

Parshas Pinchas contains a myriad of topics, including the reward granted Pinchas for his initiative in killing Zimri and Kazbi as well as the summons to conduct a census and exact revenge from Midian. It also includes the charge to Moses to select a successor and prepare for his passing from the scene. Moses is instructed to facilitate the selection of Joshua before the congregation. We might have expected that the next story after Joshua's selection would be the battle with Midyan that Moses was commanded to wage prior to his death. Instead, the Torah tells us the requirement for the twice daily sacrifice, קרבנות תמיד של שחר ובין הערביים, and then continues with the details of the sacrifices to be brought on the rest of the special days during the year. Why does the Torah insert this section before the battle against Midyan?

(בראשית טו, ב) ויאמר ה' אלהים במה אדע כי אירשנה אמר אברהם לפני הקב"ה רבש"ע שמא ח"ו ישראל חוטאים לפניך ואתה עושה להם כדור המבול וכדור הפלגה אמר לו לאו אמר לפניו רבש"ע במה אדע אמר לו קחה לי עגלה משולשת וגו' אמר לפניו רבש"ע תינח בזמן שבית המקדש קיים בזמן שאין בית המקדש קיים מה תהא עליהם אמר לו כבר תקנתי להם סדר קרבנות כל זמן שקוראין בהן מעלה אני עליהן כאילו מקריבין לפני קרבן ומוחל אני על כל עונותיהם:

The Gemara (Megilah 31b) tells us that at the time of the הבתרים, Gd promised Abraham and his children the land of Canaan as an eternal inheritance. Apparently Abraham felt that he needed a guarantee that he and his children would indeed inherit the land and because of that the decree of 400 years in exile was included in the covenant. The Gemara tells us that Abraham was also asking as to what merit will be the basis for guaranteeing the land to his children. Gd answered in the merit of the sacrifices they will bring on a regular basis. Abraham said that is fine and good as long as the Temple stands. How will they maintain their guaranteed ownership of the land even in times of exile? Gd answered that in times of exile, when they will be unable to bring the mandated sacrifices, they should recite the sections of the Torah that detail the sacrifices and Gd will give them credit as if they actually brought the sacrifices. This is the basis of נשלמה פרים שפתינו, our words and prayers take the place of the sacrifices we were supposed to offer.

Moses provide Joshua with an important lesson that he needed to understand in order to be an effective leader and to perpetuate the Jewish People's hold on the

land. The sacrificial requirements, from the twice daily steady sacrifices, קרבן תמיד של שחר ובין הערביים, to the sacrifices brought on each of the festivals were presented to Moses in the Book of Leviticus. At that time, Moses was the leader designated to bring them into the land. He needed to learn the lesson as to how to guarantee the Jewish People's ownership of the land. The details of the sacrifices precede the order to march into and conquer the land. However, Moses learned the lesson of the importance of the daily sacrifice ritual and how it perpetuated their claim to the land.

38 years later, due to unfortunate circumstances, Moses prepared to leave the stage and hand over the reins of leadership to his beloved and trusted student, Joshua. Had Moses brought the people into the land, he would have been crowned Messiah and the eschatological age would have commenced. The people would have held the land forever, without any intervening exile. Upon being selected to replace his great teacher Moses, Joshua was likely gripped by fear of failure. If Moses failed at the mission of bringing the people into the land and guaranteeing their perpetual hold on it, what chance would he have? Moses calmed Joshua's fear by immediately providing him with the magic formula that will guarantee the success of his mission as well as the eternal connection and bond between the people and the land. He must ensure that the regularity of the sacrificial cycle is maintained, in deed and in thought. Ultimately it will guarantee the success of the mission that you, Joshua, were selected to complete, battling the People of Midyan or bringing the Jews into the Promised Land, dividing it and guaranteeing they will maintain their claim forever, at home or from the diaspora.

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