

JULY 27, 2024 – TAMMUZ 21 5784 RUEBEN

*El Shaddai Ministries welcomes'
you to your Sabbath*

פְּרַשְׁת פִּינְחָס

Pinchas

“Phineas”

Numbers 25:10-30:1

Jeremiah 1:1-2:3

John 2:13:22



Pastor Mark Biltz

Service Hours:

9:00 AM – 11:15 AM

11:45 AM – 2:00 PM

Children's Classes: 11:45– 2:00

Office:

1231 Fryar Ave.

Sumner, WA 98390

253-862-8010

M-TH: 9:30AM-4PM PT

Friday: 9:30AM-2PM PT

esm.us

Announcements

- | | |
|--------------------------|---|
| Tuesday | Come join us in Prayer and Worship Time on Tuesday's Times to be announced during service. |
| Thursday | Join us for Manna Time at 10:00 a.m. at ESM Office. |
| Saturday – Torah Club | Join us on Shabbat at 2:30 p.m. for FFOZ Torah Club and Fellowship! |
| New Book | Pastor Mark's book America at War is here!! The book will be available for \$29.95. Purchase at esm.us or in our Bookstore! |
| New USB | Available now is our new Homeschool USB that has Kids Torah Teaching with 1,130 Printable PDF Pages, Plus the 2024/2025 Heavens Declare Biblical 16 month Calendar download and Pastor Mark's New God's Day Timer 3 rd Edition PDF of 230 Pages! With the purchase of Pastor Mark's Book, "America at War" of \$39.95 the USB comes with it for free, or the USB may be purchased on it's own for \$25.00. Available now in our Bookstore and at esm.us. |
| New 2024/2025 Calendar!! | We are so excited to announce our Calendar for 2024-2025 is now available for purchase In our bookstore and on our website at esm.us!! Purchase for \$10.00 for a limited time. |

Date:

Prayer Request:

Complete the following if you wish to be contacted.

Name:

Phone Number:

Please email your request to: prayer@esm.us or place it in an offering box.

THIS WEEK'S TORAH PORTION

פִּינְחָס Phinehas

Torah: Numbers Chapter 25:10 - 30:1

י. וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לְאמֹר:

10. Va•ye•da•ber Adonái el - Mo•shé le•mor.



1. And the Lord spoke to Moses, saying,

יא. פִּינְחָס בֶּן-אֶלְעָזָר בֶּן-אֶהֲרֹן הַכֹּהֵן הָשִׁיב אֶת-חַמְתִּי מֵעַל
בְּנֵי-יִשְׂרָאֵל בְּקִנְאוֹ אֶת-קִנְאַתִּי בְּתוֹכְכֶם וְלֹא-כָלִיתִי אֶת-בְּנֵי-
יִשְׂרָאֵל בְּקִנְאַתִּי:

11. Phinehas, the son of Eleazar, the son of Aaron the priest, has turned my anger away from the people of Israel, while he was zealous for my sake among them, that I consumed not the people of Israel in my jealousy.

יב. לָכֵן אֶמַר הַנְּנִי נָתַן לּוֹ אֶת-בְּרִיתִי שְׁלוֹמִ:

12. Therefore say, Behold, I give to him my covenant of peace;

יג. וְהָיְתָה לוֹ וּלְזֶרְעוֹ אַחֲרָיו בְּרִית כְּהֵנָּה עוֹלָם תַּחַת אֲשֶׁר
קָנָא לְאֱלֹהָיו וַיִּכַּפֵּר עַל-בְּנֵי יִשְׂרָאֵל:

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

people of Israel.

יֵד. וְשֵׁם אִישׁ יִשְׂרָאֵל הַמָּכָה אֲשֶׁר הָכָה אֶת-הַמְדִינִית זִמְרִי
בֶן-סָלוּא נְשִׂיא בֵּית-אָב לְשִׁמְעוֹנִי:

14. And the name of the Israelite who was slain, who was slain with the Midianite woman, was Zimri, the son of Salu, a prince of a father's house among the Simeonites.

טו. וְשֵׁם הָאִשָּׁה הַמָּכָה הַמְדִינִית כְּזָבִי בַת-צוּר רֵאשׁ אֲמוֹת
בֵּית-אָב בְּמִדְיָן הוּא:

15. And the name of the Midianite woman who was slain was Cozbi, the daughter of Zur; he was chief over the people of a father's house in Midian.

