

PORTION	DATE	HEB DATE	TORAH	NEVIIM	RENEWED
Pinchas	7 July 2018	24 Tammuz 5778	Num. 25:10-29:40	Jer. 1:1-2:3	John 2:13-22

This week's Torah portion, Pinchas continues from the last week's portion, Balak. We learned from last week's Torah portion how Bilaam's curses turned into blessing despite his efforts to curse the Israelites. He even prophesied the coming of Messiah. However, his deep-seated hatred toward the Israelites continued and he finally teaches Balak that through lewdness and idolatry, he can destroy his enemies, the Israel. Balak heeded to the advice of Bilaam and sends his daughter to the camp of Israelites. The Israel's immoral comes to a sudden stop as Pinchas lift up his spear and kills Zimri, ben Salu of Simeonites, and Cozbi bat Tzur of Midian.

It is said, "And, see, one of the children of Yisrael came and brought to his brothers a Midianite woman in the sight of Moshe, and in the sight of all the congregation of the children of Yisrael, who were weeping before the door of the Tabernacle of the congregation. And when Pinchas, the son of El-Azar, the son of Aharon the kohen, saw it, he rose up from among the congregation, and took a spear in his hand" (Num. 25:6-7), and killed Zimri and Cozbi.

"One of the children of Yisrael" is Zimri who brought a Midianite woman, Cozbi. Zimri asked Moshe, "Is this woman forbidden or permitted? And if you tell me she is forbidden, then who permitted you to marry the daughter of Yithro, the priest of Midian?"¹ The elders saw that Moshe had forgotten how to rule on this question and he did not know what to say, so they burst out in "weeping." Another commentator says that they were "weeping" because they did not want to kill their own kinsmen as Moshe commanded (Num. 25:4).

In the Golden Calf incident, Moshe stood up to 600,000 men of Yisraelites. He destroyed the idol, grinded it to powder, mixed it with water, and made them to drink it. (Exod. 32:20) But here, they saw Moshe powerless against Zimri. Rashi says that this was so to bring out the rewards befitting Pinchas which he deserved.

Lastly, Hashem commanded Moshe to kill the offenders. The elders, realizing that they had to kill their families broke down and began to "weep". Whereas Pinchas remembered the law taught by Moshe and picked up his spear. The Torah does not encourage killing of people as we are the clay Hashem touched. Zimri's lewdness was seen by the elders, and the act itself was taking place, and despite warning to stop, he refused to do so. Therefore, Pinchas picked up his spear² and "struck through her belly."

The Torah goes out of its way to establish the ancestry of Pinchas (vs. 7, 11). When Pinchas killed Zimri, the people wanted to kill Pinchas for killing their prince, Zimri. They said, "Did you see this son of a Puti whose mother's father fattened calves for idolatry, yet he killed the prince of a tribe of Yisrael!"³ Puti is a short form of Putiel, one of the names of Yithro, Moshe's father in law.

¹ BT, Sanhedrin 82a

² Rashi, Numbers, Parashas Pinchas

³ ibid

This malicious talk of the Israelites was based on the fact that Pinchas' father, Elazar, had married a daughter of Putiel, who is identified with Yithro, the father-in-law of Moshe, who at one time had been an idol-worshipper.

Since there is no unnecessary repetition in the Torah, there must be some further reason for restating it here (v. 11). Therefore, Rashi concludes that Pinchas was being criticized in terms of his ancestry, and the Torah emphasizes the distinction of his family tree.

Hashem says, "Pinchas...has turned My wrath...he was zealous for My sake...that I consumed not the children of Yisrael in My jealousy." (v. 11) The wrath of Hashem brought 24,000 of Yisraelites who bowed to idols and wanton sins committed by them. Pinchas killed the main instigator, Zimri with a spear for Hashem's sake.

Pinchas' zealous turned away Hashem's anger (wrath) and brought an end to the Divine judgments. Hashem says, "he was zealous for My sake". Implying that Pinchas felt an emotion which was felt by Hashem. But we cannot feel another's feelings. Thus, the phrase mean that Pinchas felt the emotions which one would think would have been appropriate to Hashem under the circumstances.⁴

Hashem then says, "I consumed not the children of Yisrael in My jealousy." In the book of Exodus, Hashem says, "You shall have no other elohim before My face. You shall not make to you any graven image, or any likeness of any thing that is in the shamayim above, or that is in the earth beneath, or that is in the mayim under the earth: You shall not bow down yourself to them, nor serve them: for I YHWH your Elohim am a jealous Elohim." To understand Hashem, He says in Malachi 3:6: "For I am YHWH, I change not." He does not change, but we do. Zimri changed by going after idols that led to debauchery because he changed.

