

T^[h]urah (instruction) **Portion** **Haftarah and the Good News** פִּינְחָס (Phiy'nakas) “Mouth of the serpent”

T^[h]urah (Torah / Instruction)

Haftarah

Good-News

Bamidbar (Number) 25:10 - 30:1

Malakiym Bet (1 Kings) 18:46 – 19:21

Mark 11:27 – 12:37

This T^[h]urah portion we will be focusing on Judgments and righteousness. We have a lot to go over. The name of this t^[h]urah portion is Phiy'nakas commonly called Pinchas. What does His name means?

6372. פִּינְחָס **Piynchas**, *pee-nekh-aws'*; apparently from 6310 and a variation of 5175; mouth of a serpent; Pinechas, the name of three Israelites:—Phinehas.

- 6310. פֶּה **peh**, *peh*; from 6284; the mouth (as the means of blowing), whether literal or figurative (particularly speech); specifically edge, portion or side; adverbially (with preposition) according to:—accord(-ing as, -ing to), after, appointment, assent, collar, command(-ment), x eat, edge, end, entry, + file, hole, x in, mind, mouth, part, portion, x (should) say(-ing), sentence, skirt, sound, speech, x spoken, talk, tenor, x to, + **two-edged**, wish, word.
 - Prov. 5:3 For the lips of a strange woman drop *as* an honeycomb, and her mouth *is* smoother than oil:
 - Prov. 5:4 But her end is bitter as wormwood, sharp as a **twoedged** sword.
- 5175. נָחָשׁ **nachash**, *naw-khawsh'*; from 5172; a snake (from its hiss):—serpent.
 - 5172. נָחָשׁ **nachash**, *naw-khash'*; a primitive root; properly, to hiss, i.e. whisper a (magic) spell; generally, to prognosticate:—x certainly, divine, enchanter, (use) x enchantment, learn by experience, x indeed, diligently observe. **[Samak and Shin are interchangeable in the Hebrew]**.
 - His name literally mouth against the serpent. That we will see later.
- Pictographically this word means Life being surrounded to be consumed. Or to destroy that which fences in life.
- We shall return to the dust meaning death. The serpent shall crawl on his belly and he shall eat the dust of the earth. So he is the Father of death. Sin and death is what he brought about. He is a picture of death. Bereshiyth ^(Genesis) 3:14-19
 - Gen. 3:14 And Yahuah Alahiym said unto the serpent, Because you have done this, you *are* cursed above all cattle, and above every beast of the field; upon your belly shall you go, and **dust shall you eat all the days of your life**:
 - Gen. 3:15 And I will put enmity between you and the woman, and between your seed and her seed; it shall bruise your head, and you shall bruise his heel.
 - Gen. 3:16 Unto the woman he said, I will greatly multiply your sorrow and your conception; in sorrow you shall bring forth children; and **your desire shall be** to your husband, and he shall **rule** over you.
 - **4910.** מָשַׁל **mashal**, *maw-shal'*; a primitive root; to rule:—(have, make to have) dominion, governor, x indeed, reign, (bear, cause to, have) rule(-ing, -r), have power. **[Not a tyrant in your home]**.

- Gen. 3:17 And unto Adam he said, Because you have hearkened unto the voice of your wife, and have eaten of the tree, of which I commanded you, saying, You shall not eat of it: cursed *is* the ground for your sake; in sorrow shall you eat *of* it all the days of your life;
- Gen. 3:18 Thorns also and thistles shall it bring forth to you; and you shall eat the herb of the field;
- Gen. 3:19 In the sweat of your face shall thou eat bread, till you return unto the ground; **for out of it were you taken: for dust you *are*, and unto dust shall you return.**

Part of Last weeks t^[h]urah portion

Num. 25:1 And Yashra'al ^(Israel) abode in Shittim, and the people began to commit Adultery ^(whoredom) with the daughters of Moab.

