where the **word** Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the **word** El is a short form of the title Elohim, therefore the **word Yisrael or Yeshar El, means, the straight and upright Torah obedient path that Elohim has designed for all of the members of His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim**, the **word**, Ba, בָּא, means, **he who comes, he who arrives**, coming, subsequent, next, it is related to the **word**, Bo, בּוֹא, which means, to come, come in, arrive, enter, reach, happen, set, and without the letter Vav we form the **word** Bo, which means, he who comes, he who arrives, coming, subsequent, next, the **word**, VayaQrev, is from the **word**, Qarab or Qarav, קָרַב, which means, **to come near, bring near, approach, he came near, brought near, approached**, near in place, kindred or time, allied, any of kin, kinsfolk, near of kin, neighbour, to offer, offering, was offered as a sacrifice, bring near, he was brought near, he befriended, nearness, vicinity, it also means, in the midst, near, interior, among, inward part, bowels, intestines, it also means, war, battle, match, game, hostile approach, the **word**, El, אֵל, denotes motion toward or to, or direction toward, and it means, **to**, **unto**, toward, against, in, with, into, at, by, before, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative

wish or request, and it means no, not, nay, the **word**, Echayv, is from the **word**, Ach, אַח, which means, **brother, kinsman**, friend, friar, it also means, fire port, brazier, fireplace, as an interjection, it means woe, alas, and in the form that it is used here it means, **his brethren**; the **word**, Et, אֶת, as a preposition, it means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַתְּ, which is the personal pronoun, **you, thou**; the Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the Words of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the Words of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the **words** that created all things, the **word**, HaMidyaniyt, is from the **word**, Midyan, מִדְיָן, is the name of one of Abraham's and Keturah's sons, **and the name of the people that lived there**, who were called Midyanites, it is a land that lies East of the gulf of Aqabah, and his name means, strife, contention, to judge, the **word**, LeEyney, is from the **word**, Ayin, עַיִן, means, **eye**, sight, seem, colour, fountain, well, face, pleased, presence, conceit, think, humble, knowledge, visible surface, appearance, gleam, sparkle, hole, aperture, to look at carefully, consider, he thought over, meditated, queried, deliberated, he balanced exactly, weighed carefully, he read, looked up, looked upon, looked at, saw, it also means, spring, fountain, well, it literally means, eye of the water, and it is also the sixteenth letter of the Hebrew Alphabet, and as a preposition it means whence, where, and in the form that it is used here, it means, **in the eyes of**, the **word** of name, Mosheh, means **to be drawn out of**; the **word**, UIEyney, is the **word**, Ayin repeated, and here, it is translated as, **in the eyes of**; the **word**, Kal, means, **all, the whole of**, the **word**, Adat, is from the **word**, Edah, עֵדָה, which means, **assembly, congregation, company, group assembled together by appointment**, it also means witness, testimony, to ornament, he adorned, decked himself with ornament, he adorned, bedecked, bejewelled, it also means to pass by, he touched, passed near, came suddenly upon, seized, passed over, the **word**, Beney, means, **the children of**, the **word**, Yisrael, is repeated, and it means, **Yisrael or Yesar El, means, the straight and upright Torah obedient path that Elohim has designed for all of the members of His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim**, the **word**, VeHemah, הֵמָּה, or הַהֵמָּה, means, **they, their, them, these, those**, Bokiym, is from the **word** Bakah, בָּכָה, which means, **to weep, he wept, he cried, he bewailed, mourned, lamented, he caused to weep, weeping, tearful**, it dripped, dropped; the **word**, Petach, פֶּתַח, means, **to open, he opened, opened wide**, he opened up, he uttered, declared, expounded, was untied, loosened, he freed, he unburdened, set free, he regained his sight, it also means to carve, engrave, to bore, penetrate, it also means, **door, doorway, opening, entrance, starting point**, possessing the faculty of sight, not blind; the **word**, Ohel, אוֹהֶל, means, tent,

he helped, help, assistance, helpmate, wife, therefore his name means, *Elohim is my help*, the *word* Ben, is repeated, and here it means, *son*; the *word* or name, Aharon, אֲהֲרֹן, is *the name of Mosheh's brother, Aaron*, and it means, *mountain of strength, exalted, lofty, strong*, but has also been interpreted to mean, *teacher*, and in Arabic, the name means, *messenger*; the *word*, HaKohen, כֹּהֵן, means, *priest, to serve as a priest, to officiate*, he helped, assisted, he set up, established, one who stands serving Elohim, he ministered as a priest, he was or became a priest, one who stands serving Elohim, to mediate in religious services, to officiate as a priest; figuratively to put on the priestly garb; the *word*, VayaQam, is from the *word*, Qum, קָוַם, which means, *to stand up, rise, arise, set up, stir up, stand, he stood, rose, arose, remained, was fixed, was valid, was established, was confirmed, was fulfilled, ratified*, he kept, preserved, he explained, commented, he settled, fixed, he sustained himself, abide, accomplish, be clearer, confirm, continue, decree, endure, enjoin, get up, make good, help, newly, ordain, perform, establish, make to stand up, strengthen, succeed, make or made sure, uphold. You also need to know, that this Hebrew *word*, Qum, or one of its derivatives, is translated as the *word Anastasis* in the Greek Septuagint, and then it is translated as the *word Resurrection* in the English Scriptures. This word, resurrection does not appear anywhere in the English translations of the Tanakh, the Hebraic Scriptures, what Christians have erroneously named the Old Testament, **BUT** it does appear in the Apostolic Scriptures as a translation for the Greek word ἀναστασις, Anastasis, Strong's number G386. This noun is derived from the word Anastemi, ἀνίστημι, Strong's number G450, which means, to stand up, or, to rise up. Furthermore, this Greek word, appears once in the Septuagint, a 2,000 year old Greek translation of the Hebrew Scriptures. In *Genesis 9:9* where it says, *And behold I establish* (in the sense of something standing firm; *My Covenant with you, and with your seed after you*. In the Peshitta, a 5th Century Aramaic Apostolic Scriptures, the word used for, resurrection, in the verse above, **IS** the *word* Qayamta, קַיַמְתָּא. This Aramaic word translates into Hebrew, as the word TeQumah, תְּקוּמָה, it is Strong's number H8617. In Modern Hebrew, the *word* for resurrection, **IS** this *word* TeQumah, תְּקוּמָה, which is the very same *word* that is used in the Peshitta. This *word*, is derived from the verbal root Qum, קָוַם, Strong's number H6965, which means, to stand up, or to rise up, and this *word*, TeQumah, תְּקוּמָה, is found once in the Hebrew Scriptures, in Vayiqra, *Leviticus 26:37*, where it says: *And they shall fall one upon another, as it were before a sword, when none pursues: and you shall have no power to stand TeQumah, before your enemies*. From all of this, we can easily deduce, that the ancient understanding of the resurrection of the dead, is the rising up of the dead, or more literally, the Qum, the standing up of the dead; the *word*, MiTok, is from the *word*, Tavek, תָּוֶךְ, which means, in the midst of, middle, *between, among, inside*, interior, it means to mediate, he divided into two equal parts, halved, he acted as the middleman, it also means deceit; the *word*, HaEdah, עֵדָה, means, *assembly, congregation, company, group assembled together by appointment*, it also means witness, testimony, to ornament, he adorned, decked himself with ornament, he adorned, bedecked, bejewelled, it also means to pass by, he touched, passed near, came suddenly upon, seized, passed over; the *word*, VayiQach, is from the *word*, Qach, קָח, which means, *take, taken, he took*, get, it is related to the *word* Laqach, לָקַח, which means, *to*

take, to buy, he took, took in, took away, he received, captured, seized, conquered, to bring, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received; the **word**, Romach, רֹמַח, means, **spear, lance, javelin**; the **word**, BeYado, is from the **word** Yad, יָד, which means, **hand**, by, consecrate, arm, foreleg, handle, it indicates the working hand, power, direction, stem, monument, place, power, strength, part, portion, share, fold, it is used as hand, 1359 times, as by, 44 times, as, consecrate, 14 times, as him, 14 times, as power, 12 times, as them, 11 times, as places, 8 times, as tenons, 6 times, as, coast, 6 times, as side. 5 times, it is used 129 times, miscellaneously, as, be ale, about, armholes, because of, beside, border, bounty, broad, handed, charge, creditor, custody, debt, dominion, enough, fellowship, staves, and in the form that it is used here, it means, **in his hand**)

8 And he went after the man of Yisrael into the tent, and thrust both of them through, the man of Yisrael, and the woman through her belly. So the plague was stayed from the children of Yisrael.