When Hashem desired to create this world in order to do good for His creations, there was no empty space besides Him, since the Infinite *Ein Sof* is without beginning or end. Therefore, He contracted the Divine Presence called "Shechinah" which left a space in which to create the world. This small point [from which Hashem created the world] became the letter *yud*, which corresponds to the attribute (*sefirah*) known as Wisdom.⁵ In the book of Job⁶, it says: "Where shall *chochmah* (wisdom) be found?" (Job 28:12) The Hebrew text can also be construed as, "Wisdom comes forth out of nothingness". "Rabbi Yohanan said, From this verse we learn that Torah wisdom endures only in one who makes himself as nothing" (Sotah 21b). Wisdom comes from humility. And Kabbalistically, the *Sefirah* of *Chochmah* (Wisdom) emanates out of AYIN, referring to *Keter* which is beyond any form of conceptualization.⁷

Hashem is assuring that Pinchas has nothing to fear even if the Yisraelites have enmity toward him as he now has a covenant of peace. Since he acted for the sake of heaven, according to Sforno, he lived for long time for Hashem's protection was upon him and the angel of death could not touch him. Hashem also gave Pinchas and his descendants "everlasting priesthood" with peace attached, but to Aharaon's descendants, they were granted the priesthood "for dignity and adornment" (Exod. 38:2) (Ramban)

Now, Hashem commanded the Yisraelites to "distress the Midianites, and smite them for they distressed you with their tricks." (Numb. 25:17-18) However, He did not mention Moab because Ruth, King David's

⁴ Rashi, Numbers, Parashas Pinchas; Sefer Zikaron

⁵ Noam Elimelech, Pinchas, p. 256

⁶ Job 28:12

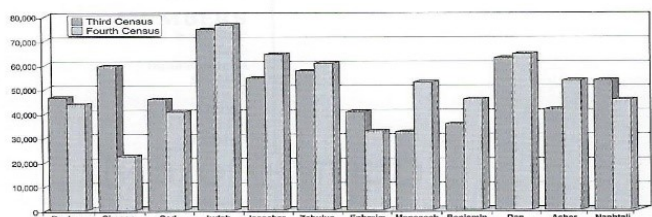
⁷ <http://www.azamra.org/Bible/Job%2027-28.htm>

great-grandmother was going to descend from them. The Yisraelites did not take actions much later as there were five kings of Midian who were involved in tricking Yisraelites into idolatry. They were, Evi, Rekem, Zur, Hur, and Reba. Zur was the worst of them for he prostituted his daughter, Kozbi.

In chapter 26, this is the fourth census taken by Moshe upon the command of Hashem. “And it came to pass after the plague,” (26:1) implies there is a connection between the plague and the census. Also, there were nations questioning the purity of Yisraelites on their lineage by insinuating that their wives were sexually abused by their masters during their slavery, as slaves had no rights to their bodies. Hashem, therefore is testifying their heritage by attaching *yud* and *hei* to the name of the head of each clan. For example, Chanochites (הַחֲנוֹכִי, *ha•Cha•no•chi*), Palluites (הַפִּלְאִי, *ha•Pa•loo•ee*), Hetzronites (הַחֲצֵרוֹנִי, *ha•Chetz•ro•ni*), etc.

