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Parashat Hashavua  
Yeshivat Har Etzion

## PARASHAT BAMIDBAR

### The Nation and the *Shekhina* in the Wilderness

By Rabbanit Sharon Rimon

Each of the five *chumashim* comprising the Torah is named after the first *parasha* in that *chumash*. The name of the *parasha*, in turn, represents one (or two) of the first words in the *parasha*. Seemingly, then, the name is arbitrary, devoid of any deeper meaning; but does the name "*Bamidbar*" ("in the wilderness") say anything about the content of this *sefer*?

Even without undertaking a detailed review of the *sefer*, it is clear that it does indeed deal with the Israelites' stay in the wilderness. What does *Sefer Bamidbar* come to teach us about this period?

#### Structure of the *Sefer*

The structure of the *sefer* reflects the ideas that are expressed in it. (See the schematic presentation attached at the end of the *shiur*, especially the three columns on the left).

The *sefer* may be divided into two parts, on the basis of geographical location: Chapters 1-10 take place in the Sinai Wilderness, at the foot of Mount Sinai; Chapters 11-36 describe the Israelites' journey from there to the east bank of the Jordan, opposite Jericho.

This division would appear to be a technical, meaningless observation, but closer inspection reveals its significance. The first part of the *sefer* deals with preparations for the journey, including a census of the nation, arranging the camp, the functions of the Levites in carrying the *Mishkan* (Tabernacle), the trumpet signals, and the journeying at the signal of the Pillar of Cloud. The second part of the *sefer* concerns the journey itself. This would suggest that **the crux of the *sefer* is the description of the journey through the wilderness**. However, it also raises a question: in the middle of the first part we find 7:1-89, 8:1-4, and 9:1-14, which seem to be out of place. These passages deal respectively with the consecration of the Altar, the lighting of the *Menora*, and Pesach. If *Sefer Bamidbar* comes to describe the journey through the wilderness, why are these matters mentioned here?

Seemingly, either *Sefer Shemot* or *Sefer Vayikra* would be a more appropriate place for a discussion of the consecration of the Altar and the lighting of the *Menora*. The consecration of the *Mishkan* is described at the end of *Shemot* (Chapter 40) and at the beginning of *Vayikra* (Chapters 8-9). Why, then, does the Torah leave the story of the consecration of the Altar until *Sefer Bamidbar*?

This question is further reinforced when we pay attention to the dates of the events described in *Bamidbar*. The *sefer* begins (1:1) with a description of the census held "on the first day of the second month, in the second year of their exodus from the land of Egypt" – in other words, on the first day of Iyar, in the second year in the wilderness. After the census, the text takes a step backward, to the month of Nisan, and describes the consecration of the Altar, the lighting of the *Menora*, the consecration of the Levites, and Pesach. Chapter 10 then comes back to the month of Iyar (vv. 11-12):

And it was, in the second year, in the second month, on the twentieth of the month, that the cloud lifted from over the *Mishkan* of Testimony, and the Israelites traveled on their journeys from Sinai Wilderness...

Chapter 10, then, is the direct continuation of Chapters 1-6 – both chronologically and in terms of content. What is the reason for the insertion of Chapters 7-9, which – in both respects - seem unrelated to the context of *Sefer Bamidbar*?

Apparently, the simple understanding of *Sefer Bamidbar* as the chronicle of the Israelites' journeys is insufficient. The "out-of-place" chapters may hint to a further aspect of the *sefer*.

### ***Sefer Bamidbar* – Continuation of *Sefer Shemot*?**

Let us recall the description of the inauguration of the *Mishkan* in *Sefer Shemot* (40:17-18, 33-38):

And it was, in the first month, in the second year, on the first of the month, that the *Mishkan* was erected. Moshe put up the *Mishkan* and fastened its sockets and set up its boards and put in its bars and set up its pillars...

And he set the courtyard around the *Mishkan* and the Altar, and he put up the screen of the court gate, and Moshe finished the work. Then the cloud covered the Tent of Meeting, and God's glory filled the *Mishkan*. And Moshe could not come into the Tent of Meeting, for the cloud rested upon it, and the glory of God filled the *Mishkan*. And when the cloud was lifted from above the *Mishkan*, the Israelites would travel on all their journeys. And if the cloud was not lifted, then they would not travel until the day it was lifted. For God's cloud was upon the *Mishkan* by day, and a fire was upon it by night, in the sight of all of the House of Israel, throughout all their journeys.

