



## Pinchas

(Phinehas)

### B'midbar 25:10-30:1

(In English Bibles 25:1- 29:40)



### HaB'rit HaChadashah

(the new covenant)

### Ivrim [Hebrews] 7:11-28

We have chosen this portion from the Brit, because in this Torah portion we are told that Pinchas has been given a perpetual priesthood, to him and to his sons forever; and this portion from the Brit discusses the perpetual priesthood of Mashiach Yeshua.

### The Order of Melchizedek

*Ivrim [Hebrews] 7:11*

***Now if there was perfection through the Levitical priesthood, for through it the people received the Torah, what further need was there that another priest should arise after the order of Melchizedek, and not be reckoned after the order of Aharon?***

The whole book of Hebrews is dealing with types and shadows of the actual fulfillment of those types and shadows. If we will keep this concept in the forefront of our minds when reading and studying this very important book, then it helps us with some of these difficult passages. The Levitical order of priests is just such a shadow of the Priest which stands in the heavenly mishkan. The order of the Melchizedek priest is in a sense, also a shadow of the priesthood of Mashiach Yeshua, because this priesthood was also not in the heavenly mishkan. However, it was a foreshadowing of the priesthood of the firstborn, rather than a foreshadowing of a priestly tribe.

What we need to understand, is that it is not possible for a type or foreshadowing to bring us as individuals or as a people to the place of perfection that we need to be brought to. Because the Levitical priesthood was only a foreshadowing, there was of necessity the need of a priest who was fully capable of bringing us to perfection. That priest was Mashiach Yeshua, who was in the priestly order of Melchizedek.

The Torah, which contains many types and shadows, even itself being a foreshadow of what was to come, was given through Moshe, a Levite. The Torah itself was given for the purpose of tutoring us in the matters concerning Mashiach, who is the fullness of Torah. The Torah was a type of Mashiach, which points to Mashiach. Mashiach Yeshua is the Torah made flesh.

***Galatians 3:24***

***So that the Torah is our tutor to bring us to Mashiach, that we might be justified by faith.***

However, for those of the descendants of Ephrayim who have lost their heritage because they have lost their identity, this presents a problem, in that, Ephrayim does not know Torah. So, how can Torah tutor them about Mashiach? To learn Torah is then to begin truly understanding Mashiach.

## **Renewed**

***Ivrim [Hebrews] 7:12***

***For the priesthood being renewed, there is made of necessity a renewal also of the Torah.***

It would seem that the priesthood being spoken of here is the priesthood of the Levites, which would necessitate a renewal of the Torah as well; which is exactly what we find in the prophets. The writer takes us in the next chapter, to the prophet Yirmeyah to show us the renewal of the Torah.

***Yirmeyah [Jeremiah] 31:31-33***

***31 "Behold, the days come," says YHWH, "that I will renew a covenant with the house of Israel, and with the house of Judah;***

***32 not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they broke, although I was a husband to them," says YHWH.***

***33 "But this is the covenant that I will make with the house of Israel after those days," says YHWH; "I will put my Torah in their inward parts, and in their heart will I write it; and I will be their Elohim, and they shall be My people;"***

The point that the writer to the Hebrews is making, is that there has been a renewing of the covenant with both houses of Israel: the house of Israel and the house of Judah. In the renewing of this covenant, YHWH takes the first covenant and writes it upon our hearts and upon our inward parts. So, since there

is a renewing of the Torah inwardly, then there must also be a renewing of the Levitical priesthood. Again, when we look into the prophets we find this also to be true.