וַיָּבֹא אַחַר אִישׁ-יִשְׂרָאֵל אֶל-הַקֶּבֶה וַיִּדְקֹר אֶת-שְׁנֵיהֶם אֶת אִישׁ יִשְׂרָאֵל וְאֶת-הָאִשָּׁה (אֶל-קֶבֶתָהּ וְהִעֲצַר הַמִּגֵּפָה מֵעַל בְּנֵי יִשְׂרָאֵל
 X&Y C&9WZ WZ& X&—Y&ZLW X& 9QVZY &P& C& C&9WZ WZ& 9&X& &9ZY
 C&9WZ ZLZ P&L Y&S &Y&R&Z 9&S&X&Y &X&P& C& &W&Z&

VayaBo Achar Iysh Yisrael El HaQubah VayiDqor Et Shneyhem Et Iysh Yisrael VeEt HaIshah El Qabatah VateAtzar HaMagephah MeAl Beney Yisrael, where the **word**, VayaBo, is from the **word**, Bo, בּוֹא, means, to go or come in, come, came, arrive, **went**, go, gone, enter, reach, happen, set, put, came in, arrived, entered, bring, he brought, brought in or out, caused to, led to, and the **word** Bo, בּוֹא, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next; the **word**, Achar, אַחַר, means, **after**, to be or remain behind, he was late, tarried, he delayed, to loiter, procrastinate, defer, delay, hinder, backward, backside, since, until, be late, slack off, tarry, kept back, it means another, other, next, strange, and as an adverb it means, after, behind, hindermost, afterward; the **word**, Iysh, אִישׁ, means, **man**, person, husband, masculine, male, hero, everyone, each one, anyone, any, whosoever, whatsoever, anybody, it also means, to man, was manned; the **word**, Yisrael, יִשְׂרָאֵל, is the name that Yahweh gave to Ya'aqov, after Ya'aqov fought with Yahweh's messenger, and prevailed, and it is also, a composite **word**, made up of the **words**, Yeshar and El, where the **word** Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the **word** El is a short form of the title Elohim, therefore the **word Yisrael or Yeshar El, means, the straight and upright Torah obedient path that Elohim has designed for all of the members of His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim**; the **word**, El, אֵל, denotes motion toward or to, or direction toward, and it means, to, unto, toward, against, in, with, **into**, at, by, before, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay; the **word**, HaQubah, is from the **word**, Qabah, קֶבֶה, which means, to make a wooden leg, it means, stomach, digestion, it means, womb, female pudenda, it means, **vaulted tent**, tent of

prostitution, dome, it also means, a curse; the **word**, VayidQor, is from the **word**, Daqar, דָּקַר, which means, *to pierce, stabbed, thrust*, he pierced, stabbed, was pungent, it also means, mattock, pick, hor, the act of piercing or stabbing; the **word**, Et, אֶת, as a preposition, it means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַתְּ, which is the personal pronoun, *you, thou*; the Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, *they represent Messiah*, whom Scripture says, *IS* the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, *IS* the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, *the Tree of Life*, for it is the letters of the Hebrew AlephBet that form the **words** that created all things; the **word**, Shneyhem, is from the **word**, Shnayim, שְׁנַיִם, which means, two, and it is in the female gender, and Shtayim שְׁתַּיִם, is in the male gender, and in the form that it is used here it means *the both of them*; the **word**, Et is repeated and it is defined above; the **word**, Iysh, אִישׁ, means, *man*, person, husband, masculine, male, hero, everyone, each one, anyone, any, whosoever, whatsoever, anybody, it also means, to man, was manned; the **word**, Yisrael, is repeated, and it is a composite **word**, made up of the **words**, *Yeshar El, means, the straight and upright Torah obedient path that Elohim has designed for all of the members of His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim*; the **word**, VeEt, is the **word** Et repeated and it is defined above; the **word**, Halshah, אִשָּׁה, means, *the woman*, wife, betrothed one, bride, but the same spelling, also means, burnt offering, offering, sacrifice, it is from the **word** Esh, אֵשׁ, which means fire, therefore it is an offering made by fire, the **word**, Nashim, נָשִׁים, is the plural of the **word**, אִשָּׁה, Ishah, which means, woman, wife, the **word**, El, is repeated and here, it is translated as, *through*; the **word**, Qabatah, is from the **word**, Qabah, קָבַה, which means, to make a wooden leg, it means, *stomach*, digestion, it means, womb, female pudenda, it means, vaulted tent, tent of prostitution, dome, it also means, a curse; the **word**, VateAtzar, is from the **word**, Atzar, עָצַר, which means, to retain, *restrain, to stay, hindered*, kept track, he shut up, closed up, *stopped*, he ruled, he arrested, he held a festive gathering, it means, to press, squeeze, it also means, rule, restraint, coercion curfew, poverty, weakness, stoppage, stop, constipating drug; the **word**, HaMagephah, מַגֵּפָה, means, *plague, epidemic*, wound, it is from the **word**, Nagaph, which means, to strike; the **word**, MeAl, is from the **word**, Al, עַל, which means, height, upper part, and as a preposition, it means, in, on, upon, above, over, against, on top, at, as, beside, than, by, out of, for, toward, to, onto, against, among, *from*, concerning, about, according, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in; the **word**, Beney, means, *the children of*, the **word**, Yisrael, is repeated for a third time, and it is a composite **word**, made up of the **words**, *Yeshar El, and together, they mean,*

the straight and upright Torah obedient path that Elohim has designed for all of the members of His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim)

Here in these two verses, we are told that Piynchas, who is the son of Eleazar, and the grandson of Aharon the priest, saw, that one of his brethren, brought unto the whole congregation, a Midianitish woman in the sight of Mosheh, and in the sight of all the congregation of the children of Yisrael, and we are told that Piynchas rose up from among the congregation, and took a javelin in his hand; and he went after the man of Yisrael into the tent, and thrust both of them through, the man of Yisrael, and the woman through her belly. And when Pinchas, did that, when he killed both of them, we are told ***that the plague was stayed*** from the children of Yisrael. This tells us that if any of us choose to zealously defend and stand up for the Words of our heavenly Father's Torah of Life, that good things will happen, as they did for the people of Yisrael who repented of what their brethren had done, and received Yahweh's Grace.

Nevertheless, we are told in the next verse, how many people, died because of the plague. *James 4:7 Submit yourselves therefore to Elohim. Resist the devil, and he WILL flee from you. 8 Draw near to Elohim, and He WILL draw nigh to you. Cleanse your hands, you sinners; and purify your hearts, you double minded. 9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. 10 Humble yourselves in the sight of Yahweh, and He shall lift you up.*

The Hebrew name Piynchas, פִּינְחָס, is spelled with a Pey, פ, a Yod, י, a Nun, נ, a Chet, ח, and a Samek, ס. The **word** or name Pyinchas or Piy-nchas comes from two Hebrew **words**, Pe, פ, which means mouth or speak, and the **word**, Nachash, נָחָשׁ, which means serpent. Although Nachash is spelled with a Shin and not a Samek, the letters have a similar S sound, and are often used as substitutes for each other, and therefore, the words formed from those letters have similar meanings. The serpent represents death; therefore the name of Pinchas means the mouth that speaks out against death.

Bilam had convinced Balaq that if he, Balaq could somehow send the young beautiful women of Moab and Midian to mix and mingle with the men of Yisrael, and become wives or concubines to them, then soon after their encounter, the men would more than likely want to marry them, and when that happened, the men of Yisrael would begin, at the insistence of their Moabite wives, to begin to worship, the man made imaginary gods of Moab and Midian, and that, that activity, would bring the wrath of Yahweh upon the Yisraelites. By the Yisraelites intermingling with the enemy, it would eventually lead the children of Yisrael into idolatry and whoredom, which in turn led the people of Yisrael to Sin, to transgress the Words of the Torah of our heavenly Father, which is what caused their eventual destruction.

Piynchas spoke out against these leaders rebellious acts, with his mouth and backed it up by action demonstrated by his zealousness for our heavenly Father's Torah, by conquering **DEATH**, the **SIN** that had taken hold of the people of Yisrael. In that sense, Piynchas is a shadow picture of our Messiah, who did indeed **CONQUER DEATH**, and like Messiah, who is the Prince of Peace and lives forever, Piynchas was also given a Covenant of *Peace* and an everlasting Priesthood by Yahweh` Himself.

I hope you can see the wonderful picture of our Messiah painted here by the zealous actions of Piynchas. There is a second definition of the word or name Pinchas and that is, *Pe* which means mouth or speak and Nachash, נָחָשׁ, which also means bronze or brass, it can be said that Pinchas has a mouth of brass. Therefore you could say that Piynchas had a brazen mouth, a mouth that was zealous for the Word of Yahweh and willing to speak out against those that transgressed our heavenly Father's Torah.

