



30 This calls to question three things I would like to comment upon in this week's parsha.

### Points of interest / Attention Grabbers

- 35 1. There is an interesting emphasis made on the ו (vav) in the word Shalom in *Bamidbar / Numbers 25:12*
2. The use of the word בריתי which means my covenant of peace in *Bamidbar / Numbers 25:12*.
- 40 3. HaShem comments that he makes an everlasting priestly covenant with Pinchas because of his zeal in *Bamidbar / Numbers 25:13*

#### Point #1: The ו (vav)

45 In *Bamidbar / Numbers 25:12*, the ו (vav) is shorter than normal. There is a circulus right above the ו (vav) which indicates there is a note in the marginal Masorah. The Masorah note only indicates that the ו (vav) is cut, truncated, or severed. So the question before us is why? Why is the ו (vav) here in this verse truncated? Maybe there is something we should pay particular attention to?

50 To understand this we need to study the verses very carefully. I believe there is a reason the ו (vav) has been cut short here, the reason is to draw our attention to the word “my covenant of peace” and the everlasting priestly covenant HaShem makes with Pinchas. Before we tackle this further, let's first have a look at the Hebrew word for “my covenant” and then look at some things dealing with

55 the covenant of the priesthood.

#### Point #2: The word בריתי

60 The question arises whether “my covenant” is referring to that of shalom (peace) whether the content of the covenant was to bring shalom or not. If the verse had meant that shalom was the content of the covenant it would have been written like it is shown in Ezekiel and Isaiah.

Table 1 Comparison of verses out of HaNevi'im (the prophets).

Isaiah 54:10	Ezekiel 34:25
כִּי הָיָה הָרִים יְמוּשׁוּ וְהַגְּבֹעַ וְהַתְּמוֹנָה וְחִסְדֵי מֵאֲתָנָךְ לֹא יִמּוּשׁוּ וְבְרִית שְׁלֹמִי לֹא תִמּוּט אָמַר מְרַחֵמְךָ יְהוָה:	וְכָרַתִּי לָהֶם בְּרִית שְׁלֹמִי וְהִשְׁפַּתִּי חַיִּי הַרְעֵה מִן־הָאָרֶץ וַיָּשְׁבוּ בַמִּדְבָּר לְבֹטֵחַ וַיִּשְׁנוּ בְּיַעַר יִם:

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But if the verse had meant that “peace” was the content of the covenant it would have said **שלום ברית** לו נתן לו **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. Examples of this can be seen from *Bamidbar / Numbers 28:6*: **ריח ניחח** “a satisfying aroma” becomes **ריח ניחחי** “my satisfying aroma” (see *Bamidbar / Numbers 28:2*).

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Furthermore, the covenant itself is manifest in the priesthood, as stated in *25:13*. The priesthood has not been described as “peace.” “Peace” thus cannot be the content of the covenant.

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So what does Rashi have to say about this verse?

**רש"י במדבר פרק כה:יב (Rashi on Bamidbar / Numbers 25:13)**

**(יב) את בריתי שלום**. שתהא לו ה לברית שלום. כאדם המחזיק טובה וחסות. ו למי שעושה עמו טובה. אף כאן פירש לו הקב"ה שלומותיו. **(יג) והיתה לו**. בריתי ו זאת. **ברית כהנת עולם**. שאף על פי שכבר נתנה כהונה לזרעו של אהרן. לא נתנה אלא לאהרן ולבניו שנמשחו עמו. ולתולדותיהם שיולידו אחר המשחתן. אבל פינחס שנולד קודם לכן ולא נמשת. לא בא לכלל כהונה עד כאן. וכן שנינו בנבחים **(קא)**. לא נתכהן פינחס עד שהרגו לזמרי. **לאלהיו**. בשביל אלהיו. כמו המקנא אתה לי **(במדבר יא. כט)**. וקנאתי לציון **(זכריה ת. ב)**. בשביל ציון. **(יד) ושם איש**

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

Rashi explains that despite the possessive י suffix of **בריתי** and **בריתי שלום** are in the construct form (“covenant 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*)

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If shalom is not the content of the covenant, and special emphasis is placed upon shalom there must be some kind of connection between this covenant G-d is making with the priestly covenant that is made with Pinchas. What kind of allusion does this draw for us here? Let’s look next at the everlasting covenant HaShem makes with Pinchas.