*Sefer Shemot* concludes with the above description of Moshe's setting up the *Mishkan*. Following its construction, the cloud rests upon the *Mishkan* as an expression of God's Presence (*Shekhina*) there. Verses 36-38 describe the connection between Israel's journeys and the situation of the cloud: while the cloud rests upon the *Mishkan* they remain encamped; when the cloud lifts from over the *Mishkan*, they journey on.

Thus ends *Sefer Shemot*, but what comes next? The final verses of *Shemot*

describe journeying in accordance with the cloud; this description is elaborated upon in Chapter 9 of *Sefer Bamidbar* (vv. 15-18):

And on the day of the setting up of the *Mishkan*, the cloud covered the *Mishkan* – the Tent of Testimony – and in the evening there was, upon the *Mishkan*, an appearance like fire until the morning. So it was always: the cloud covered it, and the appearance of fire at night. And when the cloud was lifted from over the Tent, after that the Israelites journeyed; and wherever the cloud rested, there the Israelites encamped. At God's command the Israelites journeyed, and at God's command they encamped; for as long as the cloud rested upon the *Mishkan*, they encamped.

*Sefer Bamidbar* in its entirety, as we have seen, describes the journeys of the Israelites in the wilderness, all of which were signaled by the cloud. Hence, ***Sefer Bamidbar* is a continuation of *Sefer Shemot*.**

In light of this conclusion, our question as to the order of *Sefer Bamidbar* is even more puzzling. Seemingly, the *sefer* should have begun at chapter 9, following on from *Sefer Shemot*. We might accept that chapters 1-4, describing the census and the ordering of the camp, represent part of the preparations for the journey, but why does the Torah then go on to speak about the inaugural offerings of the princes of the tribes – which actually took place earlier? Why is that not recorded in its proper chronological place, at the end of *Sefer Shemot*?

This in turn gives rise to another question: if *Bamidbar* is the continuation of *Shemot*, then why does *Vayikra* come between them?

### ***Sefer Vayikra* – Another Continuation of *Sefer Shemot***

Admittedly, the final three verses of *Sefer Shemot* speak about journeying at the cloud's signal, but the preceding verses (vv. 34-35) discuss a different aspect pertaining to the cloud:

The cloud covered the Tent of Meeting, and God's glory filled the *Mishkan*. And Moshe could not come to the Tent of Meeting, for the cloud rested upon it, and God's glory filled the *Mishkan*.

According to these verses, God's glory fills the *Mishkan* and even Moshe is unable to enter. How can this situation be resolved? The answer to this question is not given in *Sefer Shemot*, but rather at the beginning of *Sefer Vayikra* (1:1-2):

And He called to Moshe, and God spoke with him from the Tent of Meeting, saying: "Speak to the Israelites and say to them, 'If any person among you offers a sacrifice to God...'"

The Rashbam explains:

"He called to Moshe" – since it was written previously, at the end of the [previous] *sefer*, "Moshe could not come to the Tent of Meeting," therefore the Holy One called to him from within the Tent of Meeting.

According to the Rashbam, Moshe cannot enter the *Mishkan* initially because of the *Shekhina* resting upon it, as described at the end of *Sefer Shemot*. Therefore, **he stands outside while God speaks with him from inside the *Mishkan***. In the Ramban's view, on the other hand, at first Moshe could not enter the *Mishkan* because of the *Shekhina* resting there, but after God called to him, he was able to enter.

Either way, it is clear that *Sefer Vayikra*, too, is a continuation of *Sefer Shemot*. *Shemot* ends with the setting up of the *Mishkan* and the *Shekhina* resting in it. This is significant in two respects: firstly, it indicates the intensity of the sanctity that pervades the *Mishkan*, making it impossible to enter and requiring special service to be performed by a select group (the *kohanim*, Aharon's descendants). Secondly, the *Shekhina* that rests upon the *Mishkan*, appearing in the form of a cloud, is not cut off from the people; rather, it is connected to them and influences them. It is this cloud that leads the nation on its journeys. Each of these two aspects of God's Presence in the *Mishkan* finds expression in a different *sefer*.