In *verse 1* it says, that Yisrael committed whoredom with the daughters of Moab, and in *verse 4* Mosheh receives instruction from Yahweh that he is to take **ALL** the heads, leaders of the people of Yisrael and **HANG** them before Yahweh against the sun. Why did Yahweh instruct Mosheh to take **ALL** the heads of tribes of Yisrael and hang them? It is because all of the people of Yisrael were either lead into idolatry by these leaders or because these leaders were not doing their job, of teaching their followers the Ways nor the Words of Yahweh's Torah of Life. Therefore, Yahweh commanded that these leaders be put to death, for their blatant disregard for the Words of the Torah of Yahweh, and their disregard for the Covenant that they had made with Yahweh at Mount Sinai, where they all committed to believe, follow and obey all of Yahweh's Commandments, thereby allowing their charge, the people whom they were suppose to lead in the Words and the Ways of Yahweh, be lead instead into idolatry, rebellion, disobedience and Sin. Next we see that Mosheh instructs the judges of Yisrael to slay everyone that has joined himself to Baal-Peor. This tells me, that, if by chance, there was a leader that was **NOT** guilty of leading his people into idolatry that that leader would **NOT** have been hung and it also tells me that Piynchas was acting under the instructions and Commandments of Mosheh and Yahweh, when he killed Zimri and Cosby and that He was not acting out of his own anger, but that he was doing the **WILL** of the Father.

9 And those that died in the plague were **twenty and four thousand**.

וַיְהִי הַמָּוֶתִים בַּמִּגַּפָּה אַרְבָּעָה וְעֶשְׂרִים אֲלֶפֶת
 יָבֵזוּ אֶתְּשָׁעַת אֲלֶפֶת וְעֶשְׂרִים אֲלֶפֶת

VayiHyu HaMetiym BaMagephah Arba'ah VeEsriym Eleph, where the **word**, VayiHyu, is from the **word** Hayah, הָיָה, means, is, also, to be, exist, are, **were**, happen, shall happen, it shall be, continue, become, has or will become, may, was, were, existed, come or came to pass, come or came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made; the **word**, HaMetiym, is from the **word**, Mot or Mut, מוֹת, which means, **dead, to die, he or she died, put to death**, killed, death, the **word**, BaMagephah, is from the **word**, Magephah, מִגַּפָּה, which means, **plague, epidemic**, wound, it is from the **word**, Nagaph, נָגַף, which means, to strike, the **word**, Arba'ah, אַרְבָּעָה or אַרְבַּע, means, **four**, quadri, tetra; the **word**, VeEsriym, means, **and twenty**, the **word**, Eleph, אֶלֶף, means, **thousand**, to bring forth thousands, to be linked together, be connected, to join, be familiar with, be acquainted with, was familiar with, was accustomed to, learned, confederate, he trained, taught, he tamed, domesticated, it also means oxen, bullocks, cows, cattle, tamed animal, part of a tribe, it is also the name of the first letter of the Hebrew Aleph Bet)

In this verse we are told that those that died in the plague were **twenty and four thousand**.

As you can quite clearly see, the people that died in the plague, because of their rebellion is said to be, **twenty four** thousand people. That is curious number to me, because, Yahweh has said that He wants all the people of Yisrael to be a Kingdom of Priests and a Holy Nation, and according to Scripture, there are **twenty four** (24) courses of Priests. By having, **twenty four** thousand people, die of the plague, because of their rebellious disobedient ways, was Yahweh reminding all of us, that we **ARE** indeed to become **a kingdom of Priests and a HOLY Nation**, if we want Yahweh to continue to protect and provide for us? I will let you be the judge of that, but **IF** you ask me, I believe that Yahweh wants us to learn from our mistakes, and it is also very evident to me, that Yahweh wants the people of His Yisrael to be a kingdom of priests, who are mandated to go and teach the peoples of the world that are mired in darkness, a world that is without the **LIGHT** of the world (Messiah) to guide them, and therefore Yahweh's firstborn, Yisrael **IS to BE that Light, that will lead them to Messiah and our heavenly Father**. Amein

*1 Chronicles 24:1-4 Now these are the divisions of the sons of Aharon. The sons of Aharon: Nadab, and Abihu, Eleazar, and Ithamar. But Nadab and Abihu died before their father, and had no children; therefore, Eleazar and Ithamar executed the priest's office. And David distributed them, both Zadok, of the sons of Eleazar, and Ahimelech, of the sons of Ithamar, according to their service. And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and thus were they divided. Among the sons of Eleazar there were **SIXTEEN** chief men of the house of their fathers, and **EIGHT** among the sons of Ithamar according to the house of their fathers.*

These two numbers also have a great significance, for the number **sixteen** speaks of love and the number eight speaks of **new beginnings**, therefore, I believe that Yahweh is telling us that when we, who are part of Yahweh's Yisrael, do indeed become **a kingdom of Priests and a Holy Nation**, that we will be able to project the love that our heavenly Father has for all of His creation, including the people of all the other nations of the earth, that are mired in darkness, and show them, that there is a route that they can follow that will give them a new beginning, that will eventually lead them to the door of our heavenly Fathers everlasting Kingdom here on earth.

10 And YHVH spake unto Mosheh, saying,

וַיִּדְבֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר
 ַוַּיִּדְבֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר

VayeDaber YHVH El Mosheh LEmor, where the **word**, VayeDaber, is from the **word** Dabar, which means, **word**, thing, matter, acts, chronicles, **saying**, commandment, advice, affair, answer, book, business, care, case, cause, communicate, communication, concern, confer, counsel, decree, deed, **to speak, he said, speaking, he spoke of, he spoke to or with**, he told someone something, he communicated, he communed with, was spoken, was stipulated, was agreed, he talked, speaking, speech, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means, pasture, to lead, guide, it also means, pestilence, plague, the **word**, YHVH, is the Name **Yahweh**, Yahuwah or Yehovah, the **word**, El, אֱלֹהִים, **denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the

title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the name Mosheh, means, *to be drawn out of*, the **word**, Lemor, is from the **word**, Amar, אָמַר, which means, to say, *saying*, said, speak, spoke, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance)

I know that these are just **words**, **BUT**, just try and imagine what it must have been like, to actually hear the Voice of the Creator of the universe, just like you hear a friend talking to you? I have tried to picture that scenario in my mind's eye, and I get totally overwhelmed every time that I do, because it sounds so fantastic.

11 Piynchas, the son of Eleazar, the son of Aharon the priest, has turned My wrath away from the children of Yisrael, while he was zealous for my sake among them, that I do NOT consume the children of Yisrael in My jealousy.

פִּינְחָס בֶּן־אֶלְעָזָר בֶּן־אֶהֱרֹן הַכֹּהֵן הַשֵּׁיב אֶת־חַמְתִּי מֵעַל בְּנֵי־יִשְׂרָאֵל בְּקִנְיָאוֹ
 אֶת־קִנְיָאֹתִי בְּתוֹכֶם וְלֹא־כִלִּיתִי אֶת־בְּנֵי־יִשְׂרָאֵל בְּקִנְיָאֹתִי

פִּינְחָס בֶּן־אֶלְעָזָר בֶּן־אֶהֱרֹן הַכֹּהֵן הַשֵּׁיב אֶת־חַמְתִּי מֵעַל בְּנֵי־יִשְׂרָאֵל בְּקִנְיָאוֹ
 אֶת־קִנְיָאֹתִי בְּתוֹכֶם וְלֹא־כִלִּיתִי אֶת־בְּנֵי־יִשְׂרָאֵל בְּקִנְיָאֹתִי

Pinchas Ben Elazar Ben Aharon HaKohen HeShiyv Et Chamatiy Meal Beney Yisrael BeQano Et Qinatiy Betokam VeLo Kiliytiy Et Beney Yisrael BeQono, where the **word** or name, Piynchas, פִּינְחָס, is the name of the first son of Eleazar, and he is the grandson of Aharon, and his name, is a composite **word**, made up of the **word** Piy or Pey, which means, mouth, and the **word**, Nachas, which is related to the **word** Nachash, נָחָשׁ, which means serpent, the **word**, Ben, בֶּן, means, son, offspring, branch, shoot, inhabitant of, worthy of, deserving, it is translated as son, 2978 times, as children, 1,568 times, as old, 135 times, as first, 51 times, as man, 20 times, as young 18 times, as child, 10 times, as stranger, 10 times, as people 5 times, the **word**, Elazar, אֶלְעָזָר, is the name of one of Aharon's sons, and his name is also a composite **word**, made of the **words**, El, which is a short form of the title, Elohim, and the **word** Azar, עָזַר, means, *to help, assist, aid*, he excused, he exculpated, he helped, help, assistance, helpmate, wife, therefore his name means, Elohim is my help, the **word**, Ben, is repeated, and here, it is translated as, son of, the **word** or name, Aharon, אֶהֱרֹן, is the name of Mosheh's brother, Aaron, and it means, *mountain of strength, exalted, lofty, strong*, but has also been interpreted to mean, *teacher*, and in Arabic, the name means, *messenger*; the **word**, HaKohen, כֹּהֵן, means, *priest, to serve as a priest, to officiate*, he helped, assisted, he set up, established, one who stands serving Elohim, he ministered as a priest, he was or became a priest, one who stands serving Elohim, to mediate in religious services, to officiate as a priest; figuratively to put on the priestly garb; the **word**, HeShiyv, is from the **word**, Shuv, שׁוּב, which means, *to turn, return, turn back*, movement back to the point of departure, bring back, put back, fully restore, again, come again, go again, back, away, restore, he did again, repeated, render, to answer, comply with, recompense, recover, deliver, put, withdraw, requite, he became, he repented, he returned from his evil ways, he returned to Yahweh, he turned away from, he brought back, took back, restored, he caused to return,

