

Beha'alotkha (When You Set Up)

Numbers 8:1-12:16

This parashah is broken down into several chiasmi/concentric structures and/or parallels. We will look at these as we navigate through the parashah.

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| 1. Numbers 7:89-8:26 | (C) Striking down the firstborn of Egypt |
| 2. Numbers 9:1-14 | (C) Passover regulation |
| 3. Numbers 9:15-23 | (P) Cloud lifting |
| 4. Numbers 10:1-10 | (C) Sons of Aaron blow the trumpets |
| 5. Numbers 10:11-28 | (C) Setting out of tribes |
| 6. Numbers 10:29-32 | (C) Hobab |
| 7. Numbers 10:33-36 | (P) The ark |
| 8. Numbers 11:1-35 | (C) Manna, Quail |
| 9. Numbers 12:1-16 | (P) Miriam struck with leprosy |

Numbers 7:89 – 8:26			Comments
	<p>Introduction:</p> <p>7:89 Now when Moses went into the tabernacle of meeting to speak with Him, he heard the voice of One speaking to him from above the mercy seat that was on the ark of the Testimony, from between the two cherubim; thus He spoke to him.</p>		After the tabernacle was erected, YHWH gave Moses instructions from between the two cherubim that were above the mercy seat, a place only Aaron could be once a year.
A	<p>8:1 And the Lord spoke to Moses, saying: 2 "Speak to Aaron, and say to him, 'When you arrange the lamps, the seven lamps shall give light in front of the lampstand.'" 3 And Aaron did so; he arranged the lamps to face toward the front of the lampstand, as the Lord commanded Moses. 4 Now this workmanship of the lampstand was hammered gold; from its shaft to its flowers it was hammered work. According to the pattern which the Lord had shown Moses, so he made the lampstand.</p>	<p>23 Then the Lord spoke to Moses, saying, 24 "This is what pertains to the Levites (who are not descendants of Aaron): From twenty-five years old and above one may enter to perform service in the work of the tabernacle of meeting; 25 and at the age of fifty years they must cease performing this work, and shall work no more. 26 They may minister with their brethren in the tabernacle of meeting, to attend to needs, but they themselves shall do no work (וְעִבְדָּה לֹא יַעֲבֹד ; va'avodah lo ya'avod; no servile labor). Thus you shall</p>	<p>Lampstand: Exodus 25:37, 37:18-19, 23, 40:25; Leviticus 24:1-2</p> <p>The censuses of the Levites were for those 30-50 years old (Numbers 4:3, 23, 30).</p> <p>In Numbers 8, the ages for the years of service for the Levites is stated to be between 25-50. Note verse 26 where after 50 they can not work, but still attend to needs.</p> <p>1 Chronicles 23:3 states age of Levites who were numbered for service in the Tabernacle was 30 years old and above.</p>