- **2181.** זָנָה **zanah**, *zaw-naw'*; a primitive root; to commit adultery; whoredom; idolatry
- Why does adultery and idolatry have the same Hebrew word?
- Because you desired someone that already has a head or a covering.
 - Example: if a woman already has a head (i.e. Head of a house or covering) and looks upon another man to be intimate with, she has a desire for him.
(Most of the time) Remember what Bereshiyth ^(Genesis) 3:16, “Your desire is to your Husband”
 - Mashiyach ^(Messiah) said Luke 16:13 **No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. You cannot serve Alahiym and mammon [Riches].**
 - **3610.** οἰκέτης **oiketes**, *oy-ket'-ace*; from 3611; a fellow resident, i.e. menial domestic: — **(household)** servant.
- 1Pet. 3:6 Even as Sarah obeyed Abraham, calling him **master**: whose daughters you are, as long as you do well, and are not afraid with any amazement.
 - **2962.** κύριος **kurios**, *koo'-ree-os*; from κύριος **kuros** (supremacy); **supreme in authority**, i.e. (as noun) controller; by implication, Master (as a respectful title): — Alahiym, Lord, master, Sir.
 - **The Hebrew word for male in Bereshiyth ^(Genesis) 1:27 is Zakar זָכָר. The Men are to act on behalf of the Father. Just as the Father is the Head of His house so is Man, the head of his house.**
- Women are not the only ones that can commit adultery. If a man goes into a woman that already is married, He commits adultery.
- In last weeks t^[h]urah portion, who participated in this adultery? Yashra'al ^(Israel) and Muab ^(Moab)

- All of this is to say Yashra'al ^(Israel) was married to the Creator. We will see how Yahuah deals with His bride. This will be an important theme as we continue in the lesson. (At the end of this t^[h]urah portion you should see the parallels between an Ishah ^(woman/wife) and Yashra'al ^(Israel))

Num. 25:2 And they called the people unto the sacrifices of their **mighty ones: and the people did eat, and bowed down to their mighty ones.** (A Marriage if you will).

Num. 25:3 And Yashra'al ^(Israel) **joined** himself unto Baal-peor: and the anger of Yahuah was kindled against Yashra'al ^(Israel).

- **6775.** צָמַד **tsamad**, *tsaw-mad'*; a primitive root; to link, i.e. gird; figuratively, **to serve**, (mentally) contrive:—fasten, frame, join (self).

Num. 25:4 And Yashra'al ^(Israel) said unto Mushah ^(Moses), Take all the heads of the people, and hang them up before Yahuah against the sun, that the fierce anger of Yahuah may be turned away from Yashra'al ^(Israel).

Num. 25:5 And Mushah ^(Moses) said unto the judges of Yashra'al ^(Israel), Slay you every one his men that were joined unto Baal-peor.

- Question: Was the judgment equally done on both sides? Also see verse 9. The Creator judges first His own, then later will judge the others.

Num. 25:6 And, behold, one of the children of Yashra'al ^(Israel) came and brought unto his brethren a Midianitish woman in the sight of Mushah ^(Moses), and in the sight of all the congregation of the children of Yashra'al ^(Israel), who *were* weeping *before* the door of the tabernacle of the congregation.

Num. 25:7 And when **Phinehas, the son of Eleazar, the son of Aharan ^(Aaron) the priest,** saw *it*, he rose up from among the congregation, and took a javelin in his hand;

Num. 25:8 And he went after the man of Yashra'al ^(Israel) into the tent, and thrust both of them through, the man of Yashra'al ^(Israel), and the woman through her belly. So the plague was stayed from the children of Yashra'al ^(Israel).

Num. 25:9 And those that died in the plague were twenty and four thousand.

What stopped the plague? Killing both the ones committing adultery. [What is the law for committing adultery? Both must die. The Father kept His own law]. Just as we should.

At the end of last weeks T^[h]urah portion the pattern shows Sin equals judgment.

In the opening of this weeks t^[h]urah portion, we will see having a zeal for the Father brings rewards. He always wants us to be righteous and set-apart.

This Weeks t^[h]urah portion

Num. 25:10 And Yahuah spoke unto Mushah ^(Moses), saying,

Num. 25:11 Phinehas, the son of Eleazar, the son of Aharan ^(Aaron) the priest, has turned my wrath away from the children of Yashra'al ^(Israel), while he was **zealous** for my sake among them, that I consumed not the children of Yashra'al ^(Israel) in my jealousy.

Num. 25:12 Wherefore say, **Behold, I give unto him my covenant of peace:**

Num. 25:13 And he shall have it, and his seed after him, *even* the covenant of an everlasting priesthood; because he was **zealous** for his Alahiym, and made an atonement for the children of Yashra'al ^(Israel).

