

**Torah:** B'midbar (Numbers) 8:1 – 12:16  
**Haftarah:** Z'kharyah (Zechariah) 2:14-4:7  
**B'rit Hadashah:** Hebrews 3:1-14

	yr. 1 8:1-9:14	yr 2 9:15-10:34	yr 3 10:35-12:16
1	8:1 – 4	9:15 – 18	10:35 – 11:9
2	8:5 – 9	9:19 – 23	11:10 – 18
3	8:10 – 14	10:1 – 7	11:19 – 22
4	8:15 – 22	10:8 – 10	11:23 – 29
5	8:23 – 26	10:11 – 20	11:30 – 35
6	9:1 – 8	10:21 – 28	12:1 – 13
7	9:9 – 14	10:39 – 34	12:14 – 16

Whenever the ark set out / and Moses would say arise ADONAI and may your enemies be scattered / and may those who hate you flee from before you	<i>va'yehí bin'só'a ha'aron va'yómer Moshé qúmah ADONÁI ve'yafútzú oy'veýkha ve'yanúsu me'san'éykha mi'panéykha</i>	וַיְהִי בְנִסְעַ הָאָרֶן וַיֹּאמֶר מֹשֶׁה קוּמָה יְהוָה וַיִּפְצֹּו אֹיְבָיֶיךָ וַיִּגְסֹוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ:
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B'ha'alotkha ("When You Raise") opens with God instructing Moses to inaugurate the Levites for service in the Mishkan (Tabernacle). It also recounts the stories of people who request a second chance to offer the Passover sacrifice, complaints of the Israelites and their punishments, and a disease that affects Miriam.

The Haftarah speaks about a lampstand, just as the Torah portion began by speaking of the lampstand. It also speaks of a high priest in filthy garments being clothed in fresh garments, just as the Torah portion speaks of cleansing the Levites.

### Highlights

- Nu. 10:35-11:9** The "Song of the Ark" (v. 35-36) is likely a fragment of a larger saga on the life of Moshe, framed by inverted *nuns* (נ) in the text. It is repeated in Ps. 68:2, condensed in Ps 132:8. Israel's thousands on earth are the counterpart of the armies of HaShem in the heavens. The pattern of complaint, divine consequences, site naming is established. Regret at leaving Egypt is a repeated trigger of wilderness rebellion, contrasting earthly materialism/entitlement with heavenly provision/trust (Ps. 78:24, 105:40)
- Nu. 11:10-18** Moshe's "hearing" Israel's complaint results in demoralization and self-pity. His previous selflessness (Ex. 32-33) has evaporated. But his willingness to share leadership emerges (v. 14). Rather than divine assistance, HaShem offers human assistance. The number, 70, represents a large, comprehensive group (e.g. Ge. 10, Ex. 1:5, 24:1, Eze. 8:11, etc.). Their power comes from HaShem, not Moshe (v. 16). HaShem will "come down" (Ge. 3:8, 11:5, 18:21, Ex. 3:8, 19:20, Nu. 11:25, 2Sa. 22:10, Eze. 44:2, Zec. 14:4)
- Nu. 11:19-22** HaShem responds to the peoples' provocation with "a month of days" of too much of a good thing. Moshe has doubt that borders on disbelief.
- Nu. 11:23-29** Is HaShem's hand too short? (Is. 50:2, 59:1) His word is always fulfilled (Is. 55:11). 70 are given one-time prophecy – a by-product of Moshe's spirit (not an ongoing gift).
- Nu. 11:30-35** The quail come as promised, resulting in the consequence of "graves of greed."
- Nu. 12:1-13** Moshe's authority, humility and uniqueness are challenged by Miriam (and Aharon). HaShem's confidence and unique relationship with Moshe vs. other prophets is confirmed. Miriam is afflicted with *tzara'at*. Moshe cries to HaShem to heal her.
- Nu. 12:14-16** Miriam exiled for 7 days while the people respectfully wait for her. Then they move on and camp in the Pa'ran Desert.

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**Thought Focus**


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**The Spirit of Prophecy:** Eldad and Medad, who were chosen as part of the seventy, but stayed behind (out of humility?) received the spirit directly from HaShem. Note that they were on the "fringe," like those in 11:4, but for the good, not evil. Those on the margins seem to cause the breakthrough. Their greatness is that they did not pursue greatness. Midrash says that Y'hoshua heard them prophesy that Moshe would die in the wilderness and Y'hoshua would lead the people into the land. This shocked and unsettled him. He was not ready to hear what they were saying, as it defied confirmation bias. He was concerned that this undermined Moshe's authority. But Moshe loved what was happening. His desire was for everyone to carry prophetic truth, no matter how difficult it might be to hear. Not exclusivity of authority, but proliferation of divine connection – universal spiritual access! He saw a Messianic future where all are prophets – a preview of the future of redemption – an environment where spiritual revelation would be everywhere – where there would be prophets without borders, when the earth will be full of the knowledge of HaShem as the waters cover the sea (Is. 11:9), and all will know HaShem (Jer. 31:34), and HaShem will pour out his spirit on all flesh (Joel 2:28-29). This is equality for all. This is the fulfillment of Moshe's dream.

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**Daily Devotional questions for reflection and application**


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1. (8:2) Has the unquenchable fire of the *Ruach Ha Kodesh* (Holy Spirit) been raised up to burn brightly in your life? (Eze 21:3-4 CJB (20:47-48 other versions), Joh 6:40, 2Co 4:6-10, Mat 5:14-16)
2. (8:15) How have you been "set apart for holiness by means of the truth (Joh 17:16-17)? (Num 8:6-14, Rom 12:1-2, Joh 17:6-19, 1Jo 2:15-17)
3. (9:2) Who set the "appointed times?" What is their purpose? Are they relevant for you today? (Lev 23:2, Ecc 3:1, Exo 29:38-46, Mat 12:1-8)
4. (9:16) Does God's glory dwell in you? If so, is it revealed in you for others to see, or is it obscured by the "clouds" of your life? (Exo 40:38, 2Ch 7:3, Eze 1:27-28, Dan 9:17-19, Joh 1:14, Act 6:15, 2Co 4:6-10)
5. (10:11) Are you prepared to pick up and begin moving forward when God tells you it is time for something new? (Exo 40:36-38, Num 9:18, Num 10:13, Isa 42:9, 43:18-19, 48:6, Mat 16:21, Mark 8:31, Luke 9:22)
6. (10:35) This verse along with Mic 4:2 and Isa 2:3 are part of synagogue liturgy when the Torah is taken out of the Ark for reading. Does God's Word in you cause the enemy to flee?? (Psa 83:3-4, Isa 51:9-11, Psa 110:1-2, Jer 15:16, Mat 12:30, 2Co 4:2, Heb 4:12)
7. (12:13) Moshe's prayer is heart-felt honest and simple. What is your prayer life like? (Psa 30:2-4(1-3), Jer 17:14, Gen 18:23-32, Mat 6:5-7, Mark 12:40, Luk 11:1-4, 22:42-44, 23:34, Jam 5:16)