		<p>do to the Levites regarding their duties."</p>	<p>See also 2 Chronicles 31:17 where the genealogy was 20 years old and up by their divisions.</p> <p>Numbers 1:53 states the Levites "kept charge" of the Tabernacle of the Testimony. They were to safeguard it/protect it.</p> <p>Numbers 3:7 says the Levites serve the needs of the High Priest (Aaron) and the whole congregation before the tabernacle of meeting. They are to do the work of the tabernacle and attend to all its furnishings.</p> <p>It seems their daily duties went beyond what's been previously described for travel duties:</p> <ul style="list-style-type: none"> • Sons of Kohath were to carry the holy things of the sanctuary and altar and their furnishing that had been covered by the sons of Aaron. • Sons of Gershon were to carry the tabernacle curtains and coverings, and their furnishings for their service. • Sons of Merari were to carry the boards of the tabernacle, including its bars, pillars, sockets, pegs, cords, and all their furnishings. <p>We just don't know exactly what their daily duties entailed as they assisted the priests.</p> <p>Their service was not the kind of avodah (work) performed by ordinary Israelites; their avodah was related to the tabernacle (Numbers 18:21).</p> <p>They took care of the animals that were given to them as gifts or living offerings, but they did not grow crops. They received 90% of</p>
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			the tithes of the produce grown by the children of Israel. (Numbers 18:25-32)
B	<p>5 Then the Lord spoke to Moses, saying: 6 "Take the Levites from among the children of Israel and cleanse them ceremonially.</p> <p>7 Thus you shall do to them to cleanse them: Sprinkle water of purification on them, and let them shave all their body, and let them wash their clothes, and so make themselves clean. 8 Then let them take a young bull with its grain offering of fine flour mixed with oil, and you shall take another young bull as a sin offering.</p> <p>9 And you shall bring the Levites before the tabernacle of meeting, and you shall gather together the whole congregation of the children of Israel. 10 So you shall bring the Levites before the Lord, and the children of Israel shall lay their hands on the Levites; 11 and Aaron shall offer the Levites before the Lord like a wave offering from the children of Israel, that they may perform the work of the Lord. 12 Then the Levites shall lay their hands on the heads of the young bulls, and you shall offer one as a sin offering and the other as a burnt offering to the Lord, to make atonement for the Levites.</p>	<p>20 Thus Moses and Aaron and all the congregation of the children of Israel did to the Levites; according to all that the Lord commanded Moses concerning the Levites, so the children of Israel did to them. 21 And the Levites purified themselves and washed their clothes; then Aaron presented them like a wave offering before the Lord, and Aaron made atonement for them to cleanse them. 22 After that the Levites went in to do their work in the tabernacle of meeting before Aaron and his sons; as the Lord commanded Moses concerning the Levites, so they did to them.</p>	<p>Previously, in Leviticus 8, Aaron and his sons went through a consecration ceremony that involved cleansing, dressing them, anointing them with oil and blood, and offering various sacrifices, including a wave offering.</p> <p>Here, the Levites are cleansed and purified for service in a manner with some similarities to the procedure for the cleansed leper in Leviticus 14:9.</p> <p>Wave Offerings are separated from a whole, somehow related to firstfruits from the dead (resurrection), and/or being presented to YHVH:</p> <ul style="list-style-type: none"> • Day of Firstfruits – 1 barley sheaf (Leviticus 23:9-14) • Feast of Weeks –2 wheat loaves and additional offerings (Leviticus 23:15-19) • Priestly portion/breast of peace offerings - was not burned in the fire (Leviticus 7:28-34) • Offered as part of the consecration of Aaron and his sons; bread, cake with oil, and wafer of unleavened bread were waved and then burned (Exodus 29:23-27; Leviticus 9:18-21). Recall that memorial portion of grain offerings are normally burned; priestly portions are not. • Offered as part of the final offerings of the Nazirite (Numbers 6:16-20) • Offered as part of the consecration of the Levites (Numbers 8:5-15).

			<ul style="list-style-type: none"> • Offered as part of the cleansing of the leper on the 8th day; grain offering and log of oil (Leviticus 14:10-12). • Yeshua was resurrected on the Day of Firstfruits. He presented himself to the Father as a firstfruit from the dead after being seen by many others (1 Corinthians 15:2-8).
C	<p>13 "And you shall stand the Levites before Aaron and his sons, and then offer them like a wave offering to the Lord. 14 Thus you shall separate the Levites from among the children of Israel, and the Levites shall be Mine. 15 After that the Levites shall go in to service the tabernacle of meeting. So you shall cleanse them and offer them like a wave offering.</p>	<p>19 And I have given the Levites as a gift to Aaron and his sons from among the children of Israel, to do the work for the children of Israel in the tabernacle of meeting, and to make atonement for the children of Israel, that there be no plague among the children of Israel when the children of Israel come near the sanctuary."</p>	<p>Since creation, YHVH has been separating and dividing. Sometimes it is a permanent separation, other times it is a temporary separation.</p> <p>Each separation is for a specific purpose or reason.</p> <p>Here, the Levitical separation is:</p> <ul style="list-style-type: none"> • To be a wave offering • For YHVH • For Aaron and his sons • To make atonement • To prevent plague
D	<p>16 For they are wholly given to Me from among the children of Israel; I have taken them for Myself instead of all who open the womb, the firstborn of all the children of Israel.</p>	<p>18 I have taken the Levites instead of all the firstborn of the children of Israel.</p>	<p>Again, we see that the Levites have replaced the firstborn.</p>
E	<p>17 For all the firstborn among the children of Israel are Mine, both man and beast; on the day that I struck all the firstborn in the land of Egypt I sanctified them to Myself.</p>		<p>Yet the firstborn of the children of Israel are still redeemed from YHVH.</p> <p>See Exodus 13:11-16, 34:20; Numbers 3:12, 41-51, 18:6; Luke 2:23</p>
<p>Note that the consecration of the Levites shares certain similarities with the cleansing of the healed leper, the consecration of the sons of Aaron, and the Nazirite vow.</p> <ul style="list-style-type: none"> • They are all separated from/to something, either temporarily or permanently. This separation pictures life, death, or both. • They are cleansed and/or shaved, representing new life. • There is a wave offering associated with them, representing resurrection. <p>See also Exodus 29:1-37; Leviticus 8:1-36, 14:1-32, Numbers 6:1-21.</p>			

