

# Parsha Q&A



## Parshas Pinchas

For the week ending 21 Tammuz 5757  
25 & 26 July 1997

### Parsha Questions

1. Why was Pinchas not originally a *kohen*?
2. Why does the Torah identify Kozbi bas Tzur?
3. Why was Moav spared the fate of Midian?
4. To which family name were the letters 'yud' and 'hey' not added? Why not?
5. The Torah states that Korach and his congregation became a sign. What do they signify?
6. Based on the census taken at the beginning of the forty years and the one at the end, which tribe shows the greatest decrease in number?
7. In *Bereishis* 35:18, Rachel named her younger son Ben Oni (my unfortunate son). How was her prophecy fulfilled?
8. How long did it take to *conquer* the Land? How long to *divide* the Land?
9. Two brothers come out of Egypt and die in the *midbar*. One brother has three sons. The other brother has only one son, Ploni. When these four cousins enter the Land, how many portions will Ploni actually receive?
10. Why did the decree to die in the desert not apply to the women?
11. What trait did the daughters of Tzlofchad exhibit that was exhibited by their ancestor Yosef?
12. Tzlofchad died because of his own sin. What was it?
13. Why didn't Moshe know what to answer the daughters of Tzlofchad?
14. When asking Hashem to appoint a successor, why did Moshe address Him as, "Hashem of the spirits of all flesh"?
15. Moshe "put some of his glory" upon Yehoshua. What does this mean?
16. Where were the daily offerings slaughtered?
17. Goats are brought as *musaf* sin-offerings. For what sin do they atone?
18. Why is Shavuot called *Yom HaBikkurim* (the day of the first fruits)?
19. What is the symbolic meaning of the seventy bullocks offered on Succos?
20. To whom did the lambs offered on Succos allude?

BONUS

Q:

**"...Behold I give him My covenant of peace. It will be for him and his offspring after him an everlasting Kehuna covenant..."**

Why was Pinchas rewarded for his deed in this world? Isn't it a Torah principle that the reward for *mitzvos* is in the World to Come?

### I Did Not Know That!

**"On the Shabbos day, two flawless yearling sheep..."**  
(28:9)

Why two sheep? One corresponds to the command "Remember the Shabbos Day" and one corresponds to the command "Keep the Shabbos day."

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## Recommended Reading List

### Ramban

26:57	Counting the <i>Levi'im</i>
27:9	Inheritance
28:2	The Daily Offerings
7:13	Gifts of the <i>Nesi'im</i>

### Sefer Hachinuch

400	Inheritance
401	The Daily Sacrifices
405	<i>Shofar</i>

## Answers to this Week's Questions

**All references are to the verses and Rashi's commentary, unless otherwise stated**

1. 25:13 - The *Kehuna* was given to Aaron and his sons, and to their descendants who were born after they were anointed. Pinchas was born prior to the anointing.
2. 25:15 - To show the hatred of the Midianites for the Jewish People; that they disgraced their princess in order to cause them to sin.
3. 25:18 - For the sake of Ruth, a future descendant of Moav.
4. 26:5 - *Yimnah*, because the name *Yimnah* already has it's own 'yud' and 'hey' at the beginning and end.
5. 26:10 - They are a reminder that the *Kehuna* was given forever to Aaron and his descendants, and that no non-*kohen* should ever dispute this right.
6. 26:13 - Shimon.
7. 26:24 - Binyamin had ten sons, only five of whose descendants entered *Eretz Yisrael*. Also, in *Sefer Shoftim* 20:35, nearly the entire Tribe of Binyamin was destroyed in the incident of *Pilegesh b'Givah*.
8. 26:53 - Seven years to conquer, and seven years to divide.
9. 26:55 - Two portions.
10. 26:64 - In the incident of the *meraglim* only the men wished to return to Egypt. The women wanted to enter *Eretz Yisrael*.
11. 27:1 - Love for the Land of Israel.
12. 27:3 - Rabbi Akiva said that he was the one who gathered sticks on Shabbos. Rabbi Shimon said that he was among those who attempted to enter *Eretz Yisrael* after the sin of the *meraglim*.
13. 27:5 - Moshe was being punished for speaking haughtily and saying to the judges, "A case that is too hard for you, you shall bring to me" (*Devarim* 1:17). Also, because the daughters of Tzlofchad merited that a portion of the Torah should be written because of them.
14. 27:16 - He was asking Hashem, who understands the multitude of dispositions among the Jewish People, to appoint a leader who can deal with each person according to that person's nature.
15. 27:20 - That Yehoshua's skin also shone. Moshe's face beamed like the sun, Yehoshua's face beamed like the moon.
16. 28:3 - At a spot opposite the sun. The morning offering was slaughtered on the western side of the slaughtering area, and the evening offering on the eastern side.
17. 28:15 - For ritual defilement of the Sanctuary or its vessels, of which no one is cognizant.
18. 28:26 - Two loaves of bread were brought as an offering on Shavuot. They were the first of the wheat-offerings brought from the new grain.
19. 29:18 - They allude to the seventy nations of the world.
20. 29:18 - To the Jewish People.

BONUS

A:

True, the entire reward for *mitzvos* remains for the World to Come. However, *mitzvos* which involve acts of kindness earn 'dividends' in this world as well. Pinchas's act was an act of kindness because through it he stopped the plague that was decimating the Jewish People.

*(The Steipler Rav in Birchas Peretz)*



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