***Yeshayah [Isaiah] 66:18-21***

***18 "For I know their works and their thoughts; the time comes, that I will gather all nations and tongues; and they shall come, and shall see My glory.***

***19 And I will set a sign among them, and I will send such as survive of them to the nations, to Tarshish, Put, and Lud, Mesech, Rosh, to Tubal and Javan, to the isles afar off, that have not heard My fame, neither have seen My glory; and they shall declare My glory among the nations.***

***20 And they shall bring all your brethren out of all the nations as a grain offering to YHWH, upon horses, and in chariots, and in litters, and upon mules, and upon dromedaries, to My holy mountain Jerusalem," says YHWH, "as the children of Israel bring their grain offering in a clean vessel into the house of YHWH.***

***21 And of them also will I take for priests and for Levites," says YHWH.***

This is a fascinating passage of Scripture. What this is teaching us, is that there is a day coming when YHWH will gather out of all the nations, those who have been scattered there and bring them back to Jerusalem. Then, from all those, from all the nations, He will select those whom He wants to be priests and Levites.

While the renewal of the Torah has already begun to take place, the gathering of His people out of the nations in which He selects priests and Levites, has not yet materialized before our eyes. Yet, we can be sure that it will, in fact, happen. This shows to us, that when the new mishkan or new temple is rebuilt, it will have a fully functioning priesthood.

The writer to the Hebrews seems to have understood that the renewal of the Torah had begun to take place in his day, but that the renewal of the Levitical priesthood was yet in the future. May we see it come to pass soon and in our day!

## **Altar Attendance**

***Ivrim [Hebrews] 7:13***

***For the one of whom these things are said belongs to another tribe, from which no man has given attendance at the altar.***

This passage simply states that it was the Levites who were to attend the altar in the earthly mishkan. No other tribe was given commandment to attend the altar of the earthly mishkan. Therefore, since Mashiach Yeshua was a priest, His priesthood was of a different order than the Levites; it was of the order of Melchizedek, which is not the exclusive right of the tribe of Levi.

## **From the Tribe of Yehudah**

***Ivrim [Hebrews] 7:14***

***For it is evident that Adonenu has sprung out of Yehudah; as to which tribe Moshe spoke nothing concerning priests.***

Yeshua was born as a descendant of the tribe of Yehudah. He was not born of the tribe of Levi, even though His cousin, Yochanan, was a full blooded Levite and had commandment to attend the altar. Yeshua was not born into that tribe, but was born into the tribe of Yehudah.

We see this in Luke chapter three when we examine the genealogy of Yeshua; that He was born into the tribe of Yehudah (Judah).

## **As Plain as the Nose on Your Face**

***Ivrim [Hebrews] 7:15***

***And what we say is yet more abundantly evident, if after the likeness of Melchizedek there arises another priest,***

What is it that is clear to this writer? It is the fact that Mashiach is a priest, but not after the order of the Levites; but rather His priesthood is after the order of Melchizedek.

***Ivrim [Hebrews] 7:3***

***without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of Elohim, abides a priest forever.***

The writer is pointing out, that in like manner, Yeshua has His priesthood based upon the fact that He not only is the Giver of eternal life, but that He is eternal life itself! By virtue of this truth, Yeshua is a priest after the order of Melchizedek.

## **The Power of Life**

***Ivrim [Hebrews] 7:16***

***who has been made, not after the decree of the flesh, but after the power of an endless life;***

Because death could not hold Him in its power, but He arose from the grave, this gives Him the right to stand as a priest in the heavenly mishkan.

***Luqa [Luke] 24:4-5***

***4 And it came to pass, while they were perplexed, behold, two men stood by them in dazzling apparel;  
5 and they were afraid and bowed down their faces to the earth, they said to them, "Why do you seek the living among the dead?"***

And again,

***Qorintyah Aleph [1<sup>st</sup> Corinthians] 15:54***

***But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, "Death is swallowed up in victory."***

Yeshua has already won this victory when He came forth from the grave. It is this reality that the writer to the Hebrews is using to make his point that Yeshua is a priest after the order of Melchizedek.

## **A Priest Forever**

***Ivrim [Hebrews] 7:17***

***for it is witnessed of Him,***

***You are a priest forever***

***In the order of Melchizedek.***

This is a quote from Tehillim (Psalm) 110:4. Let us look closer at this Psalm.

