



## What is Bamidbar?

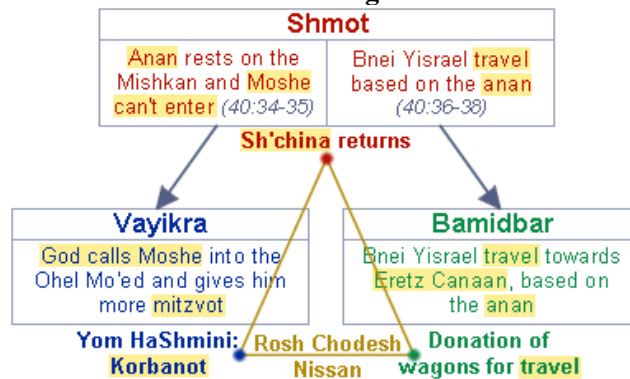
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### 1. Shemot 40:34-38

(לד) וַיִּכַס הָעָנָן אֶת-אֹהֶל מוֹעֵד וַיִּכְבֹּד ה' מִלֵּא אֶת-הַמִּשְׁכָּן: (לה) וְלֹא-יָכֹל מֹשֶׁה לְבוֹא אֶל-אֹהֶל מוֹעֵד כִּי-שָׁכַן עָלָיו הָעָנָן וַיִּכְבֹּד ה' מִלֵּא אֶת-הַמִּשְׁכָּן: (לו) וַיְבַהֲעֵלוֹת הָעָנָן מֵעַל הַמִּשְׁכָּן יִסְעוּ בְּנֵי יִשְׂרָאֵל כְּכֹל מִסְעֵיהֶם: (לו) וְאִם-לֹא יִעָלֶה הָעָנָן וְלֹא יִסְעוּ עַד-יּוֹם הַעֲלֹתוֹ: (לח) כִּי עָנָן ה' עַל-הַמִּשְׁכָּן יוֹמָם וְלַיְלָה לִיָּלֶה בּוֹ לְעֵינֵי כָל-בְּנֵי-יִשְׂרָאֵל בְּכָל-מִסְעֵיהֶם:

(34) the cloud covered the Tent of Meeting, and the Presence of the LORD filled the Tabernacle. (35) Moses could not enter the Tent of Meeting, because the cloud had settled upon it and the Presence of the LORD filled the Tabernacle. (36) When the cloud lifted from the Tabernacle, the Israelites would set out, on their various journeys; (37) but if the cloud did not lift, they would not set out until such time as it did lift. (38) For over the Tabernacle a cloud of the LORD rested by day, and fire would appear in it by night, in the view of all the house of Israel throughout their journeys.

### 2. Double Ending of Shemot – Rabbi Menachem Leibtag



### 3. Ramban on Numbers 1:1:1

(א) אחר שביאר תורת הקרבנות בספר השלישי, התחיל עתה לסדר בספר הזה המצוות שנצטוו בענין אוהל מועד. וכבר הזהיר על טומאת מקדש וקדשיו לדורות, ועתה יגביל את המשכן בהיותו במדבר, כאשר הגביל הר סיני בהיות הכבוד שם. צוה: "והזור הקרב יומת" (במדבר א נא), כאשר אמר: "כי סקול יסקל" (שמות יט ג).

After it explained the laws of the sacrifices in the third book, it begins to detail in this book the commandments that were commanded regarding the Tent of Meeting. It already instructed regarding impurity of the Temple and holy things, and now it sets limits on the Mishkan in the desert as limits were set on Har Sinai when the Glory was there. He commanded "the stranger shall die" (Bamidbar 1:51) as it says "for he shall surely be stoned" (Shemot 19:3)....

### 4. Shemot 40:1-2

(א) וַיְדַבֵּר ה' אֶל-מֹשֶׁה לֵאמֹר: (ב) בְּיוֹם-הַתְּחִלָּה תִּרְאֶשׁוּן בְּאֶתֶד לַתְּחִלָּה תִּקְוִים אֶת-מִשְׁכַּן אֹהֶל מוֹעֵד:

(1) And the LORD spoke to Moses, saying: (2) On the first day of the first month you shall set up the Tabernacle of the Tent of Meeting.

