

Pinchas Notes

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“Pinchas ben Elazar ben Aharon hakohen he'shiv et chamiti me'al bnei Israel be'kan'oh et kin'ati be'tocham velo chi'li'ti et bnei Israel be'kin'ati”
(Number 25:11) (Hebrew)

“Pinchas ben Elazar ben Aharon HaKohen had turned my wrath away from the B'nei Israel when he had kanous (zealousness) with my kanous among them, that I consumed not the B'nei Israel in my kina (jealousy, zeal, vengeance)”
(Numbers 25:11) (English)

Though I am not one who finds every single “et” refers to Yeshua, we do notice we have two misplaced ets in this passage, and it is interesting that they both point to The House of Israel. We also notice the use of the words “kina” and “kanous”. Which plays a great deal into the thought of Mashyach bar David, and why in orthodoxy it was believed that he would come before Mashyach bar Yosip. Thus the release of Bar Abba, who was a religious, and violent religious zealot.

Also in this verse Pinchas' name is spelled with a yud in this verse. The yud symbolizes Creation and the metaphysical.

“God created the universe with the letters yud and hei which form the Divine Name of Yah. With the letter yud He created the World to Come while with the hei he created this world” (Menachos 29b)

The yud also symbolizes humility as shown in Zohar Vayikra 147, it explains that the yud consists of 3 parts: a prong pointing upward to the One above, a prong directed downward to earth and the middle part uniting both. Which is also a hint of Messiah as the Maharal of Prague said in the Derech Chaim, his commentary on the Pirkei Avos, that “A complete entity consists of three parts, no more would be adequate and no less would be sufficient, each entity consists of two opposite (but not opposing) extremes and an intermediary that unites them”. Zohar 221 says “The middle pillar is the Son of Hashem”. The sages also say, “Whomever humbles himself, God raises” (Eruvin 13b Zohar II 232) when they discussed the yud.

“And the shem of the isha from Midyan that was slain was Kozbi bat Tzur; he (Tzur) was rosh over the people in one of the clans of Midyan” (Numbers 25:15)

The verse seems to indicate in the Hebrew that Kozbi was the opposite of Pinchas because she was self elevated to the same level of her father which is the reason why Hashem, in this same parsha focuses a great deal on the idea of family.

“Ve'shem eesh Israel haMooke asher hooka et haMidyanit Zim'ri ben Saloo n'si veit'av la'Shimoni. Ve'shem haEesha haMooka haMidynit Kozbi va Tzoor rosh oo'mot beit av beMidyan hoo”
(Numbers 25:14-15)

Numbers 27:15-23, Moses is confronted with his own mortality knowing he cannot enter into the land

of Israel and requests to Hashem that there be a successor. The thing interesting is we are reminded that it is not until the book of Devarim that we see the name change of Yehoshua from that Hosea but in verse 18 we see him as Yehoshua. The reason for this is the book of Devarim is the Gemara of Shemos-Bamidbar. And again we see the yud placed into the name of Yehoshua Son of Nun. The rabbis and sages point out a contradiction. Saying that a letter was added but as commanded in Deuteronomy 4:2 one cannot add nor take away from the words of Hashem. But let us remember according to Bikkurim 1:64 Avraham Avenu's wife, Sarai (literally "my princess") became Sarah (princess) for she would not only be Avraham Avenu's wife, but the mother of all mankind as it says in Berachos 13. Thus the yud lifted from Sarai was placed into the name of Yehoshua so nothing was at all added to the text of the Torah. Both were blessed by Hashem for it is said in Mechilta Yisro 1:57a "The lengthening of a name is the mark of honor".

The yud is important because the sages make note that Pinchas is Elijah. We also see this concept in the Brit Chadasha through that of Yochanan, but in greek translations we have an issue with the genealogy in Matthew 1. There are supposed to be 42 generations and there are only 41. We also see it appears to be the genealogy of Yosip and not Myriam. For we must remember it was not Yosip's seed that impregnated Myriam. This is important because in order for Yeshua to be the Mashyach, he had to come from the line of David, which is tied to the elevation of Pinchas. So we must refer to the original Aramaic text in Matthew 1:16 where it says "Ya'akov e'rikal ke' Yosip gowra" the word gowra is very important, because it is designated as a "male guardian or protector" and this is proven in verse 18-25 because only after is Myriam betrothed unto her husband who had the same name as her father or step father Yosip. The sages show that in terms of the parsha Pinchas and the inheritances given to each tribe that if a woman marries a man who is of a different tribe than she was, then she is a part of the tribe of her husband. The book of Esther is a perfect parallel to this, as well as the book of Ruth in terms of the Jewish concept of tribal identification. Though it must be noted unlike in two house theology, the Scripture maintains all is by faith in Hashem and not through bloodline.

Jennifer Wittkopp's Notes

This week's parshah opens with Hashem's blessing of Pinchas: "[He] turned back My wrath from the Israelites by displaying among them his passion for Me, . . . therefore, I grant him My pact of friendship. It shall be for him, and his descendants after him, a pact of priesthood for all time."

But what about Moses? He turned away His anger from the Jewish people numerous times during the forty-year trek in the desert, and yet received no reward for it. On the contrary, when he asked for his sons to replace him after his death, Hashem told him to appoint Joshua instead. Why do Pinchas and his offspring receive such an incredible reward for a one-time zealous act?

The Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, explained that the answer is found in the words of one translation, that Pinchas "avenged My vengeance amongst them." There is a fundamental difference between the service of Moses and Pinchas. Moses sought to lesson Hashem's anger against Israel through prayer. In contrast, Pinchas's action took place not in the supernal realms, but rather "below," in the physical world. Moses was top-down; Pinchas operated from the bottom up.

This distinction is also reflected in the forms of the two leaders' self-sacrifice. After the incident of the golden calf, Moses told Hashem that if He did not forgive the Jewish people, He should erase Moses' name from the Torah. Moses' was a very bold act, for sure, but he placed only his soul and spirituality

on the line. Pinchas, on the other hand, engaged his entire self; his physical being was risked.

A leader primary concern should be the people's needs and not his own which Pinchas demonstrated.

Two Divergent Roads

Moses and Pinchas symbolize two paths in fulfilling our divinely given duties. The overall goal of our existence is to purify the material world and transform it into a vessel for holiness. This can be accomplished in one of two manners. In the manner of Moses, who transmitted the Torah, we can bring from above the intensity of Hashem's light and spirit, and lay it upon the world.

Or we can imitate Pinchas. This approach is one of self-transformation, repentance and return—a spiritual cleaning that works from the inside out. This refines the coarse physicality and makes it receptive to Hashem's light. As holy and lofty as Moses' service is, it is deficient. The holiness from above does not bond, unify and totally fuse with physical reality, because it comes to the scene as an outsider. After the great experience of Mount Sinai with the giving of the Torah, it took only forty days for the children of Israel to sin. Moses' approach has no stability or longevity; consequently, he did not merit to have his sons inherit his position. Pinchas' approach effects the material world on its level. From within, the material reality is purified and made into a receptacle for the divine light.

We need, therefore, to be cautious in our own divine tasks. If we focus exclusively on our spiritual needs—prayer and Torah study—at the expense of our physical, the benefit may not last long. One gains eternity only by combining what concerns the soul with that which is “outside” the spiritual, thereby purifying the physical world to make it hospitable to the divine. “Pinchas . . . turned My wrath away from the Children of Israel when he zealously avenged Me among them . . . Therefore say: Behold, I give him My covenant of peace. And it shall be for him, and for his offspring after him, a covenant of eternal priesthood.” —Numbers 25:11–13

Pinchas courageously took up Hashem's cause among the Israelites. Others, too, had witnessed Zimri's offense and provocation, including Moses, the sons of Aaron, and the elders. Pinchas himself was of junior rank in that assembly, yet he was the only one to act, thus bringing salvation to the Jewish people and obtaining a great reward for himself. This teaches us an important lesson:

Sometimes leaders remain silent in the face of certain events. This does not mean that nothing is to be done. Nor does it mean that this silence may be used as an excuse to ignore the event. On the contrary: when aware that you can do something about it, you are obligated to do so. The fact that those greater than you say nothing and remain passive may very well be because the incident has special bearing upon you. You are dealing with something that you are to correct or refine in order to achieve your personal perfection, soul correction your purpose in this world.

