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Q1: Why is the sanctification of the Levites likened to a sacrifice? Is this an echo of primal child sacrifice, and if so, what function does it serve?

Q2: Why is the passage about the cloud over the Tabernacle so redundant?

Q3: Did the people appoint guards to watch the cloud/fire overnight? Did they wake up to move when the cloud moved?

Q4: This is the only Pesach that the people observe in the wilderness. What is its relationship to the Pesach in Exodus?

Q5: The Pesach in the wilderness takes place on the first full moon of the second year. However, the book of Numbers begins in the *second month* of the second year. What other principle of organization (other than chronology) is at play? How does this change our understanding of the Torah?

Q6: Why does Moses want Hobab to be their eyes if they have the cloud of God to guide? Does Hobab stay or does he go?

Q7: Who is Moses's father-in-law?

Q8: Is the description of the manna tasty or gross?

Q9: What do the people of Israel really want, and why are they waxing nostalgic about their past in the land of Egypt? Did they really eat delicious fish for free?

Q10: What is the nature of Miriam and Aaron's complaint about Moses's wife? How does it relate to their complaint about his relationship with God?

Q11: What do we learn about *tzaraas* from the Miriam episode? What do we learn about Moses's relationship with God?

Q12: What similarities can you find between Yisro telling Moses to appoint judges back in Exodus (ch. 18), and Moses appointing elders in this parsha, following his conversation with Hobab?

Q13: What do Moses's complaints tell us about how he perceives his relationship to God and to the people?

Q14: What would happen if Moses got his wish and the people had access prophets among them constantly? What if all the people were prophets themselves?