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Q1: While the Torah says there is no way out of a vow for independent people (men, widows, divorcees), the rabbis later developed a system for releasing people from vows. What about human speech motivates such an activist approach to Torah law, and why did the rabbis not simply place a ban on taking vows at all?

Q2: A man can only annul the vow of his wife or daughter on the day he hears it. Why does he lose this power once the vow has lived a day?

Q3: What other powers does a man have over a woman according to the Torah? How is speech controlled differently?

Q4: If you were a woman under this system, how could you use vows to gain power in a relationship?

Q5: What is Pinchas' job in a battle?

Q6: What new information do we learn about Balaam in chapter 31? How does it affect our assessment of him? Why do we only find out now?

Q7: How are the spoils of war divided? Who gets the most wealth? What can last week's census tell us about this week's war?

Q8: How do the Israelites feel about all the killing they perform? What do the army commanders, the common

soldiers, and the civilians each do in the aftermath of battle?

Q9: Why does Moses react so harshly to Reuben and Gad's request? Are his suspicions justified? (See Joshua 22 for later developments).

Q10: What genre of literature is an itinerary? How are its readers meant to read it? What imaginative work should we be doing?

Q11: How does the Torah distinguish between intentional and accidental killing?

Q12: What are the social and metaphysical effects of accidental killing, and what does the High Priest have to do with it?

Q13: Why is the blood redeemer called a redeemer? What sort of redemption does he seek, and can that redemption be achieved by any other means?

Q14: Why are the cities of refuge populated by Levites?

Q15: What are the goals of endogamy, according to chapter 36?

Q16: Is there a sense from the book of Numbers as a whole of how we are supposed to remember the Israelite travels in the desert?