

## פרשת פינחס

### Who am I?

אני "ראש אמות בית-אב במדן"  
(כ"ה: ט"ו)

אנו לא מתנו (כ"ו: י"א)

לא היו לי בנים (כ"ו: ל"ג)

משתמשים בי כדי לחלק את הארץ  
(כ"ו: נ"ה)

נותרו ממנו רק שניים (כ"ו: ס"ה)

העם ראה כשנתנו ממני על יהושע  
(כ"ז: כ)

### Who said to whom?

הנני נתן לו את-בריתי, שלום (כ"ה: יב)

אבינו, מת במדבר (כ"ז: ג)

כן, בנות צלפחד דברת (כ"ז: ז)

ולא תקיה, עדת ה' בצאן, אשר אין-להם  
רעה (כ"ז: י"ז)

קח-לך את-יהושע בן-נון (כ"ז: י"ח)

### For discussion:

*Bamidbar* 26:1 reads: "וַיְהִי אַחֲרֵי הַמַּגֵּפָה" ("And it came to pass after the plague").

Immediately following these words there is a textual interruption (although the sentence is incomplete, it skips a line before continuing), separating between the command to take revenge against the Midianites and the command to take a census of the nation of Israel. Why does this verse separate between these two subjects?

### Answer:

When God commanded Moshe to fight against the Midianites he needed to enlist an army and take a census of the nation. In addition, Moshe needed to take a census to calculate the size of each tribe in order to divide the land between them.

In the end of the census, it is written (*Devarim* 26:64-65):

"וּבְאֶלֶּה לֹא הָיָה אִישׁ... אֲשֶׁר פָּקְדוּ... בְּמִדְבַר סִינַי כִּי-אָמַר ה' לָהֶם, מוֹת יָמֵתוּ בְּמִדְבָר"  
("But among these there was not a man...that were numbered...in the wilderness of Sinai. For the LORD had said of them: 'They shall surely die in the wilderness.'")

The verse "and it came to pass after the plague" comes to tell us that no one counted in this census was also counted in the desert census, for all of the people from that generation died in the plague.

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