- **7065.** קָנָא **qana**, *kaw-naw'*; a primitive root; to be (causatively, make) zealous, i.e. (in a bad sense) **jealous or envious**:—(be) envy(-ious), be (move to, provoke to) jealous(-y), x very, (be) zeal(-ous).
- שָׁלוֹם **Shin** means to consume or destroy; Lamad means to teach, or control, or authority; Uau means secure to hold or to establish; Mem means waters or waters of chaos.
- **Peace cannot come until we or with the Help of the Creator, destroy the authority that established *the* chaos. Or Destroy the teachings that established chaos. Meaning when you fix the problem then will you have peace**

Num. 25:14 Now the name of the man of Yashra'al ^(Israel) 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 Shamaniy ^(Simeonites).

- **2174.** זָמְרִי **Zimriy**, *zim-ree'*; from 2167; musical [root: to give praise].
- **5543.** סָלוּ **Salluw**, *sal-loo'*; or סָלוּא **Salluw**, *sal-loo'*; or סָלוּא **Saluw**, *sal-loo'*; or סָלִי **Sallay**, *sal-lah'-ee*; from 5541; weighed; balance
- **8099.** שָׁמַעְנִי **root word to hear.**
 - **To give praise and balance by hearing and obey or obedience.**

Num. 25:15 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.

- **3579.** כּוֹזְבִי **Kozbiy**, *koz-bee'*; from 3576; false
- **6698.** צוּר **Tsuwr**, *tsoor*; the same as 6697; rock; Tsur, the name of a Midianite and of an Israelite:—Zur.
- 6697. צוּר **tsuwr**, *tsoor*; or צָר **tsur**, *tsoor*; from 6696; properly, a cliff (or sharp rock, as compressed); generally, a rock or boulder; figuratively, a refuge; also an edge (as precipitous):—edge, x (mighty) God (one), rock, x sharp, stone, x strength, x strong. See also 1049.
- 4079. מִדְיָן **midyan**, *mid-yawn'*; a variation for 4066:—brawling, contention(-ous).
 - **False mighty one(s) brings contention**

Num. 25:16 And Yahuah spoke unto Mushah ^(Moses), saying,

Num. 25:17 Vex the Midianites, and smite them:

Num. 25:18 For they vex you with their wives, 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.

Before we move on I want to go back into an old t^hurah portion we did concerning Qarach^(Korah)

- Num. 16:30 But if Yahuah make a new thing, and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and they go down quick into the pit; then you shall understand that these men have provoked Yahuah.
- Num. 16:31 And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that *was* under them:
- Num. 16:32 And the earth opened her mouth, and swallowed them up, and their houses, and all the men that *appertained* unto Qarach^(Korah), and all *their* goods.
- Num. 16:33 They, and all that *appertained* to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.

Jump down to chapter 27

Num. 27:1 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.

Num. 27:2 And they stood before Mushah^(Moses), and before Eleazar the priest, and before the princes and all the congregation, *by* the door of the tabernacle of the congregation, saying,

Num. 27:3 Our father died in the wilderness, and he was not in the company of them that gathered themselves together against Yahuah in the company of Qarach^(Korah); but died in his own sin, and had no sons.

Num. 27:4 Why should the name of our father be done away from among his family, because he has no son? Give unto us *therefore* a possession among the brethren of our father.

Num. 27:5 And Mushah^(Moses) brought their cause before Yahuah.

Num. 27:6 And Yahuah spoke unto Mushah^(Moses), saying,

Num. 27:7 The daughters of Zelophehad speak right: you shall surely give them a possession of an inheritance among their father's brethren; and you shall cause the inheritance of their father to pass unto them.

Num. 27:8 And you shall speak unto the children of Yashra'al^(Israel), saying, If a man die, and have no son, then you shall cause his inheritance to pass unto his daughter.

Num. 27:9 And if he have no daughter, then you shall give his inheritance unto his brethren.

Num. 27:10 And if he have no brethren, then you shall give his inheritance unto his father's brethren.

Num. 27:11 And if his father have no brethren, then you shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Yashra'al^(Israel) a statute of judgment, as Yahuah commanded Mushah^(Moses).

