

Torah: B'midbar (Numbers) 30:2 – 36:13
Haftarah: Yirmeyahu (Jeremiah) 2:4-28;
 3:4; 4:1-2
B'rit Hadashah: Luke 13:34-35

	yr. 1 30:2-31:54	yr. 2 32:1-33:49	yr. 3 33:50-36:13
1	30:2 – 9	32:1 – 4	33:50 – 34:15
2	30:10 – 13	32:5 – 19	34:16 – 29
3	30:14 – 17	32:20 – 27	35:1 – 8
4	31:1 – 12	32:28 – 42	35:9 – 15
5	31:13 – 24	33:1 – 10	35:16 – 29
6	31:25 – 41	33:11 – 36	35:30 – 34
7	31:42 – 54	33:37 – 49	36:1 – 13

<p>The sons of Re'uben and the sons of Gad had much livestock and they saw the land of Ya'azer and the land of Gil'ad and behold! the place was a place for livestock</p>	<p><i>u'miq'neh rav hayah liv'ney Re'uvén ve'liv'ney-Gad a'tzum me'od va'yir'u et-éretz Ya'ezér ve'et-éretz Gil'ad ve'hinéh ha'maqom me'qom miq'neh</i></p>	<p>וּמִקְנֵה רַב הָיָה לְבְנֵי רְאוּבֵן וּלְבְנֵי-גָד עֲצוּם מְאֹד וַיִּרְאוּ אֶת-אֶרֶץ יַעֲזָר וְאֶת-אֶרֶץ גִּלְעָד וַהֲנִיחָהּ הֵמָּקוֹם מְקוֹם מִקְנֵה:</p>
---	---	--

Moshe speaks to the heads of the tribes regarding vows and oaths. Discussion turns to the war of vengeance against Midian, and how to handle the spoils. It concludes by discussing the tribes of Reuben and Gad's desire to stay in the land across the Jordan, rather than the Promised Land, and this was allowed only if they agreed to help the other tribes claim the Promised Land.

An itinerary of the travels of the Children of Israel from Egypt to the edge of the Promised Land, with talk of the coming conquest of the Land and a description of the boundaries, to assign cities for the Levites and cities of refuge, and further handling of the inheritance of daughters of Zelophehad: they may inherit their father's holdings but only if they marry within their tribe, so the holdings will not move to another tribe with their children.

The haftarah is the 2nd Admonition from the 17th of Tammuz when the walls of Jerusalem were breached by the Romans to the 9th of Av when the Second Temple was destroyed. Jeremiah criticizes the People for forsaking HaShem, which leads to the coming judgment and exile.

Year 2 Aliyah Highlights

- Nu. 32:1-4** The tribes of Re'uben and Gad have become "very populous" (*a'tzum me'od* – עֲצוּם מְאֹד), echos of Ex. 1:9. Gil'ad was famous for cattle (Mic. 7:14, Song 4:1, 1Ch. 5:9). Consent of El'azar was required (27:21). Area east of the Yarden (Transjordan) could be considered part of the "promised" land (Ge. 15:16-21, Ex. 23:31)
- Nu. 32:5-19** Moshe's initial response is rejection, comparing them to the ten scouts (Ch. 13-14) whose actions resulted in HaShem's extreme displeasure. If ten men can demoralize the people, what could two entire tribes do? But like the two positive reporters, the two tribe's intentions were positive.
- Nu. 32:20-27** Moshe invokes the name of HaShem imposing an oath on Re'uben and Gad, that they would lead the army, ahead of the Ark (Josh. 4:12-13, 6:7-8). His chiasmic response (v. 24) could be a reprioritizing. In one voice the two tribes respond, "your servants will do as ordered."
- Nu. 32:28-42** The oath and conditions are 1) stated twice, 2) once as a positive, then as a negative, 3) condition precedes consequences, 4) condition is doable. The land is provisionally given as requested.
- Nu. 33:1-10** The Hebrew for "These" (*eleh* – אֵלֶּה) indicates an archival document, which was recorded by Moshe. The three-day journey (v. 8) is the only reference to the time it took to cover a stage. This implies that they kept their word to Pharaoh (Ex. 3:18, 15:22).

6. **Nu. 33:11-36** Well-known events (war with Amalek, Manna, revelation at Mt. Sinai...) are omitted from the narrative.
7. **Nu. 33:37-49** The wilderness trek ends in the plains of Mo'av, by the Yarden, across from Yericho.

Thought Focus

What is said: The second verse of Chapter 33, though redundant, includes crucial information not included in the first verse. In the wilderness, Israel traveled “under the hand of Moses and Aaron” but also “according to the command of HaShem” (*al-pi ADONAI* – עַל־פִּי יְהוָה). The presence of HaShem resided in the center of the camp, and this phrase forms the main characteristic of their wilderness travels (Nu. 9:18-20, 23, 10:13)

What is not said: Two brief mentions regarding water (33:9, 14), one in abundance and one in lack, are included in an otherwise laconic itinerary. There is no mention of complaints or arguments. Perhaps we are being taught that they were not of primary importance. What was very important was the desire and love shown through the people's obedience to follow HaShem, in plenty and in hardship, and HaShem's lovingkindness in providing all their needs.

Daily Devotional questions for reflection and application

1. (30:2) From whom have you learned, both good and bad? Who, and what, do you teach? (Exo 34:31-32, 2Ti 2:2, Rom 12:17-20, Jer 51:11-12, Eze 25:12-17, Mat 5:38-48)
2. (31:50) Do our physical actions affect our spiritual lives? How can sexual immorality affect our lives? (Mar 9:42, 10:7-9, Deu 12:30, 1Co 6:15-20, Jer 1:4-5, Rom 12:2, 1Co 8:12)
3. (32:1) Do you make important decisions based on what you see around you, or what God has promised you? (Luk 12:18-19, 30-31, 2Co 5:7, Heb 11:1, Rom 8:22-25, 2Co 4:16-18, 1Pe 1:8-9)
4. (32:30) Does the life of promise have to involve warfare? Who does the equipping? Who does the fighting? (Num 32:20, 21, 22, 27, 29, 32; Neh 13-14, Mat 5:21, 10:28, 16:25, Rom 12:9, Jam 4:7, Luk 22:36-38, 49, Eph 6:11-13, 1Pe 5:8-11)
5. (33:18) What have you learned about forgiveness on your “journey?” (Zec 7:8-14, Eph 4:31-32, Mat 6:12, 18:21-22, 35)
6. (34:17) How have you “taken possession” of the promises God has made to you? (Joh 1:29, Joh 6:46, Joh 14:6, 1Jo 2:13-15, Rom 5:8, 2Co 5:21, Act 4:12)
7. (35:2) Do you recognize your role in the body of Messiah? How do you, like the Levites, serve others? ((Num 35:2-5, Joh 17:16, 2Co 4:8-9, 1Co 9:10-14, Gal 5:1)
8. (35:13) Do you feel battered by the bad storms of life? The bad choices you've made or that of others? Where do you take refuge? (Isa 25:4, Isa 42:1-3, Joe 3:9, Psa 18:2, Psa 31:1-6, Pro 14:26, Mat 11:28-30, Mat 12:20, Joh 6:37-39, Joh 10:27-29)