***Tehillim [Psalm] 110:1-7***

***1 A Psalm of David.***

***YHWH says to Adoni,***

***You sit at My right hand,***

***Until I make Your enemies your footstool.***

***2 YHWH will send forth the rod of your strength out of Zion;***

***You rule in the midst of your enemies.***

***3 Your people offer themselves willingly***

***In the day of Your power, in holy array;***

***Out of the womb of the dawn***

***You have the dew of Your youth.***

***4 YHWH has sworn, and will not repent;***

***You are a priest forever***

***After the order of Melchizedek.***

***5 YHWH at Your right hand***

***Will strike through kings in the day of His wrath.***

***6 He will judge among the nations,***

***He will fill the places with dead bodies;  
He will strike through the head in many countries.***

**7 *He will drink of the brook in the way;  
Therefore will He lift up His head.***

First, we need to understand what is happening in this Psalm. YHWH is speaking to someone who is seated at His right hand. In verse one He is referred to as *Adoni* – my Master. Let us list what YHWH says about this person seated at His right hand.

1. YHWH calls Him Adoni
2. YHWH tells Him to sit at His right hand
3. YHWH will make all His enemies a footstool for Adoni
4. YHWH sends out of Tzion the strength of Adoni
5. Adoni will rule in the midst of His enemies
6. People will come freely to Adoni
7. These things will begin from the womb
8. Adoni is a priest forever in the order of Melchizedek
9. YHWH calls Adoni YHWH
10. In the wrath of Adoni YHWH kings will be destroyed
11. Adoni YHWH is judge
12. Many will die
13. Adoni YHWH will destroy many leaders
14. Adoni YHWH will drink and be lifted up

There were 134 passages in Scripture in which the Sopherim (scribes) altered the text which had read YHWH to read Adonai. We find one such place in verse five above. This is important for us today, because it puts into proper perspective what it is that this Psalm is actually teaching us. The reason that Mashiach Yeshua can be a priest forever, is that He is YHWH in the flesh.

## **Carried Away**

***Ivrim [Hebrews] 7:18***

***For there is a carrying away of a foregoing commandment because of its weakness and uselessness***

And why was it weak and useless? The commandment was not written upon the heart of man. It was written upon a stone tablet. We saw this above in the prophet Yirmeyah, when YHWH was speaking through him, teaching us that when the covenant would be renewed, it would not be given in like manner, but it would be given to us in our hearts and in our minds so that we would be able to keep and do it because the commandment was actually a part of who we are.

The Torah written upon stone tablets and then placed in the ark made of Gopher wood and covered with gold is a foreshadowing of YHWH putting the Torah in our hearts.

## **Completeness**

***Ivrim [Hebrews] 7:19***

***for the Torah was not able to complete, and a bringing in of a better hope, through which we draw near to Elohim.***

The Torah can teach us what His requirements are, but the Torah cannot help us to actually do them. In this fashion it was weak and not able to bring us to completion or perfection. It is when we are filled with His Spirit that He then begins to write His commandments upon our hearts. It is the presence of His Spirit and the empowering of His Spirit that enables us to actually walk in a manner that is pleasing to Him. It is through the infilling presence of His Spirit that we have the guarantee of a better hope.

***Galatians 5:5***

***For we through the Spirit by faith wait for the hope of righteousness.***

His Spirit in us gives us the sureness of this future hope!

## **The Oath**

***Ivrim [Hebrews] 7:20-21***

***20 And inasmuch as it is not without the taking of an oath***

***21 for they indeed have been made priests without an oath; but He with an oath by Him that says of Him, "YHWH swore and will not repent,***

***You are a priest forever in the order of Melchizedek;"***

The Levitical priests are priests by virtue of a Torah commandment. However, there is no such Torah commandment for one of the tribe of Yehudah to stand before the altar as a priest. Therefore, it was only by the giving of an oath that Yeshua should be elevated to be a priest in the order of Melchizedek. It is through the very words of YHWH Himself, that Mashiach Yeshua is able to stand before the heavenly altar as a priest and minister on our behalf.