Pinchas and the prophet Elijah

Our sages say that “Pinchas is (identical with the prophet) Elijah.” This expression is rather odd, because Pinchas preceded Elijah. Should it not, then, say “Elijah is Pinchas”? According to the Zohar, however, Elijah did precede Pinchas, albeit as an angel and not as a human being. Also in the Zohar, the soul of Elijah was actually created during the Six Days of Creation. He has existed ever since as an angel, but on occasion, he descends to the world in human form, born of a mother and father.

This is why the Midrash sometimes uses the phrase “Pinchas is Elijah”, even though Pinchas was born first. The essence, the soul of Elijah existed before Pinchas was born.

Elijah and Pinchas led similar lives and their paths complement each other. Pinchas is a symbol of zealotry for Hashem and His commandments. He displayed self-sacrifice to prevent Hashem's name from being desecrated. Through our single-minded commitment to fulfilling G-d's will, as epitomized

by the deeds of Pinchas and Elijah, we will merit the ultimate Redemption, which will be heralded by Elijah the Prophet, who is Pinchas.

One should pay attention to what others do or fail to do. If an opportunity arises to accomplish something, one must go ahead and do it. When wondering, “Where will I find the strength to do so?”—the answer is: “Pinchas is Elijah!” That is, when the Almighty places you into a situation that requires *mesirat nefesh* (self-sacrifice), you are also given the necessary abilities to carry out this task, including the possibility of being infused with an angelic spark. One is not to think in terms of “this one or that one can do the job.” The fact is that anything coming your way relates to, and belongs to, your mission in life. You have the abilities to deal with it, and you must do so with self-sacrifice, *mesirat nefesh*! And where there is a sincere will there is a way, and one will surely succeed.

We must follow the example of Pinchas. Thus we transform this world into a fitting home and sanctuary for Godliness. Consequently, we shall see with our very own eyes that “Pinchas is Elijah”—“I am sending you the prophet Elijah before the coming of the great and awesome day of Elohim” (Malachi 3:23), “the harbinger who will proclaim peace, the harbinger of good who will proclaim salvation, saying to Zion, ‘Your Elohim reigns!’” (Isaiah 52:7). This is a beautiful piece on Divine obligation and how we must turn denial, and that turning away from injustice, as not our issue, into our issue, when it comes to us, in whatever form that makes us pay attention. Denial is a NAIL: Those who pretend not to know, when they very well know, and choose to turn away from acting, and we can all act in multitude small ways if not big ways. Remember mite and might are synonymous aurally and it's what we all do, that adds up.

UNITED IN PEACE The word *yechidah* means ‘unique’ or ‘united’. The *yechidah* is the essential part of the soul that is united and bound with Elohim, it is the union of human and Divine. Shalom, peace, is the uniting of opposites. When we reveal our ‘*yechidah*’ level of soul, we are capable of uniting, and bringing peace between, the finite physical world and the infinite spiritual worlds.[7] The ‘split’ letter Vav in the word *shalom* illustrates this unity. The upper part, the Yud, represents G-dliness and spirituality. The small Vav below, having the gematria of six, represents the world which came into being during the Six Days of Creation. The Yud and the Vav are united as a single letter. This, therefore, is an implication of the Covenant of Peace given to Pinchas: he was given the ability to move freely between the spiritual and the physical worlds. For example, when Joshua sent him as a spy to scout out Jericho, Pinchas was able to disappear from the view of the soldiers of the king. Also, as S’forno comments on our verse, Pinchas lived at least 300 years. *Pirkei D’Rabbi Eliazer* says that Pinchas is actually Elijah the Prophet, which means that he is still alive even today. All of this demonstrates that Pinchas’s act—although outwardly appearing violent—was truly an act of peace and unity.

Our parsha begins with the reward that Pinchas receives for his zealotry. It is important to internalize Pinchas’ uniqueness and understand that the special covenant of peace that he received and the many miracles that helped him [Sanhedrin 82b] were given specifically to a person of his rare qualities. The only other person who seems to have been able to exhibit Pinchas’ approach to zealotry is Elijah the Prophet. This similarity may be the basis for the Talmudic opinion that Elijah and Pinchas are actually the same person [Baba Batra 122b]. For the haftarah this week, the Rabbis chose the section from Kings I dealing with God’s instructions to Elijah to pass the mantle of prophetic leadership to Elisha. Interestingly, the parsha also discusses the passing of the leadership from Moses to Joshua. There are many similarities and parallels between these two pairings. Moses and Elijah are similar in many ways and Joshua and Elisha, their successors, essentially have the same name, as both names start with one of God’s names (Joshua, “Yud Hei Vav”; Elisha, “Alef Lamed”) and end with the same letters (“Shin Ayin”).

Pinchas: The Covenant of Peace

In this parsha, Hashem tells Moses that Pinchas, the son of Elazar, son of Aaron the Kohein, acted on behalf of Elohim and saved countless lives—when he killed Zimri. Zimri was at the moment engaging in an intimate act with a Midianite woman. When Pinchas killed Zimri, he brought an end to a plague that killed 24,000 people. For this act Elohim rewarded him by making him a kohein, a priest, as the passage says, “Therefore, say: Behold! I give him My covenant of shalom. It will be an eternal covenant of the priesthood for him and for his descendants after him.” QUESTIONS 1.) According to Torah law, the priesthood is hereditary. Pinchas was not born a kohein. Why did Hashem seemingly break his own law to give this gift to Pinchas? 2.) What does it mean that Hashem gave Pinchas the Covenant of Peace? His act doesn’t appear to be very peaceful. 3.) In our passage, the Vav in the word shalom is ‘split’. What can we learn from this? EARNING THE PRIESTHOOD It seems that Pinchas should have been a kohein to begin with. He was the son of Elazar, and the grandson of Aaron—both his father and grandfather were kohanim. However, when Hashem nominated them for the priesthood, He said, ‘All your offspring from now on will be kohanim.’ Pinchas was already born, therefore he was excluded from this Divine decree. However, Hashem really wanted Pinchas to be a kohein—but He wanted Pinchas to earn it. How did Pinchas earn the priesthood? The Rambam defines ‘a kohein’ in spiritual terms: “One who dedicates himself to stand before Elohim, to administer and serve, and follows the straight path that Elohim has created—he is just as sanctified as the Holy of Holies (he is like the High Priest). Hashem becomes his portion and his inheritance forever and ever.” In other words, when we dedicate ourselves to Hashem through acts of self-sacrifice, we can reveal the level of the ‘kohein’ in our souls. This level is synonymous with our yechidah, our super-consciousness. The ‘kohein’, the yechidah, is also the spark of Moshiach within each of us. Pinchas’s act was one of self-sacrifice, transcending logic and personal safety. He acted for a higher purpose, to sanctify the name of Hashem alone. Through revealing his yechidah he was able to enter the heavily-guarded house of Zimri, and to pierce Zimri and the Midianite woman. Then he carried them throughout the camp on his spear, putting his life in utter danger. Because of this act of self-sacrifice, acting as a Kohen, as the Rambam explained, Elohim pronounced him a ‘kohein’, and not merely in name, but in profession. UNITED IN PEACE The word yechidah means ‘unique’ or ‘united’. The yechidah is the essential part of the soul that is united and bound with Hashem; it is the union of human and Divine. Shalom, peace, is the uniting of opposites. When we reveal our ‘yechidah’ level of soul, we are capable of uniting, and bringing peace between, the finite physical world and the infinite spiritual worlds. The ‘split’ letter Vav in the word shalom illustrates this unity. The upper part, the Yud, represents Godliness and spirituality. The small Vav below, having the gematria of six, represents the world which came into being during the Six Days of Creation. The Yud and the Vav are united as a single letter. COVENANT OF PEACE This, therefore, is an implication of the Covenant of Peace given to Pinchas: he was given the ability to move freely between the spiritual and the physical worlds. For example, when Joshua sent him as a spy to scout out Jericho, Pinchas was able to disappear from the view of the soldiers of the king. Also, as S’forno comments on our verse, Pinchas lived at least 300 years. Pirkei D’Rabbi Eliazer says that Pinchas is actually Elijah the Prophet, which means that he is still alive even today. All of this demonstrates that Pinchas’s act—although outwardly appearing violent—was truly an act of peace and unity. REBUILDING THE TEMPLE OF PEACE Parshas Pinchas always falls out during the weeks, when as a nation, we mourn the destruction of the first and second Holy Temples. What message does Pinchas convey to us during these three weeks? And how do we rebuild the Holy Temple? We rebuild the Temple by serving Hashem beyond our comfort zone, thereby revealing our unity. This is how to be a ‘kohein’, priest not merely in name, but in profession.