טז. וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר:

16. And the Lord spoke to Moses, saying,

יז. צָרֹר אֶת-הַמְדִינִים וְהִכִּיתֶם אוֹתָם:

17. Harass the Midianites, and strike them;

יח. כִּי-צָרְרִים הֵם לָכֶם בְּנִכְלִיהֶם אֲשֶׁר-נִכְלוּ לָכֶם עַל-דָּבָר
פְּעוֹר וְעַל-דָּבָר כְּזָבִי בַת-נְשִׂיא מִדְיָן אַחֲתָם הַמָּכָה בְּיוֹם-
הַמַּגֵּפָה עַל-דָּבָר פְּעוֹר:

18. For they harassed you with their wiles, with which 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.

במדבר פרק כו
Numbers Chapter 26

א. וַיְהִי אַחֲרֵי הַמַּגֵּפָה וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה וְאֶל אֶלְעָזָר בֶּן-
אַהֲרֹן הַכֹּהֵן לֵאמֹר:

1. And it came to pass after the plague, that the Lord spoke to Moses and to Eleazar the son of Aaron the priest, saying,

ב. שָׂאוּ אֶת-רֹאשׁ כָּל-עֵדַת בְּנֵי-יִשְׂרָאֵל מִבֶּן עֶשְׂרִים שָׁנָה
וּמַעְלָה לְבֵית אָבוֹתָם כָּל-יֹצֵא צֶבֶא בְּיִשְׂרָאֵל:

2. Take a census of all the congregation of the people of Israel, from twenty years old and upward, throughout their fathers' house, all who are able to go to war in Israel.

נב. וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר:

52. And the Lord spoke to Moses, saying,

נג. לְאֵלֶּה תִּחְלַק הָאָרֶץ בְּנַחֲלָה בְּמִסְפַּר שֵׁמוֹת:

53. To these the land shall be divided for an inheritance according to the number of names.

נד. לָרַב תְּרַבֶּה נַחֲלָתוֹ וְלַמְעַט תִּמְעִיט נַחֲלָתוֹ אִישׁ לְפִי פְקָדָיו
יִתֵּן נַחֲלָתוֹ:

54. To the more numerous you shall give a larger inheritance, and to the fewer you shall give a smaller

inheritance; to every one shall his inheritance be given according to those who were counted by him.

נה. אַךְ-בְּגוֹרֵל יִחַלֵּק אֶת-הָאָרֶץ לְשֵׁמוֹת מִטּוֹת-אֲבוֹתָם יִנְחִלוּ:

55. However the land shall be divided by lot; according to the names of the tribes of their fathers they shall inherit.

נו. עַל-פִּי הַגּוֹרֵל תִּחַלֵּק נַחֲלָתוֹ בֵּין רַב לְמַעֲט:

56. According to the lot its possession shall be divided between many and few.

פה במספר פסוקים יש הרבה שמות של בני ישראל במדבר
נָדָב וַאֲבִיהוּא - לא קיבלו נחלה בגלל האש הזרה

**סד. וּבְאֵלֶּה לֹא-הָיָה אִישׁ מִפְּקוּדֵי מֹשֶׁה וְאַהֲרֹן הַכֹּהֵן אֲשֶׁר
פָּקְדוּ אֶת-בְּנֵי יִשְׂרָאֵל בְּמִדְבַר סִינַי:**

64. But among these there was not a man of them whom Moses and Aaron the priest counted, when they counted the people of Israel in the wilderness of Sinai.

**סה. כִּי-אָמַר יְהוָה לָהֶם מוֹת יָמָתוֹ בְּמִדְבַר וְלֹא-נוֹתַר מֵהֶם
אִישׁ כִּי אִם-כָּלֵב בֶּן-יִפְנֶה וַיהוֹשֻׁעַ בֶּן-נּוּן:**

65. For the Lord had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

במדבר פרק כז
Numbers Chapter 27

א. וַתָּקֹרְבֵנָה בָּנוֹת צֶלְפָּחַד בֶּן-חֶפְרָה בֶּן-גִּלְעָד בֶּן-מַכִּיר בֶּן-
מְנַשֶּׁה לְמִשְׁפַּחַת מְנַשֶּׁה בֶּן-יוֹסֵף וְאֵלֶּה שְׁמוֹת בְּנֹתָיו מִחֻלָּה נָעָה
וְחֻגְלָה וּמִלְכָּה וְתִרְצָה:

1. Then came the daughters of Zelophehad, the son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph; and these are the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

ב. וַתַּעֲמִדְנָה לִפְנֵי מֹשֶׁה וְלִפְנֵי אֶלְעָזָר הַכֹּהֵן וְלִפְנֵי הַנְּשִׂאִים
וְכָל-הָעֵדָה פָּתַח אֱהֹל-מוֹעֵד לֵאמֹר:

2. And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, by the door of the Tent of Meeting, saying,

ג. אָבִינוּ מֵת בַּמִּדְבָּר וְהוּא לֹא-הָיָה בְּתוֹךְ הָעֵדָה הַנוֹעְדִים
עַל-יְהוָה בְּעֵדַת-קָרַח כִּי-בִחָטְאוֹ מֵת וּבָנִים לֹא-הָיוּ לוֹ:

3. Our father died in the wilderness, and he was not in the company of those who gathered themselves together against the Lord in the company of Korah; but died in his own sin, and had no sons.

