

**Torah:** B'midbar (Numbers) 13:1 – 15:41

**Haftarah:** Y'hoshua (Joshua) 2:1-2:24

**B'rit Hadashah:** Hebrews 3:15-14:6

	yr. 1 13:1-14:7	yr 2 14:8-15:7	yr 3 15:8—41
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

when you make [the] son of cattle a burnt offering / or a sacrifice to fulfill a vow or a peace/fellowship offering to HaShem

*ve'kiy-ta'aseh ven-baqar olah  
o-zavakh le'fale'-néder 'o-sh'lamiym  
la'ADONAI*

וְכִי־תַעֲשֶׂה בֶן־בָּקָר עֹלָה  
אוֹזֶבֶחַ לְפָלֵא־נֶדֶר אוֹשְׁלָמִיִּים לַיהוָה:

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.

### Highlights

- Nu. 15:8-10** This chapter follows the sentencing of the current generation to die in the wilderness. These offerings are voluntary, with emphasis on their being offered in the land, given to Israel by HaShem. The phrase “a fragrant aroma to ADONAI” ends each subsection.
- Nu. 15:11-16** Emphasis on the equality of the alien/stranger (*ger* – גֵּר) – one who lives among people who are not blood relatives – addresses the celebrated *ger*, Kalev.
- Nu. 15:17-21** Set aside a portion of bread (*khallah* – חַלָּה) – how much is not specified. Eze. 44:30 states the purpose: so that a blessing may rest upon your home (not your crop). Directed to the non-farmer.
- Nu. 15:22-26** Unintentional sin – to go astray (*sha-gah* – שָׁגָה) like sheep (Eze. 34:6). Of the community including the *ger*.
- Nu. 15:27-31** Unintentional sin of the individual. Why include the *ger*? Because it is The Land that becomes polluted – it doesn't care by whom (Le. 18:24-30). What it means to be “cut off” is not clear. Childlessness? Premature death? Excommunication? Execution?
- Nu. 15:32-36** The case of The Wood Gatherer. Only kindling a fire is explicitly prohibited on Shabbat (Ex. 35:2-3). The entire community participated in the execution.
- Nu. 15:37-41** Tzitzit on the corners (lit. “wings”). Other “signs” are the rainbow (Ge. 9:8-17), blood of Pesakh (Ex. 12:7, 12-14), Shabbat (Ex. 31:12-17), altar covering (Nu. 17:1-5), Aharon's rod (Nu. 17:25-26). Sight leads to memory, and memory to action.

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**Thought Focus**

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**Why are these laws here?** The placement of this particular text here is likely to assure the current generation, just sentenced to die in the wilderness, that the next generation will indeed inherit the land. Also, the sacrificial system represents a merger of two ways of life: the shepherd and the farmer, both endeavors of responsibility requiring trusting HaShem once in the land (De. 11:12, 1Sa. 1:24, 10:3). Technically, “khallah” is not the bread we eat on Shabbat – it is the portion of that bread that is given “to ADONAI” first. Bread is the final product of planting, trusting HaShem for rain, harvesting, processing and baking. Quite a process, and very different from simply gathering manna daily.

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**Daily Devotional questions for reflection and application**

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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)