The destruction of the Holy Temple raises a final question: why does the Vav have to be split, broken like the Temple? Similarly, why did Pinchas have to act aggressively, not ‘peacefully’? The word shalom can mean ‘whole’ or ‘complete’, but the split in the Vav seems to make the letter incomplete. The answer is, although we are in the last generation of exile and the first generation of Redemption,

unfortunately the world is not yet perfect, and we will not experience the complete manifestation of peace until Moshiach's comes. The Baal HaTurim explains that the gematria of shalom (376) is the same as the words zehu Moshiach—"This is the Moshiach."

The broken Vav and Yeshua!!!!

Soferut (i.e., the laws concerning the scribal arts of writing Sefrei Torah) requires that all Hebrew letters be "well-formed" - that is, no letters can touch other letters and no letters can be malformed, broken. However, there is a strange exception to these rules regarding the Vav that appears in the word "shalom" Numbers 25:12: "Behold, I am giving to him my covenant of peace.

On a "sod" level we can further think of this broken Vav as picture of the brokenness of the Messiah for our ultimate deliverance. How so? Well, since Vav represents the number of Man, the broken Vav represents a man that is broken. In this particular pasuk (verse), the man has been broken for the sake of a covenant of peace that brought atonement to Israel - a clear picture of Yeshua the Mashiach and His ultimate deliverance for us. Note further that the broken word shalom could also be read as שלים, meaning "complete," indicating that the covenant is one of completion, finality, and perfection.

Be Holy

I found it interesting that by killing Zimri, Pinchas put an end to the devastating plague which Hashem sent to punish the Jews for their immoral behavior with the daughters of Midian and Moab. They engaged in fornication and other sexual immoral behavior. Zimri, through his immoral act, descended to the level of an animal. Pinchas who was justified in killing Zimri for his brazen and public display of gross immorality, destroyed the spiritual energies of animalism created by Zimri's behavior, and just as any animal sacrifice would, brought atonement to the Jews. It is the Torah's way of telling us that we should strive to live a sanctified life, above that of the animals. But, if due to human weakness, one happens to fall, the Torah offers hope and reaches out to that person by giving him the opportunity to repent and to achieve atonement through sacrifice and sincere repentance. Amen! [Zimri's case was different. He was a prominent leader who influenced others to stray and he committed his act in public in an attempt to rebel against and undermine the law.]

It is written in the Torah: "Speak to the entire community of Israel, and say to them, Be holy, for I the Lord your Elohim am holy" (Vayikra, 19:2). The meaning of "Be holy" in this verse is to separate oneself from forbidden sexual relationships (See Rashi, there).

A person is not only to separate himself from the forbidden sexual relations set forth in the Torah, but also from things that, while permitted, can lead a lust-filled person to immoral behavior, as if with the approval of the Torah. The Torah commands us to "Be holy!" not only to guard against immorality, but also so that in sanctifying ourselves in these matters, a person will merit to cleave to Hashem, "For I the Lord your Elohim am holy!

Even though reaching this level may seem very difficult, the Torah promises everyone in the nation that if they strive to sanctify themselves in this earthly world, the Holy One Blessed Be He will bestow upon them sanctity from Above. We have been commanded to "BE HOLY!" Therefore we must take a deeper look into to marital relations between husband and wife, which can be found in in the Laws of Marital Relations written by Rabbi Mordechai Eliahu, and also in the Secret of the Brit concerning;

THE MITZVAH TO BE FRUITFUL AND MULTIPLY, BIRTH CONTROL, SANCTIFY YOUR THOUGHTS, SEXUAL FANTASIES AND MANY OTHER TOPICS.

Personally I believe it's extremely important to study this especially before engaging in the holy union of marriage.

7/10/14

Parsha Pinchas

Joshua Santana - Yehoshua Ari Shofar

Chassidic Insights

11 Pinchas the son of Eleazar: The fact that Pinchas was much younger than any of the authority figures of the time—Moses, Aaron’s sons, or the other sages—did not prevent him from acting in their presence, once it was clear that they were paralyzed. Similarly, we should not be intimidated by the fact that those of greater stature or learning are not righting some wrong that needs to be righted. It could well be, as it was with Pinchas, that Divine providence is keeping them silent so a “less qualified” individual will seize the moment and answer destiny’s call to greatness. Rather, when Divine providence presents us with an opportunity to right some wrong in the world, we must pursue it with total self-sacrifice, as did Pinchas. The fact that we are given this chance means that the fulfillment of our life’s purpose depends on it.

We are taught that Pinchas possessed the soul of the prophet Elijah, who existed prior to him as an angel. Practically, this meant that Pinchas possessed within him the powers of his previous manifestation—Elijah the angel—when he was confronted with the sin of Zimri. We are further taught that Elijah will herald the messianic age.

The lesson for us in this is that when we emulate Pinchas, responding to the call of the hour with self-sacrifice, we are empowered to accomplish what we are called upon to do and our efforts hasten the coming of the Messiah.¹

12 I hereby give him My covenant: Priesthood is hereditary, that is, intrinsic to the individual. No amount of work can earn it for him. How then, could Pinchas have “earned” it? Pinchas must have been naturally fit for the priesthood, the traits associated with it having lain dormant within him from birth. His act of vengeance merely awoke his latent “priesthood personality” and made it his active consciousness. God then granted him the priesthood officially.

In this way, Pinchas’ priesthood anticipates the Divine revelations that will occur in the messianic future. In general, Divine revelations are of two types: those that are a response to our initiative and those that are unsolicited. Each type has an advantage over the other. The intensity

of a revelation given in response to some initiative from below is always proportional to the intensity or quality of the initiative. Thus, such revelations are by nature limited, since finite beings can produce only a finite, limited arousal. In contrast, the intensity of an unsolicited revelation is unlimited by any prior arousal, so it can be infinite. However, since it is infinite, it generally cannot be fully assimilated and integrated by its finite recipients. The advantage of the limited, elicited revelation is that its initiators have laid the groundwork for it, so it can be more fully integrated into their lives once it occurs.

This is analogous to a teacher-student relationship, in which the teacher's knowledge is infinitely broader and deeper than that of his students. If the teacher lectures on a subject his students know nothing about, he can expound endlessly on it; some of it will "go in" and some (probably most) of it will not. His lecture is not a waste of time, since the students will have glimpsed the infinity of the subject and will have gained awe and respect for both the subject and the teacher. But they will be able to repeat very little of what they heard.

In contrast, if the teacher assigns homework and the students prepare for the lecture, the opposite will be the case. The teacher will not allow himself the liberty of disclosing endless insights to his students; he will stick to the topic his students prepared. He will reveal much less to them than in the first type of lecture, but they will understand and absorb whatever he says, since they have made intellectual "vessels" for it.

The Divine revelations of the future will have both advantages. They will convey all the infinity of unsolicited revelations, but we will be able to fully absorb them. The world (including us) will be so refined that the finite will paradoxically be able to absorb the infinite.

Priesthood, being a gift of God passed on hereditarily, is similar to an unsolicited Divine revelation: no amount of work, refinement, or money from "below" can procure it. Pinchas, however, did procure it by his acts. His priesthood thus evinced both advantages: the infinity of Divine initiative and the worthiness and integration of elicitation from below.

Pinchas could do this only because he exhibited self-sacrifice for God and His purposes in the world. As was mentioned in the overview, he thereby rose above the limits of reason and attained the connection with God that will typify the messianic era. Since he was already functioning, in this respect, on the messianic level, his priesthood reflected this dynamic and was able to transcend the inherent limitations of the present order.

This is why God describes Pinchas' priesthood as "My covenant of peace": "peace" implies a union or blending of two opposites. Here, the two opposites were this-worldly revelation granted in accordance with effort expended and the future dynamic of infinite, unsolicited revelation.²

53 **The land will be divided:** The Land of Israel was divided in three ways:

- by population, that is, the larger the tribe, the larger the portion it received,
- by lot (which was God's hand at work), and
- through inheritance.⁸

In other words, the Jewish people's connection to the Land of Israel exists on three levels:

- rationally, i.e., by their own merits,
- by Divine decree, and
- by inheritance.

This is because God chose the Land of Israel to be the central setting in which the process of making the physical world into His home would unfold. The Jewish people are similarly the nation God chose to be the central players in this drama. Therefore, the relationship that is about to be established between the chosen people and the chosen land must reflect that which has been established between the people and God.

The relationship between God and the Jewish people is threefold, as is stated in the daily morning liturgy: "Happy are we: how good is our *portion*, how pleasant our *lot*, and how beautiful our *inheritance*."