*Sefer Vayikra* focuses on the sanctity of the *Mishkan* itself, which is so intense that at first no one can enter. *Sefer Vayikra* describes the service performed in the *Mishkan*, the *kohanim* who engage in it, their functions, and the special commandments pertaining to them, as well as other matters related to sanctity. In *Sefer Vayikra*, it is the *kohanim* who perform the *Mishkan* service, while the rest of the people have no possibility of approaching. The Sages refer to *Sefer Vayikra* as "*Torat Kohanim*", and this accurately conveys its essence.

*Sefer Bamidbar* addresses the other aspect: the *Shekhina* of God amongst the nation, and the nation's journeys at God's command. Moving on in accordance with the cloud's position is not merely an external signal; rather, it expresses something far more meaningful: the connection between the nation and the *Shekhina* that rests in the *Mishkan*. *Sefer Bamidbar* describes the place of the *Mishkan* amongst the Israelite camp. It describes the operations of a camp that has the *Shekhina* dwelling in the *Mishkan* at its center.<sup>1[1]</sup>

### **Connection between the Nation and the *Shekhina***

Let us now look at some of the subjects that appear in *Sefer Bamidbar* and see how the *sefer* describes the connection between the nation and the *Shekhina*. *Sefer Bamidbar* (1:2-3) opens with the census:

Take a count of all of the congregation of the Israelites by their families, by their fathers' houses, according to the number of names; every male by their tally. From twenty years old and upward, all who go out to war in Israel — you and Aharon shall count them by their hosts.

What is the purpose of this census? This is not a mere recording of the total number of people eligible for combat; rather, it is a count of the people "by their families, by their fathers' houses, according to the number of names; every male by their tally." This verse is repeated no less than fourteen times in Chapter 1. The

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1[1] Based on the words of Rami Yannai; *Da'at Mikra*, end of *Sefer Shemot*

repetition serves to emphasize that the purpose of the census is not just to know what the total population is. Every person is counted by name, then by his father's house, then the family to which the father's house belongs, and finally – which tribe they are part of.

In other words, the census is not counting the total population, nor even the number comprising each tribe. The purpose of the census is to record the lineage of each person, in order to organize them by tribe. *Sefer Bamidbar*, describing the nation that journeys with the *Shekhina* in its midst, starts off with a census detailing all of the people. The emphasis is on a nation that is made up of its constituent individuals.

Following this census, which groups the people by their tribes, comes the next stage, described in chapter 2 (v. 2):

Each person among the Israelites shall encamp by his flag, with the signs of the house of their fathers; they shall encamp at a distance around the Tent of Meeting.

Once every person has been traced to his family and his tribe, the nation can be ordered by tribes, and the camp as a whole can take shape. The purpose of the census in Chapter 1, aside from military and administrative needs, is to register the tribes, and Chapter 2 describes the location of each tribe once the entire camp is arranged around the *Mishkan*. The arrangement of the Camp of Israel is not an arbitrary matter, but rather a reflection of sanctity: the *Mishkan* is located at the center of the camp, at the center of the life of the tribes, with each tribe situated at an equal distance from the *Mishkan*.

Each camp (i.e., each group of three tribes, located on one of the sides of the *Mishkan*) has a flag with a drawing symbolizing its tribes. According to the Midrash,<sup>2[2]</sup> these were the four images of the "*Merkava*" (Chariot) in Yechezkel's vision (1:10): a lion, a man, an ox and an eagle. The camp of Israel is arranged into four forces, corresponding to the four creatures comprising the Chariot of the *Shekhina*.

What is the significance of this symbolism? The Camp of Israel represents a chariot for the *Shekhina*. When God's Presence is in the heavens, the cherubim and other spiritual bodies serve as His chariot. When His *Shekhina* is on earth, God's throne, as it were, is the cherubim of the *Mishkan*, and the entire camp of Israel is His chariot.<sup>3[3]</sup>

If the entire Camp of Israel is a chariot for the *Shekhina*, then the conduct of this camp is of acute importance. There is significance to the actions of the people and to their spiritual level. *Sefer Bamidbar* describes first the arrangement of the camp and then its conduct.

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2[2] *Bamidbar Rabba* 2; *Pesikta Zutreta Bamidbar* 81b; Ibn Ezra on *Bamidbar* 2:2.