	Third Census Numbers 1:20-46	Fourth Census Numbers 26:5-51	Difference	% Change
Reuben	46,500	43,730	-2,770	-5.96%
Simeon	59,300	22,200	-37,100	-62.56%
Gad	45,650	40,500	-5,150	-11.28%
Judah	74,600	76,500	+1,900	+2.54%
Issachar	54,400	64,300	+9,900	+18.20%
Zebulun	57,400	60,500	+3,100	+5.40%
Manasseh	32,200	52,700	+20,500	+63.66%
Ephraim	40,500	32,500	-8,000	-19.75%
Benjamin	35,400	45,600	+10,200	+28.81%
Dan	62,700	64,400	+1,700	+2.71%
Asher	41,500	53,400	+11,900	+28.67%
Naftali	53,400	45,400	-8,000	-14.98%
total	603,550	601,730	-1,820	-0.30%

Levi	Numbers 3:14-39	Numbers 26:57-63
Gershon	7,500	
Kehot	8,600	
Merari	6,200	
total	22,000	23,000



In 26:13, Zerah is a descendant of Zohar son of Simeon, spelled as Tzoar in English translation. By comparing from Genesis and Numbers, we can see that Ohad is missing. Sons of Simeon:

Genesis 46:10	Numbers 26:12-13
Yemuel	Nemuel
Yamin	Yamin
Ohad	
Yachin	Yachin
Zohar	Zerah
Saul	Saul

Benjamin	Gen. 46:21	Num. 26:38-30	Asher	Gen. 46:17	Num. 26:44
	Bela	Bela		Imnah	Yimna
	Becher			Ishvah	
	Ashbel	Ashbel		Ishvi	Yishwi
	Gera			Beriah	Beriah
	Naaman			Serah	Serah
	Ehi	Ahiram		See Rashi's list of families below. ⁸	
	Rosh				
	Muppim	Shupham			
	Huphim	Hupham			
	Ard				

⁸ The Sapirstein Edition, Rashi, Bamidbar, Parashas Pinchas, p. 327

We can see that seven families are missing here. Rashi says that when Rachel was dying after difficult birth of Benjamin, she called him "Ben-oni" (Gen. 35:18) which means "son of my mourning." Her prophecy was fulfilled as only five of her children in Genesis appeared in Numbers chapter 26.

As previously studied, the cloud of Shekinah (Glory) left the camp of Yisraelites after the death of Aharon, and the Canaanites came to fight them. The Israelites then decided to turn back to Mitzrayim. The Levites chased after them to bring them back, and killed these seven families. Four families of Levites also perished during their fight against the Tribes. The Shimeites (3:21), Uzzielites (3:27) are missing from verse 58, and only Korahites, descendants of Izhar is mentioned.⁹ The Torah does not describe the fourth. Another explanation, according to R. Tanhuma, these families perished in the plague that followed the Balaam incident. (v.9)

Chapter 27 discusses the law of inheritance. We see that four daughters of Tzelaphchad came to Moshe and asked for inheritance in the Promised Land. The Torah establishes genealogy of these daughters to Manassheh son of Yoseph to show they had rights to their inheritance. Children are the main source for rectifying the souls of their parents by inheriting what their parents leave behind. The children, by continuing their parents' work, they are connecting future generations with past generations, all the way back to the time of Adam who blemished his children when he ate from the Tree.¹⁰

We do *yizkor* service four times a year (the last day of Pesach, Shavuot, Yom Kippurim, and the last day of Sukkot) during the service, plus on the date our loved one returned. We are to use Hebrew (or moon) calendar as the Gregorian dates change every year. Thus, we are paying homage to our ancestors and recall the good life and traditional goals.

"Atone, O YHVH, for Your people Yisrael, whom You have redeemed" (Deut. 21:8). The sages say "Atone for Your people," refers to the living; "Whom You have redeemed," refers to the dead. Therefore, the living can redeem the dead. Atonement must be sought for both. Yom Ha'Kippurim is a technical name for the Day of Atonement. However, it is written in the plural, "atonements," because on that day we must seek atonement for both those who are present and those who sleep in the dust.

The sages teach that Hashem allowed Moshe to forget the law of inheritance for two reasons: First, Moshe told the people that he would solve any problems the people might have and brought their case to him. (Exod. 18:22, 26; Deut. 1:17) The sages, for his arrogance, Hashem allowed Moshe to forget. Second, it was Hashem's will to reward the righteous intention of the daughters of Tzelaphchad.