### 5. Vayikra 9:1-2

(א) וַיְהִי בַיּוֹם הַשְּׁמִינִי קָרָא מֹשֶׁה לְאַהֲרֹן וּלְכֹהֲנָיו וּלְזִקְנֵי יִשְׂרָאֵל: (ב) וַיֹּאמֶר אֶל-אַהֲרֹן קַח-לָךָ עֵגֶל בְּרִי-בִקָּר לְחַטָּאת וְאַיִל לְעֹלָה תְּמִימִם וְהִקְרַב לִפְנֵי יְהוָה: (1) On the eighth day Moses called Aaron and his sons, and the elders of Israel. (2) He said to Aaron: "Take a calf of the herd for a sin offering and a ram for a burnt offering, without blemish, and bring them before the LORD.

### 6. Rashi ibid

(א) ויהי ביום השמיני. למלואים; הוא ראש חודש ניסן שהוקם המשכן בו ביום ונטל עשר עשרות השנויות בסדר עולם:

(1) AND IT CAME TO PASS ON THE EIGHTH DAY of the installation of the priests into their sacred office (cf. Sifra); this was the New Moon of Nisan on which the Tabernacle was finally erected (cf. Rashi on Exodus 40:29) and it (that day) received ten crowns (it was distinguished in ten different ways) which are enumerated in Seder Olam 7 (Sifra, Shemini, Mechilta d'Miluim 2 1; Shabbat 87b).

### 7. Bamidbar 7:1-3

(א) וַיְהִי בַיּוֹם כָּלוּת מֹשֶׁה לְהַקִּים אֶת-הַמִּשְׁכָּן וַיִּמְשַׁח אֹתוֹ וַיִּקְדֹּשׁ אֹתוֹ וְאֶת-כָּל-כֹּהֲנָיו וְאֶת-הַמִּזְבֵּחַ וְאֶת-כָּל-כֵּלָיו וַיִּקְרִיבוּ נְשִׂאֵי יִשְׂרָאֵל רְאֵשֵׁי בֵּית אֲבֹתָם הֵם נְשִׂאֵי הַמִּטָּת הֵם הַעֲמֻדִים עַל-הַפְּקָדִים: (ג) וַיָּבִיאוּ אֶת-קַרְבָּנָם לִפְנֵי ה' שֵׁשׁ-עֶגְלוֹת צֹב וּשְׁנַיִם עֶשְׂרֵי בָקָר עֲגֻלָּה עַל-שְׁנַיִם

הַשָּׂאִים וְשׂוֹר לְאֶהֱד וּבְקָרִיבוֹ אוֹתָם לִפְנֵי הַמִּשְׁכָּן:

(1) On the day that Moses finished setting up the Tabernacle, he anointed and consecrated it and all its furnishings, as well as the altar and its utensils. When he had anointed and consecrated them, (2) the chieftains of Israel, the heads of ancestral houses, namely, the chieftains of the tribes, those who were in charge of enrollment, drew near (3) and brought their offering before the LORD: six draught carts and twelve oxen, a cart for every two chieftains and an ox for each one. When they had brought them before the Tabernacle,

### 8. Rashi Bamidbar 1:1

מתוך חבתו לפניו מונה אותם כל שעה — פשיטאוי ממצרים מנאן, וכשנפלו בעגל מנאן לינדע מננו הנותרים, פשיטא להשרות שכינתו עליהם מנאם, באהד בניסן הוקם המשכן ובאהד באייר מנאם:

Because they were dear to him, He counts them every now and then: when they went forth from Egypt He counted them (Exodus 12:37), when many of them fell in consequence of their having worshipped the golden calf He counted them to ascertain the number of those left (cf. Rashi Exodus 30:16); when he was about to make His Shechinah dwell amongst them (i. e. when He commanded them to make a Tabernacle), He again took their census; for on the first day of Nisan the Tabernacle was erected (Exodus 40:2) and shortly afterwards, on the first day of Iyar, He counted them.