Num. 27:12 And Yahuah said unto Mushah^(Moses), Get you up into this mount Abarim, and see the land which I have given unto the children of Yashra'al^(Israel).

Num. 27:13 And when you have seen it, you also shall be gathered unto your people, as Aharan^(Aaron) your brother was gathered.

Num. 27:14 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.

Num. 27:15 And Mushah ^(Moses) spoke unto Yahuah, saying,

Num. 27:16 Let Yahuah, the Alahiyim of the spirits of all flesh, set a man over the congregation,

Num. 27:17 Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; **that the congregation of Yahuah be not as sheep which have no shepherd.**

Num. 27:18 And Yahuah said unto Mushah ^(Moses), Take you Yahusha ^(Joshua) the son of Nun, a man in whom *is* the spirit, and lay your hand upon him;

Num. 27:19 And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight.

Num. 27:20 And you shall put *some* of your honor upon him, that all the congregation of the children of Yashra'al ^(Israel) may be obedient.

Num. 27:21 And he shall stand before Eleazar the priest, who shall ask *counsel* for him after the judgment of Urim before Yahuah: at his word shall they go out, and at his word they shall come in, *both* he, and all the children of Yashra'al ^(Israel) with him, even all the congregation.

Num. 27:22 And Mushah ^(Moses) did as Yahuah commanded him: and he took Yahusha ^(Joshua), and set him before Eleazar the priest, and before all the congregation:

Num. 27:23 And he laid his hands upon him, and gave him a charge, as Yahuah commanded by the hand of Mushah ^(Moses).

Num. 28:1 And Yahuah spoke unto Mushah ^(Moses), saying,

Num. 28:2 Command the children of Yashra'al ^(Israel), and say unto them, My offering, *and* my bread for my sacrifices made by fire, *for* a sweet savor unto me, shall you observe to offer unto me in their due season.

Haftarah

In this second half of the lesson we are going to see the links concerning “Jezebel” and what she is know for, i.e. taking over the position of her Ish or husbands rule, just to name one of many things she is know for.

Before we jump into the second part of the lesson, let's get some context.

1Kings 18:19 Now therefore send, *and* gather to me all Yashra'al ^(Israel) unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, **which eat at Aiyzabal's ^(Jezebel's) table.**

- Notice it does not say of Ahab's table her Ish ^(Man/Husband). Can you see who is in charge? This spirit brings in a role reversal between a Ish and Ishah ^(Woman/Wife).
- **348.** אִיזָבֵל **Iyzebel**, *ee-zeh'-bel*; from 336 and 2083; **Izebel, the wife of king Ahab:—Jezebel.**
 - 336. אִי **iy**, *ee*; probably identical with 335 (through the idea of a query); **not:—island**
 - 2083. זְבֻל **Zbul**, *zeb-ool'*; the same as 2073; **dwelling**;

- 2073. זבול **zbul**, *zeb-ool'*; or זבול **zbuwl**, *ze-bool'*; from 2082; a residence:— **dwell in, dwelling, habitation.**
- **Lexicon states Baal is husband**
- In her name you can glean three things.
 - (1) not or no dwelling. Meaning not wanting to dwell in that habitation. Having her own ways out side of her dwelling place or where she dwells. i.e. “Running things her way.”
 - (2) She is an island all by herself, meaning she does not need anyone. In this matter she does not need her Ish ^(Man/Husband).
 - (3) Not wanting to dwell or function within the dwelling place, i.e. with her Ish ^(Man/Husband) or under the authority of her Ish ^(Man/Husband). She wants to make the decisions. She wants to tell him how things should be run. Why? Because Baal is her Ish or Husband.

1Kings 18:46 And the hand of Yahuah was on Aliyahu ^(Elijah); and he girded up his loins, and ran before Ahab to the entrance of Yazara'al ^{יזרעאל (Jezreel)}.

- **3157.** יזרעאל **Yizrel**, *yiz-reh-ale'*; from 2232 and 410; God will sow; Jizreel, the name of two places in Palestine and of two Israelites:—Jezreel.

1Kings 19:1 And **Ahab told Aiyzabal** ^(Jezebel) all that Aliyahu ^(Elijah) had done, and withal how he had slain all the prophets with the sword.