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**Point #3: An Everlasting Priestly Covenant**

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In *Bamidbar / Numbers 25:13* we find HaShem makes an everlasting covenant of the priesthood with Pinchas. However, this covenant does not last forever we find out later on in HaNevi'im (the Prophets). The everlasting covenant with Pinchas will eventually come to an end, see *1 Samuel 2:27-31*:

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**1 Samuel 2:27-31**

*2:27 Then a man of God came to Eli and said to him, ‘Thus says the Lord, ‘Did I not indeed reveal Myself to the house of your father when they were*

105 *in Egypt in bondage to Pharaoh's house? 2:28 'Did I not choose them*  
*from all the tribes of Israel to be My priests, to go up to My altar, to burn*  
*incense, to carry an ephod before Me; and did I not give to the house of*  
*your father all the fire offerings of the sons of Israel? 2:29 'Why do you*  
110 *kick at My sacrifice and at My offering which I have commanded in My*  
*dwelling, and honor your sons above Me, by making yourselves fat with*  
*the choicest of every offering of My people Israel?' 2:30 'Therefore the*  
*Lord God of Israel declares, 'I did indeed say that your house and the*  
*house of your father should walk before Me forever'; but now the Lord*  
*declares, 'Far be it from Me for those who honor Me I will honor, and*  
115 *those who despise Me will be lightly esteemed. 2:31 'Behold, the days are*  
*coming when I will break your strength and the strength of your father's*  
*house so that there will not be an old man in your house. (NASB)*

The reason was the sons of Eli were so corrupt that they defiled all the holy  
things, taking more than their share of the tithes and food, having sex with women  
120 in the holy place, etc. Eli did nothing to correct his sons. With the death of Eli  
we see an alternative set of prophetic events emerging. When Eli died we find  
that Samuel was already ministering to G-d in the Mishkhan. Note also that  
Samuel was from the tribe of Ephraim (see *1 Samuel 1:1*) and not from the tribe  
of Levi.

125 Examining the prophecy which pronounces the ending of the covenant there  
appears to be slight differences in translation between the various English  
translations out there, take the following for example:

130 ***1 Samuel 2:31***  
*2:31 'Behold, the days are coming when I will break your strength and the*  
*strength of your father's house so that there will not be an old man in your*  
*house. (NASB)*

135 ***1 Samuel 2:31***  
*2:31 Behold, the days come, that I will cut off thine arm, and the arm of*  
*thy father's house, that there shall not be an old man in thine house. (KJV)*

140 ***1 Samuel 2:31***  
*2:31 The day is coming when I will break your strength and the strength of*  
*your father's family, so that no one in your family will live to old age.*  
*(CJB)*

145 There seems to be a difference in translation here, the NASB and CJB both  
translate “I will break your strength” and the KJV translates “I will cut off thine  
arm.” This immediately calls to my attention that maybe something is up with  
this scripture verse and therefore we should look at the Hebrew Scriptures to see  
what is going on.

30 יִשְׂרָאֵל לְעַמִּי: לִכֵּן נֶאֱמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אָמַר אֶמְרֵתִי  
 בֵּיתְךָ וּבֵית אָבִיךָ יִתְחַלְּקוּ לִפְנֵי עַדְעוֹלָם וְעַתָּה נֶאֱמַר יְהוָה  
 חָלִילָה לִּי שִׁי־מִכְבְּדֵי אָבִיךָ וּבְנֵי יִקְלוּ: הִנֵּה יָמִים בָּאִים  
 31 וְגָדַעְתִּי אֶתְדַרְעֶךָ וְאֶתְדַרְעֵי בֵּית אָבִיךָ מִהַיּוֹת וְקָן בְּבֵיתְךָ:

Seed  
 Your Seed

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In the Hebrew it says “I will cut off your seed and the seed of the house of your father ...” Here it appears the English translators chose to translate seed as power or strength would be removed from Eli and from the Pinchas priesthood. A literal translation of the scriptures says that the seed of Eli, and from Pinchas will be cut off and ultimately from the Aharonic priesthood itself. This reference to the cutting off of the seed indicates there is going to be a new seed that will be established in its place and calls to memory that of the messianic prophecy of the seed of the woman in *Bereshit / Genesis 3:15*. This gives us an allusion (reference, mention, suggestion, hint (Remez)) for what HaShem has planned for the future and as we read on in the bible we learn that HaShem establishes an everlasting covenant with David, King of Yisrael.

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**David’s Three Fold Ministry**

- David operates as prophet, we see this in the Psalms
- David operating as priest wearing the ephod (see *1 Samuel 21:9 1 Samuel 23:6 1 Samuel 23:9 1 Samuel 30:7 2 Samuel 6:14 1 Chronicles 15:27*)
- David then finally becomes king of Yisrael.

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Note, during David’s life he operated as prophet, priest, and king. Now the Cetuvei Shelachim (Apostolic Writings) also mentions something interesting. In the book of Acts, Peter makes a reference starting with Samuel stating that all the prophets announced these days making a reference to the days of the Messiah.