he answered, replied, he reversed, revoked, turn away, apostatize, was rebellious, he behaved wildly, was refractory, was rebellious; the **word** Et, אֶת, as a preposition, it means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אִישׁ הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַתְּ, which is the personal pronoun, **you, thou**; the Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew Alphabet that form the **words** that created all things; the **word**, Chamatiy, is from the **word**, Chemah, חֶמָה, which means, heat, sun, fever, poison, **wrath, anger, rage, fury**, it also means, to see, observe, protect, he protected, the **word**, Me'Al, מֵאֵל, it means from; the **word**, Beney, means, **the children of**; the **word**, Yisrael, יִשְׂרָאֵל, is the name that Yahweh gave to Ya'aqov, after Ya'aqov fought with Yahweh's messenger, and prevailed, and it is also, a composite **word**, made up of the **words**, Yeschar and El, where the **word** Yeschar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the **word** El is a short form of the title Elohim, therefore the **word Yisrael or Yeschar El, means, the straight and upright Torah obedient path that Elohim has designed for all of the members of His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim**; the **word**, BeQano, is from the **word**, Qinah, קִנְיָה or Qina קִנְיָה, which means, **jealousy, envy, zeal, zealousness, anger, object of anger**; the **word**, Et, is repeated and it is defined above; the **word**, Qinatiy, is the **word**, Qinah repeated and here it is translated as, **my zeal**; the **word**, BeTokam, is from the **word**, Tavek, תָּוֵק, means, **in the midst of, middle, between, among, inside, interior**, it means to mediate, he divided into two equal parts, halved, he acted as the middleman, it also means deceit; the **word**, VeLo, means, **and no or and not**; the **word**, Kiliytiy, is from the **word**, Kalah, כָּלָה, means, to be completed, finish, **end, be finished, was destroyed, perished, was spent, was consumed**, he pined, wasted away, he ended, accomplished, fulfilled, he caused to cease, it also means bride, daughter in law, end, completion, complete destruction, it also means mosquito netting, curtained bed, canopy; the **word**, Et, is repeated, and it is defined above; the **word** Beney, means, **the children of**; the **word** Yisrael, is repeated, and the **word Yisrael or Yeschar El, means, the straight and upright Torah obedient path that Elohim has designed for all of the members of His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim**; the **word**, BeQinatiy, is the **word** Qinah, repeated, and here, it is translated as, **in my jealousy**)

Here in this verse Yahweh says, that Piynchas, the son of Eleazar, the son of Aharon the priest, has turned My wrath away from the children of Yisrael.

What did Piynchas do, that caused Yahweh to turn His great wrath away from the people of Yisrael?

Yahweh chose to turn His wrath away from Yisrael, **because**, as He said, Pinchas was **zealous** for My sake among them, and therefore, I will **NOT** consume the children of Yisrael in My jealousy.

I believe that the lesson that Yahweh wants all of us to learn from this verse, is, that since Scripture makes it very clear, that Yahweh does **NOT** change, then we can **KNOW** beyond a shadow of a doubt, that if we, you and I, can be zealous, about believing, following and obeying the Words of our heavenly Father's Torah of Life, every day of our lives, as Piynchas did, then, Yahweh's anger will not be poured upon us, and that means, that the opposite will happen, and that is, that Yahweh will pour His blessings upon us, as long as we continue to be zealous in our commitment to believe, follow and obey the Words of our heavenly Father's Torah of Life.

12 Wherefore say, Behold, I give unto him My Covenant of Peace:

לָכֵן אָמַר הַנְּבִי נָתַן לוֹ אֶת־בְּרִיתִי שְׁלוֹם)
לֹא אֶשְׁחָט אֶת־בְּנֵי אֱלֹהִים

Laken Amor Noten Lo Et Briytiy Shalom, where the **word**, Laken, לָכֵן, is an inflected female personal pronoun, meaning, to you, and as an adverb, it means, then, **therefore**, so, thus, the **word**, Emor, אָמַר, which means, **to say, saying, said, speak, spoke**, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance; the **word**, Hineniy, is from the **word** Hineh, הִנֵּה, which means, to be agreeable, be pleased, was pleasant, afforded pleasure, pleased, was beneficial, was wholesome, took pleasure, he benefited from, enjoyed, gladdened, it is also the personal pronoun, they, these, those, their, them, and as an adverb it means, thence, therein, here, hither, on this side of, and it also means, lo, **behold**, since, now, thus far, yet, wherein; the **word**, Noten, is from the **word**, Natan, נָתַן, means, **to give, gave, gift, offer, offering**, made, ascribe, bestow upon, yield, grant, assign, permit, allow, he gave up, lay, deliver, restored, recompense, cause, utter, laid, send, show, add, apply, ascribe, assign, avenge, bestow, cast, charge, come, commit, consider, count, without fail, he put, placed, set, charged, being forth, cast, appoint, he appointed, established, he made, was given, was granted, was appointed, was established, the **word**, Lo, לוֹ, or לָא is an inflected personal pronoun, meaning, **to, unto**, upon, for or against him, upon, for or against it, as an adverb, it means, would that, oh that, if, would Elohim, oh that, oh, would it might be, if happy, peradventure, pray thee, though, would; the **word**, Et, אֶת, as a preposition, it means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אֵת, which is the personal pronoun, **you, thou**; the Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the

First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the **words** of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the **words** of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, **the Tree of Life**, for it is the letters of the Hebrew AlephBet that form the **words** that created all things; the **word**, Briytiy, is from the **word** Briyt, בְּרִית, which means, **covenant, treaty, alliance**, to eat bread, it is related to the **word** Brah, בָּרָה, which means, to choose, he chose, to recover, restore, eat bread, he gave to eat, fed, he served a mourner with food, it also means Lye, the **word** Briyt also means soap, it is from the **word** Barar, בָּרַר, which means, to purify, and in the form that it is used here it means, **my covenant**; the **word**, Shalom, שָׁלוֹם or שָׁלוֹם, means, **to be ended, be finished, be complete, to be whole, be safe, be well, welfare, to be peaceful, be at ease, made good, restored, healthy, safe, unharmed, perfect, at peace**, was ended, was finished, was completed, entire, whole, complete, healthy, safe, unharmed, he made whole, made compensation, compensated, he paid, recompensed, rewarded, was profitable, he completed his studies, he became accomplished, peace was established, it also means, peace offering, requital, recompense)

How would you like to have an eternal covenant of Peace with the Creator of the universe? Well, according to this verse, **you can, and should be**, in a covenant of Peace with Yahweh, and all we have to do to ratify this Covenant, is to willingly and lovingly **CHOOSE** to zealously, believe, follow and obey the Words of our heavenly Father's Torah of Life

13 And he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because, he was zealous for his Elohim, and made an atonement for the children of Yisrael.

וְהָיְתָה לוֹ וּלְזָרְעוֹ אַחֲרָיו בְּרִית כְּהֻנַּת עוֹלָם תַּחַת אֲשֶׁר קִנָּא לְאֱלֹהָיו וַיִּכַּפֵּר עַל-בְּנֵי יִשְׂרָאֵל

וְהָיְתָה לוֹ וּלְזָרְעוֹ אַחֲרָיו בְּרִית כְּהֻנַּת עוֹלָם תַּחַת אֲשֶׁר קִנָּא לְאֱלֹהָיו וַיִּכַּפֵּר עַל-בְּנֵי יִשְׂרָאֵל