- "Portion" refers to the contractual relationship between God and Israel. We have undertaken to serve God in various ways, and He has promised to reward us for our service. The portion we receive from God is commensurate with the effort we exert to earn it.

On a deeper level, "portion" refers to the fact that the Jewish Divine soul is "a veritable *portion* of God above,"⁹ just as a child may be seen as a portion of his parent. This intrinsic relationship between God and the Jewish people binds them inseparably.

- "Lot" refers to the suprarational relationship God forged with us by giving us the Torah and making us the bearers of His message to humanity. This was an act of absolute free will on God's part; He was not compelled by any logical considerations to choose us, anymore than a lot is compelled to fall a certain way.

This suprarational relationship is deeper not only than the contractual, servicereward relationship, but even than the intrinsic, parent-child relationship, since the latter also "forces"

God, so to speak, into a connection with Israel. Beyond this, God also chooses Israel of His own, suprarational volition.

- “Inheritance” refers to the mutual identification of God and Israel. According to Jewish law, the inheritor assumes the legal standing of the parent and thereby automatically assumes ownership of his parent’s property. He does not earn it, nor does the parent choose to bequeath it to him; he in essence *becomes* his parent.

Here, the Jewish people are not a separate entity that God chooses; they and God are, so to speak, one and the same.

Before the Torah was given, the relationship between God and the Jewish people was solely on the contractual and child-parent levels. Service of God was limited; an individual could serve God and elicit Divine revelation to the extent his natural talents and faculties allowed, but no further. At the same time, God showed the Jewish people special attention due to the Divine soul they possessed from the time of Abraham.

When the Torah was given, the free-choice relationship between God and Israel was added. From this point on, God sets the tone in the relationship, meaning that even the service-reward reciprocity is no longer limited by our finite capacities; the Torah and its commandments enable us to achieve Divine consciousness far in excess of our natural ability.

With the messianic Redemption, however, the inheritance relationship will become paramount. Our creature consciousness will both dissolve into Creator consciousness and continue to exist separately; our unique personalities will shine individually even as they paradoxically exist as part of God’s absolute reality.

Thus, since the Land of Israel is intended to be, as we have said, the microcosm of the comprehensive process of making the physical world into God’s home, its relationship to the Jewish people had to be established on all three levels: rational, suprarational, and intrinsic. In this way, our entry and possession of the land foreshadowed the final Redemption, in which our intrinsic, essential identification with God will become the operative consciousness of reality.[10](#)

Chapter 27

17 I believe my son is qualified for this position: Since kingship is indeed passed on hereditarily, Moses felt that his leadership should be inherited by his sons. God countered that since Joshua dedicated himself totally to the study of the Torah, he deserved to lead the people. Of course, Moses knew that Joshua’s dedication to Torah study was superior to his sons’, but he

thought Joshua could be the next generation's Torah authority, while his sons could lead the people in the political and military arenas.

In later generations, the leadership of the Jewish people was indeed divided between the president of the Sanhedrin (the legislative- judicial branch of government) and the king (the executive branch). However, despite his absolute authority over the people, the Jewish king is merely the emissary of the Torah and its authorized interpreters, the sages. The Jewish government is not a monarchy but a theocracy; the king is subordinate to God, His Torah, and its teachers.

Thus, when the Torah's absolute authority is vested in one individual, there is no need for a second individual to act as its executor. Only when the Torah's authority is vested in a legislative-judicial *body*, i.e., the Sanhedrin, is it necessary to appoint a single individual to act as king.

Such a division was not relevant in the case of Joshua any more than it was in the case of Moses. Since Joshua—and only Joshua—was ordained directly and fully by Moses, the entire authority of the Torah was vested in *him*.

God, however, did not command Joshua to ordain one, unique successor. “Moses received the Torah from Sinai, and transmitted it to Joshua, and Joshua [transmitted it] *to the elders...*”¹¹ True, the Sanhedrin had functioned since the days of Moses, but only in the generation after Joshua did the authority of the Torah become fully vested in this body.¹² Therefore, it eventually became necessary to appoint a king.¹³

Chapter 28

2 Command the Israelites: Besides requesting a physical, human leader for the people, Moses also was requesting that God ensure that the people always recognize that they are subject to Him, their Divine leader—that He runs the world and that all aspects of life occur through Divine providence. God granted this request by instituting the daily sacrifices, which correspond to the daily prayers. The daily sacrifice/ prayer rituals enhance our awareness and recognition that there is a God in the world.¹⁴

My food: The sacrifices are termed God's “bread,” for just as eating strengthens the connection between the body and soul, drawing the life-force of the soul into the body, the sacrificial service (and the prayers that correspond to it) draws Divine life-force into the world.¹⁵

Command the Israelites...My food: The constancy of the daily sacrifice expresses the eternal and inviolate bond between God and the Jewish people. Its daily observance therefore gives God

great pleasure, and He even calls it His daily “food,” the nourishment that “sustains” Him.

The daily prayers were instituted to parallel the daily sacrifices and, in the absence of the Temple, substitute for them.¹⁶ It follows that our daily prayers also “sustain” God. If we ever doubt how important our prayers can be, even our ordinary, middle-of-the-week ones, we should recall that God considers them vital to the world’s existence and maintenance. They are as important to Him as our daily bread is to us.¹⁷

4 In the morning...in the afternoon: The “morning” symbolizes the bright, happy times in life, while the “evening” symbolizes the dark, difficult times. Just as we are to serve God when things are going well, so should we keep serving Him during the difficult periods in life. This constancy cements our relationship with Him and enables us to develop a true feeling of closeness to Him.¹⁸

6 Like the one offered up...during the week of inaugurating the Tabernacle: The uniqueness of the inaugural sacrifices is that Moses offered them himself. Since Moses was the collective, all-inclusive soul of his generation, by offering these sacrifices he paved the way for all other Jews to accomplish the same spiritual ends he did. Whereas parts of other offerings were eaten, the meat of the ascent-offering was consumed on the altar.¹⁹ Such is the Jew’s ability to relinquish his self-consciousness and dissolve into the greater reality of God. We inherit this ability from Moses.²⁰

8 A fire-offering to please God: The Maggid of Mezeritch interpreted this phrase as follows:

A fire offering—when a Jew serves God with warmth and enthusiasm—this is *pleasing to God*.²¹

14 The ascent-offering of each new month may be offered only in its month throughout the months of the year: Every month a different permutation of God’s Name (that is, the four-letter Name, spelled *yud-hei-vav-hei* and referred to as *Havayah*) is manifest in creation. The Maggid of Mezeritch explained that the monthly offerings ascend on High via the specific permutation manifest that month.²²

Rabbi Menachem Mendel of Lubavitch added that although the same sacrifices were offered every month, the meditative intention accompanying them differed, and was based on these differing permutations.²³

Allegorically, this verse refers to the soul’s continuous yearning to ascend out of and transcend the confines of its existence within the body and regain the Divine consciousness it knew before its descent into this world. This love for God became fixed in every Jew’s soul-consciousness

when God revealed Himself to us at Mt. Sinai.[24](#)

Chapter 29

1 It shall be a day of shofar-sounding for you: The Ba'al Shem Tov gave the following analogy to illustrate the effect of blowing the shofar:

Once there was a king who had an only son. The son was well learned and his father loved him very much. One day, the king and the prince decided that it would be educational for the prince to travel to faraway lands to learn the wisdom and ways of the people who lived there. The king gave the prince an entourage of ministers and servants as well as a large amount of money for this expedition, all so that he advance in his knowledge and wisdom beyond his ability to do so at home, in the king's court.

But as the journey wore on, the prince spent all the money on the luxuries he was accustomed to at home plus other excesses that he indulged in on the way. Eventually, he was left with nothing, and had arrived at a place so far away from home that no one there had ever heard of his father.

Distraught, the prince decided it was time to go home. But he had been away so long that he had forgotten his native tongue, so when he finally made his way back to the capital city of his kingdom, he could not explain to anyone who he was and where he needed to go. He tried to gesture to them that he was the prince, but of course no one paid any attention to him. Finally, when he was near enough the palace so the king could hear him, he let loose a wordless scream so his father would recognize his voice. The king indeed recognized his son's voice and sent for him, and so they were reunited.

So, too, the Jewish soul is God's child; this child was sent into the foreign environment of this material world for its own edification, accomplished by learning the Torah and fulfilling its commandments. But by indulging in the delights of this world, the soul becomes increasingly estranged from its native milieu; it is gradually drawn into an environment that does not recognize Divinity and is not concerned with it, and it eventually forgets the language of holiness and purity.