1Kings 19:2 Then Aiyzabal ^(Jezebel) sent a messenger unto Aliyahu ^(Elijah), saying, So let the mighty ones do *to me*, and more also, if I make not your life as the life of one of them by to morrow about this time. **[Who is in charge in this relationship]?**

- This reminds me of a passage in Psa. 105:15 Touch not mine anointed, and do my prophets no harm.
- Her words came back on her head. Truly power is in the tongue. Skip to 2 Kings
- 2Kings 9:30 And when Yahua ^(Jehu) was come to Yazara'al ^{יזרעאל (Jezreel)}, Jezebel heard *of it*; and she painted her face, and tired her head, and looked out at a window.
- 2Kings 9:31 And as Yahua ^(Jehu) entered in at the gate, she said, *Had* Zimri peace, who slew his sovereign?
- 2Kings 9:32 And he lifted up his face to the window, and said, Who *is* on my side? who? And there looked out to him two *or* three eunuchs.
- 2Kings 9:33 And he said, throw her down. So they threw her down: and *some* of her blood was sprinkled on the wall, and on the horses: and he trodden her under foot.
- 2Kings 9:34 And when he was come in, he did eat and drink, and said, Go, see now this cursed *woman*, and bury her: for she *is* a king's daughter.
- 2Kings 9:35 And they went to bury her: but they found no more of her than the **skull**, and the **feet**, and the **palms of her hands**. **[These are the things she used to promote this spirit]**.
- 2Kings 9:36 Wherefore they came again, and told him. And he said, This *is* the word of Yahuah, which he spoke by his servant Aliyahu ^(Elijah) the Tishbite,

saying, In the portion of Yazara'al ^{יזרעאל (Jezreel)} shall dogs eat the flesh of Aiyzabal ^(Jezebel).

- 2Kings 9:37 And the carcass of Aiyzabal ^(Jezebel) shall be as dung upon the **face of the field** in the portion of Yazara'al ^{יזרעאל (Jezreel)}; so that they shall not say, This is Aiyzabal ^(Jezebel).
 - Matt. 13:38 **The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;**
 - Her spirit is in the field or world. This is where it is understood how the spirit of "Jezebel" is still out here today.

1Kings 19:3 And when he saw *that*, he arose, and went for his life, and came to Beersheba, which *belongs* to Yahudah ^(Judah), and left his servant there.

- Think now. The Father has just shown His mighty hand. He made an oath with Aliyahu ^(Elijah). And Aiyzabal ^(Jezebel) caused him to forget about What the Father can do, she made him fear her.

1Kings 19:4 But he himself went a day's journey into the wilderness, and came and sat down under a **juniper tree** ^(עץ/Yoke): and he requested for himself that he might die; and said, It is enough; now, O Yahuah, take away my life; for I *am* not better than my fathers.

- Why was he not better than his forefathers? Because they had unbelief.

1Kings 19:5 And as he lay and slept under a **juniper tree**, behold, then a Messenger ^(angel) touched him, and said unto him, Arise *and* eat.

1Kings 19:6 And he looked, and, behold, *there was* a cake baked on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again.

1Kings 19:7 And the Messenger ^(angel) of Yahuah came again the second time, and touched him, and said, Arise *and* eat; because the journey *is* too great for you.

1Kings 19:8 And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of Alahiym.

1Kings 19:9 And he came thither unto a cave, and lodged there; and, behold, the word of Yahuah *came* to him, and he said unto him, What do you here, Aliyahu ^{(Elijah)?}

1Kings 19:10 And he said, I have been **very jealous for Yahuah** Alahiym of hosts: for the children of Yashra'al ^(Israel) have forsaken your covenant, thrown down your altars, and slain your prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away. [See Bamidbar ^(Numbers) 25:13 Same thing was said of Phiy'nakas/ Pinchas].

- Rom. 11:1 I say then, Has Alahiym cast away his people? Alahiym forbid. For I also am an Yashra'alite ^(Israelite), of the seed of Abraham, *of* the tribe of Ban'yamiyn ^(Benjamin).
- Rom. 11:2 Alahiym has not cast away his people which he foreknew. Know you not what the scripture says of Aliyahu ^{(Elijah)?} how he makes intercession to Alahiym against Yashra'al ^(Israel), saying,
- Rom. 11:3 Yahuah, they have killed your prophets, and dug down your altars; and I am left alone, and they seek my life.
- Rom. 11:4 But what says the answer of Alahiym unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal.