This week's Torah portion also contains more details on how to keep Hashem's feast in the seventh month. It contains blowing of shofar, Yom Kippur, and Sukkot. The Torah teaches which days you are not to work. They are:

1. 1st day of seventh month (1 Tishrei) known as Rosh Hashanah, or Feast of Trumpet¹¹,
2. 10th of seventh month (10 Tishrei) known as Yom Kippur¹²,
3. 15th of seventh month (15 Tishrei) known as Sukkot¹³,

⁹ Rashi, Parashas Pinchas

¹⁰ Likutey Halakhot III, p. 236a-472

¹¹ Numbers 29:1

¹² Ibid, 29:7

¹³ Ibid, 29:12

4. 22nd of seventh month (22 Tishrei) known as Shemini Atzeret or Simchat Torah.¹⁴

Since we leave outside the land of Israel, a second day was added, known as Simchat Torah (23 Tishrei) as we return to the beginning of Beresheet (Genesis). The Hebrew month, Tishrei falls between September and October using Gregorian calendar.

The biblical fasting occurs on Yom Kippur which says, “you shall afflict your beings¹⁵,” in addition to seeking teshuvah (repentance) for our sins on this day. “For on that day shall be the kohen (priest) make keporah (atonement) for you, to cleanse you, that you may be clean from all yours sins before YHVH.” (Lev. 16:30) The fasting starts from the sunset on 9th Tishrei for 26 hours. This year, according to Gregorian calendar, 9th Tishrei is on September 19. Therefore, the fast starts on September 18 at the sunset.

We normally “afflict” our body by not consuming food or drink during the fast. On this day we are doing something that is not natural to us. We can learn this from Lot. Why do you think that our Messiah came from his lineage? It was Lot’s decision to give his two daughters to townspeople to save two strangers. (Gen. 19:8) He was willing to sacrifice his daughters which was against his nature. He decided to save strangers’ lives without hesitation. He even put himself between the crowd and the strangers. Because of his ‘unnatural’ decisions, Heaven decided the Messiah will come from him. If such situation falls upon us today, Hashem forbid, do you think you can make decision like he did without hesitation?

That is the meaning of “afflicting our beings”. We are doing something that is against our nature. Our body likes to eat and drink to survive which is natural. When we do not eat and drink, then it is against the natural instinct. Hashem formed us because He loved us first. For this reason, He will not allow us to hurt ourselves that is detrimental to our body and soul. Fasting more than two days in a row can cause heart arrhythmias and hypoglycemia.

The fasting is forbidden for: pregnant woman, taking medication, breastfeeding, surgery, physical ill, or anything that can be detrimental to your physical well being as they require food to sustain the body. So, before we take medicine, pray first that ‘by this time next year, I can do fasting for the sake of Hashem without taking this medication.’

But is fasting really harmful to us? According to medical science, one day of fasting is actually beneficial. The doctors recommend to fast once or twice a week, but not two days in a row, to promote health. There will be weight loss as it increases metabolism energy intake instead of cutting back a certain number of calories every day. It also helps improve how your body breaks down cholesterol and sugar. Such changes to your metabolism reduce the risk of developing like diabetes and cardiovascular disease. It also help reduce risk for coronary artery disease. It reduces inflammation, reduces risk of Alzheimer’s and Parkinson’s disease, and risk of certain cancers.

You will be well into your 24-hour period before your body realizes that you are fasting. During the first eight hours, your body will continue to digest your last intake of food. Your body will use stored glucose as energy and continue to function as though you’ll be eating again soon. After eight hours without eating, your body will begin to use stored fats for energy. Your body will continue to use stored fat to create energy throughout the remainder of your 24-hour fast. Fasts that last longer than 24 hours may lead to your body to start converting stored proteins into energy. It is eating away your muscles, so we don’t want to do that.

¹⁴ Ibid 29:35

¹⁵ Numbers 29:7

During the 24-hour fast, it is most important to drink plenty of water, more than usual as you won't be ingesting any water from food during this time. And your body needs water to function as it will help your digestive system, regulate body temperature, benefits joints and tissues to keep you feeling energized. So, is fasting really means "afflicting your beings"?

Now, Hashem spoke to Moshe in Chapter 28, but Moshe did not deliver the message until later, just before his death in Deuteronomy 31-32 for daily offering. Chapter 28 says, "My offering...My bread...My sacrifices". (v. 2) also describes how sacrifices are performed daily.

The land was apportioned in the previous chapter. Now it was necessary to complete the instructions for the offerings that the Israelites would have to present there. These sacrifices (chapter 28, 29) were not performed in the wilderness nor the libation. As in Leviticus 23:10 says, "when you have come to the land" which means when you enter the land and settled, then you can perform the offerings.