But at some point, it remembers who it is and cries out to God. This is the wordless blast of the shofar, which utters the innermost voice of the soul in its regret for its past deeds, its longing for its Divine home, and its desire to rededicate itself to its Father. When God hears this cry, it arouses His mercy, and He forgives the soul restoring it to its former intimacy with Him.

Rabbi Levi Yitzchak of Berdichev gave the following analogy:

A king once set out on a journey that led him deep into a thick forest. At one point, he lost his way and could not determine how to get out. A group of villagers passed by, so he asked them for directions back to the palace. But they did not recognize him, so they did not know if they should help him or not, and moreover, they did not know the way to the palace. Eventually, someone passed by who did recognize that this was the king and who did know the way to the palace, so he escorted the king back home. The king was so impressed with this person's knowledge that he made him his personal advisor.

A long time after this, the advisor wronged the king in some way, and in his anger, the king told his ministers to judge the advisor and declare him guilty of rebellion. The advisor was very upset because he knew what this meant, so he asked the king for one last request: that they both dress themselves in the clothes they wore when they had their first encounter in the forest. The king agreed, and when he put on the clothes he wore then and saw his advisor wearing the clothes he wore then, he remembered at once the tremendous favor the advisor had done him by leading him out of such a hopeless situation. In his gratitude, the king forgave the advisor of his misdeed and returned him to his post.

Similarly, when God wished to give the Torah, he first inquired of all the other nations and none accepted it. It began to look as if no one was interested in fulfilling God's purpose in creation and God had created the world for naught. But then, the Jews accepted the Torah immediately and enthusiastically.

Eventually, our initial enthusiasm waned and we transgressed the Torah's instructions. We therefore blow the shofar to remind God of the day when we first "met" at Mount Sinai and the shofar was blowing as we accepted His Torah. The shofar blast reminds God of how we accepted His Torah unconditionally, and He forgives our misdeeds.²⁵

Both of these parables revolve around the idea that *Rosh Hashanah* is a time of renewal, of returning to the origin and drawing new levels of connection from the inexhaustible wellsprings of our relationship with God.

This annual renewal is necessary if life is to retain its freshness and novelty. Every level of Divine consciousness carries its inherent modes of thinking, expression, and action—its own *language*. If we merely continue developing the same level of Divine consciousness we have been nurturing the past year, we will remain locked in its intrinsic limitations and religious life will begin to seem repetitive and dull. On *Rosh Hashanah*, God withdraws the Divine energy that sustained creation the previous year and replenishes with new and fresh vitality. It is therefore an opportunity for us to do the same: to make a quantum leap to a new plateau of Divine consciousness that will inspire our lives for the coming year.

To do this, however, we cannot rely on words, because words carry specific meanings for us that are limited by the knowledge and experiences we have accrued in our lives. In order to break out of the contextual meaning of our limited modes of expression, we use the blast and wails of the shofar, which transcend the confines of language.

In this way, we recapture the innocence and inspiration of a soul newly born and of the Jewish people at Mount Sinai, and this renewed inspiration powers our relationship with God for the coming year.[26](#)

13 The bulls decrease from thirteen on the first day to seven on the seventh day: We all have a non-Jewish aspect of our nature, a part of us that is predisposed to see the material world as an end in itself and therefore opposes dedicating our lives to our Divine mission. Part of our task in life is to reorient this non-Jewish nature toward holiness, so that its strength and enthusiasm can be harnessed for holy purposes.

The Torah here tells us to take our cue from the bulls offered on *Sukkot*, which decreased daily. If we pamper our materiality, always giving in to what it insists are its “needs,” it will quickly learn to assert itself and make continuously more demands of us. Rather, we should accustom it to make do with the minimum, while we strive for greater and greater fulfillment in spiritual areas.

At the same time, if we try to change our non-Jewish nature overnight, it will simply buck at the idea. Rather, we must accustom it gently and gradually to this new orientation, showing it step by step how spiritual fulfillment is even more satisfying than gross material fulfillment.

This technique resembles that of encouraging Torah study by rewarding small children with sweets, more mature youngsters with money, and still more mature youths with honors or the promise of prestige, until finally the students learn to study the Torah for its own sake.

Once our material drives have been educated in this way, it is possible to make a quantum leap and wean them entirely of their material orientation, like the quantum leap from the last day of *Sukot* to *Shemini Atzeret*, when the number of bulls offered drops from seven to one.[27](#)

Rashi

Ch. 25

Verse 11 by his zealously avenging Me: Heb. אֶת־קִנְיָתִי בְּקִנְיָאֵן, by his avenging My vengeance, by his releasing the wrath that I should have released. The term קִנְיָהּ always denotes someone motivated to take vengeance for some matter, in old French, enprenemant.

Verse 12 My covenant of peace: That it should be a covenant of peace for him. Just as a man owes gratitude and favor to someone who did him a favor, so here God expressed to him His feelings of peace.

Verse 13 an eternal covenant of kehunah: Although the kehunah had already been given to Aaron's descendants, it had been given only to Aaron and his sons who were anointed with him, and to their children whom they would beget after their anointment. Phinehas, however, who was born before that and had never been anointed, had not been included in the kehunah until now. And so, we learn in [Tractate] Zevachim [101b], "Phinehas was not made a kohen until he killed Zimri."

Verse 13 for his God: Heb. לְאֵלֵהֵיוּ, for the sake of his God, as in (11:29), "Are you zealous for my sake (לִי)?" and (Zech. 8:2), "I am zealous for Zion (לְצִיּוֹן)" -for the sake of Zion.

Ch. 27

Verse 16 Let the Lord... appoint: When Moses heard that the Omnipresent told him to give Zelophehad's inheritance to his daughters, he said, "It is time to ask for my own needs-that my son should inherit my high position." The Holy One, blessed is He, said to him, That is not My intention, for Joshua deserves to be rewarded for his service, for he "would not depart from the tent" (Exod. 33:11). This is what Solomon meant when he said, "He who guards the fig tree eats its fruit" (Prov. 27:18). - [Mid. Tanchuma Pinchas 11]

Verse 20 some of your majesty: But not all of your majesty. Thus, we learn that the face of Moses was

[radiant] like the sun, whereas the face of Joshua was like the moon. — [Sifrei Pinchas 23, b.b. 75a]

Few professions are as cruel and inhumane as the fattening of calves for slaughter. So when Pinchas slew Zimri, many said: "Look at this holy zealot! He acts as if motivated by the desire to avenge the honor of G-d and save the people, but, in truth, he has merely found a holy outlet for his cruel and violent nature. After all, it's in his blood--just look at his maternal grandfather..." So G-d described him as "Pinchas the son of Elazar the son of Aaron" in order to attest that in character and temperament he actually took after his paternal grandfather--the compassionate and peace-loving Aaron.

The true greatness of Pinchas lay in that he acted in complete opposition to his nature, transcending his inborn instincts to bring peace between G-d and Israel.

(The Lubavitcher Rebbe)

And it shall be to him, and his seed after him, the covenant of an everlasting priesthood (25:13)

Although the priesthood had already been given to the descendants of Aaron, it was given only to Aaron, and his [four] sons who were anointed together with him, and to the children they would father after their anointing. Pinchas, however, who was born before that time and was not himself anointed, did not enter the priesthood until now. Thus we have learned in the Talmudic tractate of Zevachim (101b): "Pinchas did not attain the priesthood until he slew Zimri."

(Rashi)

When Pinchas entered Zimri's tent, thousands of members of the tribe of Shimon converged upon him to slay him, and his soul flew from his body in fright. At that moment, G-d sent the souls of Nadav and Avihu (Aaron's two eldest sons, who died on the day that the Sanctuary was dedicated--see Leviticus 10) and they entered into his body; at that moment, Pinchas became worthy to become the High Priest.... Thus the verse says of him, "Pinchas the son of Elazar the son of Aaron"--he was now both the son of Elazar as well as the son of Aaron...

(Zohar; Me'am Loez)

For they are enemies to you, in their plottings against you on the matter of Pe'or (25:17)

How do we know that one who causes a man to sin is even worse than one who kills him? ... Two nations advanced against Israel with the sword, and two with transgression. The Egyptians and the Edomites advanced against them with the sword, as is proven by the texts, "The enemy said: I will pursue, I will overtake... I will draw my sword" (Exodus 15: 9), "And Edom said unto him: You shall not pass through me, lest I come out with the sword against you" ([Numbers 20:18](#)). Two advanced against them with transgression, namely the Moabites and the Ammonites. Of those who had advanced against them with the sword it is written, "You shall not abhor an Edomite... You shall not abhor an Egyptian" ([Deuteronomy 23:8](#)). Of those, however, who had advanced against them with transgression, endeavoring to make Israel sin, it says, "An Ammonite or a Moabite shall not enter into the assembly of G-d... Even to the tenth generation shall none of them enter... for ever" (ibid. v. 4).

