**Class #30–Parshat Pinchas – Gandalf the White and Yehoshua**

Advanced Fellowship Parsha Class - Sponsored in memory of Alice Toby Barbanel *Z”l*

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The Lord of the Rings: The Two Towers-Gandalf the White

<https://www.youtube.com/watch?v=0lhHDXimoLc>

1. What was Gandalf’s status before he was “Gandalf the white”?
2. What was it that made Gandalf white?
3. Could you see the whiteness with your eyes?
4. What changed in Gandalf’s power after becoming “white” rather than grey?

Joshua Chosen to Replace Moses

27:15 Moses spoke to God, saying, 27:16 'Let the Omnipotent God of all living souls appoint a man over the community. 27:17 Let him come and go before them, and let him bring them forth and lead them. Let God's community not be like sheep that have no shepherd.' 27:18 God said to Moses, 'Take Joshua son of Nun, a man of spirit, and lay your hands on him. 27:19 Have him stand before Eleazar the priest and before the entire community, and let them see you commission him. 27:20 Invest him with some of your splendor so that the entire Israelite community will obey him. 27:21 Let him stand before Eleazar the priest, who shall seek the decision of the Urim before God on his behalf. By this word [Joshua], along with all the Israelites and the entire community shall come and go.' 27:22 Moses did as God had ordered him. He took Joshua and had him stand before Eleazar the priest and before the entire community. 27:23 He then laid his hands on him and commissioned him. [It was all done] as God had commanded Moses.

Midrash

**למען ישמעו כל עדת ישראל THAT ALL THE CONGREGATION OF THE CHILDREN OF ISRAEL SHOULD BE OBEDIENT TO HIM** – that they should comport themselves towards him with respect and reverence, in the same way as they comport themselves towards you (cf. Yalkut Shimoni on Torah 776).

Sephorno

**ונתתה מהודך עליו**, you are to confer upon him some of the aura of your regal authority while you are still alive, so that the people will get into the habit of treating him with respect.

למען ישמעו, the reason why you are to appoint him in full view of the people is so that the whole עדה, i.e. the Supreme Court, the leaders of the nation, will get into the habit of listening to what he has to say with reverence.

1. How do the Midrash and Sephorno understand the idea of “AND YOU SHALT PUT SOME OF YOUR GLORY UPON HIM,” ?
2. Why would it be difficult for Yehoshua to lead the people without “AND YOU SHALT PUT SOME OF YOUR GLORY UPON HIM,” ?

Rashi

**AND YOU SHALT PUT SOME OF YOUR GLORY UPON HIM** – This refers to the shining of the skin of his countenance

[Exodus 34:29](https://mg.alhatorah.org/#!Shemot/34.29)……. “Moses came down from Mount Sinai with the two Tablets of the Testimony in his hand. As Moses descended from the mountain, he did not realize that the skin of his face had become luminous when [God] had spoken to him. 34:30When Aaron and all the Israelites saw that the skin of Moses' face was shining with a brilliant light, they were afraid to come close to him.34:31Moses summoned them, and when Aaron and all the community leaders returned to him, Moses spoke to them. 34:32 After that, all the Israelites approached, and [Moses] gave them instructions regarding all that God had told him on Mount Sinai. 34:33 When Moses finished speaking with them, he placed a hood over his face. 34:34 Whenever Moses came before God to speak with Him, he would remove the hood until he was ready to leave. He would then go out and speak to the Israelites, [telling them] what he had been commanded. 34:35 The Israelites would see that the skin of Moses' face was glowing brilliantly. Moses would then replace the hood over his face until he would [once again] speak with God.).

מהודך SOME OF THY GLORY, and not all thy glory; consequently we learn from this: Moses' face beamed like the sun, Joshua's face only like the moon ([Sifrei Bemidbar 140:2](https://mg.alhatorah.org/SP/Sifre%20Bemidbar/Bemidbar/140.2" \l "e2); Bava Batra 75a).

1. What does Rashi add to the explanation of the midrash and Sephorno?
2. Does Rashi view Yehoshua as being similar to Gandalf?
3. Why is the beaming of Moshe’s face connected to his learning Torah from Hashem?
4. Why did Moshe have to cover his face at all times, except when he taught Torah?
5. What is the difference between the moon and the sun as light sources?
6. What is the analogy to learning implied by Moshe’s knowledge being “a sun” and Yehoshua a “moon”?
7. What could Moshe teach Yehoshua so quickly that would transform him so much?
8. How Franz Rosenzweig’s Yom Kippur experience analogous to Moshe’s transformation of Yehoshua?