According to the Sifrei, the "offerings" are the blood; the "food" is the choice parts of the sacrificial animals; the "offerings by fire" are the handfuls of the flour, oil, and frankincense; and the "pleasing odor" represents the incense dishes of the bread of display.¹⁶ Nahmanides says Hashem is instructing us to offer "food for My fire offering". Meanting through regular and sincere prayers, we can achieve the relationship with Hashem and get close to Him.¹⁷

On Shabbat (v. 9), two lambs were chosen for the sacrifice which symbolizes the creation of the world and the other the exodus from Mitzraim (Egypt), in accordance with "remember" in Exodus (20:8-11) and "observe" in Deuteronomy versions of the Shabbat commandment (5:12-15).

For eight days, the Israelites are required to make offering each day during Sukkot. They were to bring goat each day as a sin-offering. On first, second, and fourth days the goat is described as 'a kid of the male goat', and third, fifth, sixth, and seventh days it is called as a 'he-goat.' The Zohar explains that 'a kid of the male goat' represents Ishmael, and 'a goat' is Esau. And all the other nations are included in this category.

THE MUSSAF OFFERINGS					
VERSES	DAY	OLAH/ ELEVATION-OFFERING			CHATAS SIN-OFFERING
		BULLS	RAMS	LAMBS	GOAT
28:9-10	SABBATH	0	0	2	0
28:11-15	ROSH CHODESH	2	1	7	1
28:16-25	PESACH (EACH DAY)	2	1	7	1
28:26-31	SHAVUOS *	2	1	7	1
29:1-6	ROSH HASHANAH	1	1	7	1
29:7-11	YOM KIPPUR	1	1	7	1 **
29:12-16	SUCCOS (DAY 1)	13	2	14	1
29:17-19	SUCCOS (DAY 2)	12	2	14	1
29:20-22	SUCCOS (DAY 3)	11	2	14	1
29:23-25	SUCCOS (DAY 4)	10	2	14	1
29:26-28	SUCCOS (DAY 5)	9	2	14	1
29:29-31	SUCCOS (DAY 6)	8	2	14	1
29:32-34	SUCCOS (DAY 7)	7	2	14	1
29:35-38	SHEMINI ATZERES	1	1	7	1

* A second set of offerings is brought on Shavuot. It consists of: 2 loaves; an olah of 1 bull, 2 rams, 7 lambs; a chatas of 1 goat; and a shelamim of 2 lambs (see Leviticus 23:17-20).

**A second goat-chatas is also offered on Yom Kippur (see Leviticus 16:9).

Seventy bulls were brought for the seventy nations. If we are to divide these bulls by 2, we get 35. We will use the chart below, and use bulls to do calculations. First, Second, and Fourth day $(13+12+10) = 35$ for Ishmael. Third, fifth, sixth, and seventh $(11+9+8+7) = 35$ for Esau.

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Ninety-eight lambs were offered, 14 lambs per day during Sukkot, to ward off 98 curses in Deuteronomy Chapter 28. The sages explain the lambs represent Yisrael whose adherence toward Hashem and His Torah should not depend on its adversaries.

Atzeret (עצרת) means 'restriction' from the root AtZoR (עצור) which means 'gather' or 'bind.' We pour out our hearts in prayer to Hashem during these feasts by 'binding' them together that we

¹⁶ The Commentators' Bible, Numbers, Pinchas, p. 209

¹⁷ Ibid, p. 210

¹⁸ The Schottenstein Edition, Chumash, Bamidbar, Parashas Pinchas, p. 204

walk the righteous path for the coming year. Therefore on Shimini Atzeret, we gather the 'fruits' of our spiritual labors and the rectifications of the entire year. And the main rectification come through the Torah and gathers in the portion of Torah he/she merited previous year.