(Midrash Rabbah)

And you shall place of your glory upon him (27:20)

"Of your glory"--but not all your glory. The elders of that generation said: The countenance of Moses was like that of the sun; the countenance of Joshua was like that of the moon. Alas, for such shame! Alas for such reproach!

(Talmud, Bava Batra 75a)

The Talmud (Berachot 10a) points to the relationship between the soul and the body as a model for the nature of G-d's relationship with the world. The soul cannot be perceived by the senses, yet its presence and effect is keenly felt in every part of the body; so too, G-d, though He transcends our reality and is utterly beyond its perception, vitalizes the entirety of creation and is fully present in its every part.

This explains the amazing statement by the Zohar that "The people of Israel provide nourishment for their Father in Heaven." Food is the glue that keeps soul and body together, sustaining the embodiment of the spirit within its material shell. By the same token, our service of G-d is what sustains G-d's involvement with His creation, "feeding" His desire to continue to infuse it with existence and life.

Thus G-d refers to the *korbanot*, the animal and meal offerings brought in the Holy Temple, as "My bread." The *korbanot* (and their present-day substitute, prayer) are the highest expression of our striving to serve G-d and come close to Him; as such, they are the "food" which sustains the life of the universe, the fuel that keeps the Divine soul "alive" within the body of creation.

(Rabbi Schneur Zalman of Liadi)

The communal offerings include *temiddin*--"regular" or "perpetual" offerings brought each day in the same format--and *mussafin*--"additional" offerings brought on special occasions (Shabbat, Rosh Chodesh, the festivals) which differ in accordance with the nature of the day.

In our own lives there also exists this division: there are the "routine" things, such as the fifteen breaths we take each minute and the job we troop to each workday; and there are the "special" things we do once in a while or once in a lifetime. Both are crucial to a fulfilling and satisfying life. The offerings--and their present-day substitute, prayer--include both *temiddin* and *mussafin*, to teach us that our relationship with G-d should likewise embrace the surety of the routine on the one hand, and the excitement of the occasional on the other.

But when speaking of the two daily offerings, the Torah uses the term *mo'ed*, "appointed time"--a phrase generally reserved for the festivals and other occasionally occurring observances. This means that the Torah also urges us to transcend these categorizations and experience a sense of specialty and occasion also in the "regular" rhythms of life. As Rashi comments on the verse, "The 'appointed time' of the regular offerings is every day."

(From the teachings of the Lubavitcher Rebbe)

Rabbi Silas Y'akov

07/12/2014

Lost Lambs Prison Ministry: <http://www.abrahamsdescendants.com/lost-lambs-prison-ministries.html>

Summary:

- Pinchas rewarded for killing the Israelite and the Midianite woman who cursed God. (25:10–15)
- Israel fights a war against the Midianites. (25:16-18)
- A second census taken. (26:1–65)
- The daughters of Zelophehad force a change in the laws of property inheritance. (27:1–11)
- Joshua chosen to be Moses' successor. (27:15–23)
- The sacrificial ritual for all festival occasions described in detail. (28:1–30:1)

Amidst all the many disparate matters discussed in Parashat *Pinchas*, is the account of Moses being told by God that he will not be permitted to enter the Promised Land and Moses' request that a

leader be appointed in his place. God responds by appointing Joshua as the successor. Moses accepts the choice and agrees to confer upon Joshua "of his glory" so that the entire Jewish people will know that Joshua is now the possessor of the same authority that once belonged to Moses, and they will, follow the new leader. (Num. 27:13-27) In the plain text of this account, Moses portrayed as accepting God's decision willingly, and he even transfers authority to Joshua with willingness and generosity. However, a Midrash tells a different tale. In its version, Moses knows that he must relinquish the leadership to Joshua, but he does not want to die. He is still fully vigorous at the age of 120 and, more important, he is overwhelmingly eager to live to enter the Promised Land. Moses, therefore, tries to bargain with God. He offers to relinquish the leadership but to continue to live on as an ordinary person, one of the followers of the new leader, Joshua. Adonai seems to agree. Adonai calls Joshua to the Tent of Meeting, where God had had innumerable private encounters with Moses, and Moses now waits outside. When Joshua comes out of the Tent of Meeting, Moses immediately, and inevitably, asks him, "What did God say to you?" Joshua replies that on the many occasions when, as Moses' assistant, he sat outside, he told that Moses could not reveal the content of his privileged communication to anyone who was not there; now Joshua must act in the same way. Moses is shattered because he feels a burning jealousy. He turns to God and says, "Better that I should die than I should live and envy Joshua." In addition, Moses ascends the mountain and lies down to gather to heaven by God. The exact words of the Midrash are, "Better that I should die than I should live one day in angry envy of someone else."

As I think about the brethren behind the walls, we must remember they are lockup, not locked down. To society they are the throw a ways, they feel "Untouchable." With that in mind, we need reminded of our responsibility to develop leadership for the future. With our current concern for the survival of the Jewish people comes the need for members of our community to serve as leaders. What does the Torah teach us about leadership, and how it is developed?

Moshe serves as an example of one of our early positive role models. Perhaps because of his imperfections, he provides us with all the attributes we might want to see in a leader today. He demonstrates commitment, loyalty, a willingness to lead, and frustration when faced with lack of trust by his followers. We see a person with normal human frailties, who in the end has to take responsibility for his actions.

According to the text, when G-d tells Moshe that he will not enter the Promised Land and that Joshua will be his successor, Moshe accepts G-d's choice. Was this too severe of a punishment because

of the incident that occurred at Kadesh? It may be that this was not just a punishment but, as Pinchas Peli has suggested, an acknowledgment that Moshe had "lost his touch." It was time for a new leader. New leadership is part of the natural phenomenon of growth and change, as we have seen within our own movement during the past year.

Moses participates in the transfer of leadership to Joshua by investing him with his authority. However, Joshua must still earn the respect and following of the people, as leaders today must do. The qualities of the leaders we need today are similar to those of our biblical leaders: a willingness to lead, a commitment, and a lack of perfection to which all humankind can relate.

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In our last Parashah Balak, the king of Moav, was unsuccessful in his quest to destroy Yisra'el through the curses of the pagan prophet Bil'am. Of course, Bil'am was unable to curse Yisra'el because YHVH's blessings and protection rested upon the nation. However, the Moabites tried another tactic to destroy the Children of Yisra'el by ensnaring the Israelites in the sins of idolatry and sexual immorality which resulted in a plague that killed 24,000 of the Children of Yisra'el. In B'Midbar 25:7-9 we see the account where Pinchas (Phinehas), the son of Elazar, and the son of Aharon, took the law into his own hands and pierced Zimri and Kozbi, who were influential leaders from privileged families caught in a **PUBLIC** act of immorality. Zimri was a prince from the [Hebrew](#) tribe of Simeon, and Kozbi was a Midianite princess. This act by Pinchas stopped the plague which could have wiped out the whole nation of Yisra'el, because of their defiance of YHVH and rampant immorality.

B'Midbar 25:11 Pinchas פִּינְחָס — Hebrew for Phinehas, demonstrated his righteousness and his anger and hatred against the sexual sin that so grossly profaned YHVH's holy name, and so he acted. His zeal (kinah) saved the Children of Yisra'el, yet they were not pleased but YHVH blessed Pinchas, whose heart He saw, with His covenant of peace.

"Pinchas stood up and intervened, and the plague was checked. This was credited to him as righteousness for endless generations to come." (Psalm 106:30–31, see also Numbers 25:11–13)

YHVH, by giving Pinchas a covenant of peace, testified to the purity of his motives. Why was a covenant of shalom (peace) the appropriate [reward](#)? According to the Torah, shalom is not a lack of fighting or dissension. True shalom is when all aspects of a certain unit are all in harmony. As long as Zimri had corrupted the vision of the purity of the Jewish people, shalom was impossible. Pinchas corrected this abnormality and reconnected us with our mission of bringing sanctity to the world. By the way, this sort of extremism is completely different from the vengeful destruction we see around us for a number of reasons. Pinchas' concern was for the purity of the Jewish people, surely not to destroy and maim "infidels". Secondly, his motivation was pure as seen by the outcome, shalom among the Jewish people. How completely different this is to the continual destruction and hatred we are witnessing by the extremists of today's world. When we see this kind of radical behaviour demonstrated by Pinchas is a reflection of **LOVE** for another. We must [pray](#) with emuna that our Torahless brethren will [connect](#) to the sweetness of Torah and be inspired to lives reflecting the purity and sanctity of the Jewish people.