- Rom. 11:5 Even so then at this present time also **there is a remnant according to the election of favor.**
- The point of why I am digging into Aiyzabal ^(Jezebel) and women in particular is because Woman are excellent examples that the Creator gave us to understand how a Ishah ^(Woman/Wife) should function in a relationship and in righteousness. Why is this important? Because We are Brides or an Ishah ^(Woman/Wife) to the Mashiyach ^(Messiah) as well. We learn the difference between How our Ishah's ^(Women/Wives) are suppose to be towards us as we are suppose to be towards Him. We cannot tell the Mashiyach ^(Messiah) or the Creator what we like and or do not like. What we will or will not do. We are to be obedient according to righteousness.
- Men are not off the hook, because we are head of the house. We have to love and respect our Ishah's ^(Women/Wives) and our women. We cannot create rules to suit our needs. All directions must come the Scriptures and the Most High.
- The Scriptures teaches us how to be righteous Ishes ^(Man/Husband). Mashiyach ^(Messiah) is an excellent example for the men, and the obedience to the Father is an excellent example for men and women. (When you have too much fighting in the homes, sometimes it is do to taking on someone else's role. It goes both ways). Their cannot be any peace by doing this.
- When both are obedient to the Word, we become obedient to one another, staying in our right place. As we have seen role reversals bring chaos, it started in the Garden and we have seen it here in the Haftarah.

1Kings 19:11 And he said, Go forth, and stand upon the mount before Yahuah. And, behold, Yahuah passed by, and a great and strong wind rent the mountains, and broke in pieces the rocks before Yahuah; *but* Yahuah *was* not in the wind: and after the wind an earthquake; *but* Yahuah *was* not in the earthquake:

1Kings 19:12 And after the earthquake a fire; *but* Yahuah *was* not in the fire: and after the fire a still small voice.

1Kings 19:13 And it was *so*, when Aliyahu ^(Elijah) heard *it*, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, *there came* a voice unto him, and said, What do you here, Aliyahu ^(Elijah)?

1Kings 19:14 And he said, I have been very jealous for Yahuah Alahiym of hosts: because the children of Yashra'al ^(Israel) have **forsaken your covenant** ^(Covenants are very important), thrown down your altars, and slain your prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away.

1Kings 19:15 And Yahuah said unto him, Go, return on your way to the wilderness of Damascus: and when you come, anoint Hazael *to be* king over Syria:

1Kings 19:16 And Yahua ^(Jehu) the son of Nimshi shall you anoint *to be* king over Yashra'al ^(Israel): and Aliysha ^(Elisha) the son of Shaphat of Abelmeholah shall you anoint *to be* prophet in your room.

1Kings 19:17 And it shall come to pass, *that* him that escapes the sword of Hazael shall Yahua ^(Jehu) slay: and him that escapes from the sword of Yahua ^(Jehu) shall Aliysha ^(Elisha) slay.

1Kings 19:18 Yet I have left *me* seven thousand in Yashra'al ^(Israel), all the **knees** which have not bowed unto Baal, and every mouth which has not kissed him.

- **1290.** בָּרַךְ **berek**, *beh'-rek*; from 1288; a knee:—knee.
- 1288. בָּרַךְ **barak**, *baw-rak'*; a primitive root; **to kneel; by implication to bless God (as an act of adoration), and (vice-versa) man (as a benefit); also praise.**
- Rev. 11:13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave esteem to the Alahiym of heaven.

1Kings 19:19 So he departed thence, and found Aliysha ^(Elisha) the son of Shaphat, who *was* plowing *with* **twelve yoke** of oxen before him, and he with the twelfth: and Aliyahu ^(Elijah) passed by him, and cast his mantle upon him.

1Kings 19:20 And he left the oxen, and ran after Aliyahu ^(Elijah), and said, Let me, I pray you, kiss my father and my mother, and *then* I will follow you. And he said unto him, Go back again: for what have I done to you?

1Kings 19:21 And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Aliyahu ^(Elijah), and ministered unto him.

We have to be obedient to the scriptures. It has to be unconditional. We do not set the conditions of the scriptures. We just follow them, rather we understand them or not.