***Ivrim [Hebrews] 8:4***

***Now if He were on earth, He would not be a priest at all, seeing there are those who offer the gifts according to the Torah;***

The priesthood of Yeshua is NOT upon earth. His priesthood is only in the heavenly mishkan, after which the earthly mishkan was patterned.

## **A Better Covenant**

***Ivrim [Hebrews] 7:22***

***by so much also has Yeshua become the guarantee of a better covenant.***

What makes this covenant better? First, let us clearly understand that the content of these two covenants being discussed and compared are identical in content. Yep, you read that correctly. There is not one jot or tittle difference between the two covenants. So, what makes them different; and more to the point, what makes one better if they are they are same?

It is how each of these respective covenants is received. The covenant received at Sinai was written down by the prophet Moshe and delivered to the people. The people with one voice stated that they would obey this covenant in its entirety.

***Shemot [Exodus] 19:7-8***

***7 And Moshe came and called for the elders of the people, and set before them all these words which YHWH commanded him.***

***8 And all the people answered together, and said, "All that YHWH has spoken we will do." And Moshe reported the words of the people to YHWH.***

They did not.

In the renewed covenant, YHWH through the outpouring of His Spirit upon His people, will write His covenant upon their hearts and upon their inward parts. The ability to do this was purchased by the Blood of Yeshua our Mashiach. Therefore, it is through and by His Blood that we are guaranteed a better covenant because it is now in us through His Blood.

## **Temporary Priests**

***Ivrim [Hebrews] 7:23***

***And they indeed have been made priests many in number, because that by death they are hindered from continuing;***

From Aharon onward there has been a steady stream of kohen gadol, who would stand in the most set-apart place year by year ministering on behalf of the people. This ministrations was only temporary because the priest himself would die and be replaced by another. Each person who has stood in this line

of priests has only stood there for a short time. At best, each of their ministries was only temporary for His people.

Because of this reality, we needed a more permanent solution. We needed a priest that did not need to be replaced because he had died. Thus, we were given the priesthood of Mashiach Yeshua.

## **Permanent Priest**

*Ivrim [Hebrews] 7:24*

***but He, because He abides forever, His priesthood abides.***

This is a pretty simple, yet quite profound truth. It is because He is the eternal One; i.e., He lives forever, that makes His priesthood also forever. So, when He offered His offering in the heavenly Mishkan, as we will see below, this only needed to be done one time.

## **Eternal Salvation**

*Ivrim [Hebrews] 7:25*

***Therefore He is able to save forever them that draw near to Elohim through Him, seeing He ever lives to make intercession for them.***

It is by virtue of the truth that Yeshua our Mashiach is YHWH in the flesh, that He lives on, that death could not and did not master Him. Rather, He triumphed over death and lives on forever more. It is this truth that makes our salvation eternal.

## **Our High Priest**

*Ivrim [Hebrews] 7:26*

***For it was fitting for us to have such a high priest, righteous, guileless, undefiled, separated from sinners, and made higher than the heavens;***

The High Priest that we have in Yeshua is such a high caliber that He is even higher than the heavens itself. This is because He is the One who created the heavens and the builder is always above that which he has built. Likewise, because it is our Creator that has redeemed us and offered to us eternal life through His Blood offering, we can come to have the guarantee of this blessing when we walk in the knowledge and understanding of it now. Not living like the gentiles live in the sensuality of their flesh, seeking to please themselves in whatever fashion that they deem fit. Rather, we walk not after the lusts

of our flesh, but we walk in the fullness of His Spirit, in which His Spirit is giving our spirit witness that we are moving toward the Olam Haba and eternal life.