ד. לָמָּה יִגְרַע שֵׁם-אָבִינוּ מִתּוֹךְ מִשְׁפַּחְתּוֹ כִּי אֵין לוֹ בֶּן תָּנָה-
לָנוּ אַחְזָה בְּתוֹךְ אָחִי אָבִינוּ:

4. Why should the name of our father be taken away from among his family, because he had no sons? Give to us therefore a possession among the brothers of our father.

ה. וַיִּקְרַב מֹשֶׁה אֶת-מִשְׁפָּטוֹ לִפְנֵי יְהוָה:

5. And Moses brought their cause before the Lord.

ו. וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר:

6. And the Lord spoke to Moses, saying,

ז. כִּן בָּנוֹת צִלְפַּחַד דִּבְרַת נָתַן תָּתַן לָהֶם אַחֲזֵת נַחֲלָה בְּתוֹךְ
אֶחָי אֲבִיהֶם וְהֵעֲבַרְתָּ אֶת-נַחֲלַת אֲבִיהֶן לָהֶן:

7. The daughters of Zelophehad speak right; you shall surely give them a possession of an inheritance among their father's brothers; and you shall cause the inheritance of their father to pass to them.

ח. וְאֶל-בְּנֵי יִשְׂרָאֵל תְּדַבֵּר לֵאמֹר אִישׁ כִּי-יָמוּת וְיֵן אֵין לוֹ
וְהֵעֲבַרְתֶּם אֶת-נַחֲלָתוֹ לְבָתוֹ:

8. And you shall speak to the people of Israel, saying, If a man dies, and has no son, then you shall cause his inheritance to pass to his daughter.

ט. וְאִם-אֵין לוֹ בַת וְנָתַתֶּם אֶת-נַחֲלָתוֹ לְאֶחָיו:

9. And if he has no daughter, then you shall give his inheritance to his brothers.

י. וְאִם-אֵין לוֹ אַחִים וַנִּתְּתָם אֶת-נַחֲלָתוֹ לְאָחִי אָבִיו:

10. And if he has no brothers, then you shall give his inheritance to his father's brothers.

יא. וְאִם-אֵין אַחִים לְאָבִיו וַנִּתְּתָם אֶת-נַחֲלָתוֹ לְשָׂאֲרוֹ הַקָּרֹב
אֵלָיו מִמִּשְׁפַּחְתּוֹ וַיֵּרֶשׁ אֹתָהּ וְהִיְתָה לְבְנֵי יִשְׂרָאֵל לְחֻקַּת מִשְׁפָּט
בְּאֲשֶׁר צִוָּה יְהוָה אֶת-מֹשֶׁה:

11. And if his father has no brothers, then you shall give his inheritance to his kinsman who is next to him of his family, and he shall possess it; and it shall be to the people of Israel a statute of judgment, as the Lord commanded Moses.

יב. וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה עֲלֶה אֶל-הַר הָעֵבְרִים הַזֶּה וּרְאֵה
אֶת-הָאָרֶץ אֲשֶׁר נָתַתִּי לְבְנֵי יִשְׂרָאֵל:

12. And the Lord said to Moses, Get up into this Mount Abarim, and see the land which I have given to the people of Israel.

יג. וּרְאִיתָהּ אֹתָהּ וְנֹאֲסַפְתָּ אֶל-עַמִּיךָ גַם-אֹתָהּ כְּאֲשֶׁר נֹאֲסַף
אַהֲרֹן אָחִיךָ:

13. And when you have seen it, you also shall be gathered to your people, as Aaron your brother was gathered.

יד. כְּאֲשֶׁר מָרִיתֶם פִּי בְּמַדְבַּר-צֹן בְּמַרְיַבַּת הָעֵדָה לְהַקְדִּישְׁנִי
בַּמַּיִם לְעִינֵיהֶם הֵם מִי-מַרְיַבַּת קֹדֶשׁ מַדְבַּר-צֹן:

14. For you rebelled against my commandment in the

desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes; that is the water of Meribah in Kadesh in the wilderness of Zin.