THE TRIBAL FAMILIES

GENESIS CH. 46	V.	NUMBERS CH. 26	V.	GENESIS CH. 46	V.	NUMBERS CH. 26	V.
REUBEN – רְאוּבֵן		REUBEN – רְאוּבֵן		ASHER – אֲשֵׁר		ASHER – אֲשֵׁר	
HANOKH – חֲנוֹךְ	9	HANOKH – חֲנוֹךְ	5	IMNAH – יִמְנָה	17	IMNAH – יִמְנָה	44
PALLU – פִּלּוּא	9	PALLU – פִּלּוּא	5	ISHVAH ² – יִשְׁוָה	17		
HEZRON – חֶזְרֹן	9	HEZRON – חֶזְרֹן	6	ISHVI – יִשְׁוִי	17	ISHVI – יִשְׁוִי	44
Carmi – כַּרְמִי	9	Carmi – כַּרְמִי	6	BERIAH – בְּרִיעָה	17	BERIAH – בְּרִיעָה	44
SIMEON – שִׁמְעוֹן		SIMEON – שִׁמְעוֹן		HEBER** – חֶבֶר	17	HEBER** – חֶבֶר	45
JEMUEL ¹ – יִמְוֵאל	10	NEMUEL ¹ – נִמְוֵאל	12	MALCHIEL** – מַלְכִּיֶּאל	17	MALCHIEL** – מַלְכִּיֶּאל	45
JAMIN – יָמִין	10	JAMIN – יָמִין	12	BENJAMIN – בְּנִימִין		BENJAMIN – בְּנִימִין	
OHAD ² – אֹהַד	10			BELA – בֶּלַע	21	BELA – בֶּלַע	38
JACHIN – יָכִין	10	JACHIN – יָכִין	12	BECHER ² – בְּכָר	21		
ZOHAR ³ – צֹהַר	10	ZERAH ³ – זֶרַח	13	ASHBEL – אֲשֶׁבֶל	21	ASHBEL – אֲשֶׁבֶל	38
SHAUL – שָׁאוּל	10	SHAUL – שָׁאוּל	13	GERA ² – גֵּרָא	21		
JUDAH – יְהוּדָה		JUDAH – יְהוּדָה		NAAMAN ² – נַעֲמָן	21		
SHELAH – שְׁלָה	12	SHELAH – שְׁלָה	20	EH ⁵ – אֶחִי	21	AHIRAM ⁵ – אֲחִירָם	38
PEREZ – פֶּרֶץ	12	PEREZ – פֶּרֶץ	20	ROSH ² – רֹאשׁ	21		
ZERAH – זֶרַח	12	ZERAH – זֶרַח	20	MUPPIM ⁶ – מַפִּים	21	SHEPHUPHAM ⁶ – שְׁפֻפָּם	39
HEZRON* – חֶזְרֹן	12	HEZRON* – חֶזְרֹן	21	HUPPIM ¹ – חֻפִּים	21	HUPHAM ¹ – חֻפָּם	39
HAMUL* – חָמוּל	12	HAMUL* – חָמוּל	21	ARD ² – אֶרֶד	21		
ISSACHAR – יִשַׁשְׁכָּר		ISSACHAR – יִשַׁשְׁכָּר				ARD*** – אֶרֶד	40
TOLA – תּוֹלַע	13	TOLA – תּוֹלַע	23			NAAMAN*** – נַעֲמָן	40
PUVAH – פֻּדָּה	13	PUVAH – פֻּדָּה	23	DAN – דָּן		DAN – דָּן	
IOB ³ – יוֹב	13	JASHUB ³ – יָשׁוּב	24	HUSHIM ⁷ – חֻשִׁים	23	SHUHAM ⁷ – שׁוּחָם	42
SHIMRON – שִׁמְרֹן	13	SHIMRON – שִׁמְרֹן	24	NAPHTALI – נַפְתָּלִי		NAPHTALI – נַפְתָּלִי	
ZEBULUN – זְבוּלֻן		ZEBULUN – זְבוּלֻן		JAHZEEL – יַחְזֵעַל	24	JAHZEEL – יַחְזֵעַל	48
SERED – סֶרֶד	14	SERED – סֶרֶד	26	GUNI – גּוּנִי	24	GUNI – גּוּנִי	48
ELON – אֵלֹן	14	ELON – אֵלֹן	26	JEZER – יֶזֶר	24	JEZER – יֶזֶר	49
JAHLEEL – יַחֲלֵעַל	14	JAHLEEL – יַחֲלֵעַל	26	SHILLEM – שְׁלֵם	24	SHILLEM – שְׁלֵם	49
GAD – גָּד		GAD – גָּד					
ZIPHION ¹ – צִפְיוֹן	16	ZEPHON ¹ – צִפּוֹן	15				
HAGGI – חָגִי	16	HAGGI – חָגִי	15				
SHUNI – שׁוּנִי	16	SHUNI – שׁוּנִי	15				
EZBON ⁴ – אֶצְבוֹן	16	OZNI ⁴ – אֹזְנִי	16				
ERI – עֲרִי	16	ERI – עֲרִי	16				
AROD ¹ – אֲרוֹדִי	16	AROD ¹ – אֲרוֹד	17				
ARELI – אֲרֵאֵלִי	16	ARELI – אֲרֵאֵלִי	17				