- Noteworthy: Same goes with love and forgiveness. It should be unconditional.

Mark 11:27 And they come again to Yarushalaiym ^(Jerusalem): and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

Mark 11:28 And say unto him, By what authority doest you these things? and who gave you this authority to do these things?

Mark 11:29 And Yahusha answered and said unto them, **I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.**

Mark 11:30 **The immersion of Yahuchanan ^(John), was *it* from heaven, or of men? answer me.**

Mark 11:31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did you not believe him?

Mark 11:32 But if we shall say, Of men; they feared the people: for all *men* counted Yahuchanan ^(John), that he was a prophet indeed.

Mark 11:33 And they answered and said unto Yahusha, We cannot tell. And Yahusha answering says unto them, **Neither do I tell you by what authority I do these things.**

Mark 12:1 And he began to speak unto them by parables. **A certain man planted a vineyard, and set a hedge about *it*, and dug a place for the wine-fat, and built a tower, and let it out to farmers, and went into a far country.**

Mark 12:2 **And at the season he sent to the farmers a servant, which he might receive from the farmers of the fruit of the vineyard.**

Mark 12:3 And they caught *him*, and beat him, and sent *him* away empty.

Mark 12:4 And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.

Mark 12:5 And again he sent another; and him they killed, and many others; beating some, and killing some.

Mark 12:6 Having yet therefore one son, his well beloved, he sent him also last unto them, saying, They will reverence my son.

Mark 12:7 But those farmers said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

Mark 12:8 And they took him, and killed *him*, and cast *him* out of the vineyard.

Mark 12:9 What shall therefore the sovereign of the vineyard do? he will come and destroy the farmers, and will give the vineyard unto others.

Mark 12:10 And have you not read this **scripture**; The stone which the builders rejected is become the head of the corner:

Mark 12:11 This was Yahuah's doing, and it is marvelous in our eyes?

Mark 12:12 And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

Mark 12:13 And they send unto him certain of the Pharisees and of the Herodians, to catch him in *his* words.

Mark 12:14 And when they were come, they say unto him, Teacher, we know that you are true, and care for no man: for you regard not the person of men, but teaches the way of Alahiym in truth: Is it lawful to give tribute to Caesar, or not?

Mark 12:15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, **Why tempt you me? bring me a penny, that I may see it.**

Mark 12:16 And they brought *it*. And he says unto them, **Whose is this image and superscription?** And they said unto him, Caesar's.

Mark 12:17 And Yahusha answering said unto them, **Render to Caesar the things that are Caesar's, and to Alahiym the things that are Alahiym(s).** And they marveled at him.

Mark 12:18 Then come unto him the Sadducees, **which say there is no resurrection**; and they asked him, saying,

Mark 12:19 Teacher, Mushah ^(Moses) wrote unto us, If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

Mark 12:20 Now there were seven brethren: and the first took a wife, and dying left no seed.

Mark 12:21 And the second took her, and died, neither left he any seed: and the third likewise.

Mark 12:22 And the seven had her, and left no seed: last of all the woman died also.

Mark 12:23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

Mark 12:24 And Yahusha answering said unto them, **Do you not therefore err, because you know not the scriptures, neither the power of Alahiym?**

Mark 12:25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the messengers ^(angels) which are in heaven.

Mark 12:26 And as touching the dead, that they rise: have you not read in the book of Mushah^(Moses), how in the bush Alahiym spoke unto him, saying, I *am* the Alahiym of Abraham, and the Alahiym of Yatsqak^(Isaac), and the Alahiym of Ya'aqub^(Jacob)?

Mark 12:27 He is not the Alahiym of the dead, but the Alahiym of the living: you therefore do greatly err.

Mark 12:28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, **Which is the first commandment of all?**

Mark 12:29 And Yahusha answered him, **The first of all the commandments is, Hear, O Yashra'al^(Israel)**; Yahuah our Alahiym is one Sovereign:

Mark 12:30 And you shall love Yahuah your Alahiym with all your heart, and with all your soul, and with all your mind, and with all your strength: this *is* the **first commandment.**

Mark 12:31 And the second *is* like, *namely* this, You shall love your neighbor as yourself. There is none other **commandment** greater than these.