When people who know little halachah and who have yet to fully refine their character traits get 'angry' on behalf of truth, it can be hard to distinguish their own personal sentiments from those necessary on behalf of the pure cause. Thus, the activists act under such motivations which can be at best, partly on YHVH's behalf and at worst,

completely on the would-be activist's own behalf. Therefore we must be careful not to act out of our own motives, but to be lovingly active to share Malchut Elohim (Kingdom of Elohim) by example and sharing the Word when YHVH opens the door for us to do so.



B'Midar 25:12 The laws concerning the scribal arts – Soferut – of writing Sefrei Torah, states that all Hebrew letters must be perfect, no letters can touch other letters (or the writing is declared void), neither can letters be unbroken or illegible. Yet, there is an odd exception when it comes to the Vav in the word “shalom”.

When we look at the “sod” (sod represents the hidden meaning) according to Rav Bienenfeld, who teaches a gamara study group, the word shalom without the vav is pronounced shalem which means **COMPLETE** or perfect. Some people are given a broken vav or trial in their life for the purpose of helping them to realize their potential and for turning what could have been something bad into something good. We are given a broken vav as an opportunity to make the vav whole, to complete and perfect the vav and in the process perfect ourselves and bring a perfect peace (shalom) to our lives and the lives of others. In other words, what is important when a trial enters our lives is how we deal with it, and how we are able to change something that was meant for bad into something that is good by emuna (complete and firm belief in single, supreme benevolent, spiritual, supernatural and all-powerful Creator of the universe - YHVH); something that was lacking into something that is whole.

This is an important lesson in our lives, how often we face a “broken vav” giving us the perfect opportunity to turn a broken vav into a **COMPLETE** vav through emuna. Many do not realize that the trials we face, are from YHVH for tikkun (soul correction) these are the times to take inventory, a good long hard look within ourselves, make t'shuvah (repentance) and immerse ourselves into the Word and spend quality time with Abba, 1 Peter 4:12. “My beloved, be not dismayed at the trials that befall you as if some strange thing had come upon you; for these things are for your probation. 13. But rejoice that you participate in the sufferings of the Mashiyach that so you may also rejoice and exult at the revelation of his glory. 14. And if you are reproached on account of the name of the Mashiyach, happy are you: for the glorious Spirit of Elohim rests upon you.” AENT Footnote * “The meaning of the name of Mashiyach that, through Y'shua, YHVH is salvation. The name of Mashiyach stands for universal perfection of Righteousness, Justice, Goodness and Equality which, by its very nature, exposes even the

smallest grains of sin. Which is why YHVH offers an exchange of forgiveness and redemption to those souls who accept the Name of Mashiyach, and who also repent and discontinue their sin.”

It is also interesting to note that the Vav represents the number of man – the broken Vav shows us that man is broken – in B'Midbar 25:12 the man has been broken for the sake of receiving a covenant of peace, and emuna – we know that Mashiyach was broken for the sake of atonement – and the covenant of peace for Yisra'el. This is an indication of **COMPLETE** shalom!

B'Midbar 26:1-65 When the plague had been lifted from the Children of Yisra'el YHVH commanded Moshe and Pinchas' father, Elazar to take another census of the people. Once completed the total number of those counted, all men between the ages of 20 and 60, excluding the tribe of Levi was 601,730, interestingly this was 1,820 less than the previous census (which numbered 603,550). This census was taken after none of the original people of 20 were included (B'Midbar 26:4).

According to Midrash, the original generation had died in this manner; every year until the 40th year in the Wilderness, on erev, (literally evening) of the 9th of Av, Moshe apparently commanded the men to go out and dig, they dug themselves graves and slept overnight in the graves. In the morning a messenger would state, "Let the living separate from the dead!" Many had died that night, the ones who remained alive would return to the camp for another year. This would continue until the 40th year of their wilderness journey.

B'Midbar 27:1—5 the daughters of Zelophehad came to Moshe to ask about their inheritance rights, since their father had died in the wilderness and there was no man in their family to continue the family name, and their love for the Land. According to Rashi, YHVH gave them the honour of being the catalyst for the pronouncement of this chapter in the Torah.

Zelophehad was a man of the Tribe of Manasseh, who had five daughters: Mahlah, Noa, Hoglah, Milcah, and Tirzah; but no sons, and thus no male heirs. Moshe took their case to YHVH who told Moses that the plea of Zelophehad's daughters was just, and that they should be granted their father's hereditary holding.

B'Midbar 27:12-23 YHVH took Moshe to Mount Abarim to "see the Land that I have given the Children of Yisra'el. You shall see it and you shall be gathered unto your people, you too as Aharon your brother was gathered in." This was a deeper vision, a grasp of its, inner, spiritual essence (Or HaChaim). Moshe was not allowed to enter the Land because he had struck the rock twice at Kadesh (B'Midbar 20:7-11) this was a sin dishonouring the true Rock, Mashiyach Y'shua (1 Cor. 10:1-5).

Moshe asked YHVH out of his concern for the Children of Yisra'el, for a successor to lead the people. YHVH appointed Yehoshua (Joshua, who is a type of Mashiyach) to lead the Children of Yisra'el into Eretz Yisra'el.

According to Midrash, Moshe assembled all the people together, put a crown and a robe on Yehoshua and seated him on a "golden throne". Then Moshe sat all the people like students before their teacher. As the Children of Yisra'el listened, as Y'hoshua taught from the Torah every day until Moshe died. It is time to embrace emuna, the new tasks YHVH has for us and prepare ourselves as the Bride of Y'shua for His glorious return as Melech ha-M'lachim (King of Kings). We see changes happening all around us in this age, in today's Parashah Pinchas reflects leadership change for the Children of Yisra'el - the rod of Moshe to the sword of Y'hoshua. We must never be content to remain in our "comfort zones" we must be prepared for YHVH to do a "new" and great thing within each one of us.

Additional notes on this portion by Christopher Walter Fredrickson

Numbers 27:15-23, Moses is confronted with his own **MORTALITY** knowing he cannot enter into the land of Israel and requests to Hashem that there be a successor. The thing interesting is we are reminded that it is not until the **BOOK** of Devarim that we see the name change of Yehoshua from that Hosea but in verse 18 we see him as Yehoshua. The reason for this is the book of Devarim is the Gemara of Shemos-Bamidbar. And again we see the yud placed into the name of Yehoshua Son of Nun. The rabbis and sages point out a contradiction. Saying that a letter was added but as commanded in Deuteronomy 4:2 one cannot add nor take away from the words of Hashem. But let us remember according to Bikkurim 1:64 Avraham Avenu's wife, Sarai (literally "my princess") became Sarah (princess) for she would not only be Avraham Avenu's wife, but the mother of all mankind as it says in Berachos 13. Thus the yud lifted from Sarai was placed into the name of Yehoshua so nothing was at all added to the text of the Torah. Both were blessed by Hashem for it is said in Mechilta Yisro 1:57a "The lengthening of a

name is the mark of honor”.

The yud is important because the sages make note that Pinchas is Elijah. We also see this concept in the Brit Chadasha through that of Yochanan, but in greek translations we have an issue with the genealogy in Matthew 1. There are supposed to be 42 generations and there are only 41. We also see it appears to be the genealogy of Yosip and not Myriam. For we must remember it was not Yosip's seed that impregnated Myriam. This is important because in order for Yeshua to be the Mashyach, he had to come from the line of David, which is tied to the elevation of Pinchas. So we must refer to the original Aramaic text in Matthew 1:16 where it says “Ya'akov e'rikal ke' Yosip gowra” the word gowra is very important, because it is designated as a “male guardian or protector” and this is proven in verse 18-25 because only after is Myriam betrothed unto her husband who had the same name as her father or step father Yosip. The sages show that in terms of the parsha Pinchas and the inheritances given to each tribe that if a woman marries a man who is of a different tribe than she was, then she is a part of the tribe of her husband. The book of Esther is a perfect parallel to this, as well as the book of Ruth in terms of the Jewish concept of tribal identification. Though it must be noted unlike in two house theology, the Scripture maintains all is by faith in Hashem and not through bloodline.