## **Once for All**

***Ivrim [Hebrews] 7:27-28***

***27 who needs not daily, like those high priests, to offer up sacrifices, first for his own sins, and then for the sins of the people; for this He did once for all, when He offered up Himself.***

***28 For the Torah appoints men high priests, which are weak; but the word of the oath, which is concerning the Torah, appoints the Son, perfected for evermore.***

So great was the Blood offering of our High Priest that it purified us for all time. But this can be a sobering truth to us who know this blessing for it is written:

***Ivrim [Hebrews] 10:26***

***For if we sin willfully after that we have received the knowledge of the truth, there remains no sacrifice for sins,***

When Yeshua stepped into that heavenly mishkan which was not made with human hands, He did so only one time, placing His own Blood upon the altar in propitiation of our sins, once for all! But if a person counts as common this Blood offering, then there is no other offering that is left available to him and he is left without any hope in this world.

***Ivrim [Hebrews] 9:12***

***nor yet through the blood of goats and calves, but through His own Blood, entered in once for all into the Holy Place, having obtained eternal redemption.***

If you read very many of the teachings, studies, and writings of this present author, you will notice that when speaking of the Blood of Mashiah Yeshua, the word *Blood* is always capitalized. There is a very good and specific reason for this. We have explained this before, but it seems wise to do so again here in detail.

***Yeshayah [Isaiah] 43:11***

***"I, even I, am YHWH; and besides Me there is no Savior."***

There are many such passages that state or intimate the above truth, that YHWH is the Savior of Israel. Furthermore, there is no other Savior of Israel, only YHWH, which is one of the very strong indicators that Yeshua was YHWH in the flesh; or Yeshua was a manifestation of Elohim.

We are aware of many different manifestations of Elohim in the Tanak. He has revealed Himself to us in many ways and by many names. He has manifested Himself in a burning bush. He has manifested Himself in a pillar of fire. He has manifested Himself in a pillar of cloud. He has manifested Himself as the angel of death. He has manifested Himself as Satan. (Please don't stone me on that one until you read and study Numbers 22:32.) He has manifested Himself as El Shaddai. He has manifested Himself as El Chay. He has manifested Himself as El Gibbor. He has manifested Himself as YHWH Yireh.

There are many more that we could list, but this should be sufficient to show that Elohim has manifested Himself to us in many and various ways. These different ways do not reduce or change the reality that each one is a manifestation of Elohim. There is one manifestation that is spoken of very little and thus is little understood. This manifestation is the Blood of Mashiach. Mashiach Yeshua was, and is, a manifestation of Elohim. However, His Blood was also a manifestation of Elohim as well. Why?

Let us prayerfully consider the following passages. Each one of these passages speak of the Blood of Mashiach.

***Kepha Aleph [1<sup>st</sup> Peter] 1:18-19***

***18 knowing that you were redeemed, not with perishable things, with silver or gold, from your vain manner of life handed down from your fathers;***

***19 but with precious Blood, as of a lamb without spot, even the Blood of Mashiach;***

In this passage, we are told that we are redeemed by the Blood of Mashiach. Furthermore, this passage strongly intimates that His Blood is not perishable; i.e., it is eternal. It does this by telling us that we were not redeemed with something that was perishable. Rather, we were redeemed by His Blood, which is not perishable. This aspect of His Blood is extremely critical, because if His Blood were not eternal, then neither would be one's salvation. Salvation can be, and is, eternal by virtue of the Blood of Mashiach which never perishes!

Let us observe, that with this redemption comes a cleansing from sin.

***Yochanan Aleph [1<sup>st</sup> John] 1:7***

***but if we walk in the light, as He is in the light, we have fellowship one with another, and the Blood of Yeshua His Son cleanses us from all sin.***

Notice the correlation of the previous passage in Yochanan with the following passage.

