**פרשת פינחס / Parashat Pinchas**

Shabbat Tammuz 16, 5768, July 19, 2008

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| **השבועות הזה קוראים / This Week’s Reading** | |
| **תורה:**  **הפטרה:**  **הברית:**  **החדשה:** | Numbers 25:10-30:1  1 King 18:46-19:21 Romans 11:2-32 |

**קטוע**

adj. cut of, truncated, severed;

Describe the beginning of the parsha here at 25:10-13

There is an emphasis made here with the shrunken vav in the word Shalom (Peace).





**ו (Vav)**

* is the sixth letter of the Hebrew alphabet and is also the sixth letter of many Semitic alphabets including the following:

1. Phoenician
2. Aramaic
3. Hebrew
4. Syriac
5. Arabic (in the abjadi order)
   1. It is the 27th letter in the modern Arabic order.

The verse might have been understood “Behold! I give him My covenant, peace” with “peace” in opposition to “My covenant.” But if the verse had meant that “peace” was the content of the covenant it would have said הנני נתן לו ברית שלום “Behold I give him a covenant of peace” (see Ezekiel 34:25) or הנני נתן לו ברית שלימי “Behold! I give him My covenant of peace” (see Isaiah 54:10). This is because to change a phrase in the construct form from the common case to the possessive case, the second word of the phrase takes the suffix of possession, even if that word is an adjective. For example: ריח ניחח “a satisfying aroma” (see 28:6 below), becomes ריח ניחחי “my satisfying aroma” (see 28:1 below).

Furthermore, the covenant itself is manifest in the priesthood, as stated by the following verse. The priesthood has not been described as “peace.” “Peace” thus cannot be the content of the covenant. Rashi therefore explains that despite the possessive י suffix of בריתי, בריתי and שלום are in the construct form (“coveant of peace”), and that שלום is not the content of the covenant, but rather that what the granting of the covenant is meant to express. The verse means “Behold! I give him My covenant [of the priesthood] as an expression of goodwill” (See Sefer Zikaron; Divrei David; Maskil LeDavid)

**Quote rashi on this verse:**

My covenant of peace. That it should be for him as a covenant of peace, like a person who attributes good ness and graciousness, i.e. who feels thankful, to one who does him a favor. Here too, the Holy One, Belssed is He, declared to him His feelings of friendship.



Jesse the line of david is cut down, Yeshua is cut down, the vav is cut down? Correlation?

Isaiah 11

The prophet in question remained nameless, but it is obvious that he was not one of the Aaronic priests. The word he gave to Eli is recorded in 1 Sam. 2:27-36. In verse 30 we find a reference to the "everlasting covenant" that God had made with Phinehas, son of Eleazar:

" (30) . . . I did indeed say that your house and the house of your father should walk before Me forever [olam]; but NOW the Lord declares, 'Far be it from Me--for those who honor Me, I will honor, and those who despise Me, will be lightly esteemed'."

So the "everlasting" covenant with Phinehas was about to end. How can this be? The seeming contradiction is there only if we insist that the Hebrew word olam must mean "everlasting." But olam means "an age, that is, an indefinite period of time." It literally means "obscurity" in the sense that the end of that period of time is obscure, or unknown, or not yet revealed.

The prophet who came to Eli prophesied an end to the priesthood of Phinehas. This was fulfilled two generations later when Abiathar, the grandson of Eli, was replaced by Zadok (1 Kings 2:35). And in this replacement, we find a type and shadow of a greater replacement that was yet to come, when the entire Aaronic priesthood was replaced by the Melchizedek Order.

But getting back to the story of Eli, we see an alternate set of prophetic events emerging, for when Eli died, Samuel was already ministering to God in the Sanctuary. He was of the tribe of Ephraim (1 Sam. 1:1). This was the tribe of Joshua, who was a type of Jesus Christ in His second appearance. Samuel was a Melchizedek priest, a Nazarite who ministered to God directly before the Ark of the Covenant.

In Acts 3:24 Peter says,

"And likewise, all the prophets who have spoken, from Samuel and his successors onward, also announced these days."

He seems to distinguish the prophets beginning with Samuel. The nameless prophet had told Eli that his "arm" would be cut off (1 Sam. 2:31). This was not literal. It meant that the power or strength or calling would be removed from Eli, from the Phinehas priesthood, and ultimately from the Aaronic priesthood itself. That "arm" was the prophetic office, and it was given fully to the alternate order of prophet-priests of Melchizedek.



Psalms 110

**Be Blessed in Yeshua our Messiah!**

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**הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:**

Hallelujah for our Lord, our Teacher, our Rabbi,

“Yeshua” King Messiah forever and ever