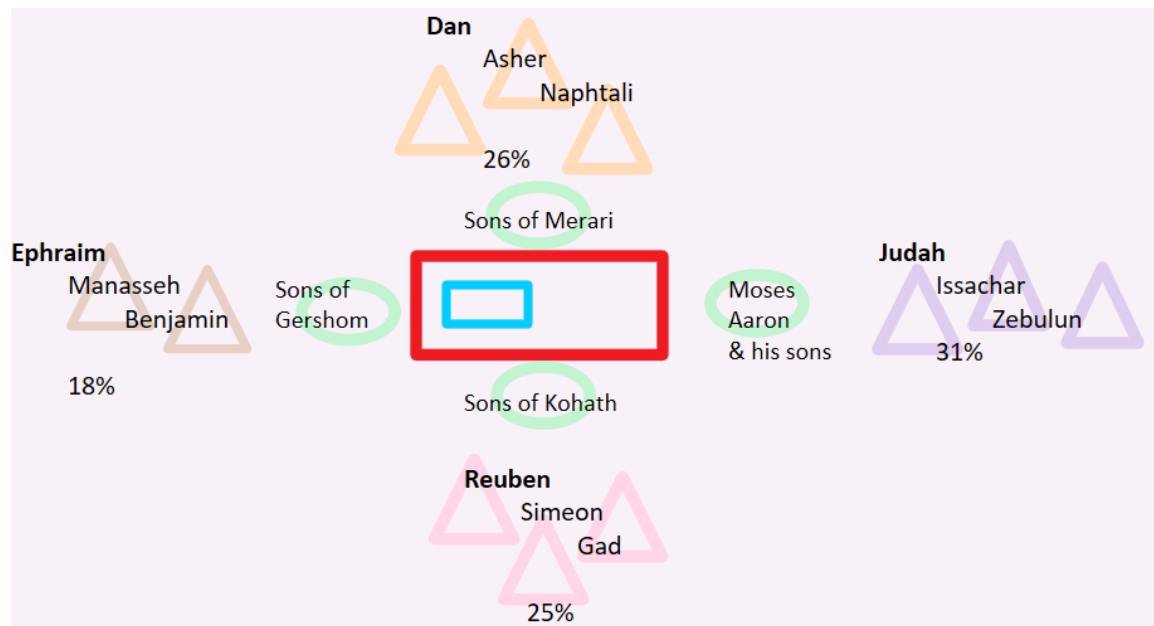
Numbers 9:1-14			Comments
A	<p>9:1 Now the Lord spoke to Moses in the Wilderness of Sinai, in the first month of the second year after they had come out of the land of Egypt, saying: 2 "Let the children of Israel keep the Passover at its appointed time. 3 On the fourteenth day of this month, at twilight (between the evenings), you shall keep it at its appointed time. According to all its rites and ceremonies you shall keep it."</p>	<p>9 Then the Lord spoke to Moses, saying, 10 "Speak to the children of Israel, saying: 'If anyone of you or your posterity is unclean because of a corpse, or is far away on a journey, he may still keep the Lord's Passover. 11 On the fourteenth day of the second month, at twilight (between the evenings), they may keep it. They shall eat it with unleavened bread and bitter herbs. 12 They shall leave none of it until morning, nor break one of its bones. According to all the ordinances of the Passover they shall keep it. 13 But the man who is clean and is not on a journey, and ceases to keep the Passover, that same person shall be cut off from among his people, because he did not bring the offering of the Lord at its appointed time; that man shall bear his sin.</p> <p>14 'And if a stranger (ger) dwells among you, and would keep the Lord's Passover, he must do so according to the rite of the Passover and according to its ceremony; you shall have one ordinance, both for the stranger (ger) and the native of the land."</p>	<p>The only exception to keeping Passover at its appointed time was for being unclean because of a corpse or being on a journey.</p> <p>Having come in contact with a dead body made a person unclean. He was not permitted to transmit his uncleanness to the tabernacle. He was unable to offer the Passover sacrifice at the appointed time. See Numbers 10:11-22</p> <p>Provision for this was made so that the next appointed time was in the 2nd month instead of the 1st month.</p> <p>It seems that the person who was defiled by a dead body or was traveling just keep the Passover (Nisan 14th) and not Unleavened bread (Nisan 15-21). The term Passover did not originally include the week of Unleavened Bread until much later. By the time of the New Testament, the term <i>Passover</i> also referred to the week of Unleavened Bread that begins on Passover Eve --the evening that Nisan 14th ends and the 15th begins.</p>