VeHaytah Lo UIZaro Acharayv Briyt Kehunat Olam Tachath Asher Qine LeElohayv VayaKapher Al Beney Yisrael, where the **word**, VaHaytah, is from the **word**, Hayah, הָיָה, which means, is, also, to be, exist, are, were, happen, **shall happen, shall have it**, it shall be, continue, become, has or will become, may, was, were, existed, come or came to pass, come or came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made; the **word**, Lo, לוֹ, or לוֹא is an inflected personal pronoun, meaning, **to, unto, upon, for or against him**, upon, for or against it, as an adverb, it means, would that, oh that, if, would Elohim, oh that, oh, would it might be, if happy, peradventure, pray thee, though, would; the **word**, UIZaro, is from the **word** Zera, זָרַע, which means, sow, sowing, sowing season, yielding, sower, bearing, conceive, **seed**, set, sperm, semen, offspring, posterity, to sow, he scattered seeds, was sown, he produced seed, he inseminated, and in the form, that it is used here, it means, **and his seed**; the **word**, Acharayv, is from the **word**, Achar, אַחַר, which means, **after**, to be or remain behind, he was late, tarried, he delayed, to loiter, procrastinate, defer, delay, hinder, backward, backside, since, until, be late, slack off, tarry, kept back, it

means another, other, next, strange, and as an adverb it means, after, behind, hindermost, afterward, and in the form that it is used here, it means, *after him*; the *word*, Briyt, בְּרִית, which means, *covenant, treaty, alliance*, to eat bread, it is related to the *word* Brah, בָּרָה, which means, to choose, he chose, to recover, restore, eat bread, he gave to eat, fed, he served a mourner with food, it also means, Lye; the *word* Briyt also means soap, it is from the *word* Barar, בָּרַר, which means, to purify; the *word*, Kehunat, is from the *word*, Kehunah, כַּהֲנֻת, which means, *priesthood, priestly office*; the *word*, Olam, עוֹלָם, means, *long duration, antiquity, continuous existence, eternity, everlasting, forever, uninterrupted future*, mankind, humanity, pleasures of life, community, the hidden unknown time, it is from the *word*, Olam, עָלַם, which means, to hide, conceal, was hidden, was concealed, he hid himself, disappeared, he hid, concealed; the *word*, Tachat, תַּחַת, means, under, the underpart, underneath, below, beneath, in one's place, in place of, in lieu of, *instead of, for, because of*, buttocks, bottom, posterior, in one's place, where one stands, the *word*, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, whatsoever, where, wherein, whereof, whereon, that, such as, *wherewith, which, with which, that which*, which was, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection; the *word*, Qine, is from the *word* Qana, קָנָא, means, *to be jealous, to be envious*, he suspected his wife of adultery, to be zealous, if we place a Hey suffix, we form the *word* Qanah, קָנְאָה, which means, jealousy, envy, *zeal, zealousness*, anger, object of anger, passion; the *word*, LeElohayv, is from the *word* Elohim, which means, mighty ones, judges, power, and in the form that it is used here, it means, *for his Elohim*; the *word*, VayaKapher, is from the *word*, Kapher, כָּפַר, which means, to atone for, reconcile, *make atonement, expiate, appease, he forgave, atoned*, he washed away, he wiped off, pacifies, propitiated, he made void, figuratively, it means to expiate or condone, to placate or cancel, to appease, cleanse, disannul, forgive, be merciful, pacify, pardon, to pitch, purge away, put off, reconcile, reconciliation, it also means to deny, it means ransom, it means pitch, asphalt, to cover, specifically with bitumen, it also means a village, it means atonement, expiation, expiatory sacrifice; the *word*, Al, עַל, means, height, upper part, and as a preposition, it means, in, on, upon, above, over, against, on top, at, as, beside, than, by, out of, *for*, toward, to, onto, against, among, from, concerning, about, according, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in; the *word*, Beney, means, *the children of*; the *word*, Yisrael, יִשְׂרָאֵל, is the name that Yahweh gave to Ya'aqov, after Ya'aqov fought with Yahweh's messenger, and prevailed, and it is also, a composite *word*, made up of the *words*, Yeshar and El, where the *word* Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and

up of the **words**, Yeschar and El, where the **word** Yeschar, means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the **word** El is a short form of the title Elohim, therefore the **word** Yisrael or Yeschar El, means, the straight and upright Torah obedient path that Elohim has designed for all of the members of His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim; the **word**, HaMukeh, is from the **word**, Nakah, נָכַח, which means, to beat, **strike, smite, slay**, he hurt, harmed, injured, punish, the inflicting of injury, was beaten, was struck, was smitten, he destroyed, defeated, he killed, as an adjective, it means, invalid, it means, scoundrel, wicked; the **word**, Asher, אֲשֶׁר, is the name of one of Ya'aqov's sons, and his name means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, whatsoever, where, wherein, whereof, whereon, **that**, such as, wherewith, which, with which, that which, which was, then, and as an adverb and conjunction, it means, for, because, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection; the **word**, Chukah, is the **word** Nakah repeated, and here, it is translated as, was slain, the **word**, Et, אֶת, as a preposition, it means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, אֶת הָאִישׁ, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַתָּה, which is the personal pronoun, you, thou; the Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, they represent Messiah, whom Scripture says, IS the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear, that Messiah, **IS** the Words of the Living Torah of our heavenly Father, made flesh, and since it is very obvious, that all the Words of the Torah, are made up of the letters of the Hebrew Alephbet, from the letter Aleph to the letter Tav, that therefore means, that the whole Hebrew Alphabet, also represents, the Tree of Life, for it is the letters of the Hebrew AlephBet that form the Words that created all things; the **word**, HaMidyaniyt, is from the **word** Midyan, מִדְיָן, and it is the name of one of Abraham's and Keturah's sons, and it is also the name of place that is part of Arabia, that lies East of the gulf of Aqabah, and his name means, strife, contention, to judge; the **word**, Zimriy, זִמְרִי, is **the name of the son Salu, and a descendant of Simeon**, he was a tribal leader who was killed by Pinchas for his open adultery with a Moabite princess, 2 it is also the name of the son of Zerah, descendant of Judah and grandfather of Achan (*Joshua 7:1, 17-18*), 3 it is also the name of son Jehoaddah and descendant of king Saul, through Jonathan, 4, it is also the name of a military leader under Elah of Yisrael, who killed his king and briefly usurped the royal power in 885 BC, *1Kings 16:9-20*; the **word**, Ben, means, **son of**, the **word** or name, Salu, סָלֻא, is **the name of the father of Zimriy**, a leader of the tribe of Simeon, who took a Midianite woman, and blatantly defied Mosheh's command to not mingle with the women of Moab, and he was killed by Pinchas, because of his rebellious disobedience; the **word**, Nesiy, נֹשֵׂא, means, exalted one, **king, sheik, prince, captain,**

chief, ruler, governor, to lift, to raise, to carry, take, he lifted, raised, he bore, carried, he took, took away, carried off, he married, it contained, he swept away, destroyed, he forgave, pardoned, suffered, endured, was lifted up, was raised, was exalted, was respected, was carried from place to place, he transported, transferred, it also means to deceive, beguile, emptiness, vanity, he imposed upon, the **word**, Beyt, בית, means, **house**, household, housing, home, family, school, inside, inward, within, temple, prison, dungeon, place, family, it is also the name of the second letter of the Hebrew alphabet, it means domestic, to domesticate, the **word**, Av, אב, means, father, forefather, patriarch, ancestor, progenitor, head of the family, leader, chief, Elohim, master, teacher, important, great, origin, source, and it also means young shoot, sprout, verdure; the **word**, LaShimony, is from the **word**, Shimon, שמעון, is the name of Jacob and Leah's second son, and when she found out she was pregnant, she thought to herself, wait till my husband Jacob Hears that I am pregnant with a son, then he will love me, therefore the name, Shimon, is from the **word** Shema, שמע, which means, **to hear, listen, pay very close attention to, understand, believe, follow, obey and do what you have been told to DO**, and in the form that it is used here, it means, a person from the tribe of Simeon, a Simeonite)

Now the name of the Yisraelite that was slain, even that was slain with the Midianitish woman, was Zimriy, the son of Salu, a prince of a chief house among the Simeonites. This tells us that Zimriy was one of the leaders of the tribe of Simeon, and the name Simeon, is the name Shimon, שמעון, and it is the name of Ya'aqov and Leah's second son, and when she found out she was pregnant, she thought to herself, wait till my husband Jacob **Hears** that I am pregnant with a son, then he will love me, therefore the name, Shimon, is from the word Shema, שמע, which means, **to hear**, listen, pay very close attention to, understand, believe, follow, obey and do what you have been told to **DO**, but it appears that Zimriy did **NOT** get the memo, and or he simply chose to ignore the commandment that came directly from the mouth of Yahweh, that said, that the people of Yisrael were **NOT** to intermingle with the peoples of other nations. This tells us that Zimriy, had a rebellious disobedient streak, and he did **NOT** want to submit to anyone, he wanted to do what he wanted to do, whenever it pleased him, and he reaped the results of that kind of lifestyle.

15 And the name of the Midianitish woman that was slain was Kazbiy, the daughter of Tzur; he was head over a people, and of a chief house in Midian.