B'Midbar 28:1-30:1 This portion of the Torah details the mussaf (offerings) to be made at the Mishkan. The daily offerings plus the additional offerings to be made for Shabbat, Rosh Chodesh (New Moon) *, and the moedim (appointed times) or festivals of Pesach, Shavuot, Rosh HaShanah, Yom Kippur, Sukkot, Shemini Atzaret (B'Midbar 29:35-38).

- Tamid – the daily sacrifice. Each morning the Kohanim had to offer a lamb as an olah - a "burnt offering" (Hebrew: עֹלָה), made on the mizbe'ach (altar). Today a Tamid refers to daily prayer services said in the synagogue.
- Mussaf – are additional offerings made on Shabbat, Rosh Chodesh and each moedim. Today Mussaf offerings refer to an additional service associated with special Shabbatot and festivals.

*ROSH CHODESH

In Hebrew, Rosh Chodesh means, literally, "head of the month" or "first of the month." Rosh Chodesh is the first day of any new month. In ancient times, Rosh Chodesh was a significant festival day. At that time, the new months were determined by observation. Each month began when the first sliver of moon became visible after the dark of the moon. Observers would watch the sky at night for any sign of the moon. If they saw the moon, they would report their sightings to the Sanhedrin, which would interrogate them to make sure that they were not mistaken. Where in the sky did the moon appear? Which direction was it pointing? If two independent, reliable eyewitnesses confirmed that the new moon had appeared and described it consistently, the Sanhedrin would declare the new month and send out messengers to tell people when the month began. The Sanhedrin was “formed” (see in Parashah 36) B'Midbar 11:16 YHVH responded to Moshe's complaining that he couldn't keep on carrying this heavy burden alone, by commanded Moshe to select seventy men from the elders of Yisra'el and take them to the Mishkan where YHVH would meet with them and speak to them giving them an anointing to help carry the burden of the Children of Yisra'el. The number 70 is representative of a multitude and this seventy were those who constituted a Sanhedrin.

There is lack of positive historical information as to the origin of the Sanhedrin. According to Jewish tradition (compare Sanhedrin 16) it was constituted by Moshe (Num. 11:16-24) and was re-organized by Ezra immediately after the return from exile (compare the Targum to Song 6:1)

The day after the moon appeared was a festival, announced with the sounding of the shofar, commemorated with solemn convocations, family festivities and special sacrifices. The importance of this holiday in ancient times should not be underestimated. The entire calendar was dependent upon these declarations; without the declarations, there would be no way of knowing when holidays were supposed to occur.

B'Midbar 29:12-34 The offerings of Sukkot are unique in three different ways: a) They include a total of seventy bulls, to invoke protection for the seventy gentile nations. – The number 70 is representative of a multitude or the number prior to increase b) The number of bulls is different for each day of the festival c) There is a special water libation, which was performed every morning of Sukkot. Notice in this passage that each day of Sukkot from the first day through the 7th day (v. 32) the number of bulls sacrificed each day until the 7th day when 7 bulls were sacrificed – 7 is YHVH's number of completion and perfection, the number 7 is used in Scripture about 600 times!

V. 13 On the first day thirteen young, unblemished bulls are offered as a burnt offering – the number 13 = Number of double portion (12+1=13), it is also symbolic of rebellion, backsliding and apostasy; Thirteen Attributes of Mercy; Jewish principles of faith according to Maimonides; Age at which Bar or Bat Mitzvah is attained; Number of days of Yom Tov in a year (Diaspora); Months in a leap year on the Hebrew calendar; Date in Adar (or Adar II in leap years) of the Fast of Esther.

V. 17 On the second day twelve young, unblemished bulls are offered – the number 12 = Is symbolic of Divine Government; There were twelve loaves of show-bread on the shulchan (table) in the Beit Hamikdash; Sons of Jacob; Tribes of Israel; Stones of the Hoshen (Breastplate of the Kohen HaGadol); Number of springs of water at the Israelites' encampment following the incident at Marah.

V. 20 On the third day eleven young, unblemished bulls are offered – the number 11 = Is symbolic of incompleteness, disorganization, disintegration, lawlessness; Stars in Joseph's dream; Date in which the Fast of Esther is observed when Purim falls on Sunday.

V. 23 On the fourth day ten young unblemished bulls are offered – the number 10 is very significant = it is symbolic of law, order, government, also 10 men and women quorum/minyan needed for certain public prayer; The gematria of the Hebrew letter ם Yod which is the 10th letter of the Hebrew Alphabet (also the smallest letter of the Hebrew Alphabet, the Yod represents the Olam Haba (the world to come) and Humility; The Ten Commandments; The Ten Days of Repentance in Tishrei (or Ten Days of Awe); Date in the month of Tishrei when Yom Kippur occurs; Date in the month of Tevet when the fast of the Tenth of Tevet occurs; Ten Martyrs; The ten utterances (ma'amarim) spoken by YHVH during the creation of the world, manifesting as the ten Sephirot; Ten generations from Adam to Noah; Ten generations from Noah to Abraham; Ten tests of Abraham; Ten times the Israelites tested YHVH in the desert; Ten Plagues in Egypt.

V. 26 On the fifth day nine young unblemished bulls are offered – the number 9 is symbolic of manifestation, fullness, fruitfulness, the number of the Ruach HaKodesh; The gematria of the Hebrew letter ׀ (Tet); The number of months before a baby is born; Number of branches of the Chanukah menorah; Blessings in the Amidah of Musaf on Rosh Hashanah; Date in the month of Av when Tisha B'Av occurs; The days from Rosh Chodesh Av until Tisha B'Av are considered a period of mourning known as The Nine Days (The Nine Days is a religious observance in Judaism that takes place during the first nine days of the Jewish month of Av (corresponding to July/August). The Nine Days begin on Rosh Chodesh Av ("First of Av") and culminates on the public fast day of Tisha B'Av ("Ninth of

Av").

V. 29 On the sixth day eight young unblemished bulls are offered – the number 8 is symbolic of new beginnings; The gematria of the Hebrew letter n (Chet); The day on which a Jewish boy is circumcised; Total number of days of Yom Tov in a year in Israel; Number of days of Chanukah; Number of days of Pesach (Diaspora); The number of strings in each corner of the tzitzit.

V. 32 on the seventh day seven young unblemished bulls are offered – the number 7 is very significant, it is the seventh day of creation when YHVH rested – and the perpetual commandment to rest, the Shabbat a sign between YHVH and His Chosen Ones; also symbolic of the Divine number perfection and completeness; The gematria of the Hebrew letter ז (Zayin); The general symbol for all association with God; the favorite religious number of Judaism, typifying the covenant of holiness and sanctification, and also all that was holy and sanctifying in purpose; The Seven Laws of Noah; The menorah in the Temple had seven lamps; Acts of atonement and purification were accompanied by a sevenfold sprinkling; Every seventh year of the Hebrew calendar is a Sabbatical year – interestingly this year starts the Sabbatical year at Rosh HaShanah; A full week of shiva is seven days; the term "shiva" refers to the seven-day period of mourning; Number of blessings in the Sheva Brachot, Sheva Brachot (Hebrew: שבע ברכות) literally "the seven blessings" also known as birkot nissuin (Hebrew: ברכות נישואין), "the wedding blessings" in Jewish law are blessings that are recited for a bride and her groom as part of nissuin. In Jewish marriages there are two stages - betrothal (erusin) and establishing the full marriage (nissuin); historically there was often at least a month between the two events, but in modern marriages, the two are combined as a single wedding ceremony; A woman in niddah following menstruation must count seven "clean days" prior to immersion in the mikvah; Number of days of Sukkot; Number of days of Pesach (Israel); Blessings in the Amidah of Shabbat, Yom Tov, and Musaf (except Rosh Hashanah); Number of aliyot (A synagogue official, called a gabbai, then calls up several people (men in most Orthodox and some Conservative congregations, men and women in others), in turn, to be honored with an aliyah (Hebrew: עלייה, pl. עליות aliyot; "ascent" or "going up"), wherein the honoree (or, more usually, a designated reader) recites a blessing over the Torah, between each verse) on Shabbat; Number of years King David reigned from Hebron [I Kings 2:11].

We encourage you to further [study](#) regarding the importance of Gematria is a system of numerology later adopted by Jews that assigns numerical value to a word or phrase in the belief that words or phrases with identical numerical values bear some relation to each other or bear some relation to the number itself as it may **APPLY** to a person's age, the calendar year, or the like. Each letter of the Hebrew alphabet has a numerical value and symbolism. Gematria is often used by the Maharal of Prague and hasidic Torah commentators (such as the "Sefath Emmeth" from Gur).