			<p>The 2nd Passover day begins the evening Iyar 13th ends, continues through the day of the 14th of Iyar, and ends as the 15th begins.</p> <p>The laws concerning Passover apply to both the children of Israel (native-born) and the stranger/sojourner (gerim) dwelling among them.</p> <p>No stranger/foreigner (נָכַר ; nechar) may eat it; however, strangers/sojourners (גֵּר ; gerim) may eat it if they are circumcised.</p> <p>See Exodus 12:43-49 (<i>nechar</i> vs. 43, <i>toshav</i> vs. 45, <i>ger</i> vs. 48 & 49); Isaiah 56:6 (<i>nechar</i>).</p>
B	<p>4 So Moses told the children of Israel that they should keep the Passover. 5 And they kept the Passover on the fourteenth day of the first month, at twilight (between the evenings), in the Wilderness of Sinai; according to all that the Lord commanded Moses, so the children of Israel did.</p>	<p>6 Now there were certain men who were defiled by a human corpse, so that they could not keep the Passover on that day; and they came before Moses and Aaron that day. 7 And those men said to him, "We became defiled by a human corpse. Why are we kept from presenting the offering of the Lord at its appointed time among the children of Israel?"</p> <p>8 And Moses said to them, "Stand still, that I may hear what the Lord will command concerning you."</p>	<p>When someone is defiled by a human corpse, they may not present the Passover offering at the appointed time on Nisan 14; it must be done on Iyar 14.</p>

Numbers 9:15-23				Comments
	<p>15 Now on the day that the tabernacle was raised up, the cloud covered the tabernacle, the tent of the Testimony; from evening until morning it was above the tabernacle like the appearance of fire.</p> <p>16 So it was always: the cloud covered it by day, and the appearance of fire by night.</p>			<p>Division here is about light (day) and darkness (night). Other passages define day differently. It does not define “between the evenings.”</p> <p>It’s just stating when the cloud or fire covered the tabernacle.</p>
A 1-3	<p>17 Whenever the cloud was taken up from above the tabernacle, after that the children of Israel would journey; and in the place where the cloud settled, there the children of Israel would pitch their tents.</p>	<p>19 Even when the cloud continued long, many days above the tabernacle, the children of Israel kept the charge of the Lord and did not journey.</p>	<p>21 So it was, when the cloud remained only from evening until morning: when the cloud was taken up in the morning, then they would journey; whether by day or by night, whenever the cloud was taken up, they would journey.</p> <p>22 Whether it was two days, a month, or a year that the cloud remained above the tabernacle, the children of Israel would remain encamped and not journey; but when it was taken up, they would journey.</p>	<p>The overhead position of the cloud (high or low) determined if they were to stay or go.</p> <p>They journeyed during the day and/or during the night.</p>
B 1-3	<p>18 At the command of the Lord the children of Israel would journey, and at the command of the Lord they would camp; as long as the cloud stayed above the tabernacle they remained encamped.</p>	<p>20 So it was, when the cloud was above the tabernacle a few days: according to the command of the Lord they would remain encamped, and according to the command of the Lord they would journey.</p>	<p>23 At the command of the Lord they remained encamped, and at the command of the Lord they journeyed; they kept the charge of the Lord, at the command of the Lord by the hand of Moses.</p>	<p>The traveling and camping of the children of Israel was done at the command of YHVH.</p>