3[3] For a detailed discussion of this, see the VBM article by Rav Y. Grossman, "How Good Are Your Tents, Yaakov' – On the Arrangement of the *Shekhina*'s Chariot," <http://www.etzion.org.il/vbm/archive/9-parsha/39bemidbar.rtf>

Chronologically speaking, chapters 7-9 come before the census. Why, then, does the *sefer* open with the census and the ordering of the camp? Perhaps because of the principle we have explained here: the census describes the nation, which stands at the center of *Sefer Bamidbar*, while the arrangement of the camp testifies to the manner of the journey through the wilderness. The *Mishkan* is the heart of the camp, and the camp as a whole is the chariot of the *Shekhina*.

***Sefer Bamidbar* uniquely combines the description of the nation's humanity with the great ideal of the *Mishkan* and *Shekhina*. The Israelite camp in the wilderness is a human camp with God dwelling in its midst, and the *sefer* opens with a description of this special nexus.**<sup>4[4]</sup>

### **Inauguration of the Altar – Offerings of the Princes**

Chapter 7 records the inauguration of the Altar by the tribal princes. We started our discussion with the question of where this chapter belongs, in view of its seeming misplacement in terms of both chronology and context. Chronologically speaking, the events of Chapter 7 take place in the month of Nisan, prior to the census with which *Sefer Bamidbar* opens, and in terms of content there is no apparent connection between this chapter and the description of the journeying in the desert. In view of the above discussion, it becomes easier to understand why the chapter appears here.

The inauguration of the *Mishkan* is described in three different places: *Sefer Shemot* (chapter 40) describes Moshe's setting up of the *Mishkan*; *Sefer Vayikra* (chapters 8-9) describes the days of consecration, with the *kohanim* being prepared for their service; and *Sefer Bamidbar* describes the inauguration of the Altar by means of the offerings brought by the princes. Why is this description broken up over three *chumashim*, rather than being written as one comprehensive account?

Once again, on the basis of the discussion above, we may offer an answer to this question. *Sefer Vayikra*, which is "*Torat Kohanim*," is the appropriate framework for a description of the days of consecration from the point of view of the *kohanim*. *Sefer Bamidbar*, which describes the relationship between the nation and the *Mishkan*, is the proper place for the nation's part in the inauguration of the *Mishkan*: the princes, representing their tribes, volunteer of their own initiative to bring offerings in order to participate in the joy of the inauguration.

### **The Dream is Shattered**

*Sefer Bamidbar*, then, deals with the period of the wilderness, with the Israelites' journeys in the wilderness, with an emphasis on the nature of their camp. The *sefer* describes the relationship between the nation and the *Mishkan*, the arrangement of the camp around the *Mishkan*, and the conduct of the camp in accordance with the *Shekhina* in its midst. *Sefer Bamidbar*, in fact, describes **the**

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<sup>4[4]</sup> For the sake of brevity we have not discussed Chapters 3-4, concerning the Levites, nor Chapters 5-6, which present a series of commandments. These chapters, too, give expression to the connection between the nation and the *Mishkan*, with the *Shekhina* in its midst. The Levites are the Israelites' representatives in the *Mishkan* service, and the commandments set forth in chapters 5-6 are laws that clearly reflect the mutual interaction of the camp and the *Mishkan*, with the *kohanim*, at its center.

## **nation's adaptation to the reality of proceeding through the wilderness at God's command.**

This adaptation is no simple matter. Thus far we have discussed chapters 1-10, which describe the arrangement of the camp around the *Mishkan* in anticipation of the journey. In Chapter 10, the first journey gets underway. It begins with a feeling of great exaltation, of proceeding at God's command, and Moshe tells Yitro (v. 29), "We are journeying to the place concerning which God said, 'I will give it to you.'" Finally, the Israelites are setting off towards their long-awaited destination – the land of Kena'an. They are ready to journey to the land and to enter it, and that should be the end of *Sefer Bamidbar*.

### **Delays**

However, immediately upon embarking on the journey, the first crisis arises: "The people were like complainers, displeasing to God..." (11:1). From Chapter 11 onwards, the Torah describes a bleak series of sins and complaints by the Israelites, each bringing another delay on the way to the land. These sins and their results are described in chapters 11-17: the complainers, the lust for meat, the sin of Miryam, the spies, the group that decides to proceed despite God's disapproval (*Mapilim*), the man found gathering sticks on Shabbat, and Korach and his company.

What is the reason for this fall? The Israelites embark on their journey with high hopes, with a sense of exaltation and on a very high level of spirituality. Why do they fail?