1. Rashi does not discuss this change.

2. See Rashi to v. 13. 3. See Rashi to v. 24.

4. See Rashi to vv. 13 and 15. 5. See Rashi to v. 38.

6. See Rashi to v. 39. 7. See Rashi to v. 42.

* Sons of Perez.

** Sons of Beriah.

*** Sons of Bela. According to Rashi (v. 24) these are not the same people as their namesakes mentioned in Genesis.

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¹⁹ The Sapirstein Edition, Rashi, Bamidbar, Parashas Pinchas

Genesis 46:8-27	Numbers 26:5-51	Clan	Genesis 46:8-27	Numbers 26:5-51	Clan
REUBEN			ZEBULUN		
Chanoch	Chanoch	1	Sered	Sered	34
Palu	Palu	2	Elon	Elon	35
	(Eliav)		Yachle'el	Yachle'el	36
Chetzron	Chetzron	3	MANASSEH		
Karmi	Karmi	4		Machir	37
SIMEON				Gilead	38
<i>Yemuel</i>	<i>Nemuel</i>	5		Iezer	39
Yamin	Yamin	6		Chelek	40
Ohad				Asriel	41
Yachin	Yachin	7		Shechem	42
<i>Tzochar</i>	<i>Zerach</i>	8		Shemida	43
Shaul	Shaul	9		Chefer	44
LEVI				(Tzelofechad)	
(Num. 3:14-39)	(Num. 26:57-63)		EPHRAIM		
Gershon	Gershon	10		Shutelach	45
Livni	Livni	11		Eran	46
Shimi				Becher	47
Kehat	Kehat	12		Tachan	48
Amram	Amram		BENJAMIN		
Yitzhar	Korach	13	Bela	Bela	49
Chevron	Chevron	14		Ard	50
Uziel				Naaman	51
Merari	Merari	15	Becher		
Machli	Machli	16	Ashbel	Ashbel	52
Mushi	Mushi	17	Gera		
GAD			Naaman		
<i>Tzifyon</i>	<i>Tzefon</i>	18	<i>Eichi</i>	<i>Achiran</i>	53
Chagi	Chagi	19	Rosh		
Shuni	Shuni	20	<i>Mupim</i>	<i>Shefufam</i>	54
<i>Etzbon</i>	<i>Ozni</i>	21	<i>Chupim</i>	<i>Chufam</i>	55
Eri	Eri	22	Ard		
<i>Arodi</i>	<i>Arod</i>	23	DAN		
Areli	Areli	24	<i>Chushim</i>	<i>Shucham</i>	56
JUDAH			ASHER		
Er	Er		Yimnah	Yimnah	57
Onan	Onan		Yishvah		
Sheilah	Sheilah	25	Yishvi	Yishvi	58
Peretz	Peretz	26	Beriah	Beriah	59
Chetzron	Chetzron	27	Chever	Chever	60
Chamul	Chamul	28	Malkiel	Malkiel	61
Zerach	Zerach	29	NAFTALI		
ISSACHAR			Yachtze'el	Yachtze'el	62
Tola	Tola	30	Guni	Guni	63
Puvah	Puvah	31	Yetzer	Yetzer	64
Yov	<i>Yashuv</i>	32	Shilem	Shilem	65
Shimron	Shimron	33			

Figure 3. Comparison of Clan Names in the Genealogy Lists in Genesis and Numbers.

Names that are different in the two listings appear in *italics*. Most clans are named after Jacob's grandchildren; clans named after children or grandchildren of Jacob's grandchildren appear in **bold**. (Children and grandchildren of Jacob's grandchildren that are *not* counted as clans appear in parentheses.)