וְשֵׁם הָאִשָּׁה הַמְּכָה הַמִּדְיָנִית כְּזָבִי בַת־צֹר רֹאשׁ אֲמוֹת בֵּית־אָב בְּמִדְיָן הִיא)
 וְשֵׁם הָאִשָּׁה הַמְּכָה הַמִּדְיָנִית כְּזָבִי בַת־צֹר רֹאשׁ אֲמוֹת בֵּית־אָב בְּמִדְיָן הִיא)
 וְשֵׁם הָאִשָּׁה הַמְּכָה הַמִּדְיָנִית כְּזָבִי בַת־צֹר רֹאשׁ אֲמוֹת בֵּית־אָב בְּמִדְיָן הִיא)
 וְשֵׁם הָאִשָּׁה הַמְּכָה הַמִּדְיָנִית כְּזָבִי בַת־צֹר רֹאשׁ אֲמוֹת בֵּית־אָב בְּמִדְיָן הִיא)

VeShem HaIshah HaMukah HaMidyaniyt Kazbiy Bat Tzur Rosh UMot Beyt Av BeMidyan Hu, where the **word**, VeShem, is from the **word**, Shem, שֵׁם means, **name, designation, reputation, renown, fame, character, the essence of, it could be said, that it is everything that person stands for, his beliefs, his way of life**, and as an adverb, it means, there, existing, in existence, it is the name of one of Noach's sons; the **word**, HaIshah, אִשָּׁה, means, **woman**, wife, betrothed one, bride, but the same spelling, also means, burnt offering, offering, sacrifice, it is from the **word** Esh, אֵשׁ, which means fire,

therefore it is an offering made by fire; the *word*, Nashim, נָשִׁים is the plural of the *word*, אִשָּׁה, Ishah, which means, woman, wife; the *word*, HaMukah, is from the *word*, Nakah, נָכַח, means, *to beat, strike, smite, he hurt, harmed, injured, punish, the inflicting of injury, was beaten, was struck, was smitten, he destroyed, defeated, he killed, slain*, as an adjective, it means, invalid, it means, scoundrel, wicked, and in the form that it is used here it means that was slain; the *word*, HaMidyaniyt, is from the *word*, Midyan, מִדְיָן, and it is the name of one of Abraham's and Keturah's sons, and it is also the name of place that is part of Arabia, that lies East of the gulf of Aqabah, and his name means, *strife, contention, to judge*, and here it is translated as a *Midyanite*; the *word*, Kazbiy, כֹּזֵבִי, *is the name of the Daughter of Zur*, who was one of the chiefs of the Midianites and her name means, false, it is from the *word* Kazab, כָּזַב which means, *to lie, liar, lying, lies, lied, be in vain, deceitful*, the *word*, Bat, בַּת, means, *daughter, female offspring, girl, maiden, young woman, native inhabitant of, at the age of, worthy of, deserving, a village or town situated near a large city, it is also the liquid measure equal to one ephah, with one measure, it means, apple of the eye, branch, company, first, owl, town, village*, the *word*, Tzur, צֹר, *is the name of the father of Kazbiy*, a Midyanite woman who fornicated with Zimriy, זִמְרִי, a prince of the tribe of Simeon, before the whole congregation of the people of Yisrael, in the wilderness, and his name means, *to bind wrap, tie, to confine in, narrow, compress, to enclose, shut in, to lay siege, besiege*, it also means, *to fashion, form, shape, image, picture, statue*, it also means, *to show hostility, treat as a foe*, and it means, *rock, cliff, boulder, support, defence, fortress, place of refuge*; the *word*, Rosh, רֹאשׁ, means, *head, chief, leader, top, summit, chapter, beginning, division, sum, principal, capital, basis, foundation, first, former, previous, superior*, but it can also mean, *venom, poison*, the *word*, UMot, is from the *word* Mot or Mut, מוֹת, means, *dead, to die, he or she died, put to death, killed, death*; the *word*, Beyt, בַּיִת, means, *house, household, housing, home, family, school, inside, inward, within, temple, prison, dungeon, place, family*, it is also the name of the second letter of the Hebrew alphabet, it means *domestic, to domesticate*, the *word*, Av, אָב, means, *father, forefather, patriarch, ancestor, progenitor, head of the family, leader, chief*, Elohim, master, teacher, important, great, origin, source, and it also means *young shoot, sprout, verdure*, the *word*, BeMidyan, means, *of the Midyanites*; the *word*, Hu, הוּא, means, *he or it*)

And the name of the Midianitish woman that was slain was Kazbiy, the daughter of Tzur; he was head over a people, and of a chief house in Midian.

The name Kazbiy, כֹּזֵבִי, is the name of the Daughter of Tzur, who was one of the chiefs of the Midianites, and her name means, false, it is from the word, Kazab, כָּזַב, which means, *to lie, liar, lying, lies, lied, be in vain, deceitful*. So here, we have two people, one is a prince or a leader of the Tribe of Shimon, and, we are told, that he is a very rebellious and self centred person filled with pride, and the other person, is a daughter of the prince of another nation, a pagan nation, and together, they are defying Mosheh's authority, by refusing to follow his command that he received directly from Yahweh, which means, that they do not, nor do they want to recognize Mosheh's authority, nor Yahweh's commandments, therefore together, they

flaunt their promiscuity, and enter into a tent in presence of all the people of Yisrael, to have sex together.

16 And YHVH spoke unto Mosheh, saying,

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לְאֹמֶר

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לְאֹמֶר

VayeDaber YHVH El Mosheh LEmor, where the **word**, VayeDaber, is from the **word** Dabar, which means, **word**, thing, matter, acts, chronicles, **saying**, commandment, advice, affair, answer, book, business, care, case, cause, communicate, communication, concern, confer, counsel, decree, deed, **to speak, he said, speaking, he spoke of, he spoke to or with**, he told someone something, he communicated, he communed with, was spoken, was stipulated, was agreed, he talked, speaking, speech, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means, pasture, to lead, guide, it also means, pestilence, plague, the **word**, Yahweh, is the Name Yahweh, Yahuwah or Yehovah, the **word**, El, **אֱלֹהִים**, **denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, and it is also a noun meaning, nothing, will make my speech worth nothing, and as an adverb, it expresses prohibition, a negative wish or request, and it means no, not, nay, the name Mosheh, means, **to be drawn out of**, the **word**, Lemor, is from the **word**, Amar, **אָמַר**, which means, to say, **saying**, said, speak, spoke, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance)

I know that these are just **words**, **BUT**, just try and imagine what it must have been like, to actually hear the Voice of the Creator of the universe, just like you hear a friend talking to you? I have tried to picture that scenario in my mind's eye, and I get totally overwhelmed every time that I do, because it sounds so fantastic.)

17 Vex the Midianites, and smite them:

צָרָר אֶת־הַמִּדְיָנִים וְהַכִּיתֵם אוֹתָם

צָרָר אֶת־הַמִּדְיָנִים וְהַכִּיתֵם אוֹתָם

(Tzaror Et HaMidyanim VeHikiytem Otam, where the **word**, Tzaror, is from the **word** Tzarar, **צָרַר**, means, to bind, to tie up, bundle, bundle up, wrap, he bound, he tied, he constrained, restricted, it also means, to show hostility toward, **vex, oppress**, hostile, enemy, false, harmed, injured, he showed hostility, vexed, harassed, oppressed, he suffered distress, he made narrow, he caused distress to, was sorry, was worried,, it means to be sharp, sharp edged stone, flint knife, hard stone, rock; the **word**, Et, **אֶת**, as a preposition, it means, with, to bring about, in the direction of, toward, giving, at or to the side of, it is usually prefixed only to a noun, like, Et HaIsh, **אֶת הָאִישׁ**, which means, the man, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, **אֵת**, which is the personal pronoun, **you, thou**; the Aleph and Tav letters, are also, the first and last letters of the Hebrew Alphabet, and as such, **they represent Messiah**, whom Scripture says, **IS** the

expletively used to show the connection; the **word**, NiKelu, is the **word**, Nakal, repeated, and here, it is translated as, **have beguiled you**; the **word**, Lakem, is repeated, and here it is translated as, **you**; the **word**, Al, על, means, height, upper part, and as a preposition, it means, **in**, on, upon, above, over, against, on top, at, as, beside, than, by, out of, for, toward, to, onto, against, among, from, concerning, about, according, accordingly, because of, on account of, with, together with, it also means, yoke, to insert, thrust in, the **word**; Dabar, דבר, means, **word**, thing, **matter**, acts, chronicles, saying, commandment, advice, affair, answer, book, business, care, case, cause, communicate, communication, concern, confer, counsel, decree, deed, it means, to speak, he said, speaking, he spoke of, he spoke to or with, he told someone something, he communicated, he communed with, was spoken, was stipulated, was agreed, he talked, speaking, speech, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means, pasture, to lead, guide, it also means, pestilence, plague; the **word**, Peor, פֶּעוֹר, is the name of a mountain in Moab, in the vicinity of Nebo, it is where Balaq, brought Bilam, to curse Yisrael, it is also the name of a Moabite deity, called Baal-Peor; the **word**, VeAl, is the **word** Al, repeated and with the letter Vav as a prefix, it means, **and in**, the **word**, Dabar, is repeated and here it is translated as, the matter of, the **word** or name, Kazbiy, כַּזְבִּי, is the name of the Daughter of Tzur, who was one of the chiefs of the Midianites, and her name means, false, it is from the **word**, Kazab, כָּזַב, which means, to lie, liar, lying, lies, lied, be in vain, deceitful; the **word**, Bat, בת, means, daughter, female offspring, girl, maiden, young woman, native inhabitant of, at the age of, worthy of, deserving, a village or town situated near a large city, it is also the liquid measure equal to one ephah, with one measure, it means, apple of the eye, branch, company, first, owl, town, village; the **word**, Nisey, is from the **word** Nasi, נָשָׂא, means, **exalted one, king, sheik, prince, captain, chief, ruler, governor**, to lift, to raise, to carry, take, he lifted, raised, he bore, carried, he took, took away, carried off, he married, it contained, he swept away, destroyed, he forgave, pardoned, suffered, endured, was lifted up, was raised, was exalted, was respected, was carried from place to place, he transported, transferred, it also means to deceive, beguile, emptiness, vanity, he imposed upon; the **word**, Midyan, מִדְיָן, is the **name of one of Abraham's and Keturah's sons**, and it is also the name of place that is part of Arabia, that lies East of the gulf of Aqabah, and his name means, **strife, contention, to judge**; the **word**, Achotam, is from the **word**, Achot, אָחוֹת, means, **sister**, female relation, kinswoman, sweetheart, companion, mate, friend, nurse, and in the form that it is used here, it means, their sister; the **word**, HaMucah, is from the **word**, Nakah, נָכַח, which means, **to beat, strike, smite, slay**, he hurt, harmed, injured, punish, the inflicting of injury, was beaten, was struck, was smitten, **he destroyed, defeated, he killed**, as an adjective, it means, invalid, it means, scoundrel, wicked; the **word**, BeYom, בְּיוֹם, means, **day**, time, year, **but**, we also have to understand that the Hebrew letters of the **word** Yom, יוֹם, gives us a much more in depth meaning of what this **word**, Yom, should mean to us; the **word** Yom, is spelled with the letters, Yod, Vav and Mem, and the letter Yod, means, **hand, he will, establish, strength**, the letter Vav, means, **nail, a bridge, a connection, hook, tent peg, attached, balanced**, and the letter Mem, means, **from, out of, womb, baptism, mikvah, incubate**. Therefore, **I believe that in certain circumstances,**