We noted that *Sefer Bamidbar* describes the life of a nation. It does not describe a heavenly ideal, but rather the way in which an earthly nation addresses and implements the great ideal of a camp that journeys by God's command, a camp with the *Shekhina* in its midst. In the test of everyday reality, this journey is not a simple undertaking. The wilderness is not a convenient place to live. There is no water, no vegetation; the climatic conditions are harsh. Moreover, a nomadic existence is difficult: there is no permanent dwelling place; the nation is constantly on the move. Even journeying at God's command, which seems idyllic, is actually quite a challenge, as the Seforno notes in his commentary on Chapter 9:

"And wherever the cloud rested, there the Israelites encamped" (v. 17) – this tells the Israelites' merit of going after God in the wilderness. First of all, they are credited for encamping wherever the cloud rested, even "the chaos of a howling wasteland" (*Devarim* 32:10).

"And the Israelites kept God's charge" (v. 19) – secondly, they would wait for as long as [the cloud] waited, for a long time, even if the place was very bad; "and they would not journey on" to seek out a better place to encamp.

"Sometimes the cloud would be a number of days" (v. 20) — thirdly, sometimes they would camp in a place that was pleasant for them and their flocks, and the cloud would rest there for a number of days; nevertheless, "at God's command they encamped," not because they liked that place; "at God's command they journeyed," even though they were journeying from that good

place.

"And sometimes the cloud would remain from the evening until the morning" (v. 21) – fourthly, the cloud would sometimes remain in place for an insignificant amount of time, such as just one night, which is not a long enough time to allow for encampment and the requirements of the journey...

"Or two days or a month or a year" (v. 22) – fifthly, in some of these places they did not have leisure to arrange their affairs and those of their cattle; [on the other hand,] in some of them they did prepare and arrange, but in an instant they would suddenly leave and demolish all of their arrangements.

The Seforno explains that the detailed elaboration in Chapter 9, describing the journeys signaled by the cloud, is meant to provide a picture of the many difficulties involved. The people could not decide themselves when it would be convenient for them to stop and encamp; they never knew when they would have to pack up and for how long they would be journeying; and when they encamped, they had no idea how long they would be remaining there. Should they unpack, or leave everything ready for the next leg of the journey? Such uncertainty demands a very high level of trust in God, which is not easy to maintain.

The manna, too – which the Torah (11:7-9) describes as wondrous, miraculous food – is a challenge: each day the supply of food is exhausted. Nothing can be kept for the next day; the Israelites have to trust in God that the next day there will be a new supply.

**Hence, *Sefer Bamidbar*, which describes the nation's acceptance of journeying through the wilderness at God's command, also records the nation's difficulties, as well as the complaints and sins arising from these difficulties.**

The demand that the nation be a holy camp, worthy of having the *Shekhina* in its midst, amplifies the failures. With God going in the midst of the camp, every slip in conduct assumes much greater significance, and the punishment is far more severe. In the wake of these failures, the Israelites do not enter the land immediately, but journey in the wilderness for forty years.

### **The Fortieth Year**

Chapter 20 of *Sefer Bamidbar* introduces a new period, as the Israelites start to approach the promised land (v. 1): "The entire congregation of the Israelites came to the Tzin Wilderness, in the first month; the nation dwelled at Kadesh, and Miriam died there." The date indicated in the verse notes only the month – Nisan – but not the year. The Ibn Ezra explains: "'In the first month' – in the fortieth year; the Torah records no action or prophecy except in the first year and the fortieth year."

According to the Ibn Ezra, Chapter 20 introduces a new period: the fortieth year. He does not suffice with this assertion, but reveals a further piece of information, which is most significant for our understanding of *Sefer Bamidbar*: the Torah tells us nothing about what happened over more than thirty-seven years. All of the narratives of sin that appear in Chapters 11-17 take place during the first months



of the second year, while Chapters 20-36 describe the events of the final year in the wilderness. Of all the over thirty-eight years in between, the long years of wandering, no record remains.

On the basis of this understanding, we may propose a different structure for *Sefer Bamidbar*:5[5]

Chapters 1-19 – second year  
Chapters 20-36 – fortieth year

*Sefer Bamidbar* records the journey towards the land of Kena'an. The events of the second year include preparations for the journey, as well as the beginning of the journey itself, which should have been a brief mission. However, the nation's sins cause much delay. The wandering for forty years in the wilderness is not the essence of what the *sefer* is about; for this reason, the journey is mostly left out. The text records only the beginning - the preparations for the journey, and the end - the preparation for entering the land, in the fortieth year: the journeys of conquest on the eastern side of the Jordan, preparation for the division of the land by inheritances, and the appointment of Yehoshua (see table).

