

Torah: B'midbar (Numbers) 13:1 – 15:41
Haftarah: Y'hoshua (Joshua) 2:1-2:24
B'rit Hadashah: Hebrews 3:15-14:6

	<i>yr. 1 13:1-14:7</i>	<i>yr 2 14:8-15:7</i>	<i>yr 3 15:8-41</i>
1	13:1 – 3	14:8 – 10	15:8 – 10
2	13:4 – 16	14:11 – 20	15:11 – 16
3	13:17 – 20	14:21 – 25	15:17 – 21
4	13:21 – 24	14:26 – 38	15:22 – 26
5	13:25 – 30	14:39 – 42	15:27 – 31
6	13:31 – 33	14:43 – 15:3	15:32 – 36
7	14:1 – 7	15:4 – 7	15:37 – 41

if HaShem delights in us then he shall bring us / into this land and shall give it to us / a land which is flowing milk and honey	<i>im-khapetz bánu ADONÁI ve'heviy' otánu el-ha'áretz ha'zot un'tanáh lánu éretz ashér-hi zavát khaláv ud'vásh</i>	אִם-תִּפְצֵץ בְּנוֹ יְהוָה וְהִבִּיא אֶתְנוּ אֶל-הָאָרֶץ הַזֹּאת וּנְתַנָּה לָנוּ אֶרֶץ אֲשֶׁר-הִיא זָבַת חֵלֶב וּדְבַשׁ:
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Moshe, with HaShem's allowance, sends a chieftan from each tribe to tour the Promised Land. They find that the land was abundant with produce, but they were intimidated by the cities and the residents. Only Yehoshua and Kalev had faith that they could take the Land, but the people followed those who were intimidated, and G-d declared that those people would live out their lives in the Wilderness and not set foot in the Promised Land. Discusses the offerings brought for fulfillment of a vow or freewill offerings and for sins made in error. Discusses the offering of "challah," a piece taken from bread baking. The word "challah" is now more commonly known as the name of special Shabbat or holiday bread but it really refers to this piece that is taken out. Introduces the idea of tzitzit (tassels) worn on the corners of four-cornered garments like a string around your finger to remind you of commandments, best known today from the prayer shawl (tallit) worn in services.

The Haftarah tells a different story of the scouts that Joshua sent to reconnoiter Jericho, like (but unlike!) the scouts that were sent into the Promised Land in the Torah portion.

Year 1 Aliyah Highlights

- Nu. 14:8-10** The land is good – a response to Moshe's query (Nu. 13:19). The enemy is "edible." HaShem is in control and willing. "And you..." (*ve'atem* – אַתֶּם) – others may have cause to fear the inhabitants, but not Israel. Why? They are our "bread." Their "shade" (Ps. 91:1, 121:5) has "departed" (likely a reference to the "guardian angel" over each nation – De. 32:30-31). For HaShem is with us.
- Nu. 14:11-20** Lack of gratitude. HaShem's offer to Moshe is in the form of a question ("shall I...?"). Remember Ex. 32:10? Moshe intercedes. (See parallel in Eze. 39:16-36, 39:21-29.) HaShem's nature is merciful (Ex. 34:6-7). The essence of grace (
- Nu. 14:21-25** "However" (*ve'u'lam* – וְאֵינִי) or, "on the other hand" – not negating everything that came before, but in spite of everything that came before. HaShem's power is worldwide – the whole world will see the power of HaShem. The land full of the presence of HaShem will not be seen by the disobedient that have seen his presence. Kalev will see it because he fully followed HaShem.
- Nu. 14:26-38** This is a second view of HaShem's response, interrupting v. 25/39, including an editorial note regarding the rebellious scouts (v. 36-38). Vs. 30-33 are a unit.
- Nu. 14:39-42** Guilt and grief result in a disastrous attempt to invade Kena'an.
- Nu. 14:43-15:3** "The Hormah" means "to destruction." Yet. there will come a time when you will "want to make an offering" in the land (15:3), assuring the generation that will die in the wilderness that their children will inherit the land.
- Nu. 15:4-7** Not only will they inherit the land, but they will offer pleasing sacrifices.

Thought Focus

Forgiveness (pardon) is “not the absolution of sin but the suspension of anger” (JPS-TC) resulting in obedience (De. 5:9-10). To forgive can mean “to carry a burden, bear with.” It is this grace (*khe-sed* – חֶסֶד) that allows covenantal relationship to be preserved under such a burden (thus the use of the word “to lift up” (*na-sa* – נָשָׂא) in v. 19. (See Ex. 34:10 in light of Ex. 34:6-7)

Daily Devotional questions for reflection and application

1. (13:2) Do you have a desire to know what lies ahead? Is it based in faith, or in fear? Do you put your hope and trust in God’s promises for your future? (Deu 1:22, Exo 3:8, 17, Jer 29:11, Luk 1:18, Mat 14:28-31, Jud 6:36-40, Rom 5:1-5)
2. (13:21) What do you search for with your eyes? Do you see what God sees in the circumstances of your life? (Exo 20:17, Mat 5:29, Mat 6:22-24, Eph 5:3-5)
3. (14:8) Does God “delight” in you? Do you trust that He can (and will!) get you through? (2Sa 22:19-20, Psa 147:10-11, Joh 10:27-29, Rom 8:31)
4. (14:27) Do you complain “against” God or to Him? Put another way, do your complaints turn you away from God, or towards Him? (Isa 6:10, Jer 5:20-25, 2 Pe 3:8-9, Act 3:18-21)
5. (15:8) Do you “prepare” your offerings (time, talent, resources)? Do they reflect your response to God’s love for you? (Lev 22:17-25, Mal 1:13, 1Co 15:58, 2Co 9:5-7, Luk 9:23)
6. (15:18) “When” is as, if not more important than “where.” Have you entered the Kingdom of God, or are you still waiting for... something? (Joh 5:24, Col 2:12-13, Col 3:1-3, Rom 6:1-4, Rom 8:11, Eph 2:5-6)
7. (15:19) Everyone misses the mark despite best efforts, and we all experience the consequences of sin. But are you walking in the forgiveness that is available through Yeshua? (Lev 16:29-31, Heb 10:12-14, Rom 1:16, Rom 2:9-11, Rom 3:29-30, Act 4:12)