when Elohim uses this word, Yom, that He is giving us a message, through this word, Yom, and the message IS, that His Right Hand, our Messiah, the words of the Living Torah made flesh, has established a connection, whereby we, mankind, can choose to be attached or connected to our heavenly Father, and allow the words of our Heavenly Father's Torah of Life, to incubate within our hearts, so that when we choose to believe, follow and obey those words, by putting those words into action in our daily lives, such as resting on the Shabbat, we will learn to work out our own salvation, by seeing and understanding that there is really only ONE True Light, and, that that ONE True Light, IS the words of our heavenly Father's Torah of Life; therefore, every time you see this word Yom, Day, in Scripture, it should remind you, of the FACT that Yahweh created all that He did in seven Days, seven Yamiym, and that maybe, there is a message from Yahweh, hidden somewhere in the verse, and here it is translated as in the way; the word, HaMagephah, מגפה, means, plague, epidemic, wound, it is from the word, Nagaph, which means to strike, the word, Al, is repeated and here it is translated as, for or in, the word, Debar, is the word, Dabar, repeated, and here it is translated as, the matter of; the word, Peor, פעור, is the name of a mountain in Moab, in the vicinity of Nebo, it is where Balaq, brought Bilam, to curse Yisrael, it is also the name of a Moabite deity, called Baal-Peor)

Here in verse 17, it is very important that we look at the definition of the Hebrew words that are used, it says: צָרָר אֶת־הַמִּדְיָנִים וְהַפִּיְתָם אוֹתָם, Tzaror, vex, oppress, cause distress to your enemy, Aleph Tav, HaMidyanim, the Midianites, VehiKiytem, and beat, strike, smite, injure, punish, destroy and or kill, Otam, them.

Yahweh's message to the people of Yisrael, is very clear, the people of Yisrael are commanded by Yahweh to destroy the Midyanites who are their enemies, because, according to Yahweh, that is exactly what the Midyanites, want to do to the people of Yisrael, as is reported in verse 18. Furthermore, Yahweh says: *They vex you with their BeNikleyhem, which is from the word, Nakal, נכל, which means, their craftiness, their deceitfulness, they conspire against you, they defraud you with their lies, they have beguiled you with their cunning deceitfulness and their treachery,*

And how did they do that? עַל־דְּבַר־פְּעוֹר וְעַל־דְּבַר כְּזָבִי, Al, in, Debar, the matter of, Peor, and in the matter Kazbiy

What is the Matter, the Dabar of Baal-Peor? How did the Midyanites deceive the people of Yisrael, at Baal-Peor?

Let's begin our search with the word Dabar, translated as *matter*. This word, Dabar, דָּבַר, means, *word*, thing, *matter*, acts, chronicles, saying, commandment, advice, affair, answer, book, business, care, case, cause, communicate, communication, concern, confer, counsel, decree, deed, it means, *to speak, he said, speaking, he spoke of, he spoke to or with, he told someone something, he communicated, he communed with, was spoken, was stipulated, was agreed*, he talked, speaking, speech, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, *to drive cattle or sheep to the pasture*, it also means, pasture, to lead, guide, it also means, *pestilence, plague*.

Why did Yahweh use this particular word, in this sentence? I believe he did it, to warn us, that satan, uses **WORDS** to deceive people. He is very crafty with the words that he chooses to use to entice people to follow him. There are many examples that I could give you from Scripture of how deceptive satan is, but all I have to mention is what he said to Chava in the garden, when he tricked her into eating of the fruit of the tree of the knowledge of good and evil, which Yahweh had forbidden them to do. Although it was the Midyanites that deceived the people of Yisrael with their cunning words, they were only repeating the words of their father, satan, who is a master deceiver had given them.

The second part is the matter, the Dabar of Kazbiy, the daughter of a prince of Midian, their sister. Here again we encounter the word Dabar, which means, word. Therefore, satan's tools for deceiving people are **HIS WORDS**,

It is by words that most people are deceived, and satan is a master at using his words to deceive people.

Therefore we could say that this is a battle of Words, and it is up to each and every individual, to choose which or who's Words they will believe, follow and obey. Unfortunately, for many of the men of Yisrael that were enticed by the free sex, they were obviously following the lust of their flesh, and more that likely, lying to themselves, by saying one time won't hurt, I will repent **AFTER** I have had sex and go back to my regular routine. But that is **NOT** how the lust of the flesh works, for once our fleshly desires have been satisfied for the moment, our flesh immediately craves for more and more, and it takes the person deeper and deeper into that kind of sinful life, and as any addict will tell you, it is extremely difficult to turn around and walk on the straight path that Yahweh has laid out for His children, after the flesh has tasted of the forbidden fruit, because, like any addict the flesh absolutely **NEEDS** to continue to be satisfied.

There is another point that I want to bring up that most people won't even pay attention to, and that is in the part of the verse that says: *wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, **THEIR SISTER**, which was slain in the day of the plague for Peor's sake.*

Why does Yahweh call Kazbiy their sister?

We are told that this woman, Kazbiy is a Midyanite, which means that she is a descendant of Midyan, who is one of the sons that Abraham had, through Keturah.

*Genesis 25:1 Then again Abraham took a wife, and her name was Keturah. 2 And she bare him Zimran, and Jokshan, and Medan, and **Midian**, and Ishbak, and Shuah. 3 And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.*

You might ask, why is that important? It is important because most of the time, deception comes from within your own ranks, and therefore, these verses are admonishing us to be very careful as to whom we trust, for as I said, satan is a master deceiver. We are to take inventory of our day activities at the end of each and every day, and ask ourselves, did I follow and obey the Words of my heavenly Father's Torah of Life today, or did I falter in any way? And if you see

that you might have faltered, then simply go in your prayer closet and ask our heavenly Father to forgive you, and Scripture says, that He is faithful and just to forgive us our sins. Amein.

I have a few other things to add, therefore let's recap verses *Verse 10 And Yahweh spoke unto Mosheh, saying, 11 Phinehas, the son of Eleazar, the son of Aaron the priest, has turned My wrath away from the children of Israel, while he was zealous for My sake among them, that I consumed not the children of Israel in My jealousy. 12 Wherefore say, Behold, I give unto him My covenant of peace: 13 And he shall have it, and his seed after him, even the covenant of an everlasting priesthood; BECAUSE he was zealous for his Elohim, and made an atonement for the children of Israel. 14 Now the name of the Israelite that was slain, even that was slain with the Midianitish woman, was Zimri, the son of Salu, a prince of a chief house among the Simeonites. 15 And the name of the Midianitish woman that was slain was Cozbi, the daughter of Zur; he was head over a people, and of a chief house in Midian. 16 And Yahweh spoke unto Moses, saying, 17 Vex the Midianites, and smite them: 18 For they vex you with their wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.*

As I said above, the Hebrew name Pinchas, פִּינְחָס, is spelled with a Pey, פ, a Yod, י, a Nun, נ, a Chet, ח, and a Samek, ס. The word or name Pinchas or Pi-nchas comes from two Hebrew words, *Pe*, פִּי, which means mouth or speak and *Nachash*, נָחָשׁ, which means serpent. Although the word, Nachash is spelled with a Shin and not a Samek, the letters have a similar S sound, and therefore the words formed from those letters have similar meanings. The serpent represents death; therefore the name of Pinchas means the mouth that speaks out against death.