טו. וַיְדַבֵּר מֹשֶׁה אֶל-יְהוָה לֵאמֹר:

15. And Moses spoke to the Lord, saying,

טז. יִפְקֹד יְהוָה אֱלֹהֵי הָרוּחַת לְכֹל-בָּשָׂר אִישׁ עַל-הָעֵדָה:

16. Let the Lord, the God of the spirits of all flesh, set a man over the congregation,

יז. אֲשֶׁר-יֵצֵא לִפְנֵיהֶם וְאֲשֶׁר יָבֹא לִפְנֵיהֶם וְאֲשֶׁר יוֹצִיאֵם וְאֲשֶׁר יָבִיאֵם וְלֹא תִהְיֶה עֵדַת יְהוָה כַּצֹּאן אֲשֶׁר אֵין-לָהֶם רֹעֶה:

17. Who may go out before them, and who may go in before them, and who may lead them out, and who may bring them in; that the congregation of the Lord be not as sheep which have no shepherd.

יח. וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה קַח-לְךָ אֶת-יְהוֹשֻׁעַ בֶּן-נּוּן אִישׁ אֲשֶׁר-רוּחַ בּוֹ וְסָמַכְתָּ אֹת-יָדְךָ עָלָיו:

18. And the Lord said to Moses, Take Joshua the son of Nun, a man in whom is spirit, and lay your hand upon him;

יט. וְהֶעַמְדַתָּ אֹתוֹ לִפְנֵי אֶלְעָזָר הַכֹּהֵן וְלִפְנֵי כָל-הָעֵדָה וְצוִיתָה אֹתוֹ לְעִינֵיהֶם:

19. And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight.

כ. וְנָתַתָּה מִהוֹדֶךָ עָלָיו לְמַעַן יִשְׁמְעוּ כָּל-עַדַּת בְּנֵי יִשְׂרָאֵל:

20. And you shall put some of your honor upon him, that all the congregation of the people of Israel may be obedient.

כא. וּלְפָנַי אֶלְעָזָר הַכֹּהֵן יַעֲמֹד וְשָׂאֵל לוֹ בְּמִשְׁפַּט הָאוּרִים לְפָנַי יִהְיֶה עַל-פִּי יֵצְאוּ וְעַל-פִּי יָבֹאוּ הוּא וְכָל-בְּנֵי-יִשְׂרָאֵל אֹתוֹ וְכָל-הָעֵדָה:

21. And he shall stand before Eleazar the priest, who shall ask counsel for him according to the judgment of Urim before the Lord; at his word shall they go out, and at his word they shall come in, both he, and all the people of Israel with him, all the congregation.

במדבר פרק כח
Numbers Chapter 28
במדבר פרק כט
Numbers Chapter 29

[Detailed description of offerings](#)

Urim and Thummim אֲוֵרִים וְתַמִּימִים Urim ve•Tu•mim

In this topic we are taking you on a deep dive into one of the greatest mysteries of the Bible and will show you a possible code to decipher it. Ready?

Urim ve•Tu•mim was a mysterious means of communicating with God for answers to crucial questions from kings and leaders through the High Priest, ha•ko•hen ha•ga•dol הַכֹּהֵן הַגָּדוֹל. It was placed over the breastplate of judgment worn over the High Priest's heart: *'when he goes in before the Lord.'* Exodus 28:30. This concept becomes even stranger because it contradicts the core teachings of the Bible, that future telling is forbidden: *'The secret things belong to the Lord our God; but those things which are revealed belong to us...'* Deut. 29:28. The only 'legit' future telling was by God Himself through prophets. This verse sums up all the options of a 2-way communication with God: *'And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets.'* 1 Samuel 26:8. **Urim is surely there!**

People cannot address God directly with questions about the future. *'He said to them, 'It isn't for you to know the times or the seasons which the Father has set within his own authority.'* Acts 1:7. Why on earth did God allow such an instrument as the Urim ve•Tu•mim? (See also Nehemiah 7:65). Nobody can reconcile this contradiction with a reasonable answer.

What kind of instrument allowed remote voice communication with God? The common belief is that the Urim ve•Tu•mim were the precious gems set in the High Priest's breastplate. Were they only precious gems?

With basic knowledge of Hebrew, a different answer would pop in front of your eyes just by looking at the first word of Urim ve•Tu•mim. It will lead you to the **light!** The first three letters, אֹר, mean 'light.' This significant hint may mean an instrument of communication which emits light. Sound familiar? Do you too happen to own some kind of **audible smart communication instrument that also emits light?**

'Tu•min' comes from תָּמִם (completeness or truth). Perhaps a reference to God?

The Greek and Roman mythologies 'stole' the idea of communicating with a superior power and consulted with their gods via the **oracle**. But they also 'stole' the name. Do you see the '**ora**' (the Hebrew 'light') in '**oracle**?' Viable answers to important questions are often compared to shining light on darkness, which is associated with ignorance and uncertainty. This is the connection between light

and enlightening - the highly valued goal of education. This is probably the reason for the historical decision of the founders of *Yale University* and *Indiana University* to choose the Hebrew inscription Urim ve•Tu•mim as their logos.