***Yermeyah [Jeremiah] 33:8***

***“And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned against me, and whereby they have transgressed against me.”***

Notice, that it is YHWH speaking in this passage. He will be the One who cleanses Israel. However, Yochanan states that it is the Blood of Mashiach which cleanses us from sin. This shows us that the Blood of Mashiach is actually a manifestation of Elohim.

Please note in this passage how we are justified.

***Romans 5:9***

***Much more then, being now justified by His Blood, shall we be saved from the wrath of Elohim through Him.***

Shaul teaches us that we are justified by His Blood. Now notice this next passage.

***Yeshayah [Isaiah] 45:25***

***In YHWH shall all the seed of Israel be justified, and shall glory.***

The prophet Yeshayah tells us that it is in YHWH and through YHWH and by YHWH that Israel is justified. When we understand this truth in light of what Shaul teaches us, we see that the Blood of Mashiach must be a manifestation of Elohim, because it is by the Blood of Mashiach that we are justified and saved. And in what way do we receive our redemption? How is it that we receive forgiveness of our sins? It is through His Blood.

***Ephesians 1:7***

***in whom we have our redemption through His Blood, the forgiveness of our trespasses, according to the riches of his grace,***

And again we see this here in this passage.

***Colossians 1:14***

***in whom we have the redemption through His blood, the forgiveness of the sins,***

Now notice what YHWH says through Yeshayah the prophet concerning who it is that is the Redeemer of Israel.

***Yeshayah [Isaiah] 44:24***

***Thus says YHWH, your Redeemer, and He that formed you from the womb; "I am YHWH, that makes all things; that stretches forth the heavens alone; that spreads abroad the earth;"***

And who is it that forgives sin? It is YHWH.

***Tehillim [Psalm] 103:3***

***Who forgives all your iniquities;***

***Who heals all your diseases;***

The psalmist teaches us that it is YHWH who forgives us of all our sins. When we put this truth together with what Shaul teaches us, we see that both YHWH and the Blood of Mashiach do pretty much the same thing. We could make more comparisons, but this should be sufficient to demonstrate the strong parallel between YHWH as our Savior, Redeemer and Justifier, with the Blood of Mashiach Yeshua doing these same things. The conclusion which one arrives at, is that the Blood of Mashiach is, in fact, just another manifestation of Elohim. This is why, as a writer, I capitalize the word "Blood" when referring to the Blood of Mashiach.

***B'reshit [Genesis] 1:4***

***And Elohim saw that the light was good, and Elohim was the separation between the light and the darkness,***

This passage teaches us that Elohim is quite literally the boundary between the light and the darkness. It is Elohim Himself that personally separates or stands between the light and the darkness. This is important for us to understand, because we are all born in the darkness, and in order for us to pass over from the darkness into His light, we quite literally have to pass through Him. Specifically, this manifested boundary of Elohim seems to be His Blood. He has given us a naturally occurring testimony of this truth every day. When we observe a sunset or a sunrise, what is one of the most frequent colors that we witness? It is red, the color of blood. Between the darkness and the light is this boundary of red witnessing to us the truth that in order to pass from the darkness into the light, we must pass through this boundary. We must pass through His Blood.

The above verse clearly states that He is that boundary. So, for us to walk in the light we must pass through that boundary, the Blood of Mashiach, which then covers us and cleanses us and makes us fit to walk and live in His kingdom. It is then up to us to make right and good choices to be worthy of remaining in the kingdom of light.

This is not to say that we earn salvation. Quite the contrary, we cannot earn the right to be covered with His Blood. It is something that He offers to us at no cost to us. However, then He asks us to give up our own lives and live for Him. This is what it means to be a subject in His kingdom of light, to live our lives for Him rather than living for ourselves.

ABBA YHWH, You have given life to us; we in turn offer it all back to You. Please guide us and lead us that we might be good stewards of the life that You have blessed us with in Mashiach Yeshua; for it is in His great and wonderful name we pray. Amein.

Shabbat Shalom

Zerubbabel ben Emunah

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