We know that Bilam had convinced Balaq that if he, Balaq could somehow send the young beautiful women of Moab and Midian to mix and mingle with the men of Yisrael, and become wives or concubines to them, then soon after their encounter, the men would more than likely want to marry them, and when that happened, the men of Yisrael would begin at the insistence of their Moabite wives to start to worship, the man made imaginary gods of Moab and Midian, and that, that activity, would bring the wrath of Yahweh upon the Yisraelites. By the Yisraelites intermingling with the enemy, it would eventually lead the children of Yisrael into idolatry and whoredom, which in turn led the people of Yisrael to Sin, to transgress the Words of the Torah of our heavenly Father, which is what caused their eventual destruction.

Pinchas spoke out against these leaders rebellious acts, with his mouth and backed it up by action demonstrated by his zealousness for our heavenly Father's Torah, by conquering the **DEATH**, the **SIN** that had taken hold of the people of Yisrael. In that sense, he is a shadow picture of our Messiah, who did indeed **CONQUER DEATH**, and like Messiah who is the Prince of Peace and lives forever, Pinchas was also given a Covenant of *Peace* and an everlasting Priesthood by Yahweh` Himself.

I hope you can see the wonderful picture of our Messiah painted here by the zealous actions of Pinchas. There is a second definition of the word Pinchas and that is, *Pe* which means mouth or speak and Nachash, נָחָשׁ, which also means bronze or brass, it can be said that Pinchas has a mouth of brass. Therefore you could say that Pinchas had a brazen mouth, a mouth that was

zealous for the Word of Yahweh and willing to speak out against those that transgressed Yahweh's Torah.

In *verse 1* it says Israel committed whoredom with the daughters of Moab, and in *verse 4* Moses receives instruction from Yahweh to take **ALL** the heads of the people of Yisrael and hang them before Yahweh against the sun. Why did Yahweh instruct Mosheh to take **ALL** the heads of Yisrael and hang them? It is because all of the people of Yisrael were lead into idolatry by these leaders, and therefore Yahweh commanded that these leaders be put to death, for their zeal in leading His people Israel into idolatry, rebellion, disobedience and sin. Next we see that Mosheh instructs the judges of Yisrael to slay everyone that has joined himself to Baal-Peor. This tells me, that if by chance, there was a leader that was **NOT** guilty of leading his people into idolatry that that leader would **NOT** have been hung and it also tells me that Pinchas was acting under the instructions and commandments of Mosheh and Yahweh when he killed Zimri and Cosby and that He was not acting out of his own anger but that he was doing the **WILL** of the Father.

In the Hebrew name Pinchas, in *verse 11*, the letter Yod is made very small, פִּינְחָס. The letter Yod, י, means hand, the working hand. Pinchas was Aaron's grandson and a Priest of Yisrael *Exodus 6:25; Numbers 25:11*. Just before crossing over the Jordan to go into the Promised Land, he had to contend with the error of Yisrael, due to the teaching of Balaam. Pinchas was also granted something we are all hoping for, an eternal covenant of peace. The small Yod, י, indicates that the small works we do with our hands, our actions for Elohim, or in other words, when we keep the Torah as we were commanded to keep the Torah, it goes a long way towards building our treasures up in the Kingdom of Yahweh.

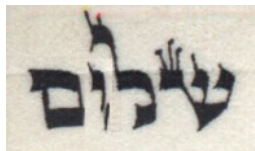
The name Zimri, זִמְרִי, means musical, and the name Cozbi, כּוֹזְבִי, is from the root word Kazav, כָּזַב, which means *false, lie, lying*, therefore I believe that Yahweh is telling us that unless we surrender our hearts in obedience to His Commandments, His inerrant and everlasting teaching and instructions, then whatever emanates from us, as pictured by the word *music* that emanates from an instrument, then whatever emanates from us will be **lies** and **falsehoods** and those lies and falsehoods **WILL** lead us into eternal damnation.

In his zealousness for the Torah, his zealousness for the Word of Yahweh, Pinchas slew Zimri, a leader of the Simeonites and Cosby a Midianitish woman, whose father was a leader of one of the houses of Midian, and he slew them because of their blatant open defiance of Yahweh's Torah, His commandments, and when Pinchas exercised his zealousness in the manner that he did, it averted Elohim's plague from coming upon **ALL** of Israel, and therefore Phinehas saved many lives. *Verse 6 And, behold, one of the children of Yisrael came and brought unto his brethren a Midianitish woman in the SIGHT (eyes of) of Mosheh, and in the SIGHT (eyes of) of all the congregation of the children of Yisrael, who were weeping before the door of the tabernacle of the congregation (the Ohel Mo'ed; tent of meeting, אֹהֶל מוֹעֵד).* *7 And when Phinehas, the son of Eleazar, the son of Aharon the priest, saw it, he rose up from among the congregation, and took a javelin in his hand; 8 And he went after the man of Yisrael into the TENT, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Yisrael.*

It appears that the brazen defiant act of Zimri was done in a **TENT** in the presence of Yahweh and all of Yisrael. The word used for **TENT** in *verse 8* is **NOT** the same word as the word used for **TENT of meeting**, which is translated as the Tabernacle, in our English bibles, it is the Hebrew word HaQubah, הַקִּבְּוֹהַ, *the tent*, and the portion of the word that means **TENT** is spelled with a Qoof, ק, a Bet, ב, and a Hey, ה. The Hebrew word that is used to say that both of them were stabbed through the *belly* is Qabatah, קַבְּטָה, from the root word Qebah, קִבְּהַ, meaning abdomen, and it too, is spelled with a Qoof, ק, a Bet, ב and a Hey, ה. Interestingly enough there are other words spelled with those very same letters but with different vowel points, words such as Qabah, קָבַה, which means *curse* and it is used in *Numbers 22:11* when Balaq asks Bilam to come and *curse Yisrael*, and the word Qabah, קִבְּהַ, which means *womb*. Our Father is a master at using His language and His Words to paint a beautiful picture for us to read, and here our heavenly Father is telling us that Pinchas averted or stopped the **CURSE** of death, the plague, which means that he defeated the death that had come upon Yisrael **BECAUSE** of their sinful ways, **BY** being zealous for the Word of Yahweh, and administering the penalty for **SIN** upon these two individuals who had so blatantly transgressed the Torah of Yahweh, and that penalty as we know, **IS DEATH**, and all of this is found in the words that are used for **TENT** and for **BELLY**.

Therefore in the name of Pinchas we can actually see the prophecy that he would administer the penalty for breaking the Word of Yahweh, the penalty for transgressing the Torah. *Romans 6:23 For the wages of sin IS death*, and that death is administered by the Word of Yahweh and Pinchas is a picture of the administrator of the Word of Yahweh, He is a picture of the Living Word of Yahweh, the Living Torah, our Messiah, made flesh.

In *verse 12* we have another anomaly, and that is that the Vav in the word *Shalom*, שָׁלוֹם, is broken.



Some of the sages of old were apparently shocked by the violence of Pinchas' action and they therefore believe that Yahweh made Pinchas' blessing only partial one as indicated by the broken Vav which in their minds explains that true peace cannot be brought about through violence and that the two concepts are incompatible.

I on the other hand believe that the broken Vav tells us something totally different. The Vav, ו, as you know, represents a nail, and the fact that the Vav is broken draws attention to that letter because it is the only place in all of Scripture where this happens. The *Vav* or nail speaks of Messiah and His crucifixion, and like Pinchas, Messiah was also **VERY ZEALOUS** for the Torah of our heavenly Father. Messiah went to the cross to prove that what He said was **TRUE**, and that what was said and prophesied of Him, was also **TRUE**. He died to uphold **ALL** of our heavenly Father's Covenants, including the Covenant of peace with Pinchas. The broken letter Vav, ו, I believe, points to Yisrael **BREAKING** the Covenant that Yahweh had made with them and it also draws our attention to the everlasting **TRUTH**, and the unchanging nature of our heavenly Father, and to the **FACT** that our heavenly Father will **NEVER EVER** break **ANY** of

the Covenants that He made with Yisrael **NOR** any Covenant that he has made with any individual, including the Covenant of Peace that he made with Pinchas.

There is one stand-alone Aleph Tav in this chapter.

*Verse 8 And he went after the man of Israel into the tent, and thrust both of them **Aleph Tav** through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel.*

There are ten Aleph Tavs that are attached to words with a Maqef and seven words that contain both the Aleph and Tav letters within them. The Number ten speaks of the everlasting and inerrant teaching and instructions of Yahweh, His Commandments and the number seven speaks of completeness and rest. Therefore I believe that Yahweh is telling us through the use of these Aleph Tavs that **IF** we will learn to truly surrender our hearts, minds, souls and strength to Him in loving obedience that he will guide and lead us into His completed plan of eternal salvation at His side as the Bride of Messiah.

Studying and keeping Torah together as a community.

*Have a great Elohim blessed week and may Yahweh bless your every thought,
and your every deed. Until we meet again. Shalom Alechem. Amein!*