Mark 12:32 And the scribe said unto him, Well, Teacher, you have said the truth: for there is one Alahiym; and there is none other but he:

Mark 12:33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbor as himself, is more than all whole burnt offerings and sacrifices.

Mark 12:34 And when Yahusha saw that he answered discreetly, he said unto him, **You are not far from the kingdom of Alahiym.** And no man after that dare ask him *any question.*

Mark 12:35 And Yahusha answered and said, while he taught in the temple, **How say the scribes that Mashiyach^(Messiah) is the Son of Daud^(David)?**

Mark 12:36 For Daud^(David) himself said by the Set-apart spirit, Yahuah said to my sovereign, Sit you on my right hand, till I make your enemies your footstool.

Mark 12:37 Daud^(David) therefore himself calls him Sovereign; and whence is he *then* his son? And the common people heard him gladly.

- Yahuah said unto my sovereign, Sit you at my right hand, until I make your enemies your footstool.
- לְדָוִד מְזֻמָּוֹר נָאֵם יְהוָה | לְאֹרְזִי שֵׁב לְיְמִינִי עַד-אֲשֵׁית אֲנִיךָ הַרְם לְרַגְלֶיךָ :

What Mashiyach^(Messiah) was saying was, Daud^(David) said that Yahuah said to his sovereign [Meaning Daud's^(David's) Sovereign], sit at my right hand. Not that Daud would sit at His right hand, but Daud's^(David's) Sovereign would sit at Yahuah's right hand.

Next weeks T^[h]urah portion will be about vows.

Closing thoughts

Is. 61:10 I will greatly rejoice in Yahuah, my soul shall be joyful in my Alahiym; for he has clothed me with the **garments of salvation**, he has covered me with the **robe of righteousness**, as a bridegroom decks *himself* with ornaments, and as a bride adorns *herself* with her jewels.

5710. עָדָה **adah**, *aw-daw'*; a primitive root; to advance, i.e. pass on or continue; causatively, to remove; specifically, to bedeck (i.e. bring an ornament upon):—**adorn**,

5711. עָדָה **Adah**, *aw-daw'*; from 5710; ornament; Adah, the name of two women

5712. עָדָה **edah**, *ay-daw'*; feminine of 5707 in the original sense of fixture; a stated assemblage (specifically, a concourse, or generally, a family or crowd):—**assembly, company, congregation, multitude, people**, swarm. Compare 5713.

5713. עָדָה **edah**, *ay-daw'*; feminine of 5707 in its techn. sense; testimony:—**witness**. Compare 5712.

3618. כַּלָּה **kallah**, *kal-law'*; from 3634; a **bride** (as if perfect); hence, a son's wife:—bride, daughter-in-law, spouse.

3627. כְּלִי **kliy**, *kel-ee'*; from 3615; something prepared, i.e. any apparatus (as an implement, utensil, dress, vessel or weapon):—armor ((-bearer)), artillery, bag, carriage, + furnish, furniture, instrument, **jewel**, that is made of,

3615. כָּלָה **kalah**, *kaw-law'*; a primitive root; to end, whether **intransitive (to cease, be finished, perish) or transitive (to complete)**, prepare, consume):—accomplish, cease, consume (away), determine, destroy (utterly), be done, (be an) end (of), **Fulfill**

2860. חָתָן **chathan**, *khaw-thawn'*; from 2859; a relative by marriage (especially through the bride); bridegroom, husband, son in law.

- Pictographically: Fences in or secures ^(Security) her, mark or seal her for life.

Is. 62:5 For *as* a young man marries ^(Baal) a virgin, *so* shall your sons marry you: and *as* the bridegroom rejoices over the bride, *so* shall your Alahiyim rejoice over you.

1330. בְּתוּלָה **bthuwlah**, *beth-oo-law'*; feminine passive participle of an unused root **meaning to separate**; a virgin (from her privacy); sometimes (by continuation) a bride; also (figuratively) a city or state:—maid, virgin.

- Root word is בתל Pictographically: the House that is marked or sealed through teaching or authority. “A House that is Marked through Teaching

Men are the head of the house and have important rules in life. Women also are very important as well. They help us in so many ways. They help to complete us. We must work as one homogenous unit to be successful. We should have the same goals in life.

Lamadyahu