### 9. Rashbam on Numbers 1:2:1

לפי שמעתה צריכים לבוא לארץ ישראל ובני עשרים ראויים לצאת בצבא המלחמה from this point on the Israelites were headed for the land of Israel, and all males over the age of 20 were enlisted in the army for that purpose...

### 10. Ramban on Numbers 1:45:1

... אולי להודיעם חסדו עליהם כי בשבעים נפש ירדו אבותיהם מצרימה ועתה הם כחול הים... וזהו שאמרו רבותינו מרוב חבתם מונה אותם כל שעה... ועוד כי הבא לפני אב הנביאים ואחיו קדוש ה' והוא נודע אליהם בשמו יהיה לו בדבר הזה זכות וחיים... כי ישימו עליהם עינם לטובה יבקשו עליהם רחמים... ויתכן שנאמר עוד כי היה זה כדרך שהמלכות עושה בבואם למלחמה כי עתה היו מזומנים ליכנס לארץ ולבא במלחמה עם מלכי האמורי אשר בעבר הירדן... כי המנין מפני צבא המלחמה ועוד שיחלק להם הארץ למספרם וידע כמה חבלים יפלו להם מן הארץ הנכבשת להם כי לולי דבר המרגלים היו נכנסים שם מיד

1. Perhaps He wanted to make His kindness known to them, for they had gone their ancestors had gone down to Egypt with 70 people and now they were like the sand by the sea... This is what the rabbis meant when they said "because of His love he counted them always."
2. Additionally, one who comes before the father of prophets and his brother and is known by name will have merit and life... for they will pay favorable attention to them and pray for mercy for them...
3. It's possible that this was done as a king does when he goes to war, for now they were ready to enter the land and battle the kings of the Emori on the other side of the Yarden... for the numbers were for the army. Also, the land was to be divided according to their numbers, and they needed to know how many portions would fall to them in the conquered land, for if it had not been for the spies, they would have entered immediately.

### 11. Bamidbar 1:2-3, 46

(ב) שאו את־ראשׁ כָּל־עַדַּת בְּנֵי־יִשְׂרָאֵל לַמִּשְׁפָּחֹת לְבֵית אֲבֹתָם בְּמִסְפַּר שְׁמוֹת כָּל־זָכָר לְגִלְגָּלָתָם: (ג) מִבְּנֵי עֶשְׂרִים שָׁנָה וְעַל־מֵעָלָה כָּל־יִצְאָ צָבָא בְּיִשְׂרָאֵל תִּפְקְדוּ אֹתָם לְצַבְאָתָם אֹתָהּ וְאֶהְרֹן: (מו) וַיְהִי כָל־הַפְּקֻדִים שְׁש־מֵאוֹת אָלֶף וּשְׁלֹשֹׁת אֲלָפִים וַחֲמֵשׁ מֵאוֹת וַחֲמִשִּׁים:

(2) Take a census of the whole Israelite community by the clans of its ancestral houses, listing the names, every male, head by head. (3) You and Aaron shall record them by their groups, from the age of twenty years up, all those in Israel who are able to bear arms... (46) all who were enrolled came to 603,550.

### 12. Shemot 38:26

(כו) בָּקַע לְגִלְגָּלֹת מִחֲצִית הַשֶּׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ לְכָל הַעֹבֵר עַל־הַפְּקֻדִים מִבְּנֵי עֶשְׂרִים שָׁנָה וְעַל־מֵעָלָה לְשֵׁשׁ־מֵאוֹת אָלֶף וּשְׁלֹשֹׁת אֲלָפִים וַחֲמֵשׁ מֵאוֹת וַחֲמִשִּׁים: (26) a half-shekel a head, half a shekel by the sanctuary weight, for each one who was entered in the records, from the age of twenty years up, 603,550 men.

### 13. How many censuses were there?

- Rashi: 2 [Identical numbers may be coincidence. Netziv:the second census assured we reached the needed number.]
- Ramban and others 1+ : Shemot was more general. Bamidbar got into details of family. [Number of deaths may have been equal to the number of people coming of age; may have been a difference in terms of Shevet Levi]
- Chizkuni, Bechor Shor, Gra 1: In Bamidbar
- Cassuot: One census that took several months to implement, as we find by Dovid.