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In *Acts 3:24* Peter says,

**Acts 3:22-26**

*3:22 ‘Moses said, ‘The Lord God will raise up for you a prophet like me from your brethren; to Him you shall give heed to everything He says to you. 3:23 ‘And it will be that every soul that does not heed that prophet shall be utterly destroyed from among the people.’ 3:24 ‘And likewise, all the prophets who have spoken, from Samuel and his successors onward, also announced these days. 3:25 ‘It is you who are the sons of the prophets and of the covenant which God made with your fathers, saying to Abraham, ‘And in your seed all the families of the earth shall be blessed.’ 3:26 ‘For you first, God raised up His Servant and sent Him to bless you by turning every one of you from your wicked ways.’ (NASB)*

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Pay particular attention here, Peter appears to distinguish the prophets beginning with Samuel. The nameless prophet had told Eli that his "seed" would

190 be cut off (*1 Samuel 2:31*). This was not literal. It meant that the power or  
strength or calling would be removed from Eli, from the Pinchas priesthood, and  
ultimately from the Aharonic priesthood itself. That "arm" was the prophetic and  
priestly offices, and it was given fully to the alternate order of prophet-priests of  
195 Melchizedek and ultimately to Yeshua Hamoshiach who today operates as  
Prophet, Priest, and King. Yeshua is in a Midrashic sense the promised seed who  
brings the blessing of the eternal covenant and the covenant of peace within our  
hearts.

## Conclusion

200 In Parashat Pinchas we find a connection between a covenant of peace and an  
eternal priestly covenant. Rashi said that the content of the covenant was not  
shalom but rather that what the granting of the covenant is meant to express.  
What is this covenant supposed to express? G-d is a G-d of shalom (peace). By  
205 reconciling sinful mankind to himself through Yeshua G-d has taken the initiative  
in restoring peace, integrity and wholeness (*Hebrews 7:2, 12:14, Matthew 10:12*).  
Yeshua has been brought up from the dead. He is alive, our Cohen Gadol forever  
making intercession for us at the right hand of G-d. (*Hebrews 1:3, 2:5-18, 7:15-  
17, 24-28, 9:24-28, 13:8*) Yeshua is our Lord who disciplines us for our benefit  
210 and expects obedience. Yeshua has come to have his role in G-d's administration  
of world history because he gave his blood to atone for the sins of mankind (see  
*Hebrews 1:3, 2:9-15, 9:12-10:14*). Through his blood Yeshua also inaugurated  
an eternal covenant, the B'rit HaChadashah (New Covenant) promised by  
Jeremiah (see *Jeremiah 31:30-33:34*).

215 Therefore, the blessing "my covenant of peace" from HaShem comes from  
Yeshua and the atonement he made on our behalf as our high priest. The blessing  
consists in turning each one of us from our evil ways. On the one hand we must  
turn; on the other hand HaShem does the turning. Compare *Lamentations 5:21*:

### *Lamentations 5:21*

*5:21 ADONAI, turn us back to you; and we will come back; renew our  
days, as they were in the past - (CJB)*

225 You must judge whether it is right in the sight of G-d to listen to men rather  
than to G-d. We must obey G-d not men! I believe these verses constitute a solid  
basis towards the covenant we have today in the messiah Yeshua. If you are not a  
part of this covenant or are unsure whether you are a part of this eternal covenant  
you can be assured right now. Just repeat this prayer with me today and mean it  
230 with all your heart and soul and you can be assured without a doubt, according to  
the scriptures your name is written in heaven.

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**Prayer**

Our Father and our King,

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I have not lived a life that has been wholly pleasing to you. In fact, I have sinned greatly before you. I come to you today humbly and with an open heart. I believe from your holy scriptures you have revealed to me your messiah Yeshua. I believe that the whole of the Torah points to Yeshua, whose end was to offer himself on my behalf. I believe Yeshua’s blood was shed for my sins and I trust that is what he has done for me today. Please have mercy upon me and forgive me of my sins because of the finished work of what Yeshua had done for me. I ask you all of this in Yeshua’s name. Amen

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If you had said that prayer and truly believe with all your heart and soul that Yeshua did this for you then you are a new creation, praise the Lord! Now I encourage you to get involved with a local congregation for fellowship with believers like myself and others. I strongly encourage you to join me and others at CTOMC ([www.ctomc.ca](http://www.ctomc.ca)) and at [www.inspeak.com](http://www.inspeak.com), messianic believers section, CTOMC rooms, and be a part of the Mishpochah (family) of believers.

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**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