Basically, then, the structure of *Sefer Bamidbar* should really have consisted only of Chapters 1-10 and then 20-36.

However, as mentioned, the *sefer* describes not only the ideal of journeying at God's command towards the land; it also describes the way in which the nation deals with this reality, including failures and delays. Hence, we may propose yet another structure for the *sefer*:6[6]

Chapters 1-10: Preparations for the journey  
Chapters 11-19: Sins and delays  
Chapters 20-36: Preparations for entry, in the 40<sup>th</sup> year

According to this structure, *Sefer Bamidbar* starts off by describing the preparations for the ideal journey: it describes the Israelites as a camp with the *Shekhina* in its midst. As the journey begins, it becomes clear that wandering in the wilderness at God's command is a difficult challenge, and the nation that has to deal with it sometimes falls short of what is expected of them, and their failures bring delays. Ultimately, the nation succeeds in repairing itself and returning to the original situation – one of journeying with the exalted aim of entering the land.

One final note: in the *haftara* of this week's *parasha*, we read the words of the prophet Yirmiyahu (2:2):

Go and call out, for the inhabitants of Yerushalayim to hear, saying: "So says the Lord, 'I remember for you the kindness of your youth, your love as a bride, as you followed Me in the wilderness, in an unsown land.'"

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5[5] Suggested by the Abravanel. See also the handbook, "*Bamidbar – Dapim La-mayen Velamoreh*," Herzog Teachers' College, Alon Shevut.

6[6] For this structure, see "*Revadim Bamidbar*", by Y. Rosenson. A summary of the three proposed structures is found in the table at the end of this article.

The period of the wilderness, according to Yirmiyahu, may be summed up in positive terms. Admittedly, the Israelites fail on some occasions and end up spending a long time in the wilderness, because the implementation of exalted ideals in human reality is not a simple matter. All in all, though, the greatness of the generation of the wilderness lies in their success in integrating holiness within the camp. Despite the difficulties, they continued to follow God in the wilderness, thereby becoming a nation accompanied by the *Shekhina*, a nation with the *Shekhina* resting in its midst and guiding its way.

Translated by Kaeren Fish

(See table below)

Structure of Sefer Bamidbar						
Chap.	Subject	Date	Structure A	Structure B	Structure C	
1-2	Census of the Israelites, arrangement of the camp	1 <sup>st</sup> Iyar (2 <sup>nd</sup> year)	In Sinai Wilderness – preparation for the journey	Second year	Preparation for journey – ideal state	
3-4	Census of Levites, exchange with firstborn, tasks of Levites					
5-6	Series of commandments					
7	Inauguration of the Altar – Offerings of the princes	1 <sup>st</sup> - 12 <sup>th</sup> Nisan				
8	Lighting <i>Menora</i> , purification of Levites					
9	Performing the Pesach, law of Pesach Sheni, <b>Description of journey at the signal of the cloud</b>	14 <sup>th</sup> Nisan				
10	Trumpets, first journey	20 <sup>th</sup> Iyar				
11	Complainers ( <i>Tavera</i> ) and Lust for meat ( <i>Kivrot Ha-ta'ava</i> )					The fall – Complaints and delays
12	Miryam's sin					
13-14	Spies, <i>Mapilim</i>					
15	Series of commandments,					

	man gathering sticks on Shabbat		Journeys in the wilderness	40 <sup>th</sup> year	Return to original situation – preparation for entry into the land
16-17	Korach and company				
18-19	Series of commandments				
20	Death of Miryam, Mei Meriva, Request to pass through Edom, Death of Aharon	Nisan (40 <sup>th</sup> year)			
21	War against Arad, copper serpent, journeys, song of the well, wars against Sichon and Og				
22-24	Bilam				
25	Ba'al Pe'or and Pinchas				
26	Census				
27	Daughters of Tzelafchad, appointment of Yehoshua				
28-30	Commandments: <i>Musaf</i> offerings, vows				
31	War against Midyan				
32	Request of the two tribes				
33	Summary of journeys				
34-36	Preparation for inheritance: borders of the land, princes who will divide it, Levite cities, cities of refuge, claim of the tribe of Menasheh				