Numbers 10:1-10			Comments
A	<p>10:1 And the Lord spoke to Moses, saying: 2 "Make two silver trumpets (חֲצֹצְרוֹת כֶּסֶף ; chatsorserot kesef) for yourself; you shall make them of hammered work; you shall use them for calling the congregation and for directing the movement of the camps.</p> <p>3 When they blow both of them, all the congregation shall gather before you at the door of the tabernacle of meeting.</p> <p>4 But if they blow only one, then the leaders, the heads of the divisions of Israel, shall gather to you.</p>	<p>10 Also in the day of your gladness, in your appointed feasts, and at the beginning of your months, you shall blow the trumpets (בְּחֲצֹצְרוֹת) over your burnt offerings and over the sacrifices of your peace offerings; and they shall be a memorial for you before your God: I am the Lord your God."</p>	<p>These silver trumpets are mentioned again in Numbers 31:6.</p> <p>Trumpets (H2589) are not mentioned again until 2 Kings.</p> <p>They were used to:</p> <ul style="list-style-type: none"> • Gather the leaders • Gather the congregation • Advance the camps <p>Shofars (H7782) are mentioned in Joshua and Judges and in other books that follow them.</p>
B	<p>5 When you sound the advance, the camps that lie on the east side shall then begin their journey.</p> <p>6 When you sound the advance the second time, then the camps that lie on the south side shall begin their journey; they shall sound the call for them to begin their journeys.</p> <p>7 And when the assembly is to be gathered together, you shall blow, but not sound the advance.</p>	<p>9 "When you go to war in your land against the enemy who oppresses you, then you shall sound an alarm with the trumpets (בְּחֲצֹצְרוֹת), and you will be remembered before the Lord your God, and you will be saved from your enemies.</p>	<p>Remember, this was a war camp.</p> <p>Different sounds were made for:</p> <ul style="list-style-type: none"> • Gathering (1x or 2x) • Advancing • Alarm
C	<p>8 The sons of Aaron, the priests, shall blow the trumpets (בְּחֲצֹצְרוֹת); and these shall be to you as an ordinance forever throughout your generations.</p>		<p>Aaron and his sons were to blow the trumpets.</p>

Recall how the camp was organized:

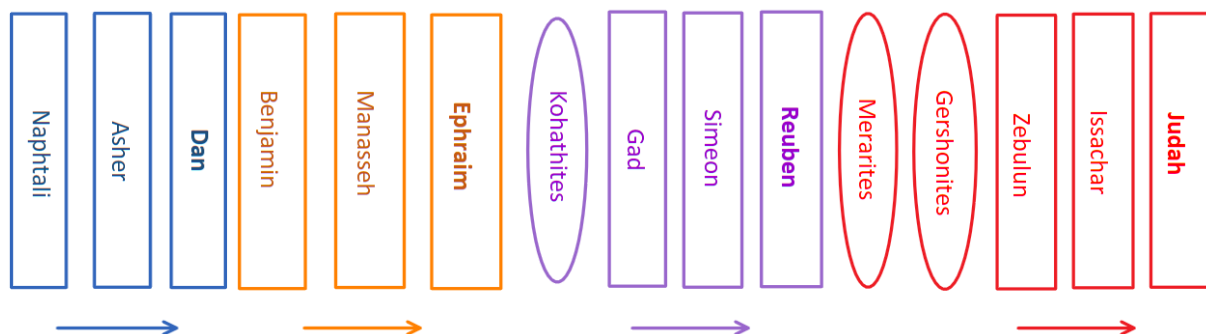


Now, we will see how they set out.

Numbers 10:11-28			Comments
A 1-2	10:11 Now it came to pass on the twentieth day of the second month, in the second year , that the cloud was taken up from above the tabernacle of the Testimony. 12 And the children of Israel set out from the Wilderness of Sinai on their journeys; then the cloud settled down in the Wilderness of Paran . 13 So they started out for the first time according to the command of the Lord by the hand of Moses.	28 Thus was the order of march of the children of Israel, according to their armies , when they began their journey.	The people arrived in the Wilderness of Sinai on the same day (15 th day) of the 3 rd month, since leaving Egypt, and they camped before Mt. Sinai. They left Mt. Sinai on the 20 th day of the 2 nd month of the 2 nd year.
B1	14 The standard of the camp of the children of Judah set out first according to their armies; over their army was Nahshon the son of Amminadab. 15 Over the army of the tribe of the children of Issachar was Nethanel the son of Zuar. 16 And over the army of the tribe of the children of Zebulun was Eliab the son of Helon. 17 Then the tabernacle was taken down; and the sons of Gershon and the sons of Merari set out, carrying the tabernacle .		East Judah Issachar Zebulun Gershonites and Merarites with the tabernacle
B2	18 And the standard of the camp of Reuben set out according to their armies; over their army was Elizur the son of Shedeur. 19 Over the army of the tribe of the children of Simeon was Shelumiel the son of Zurishaddai. 20 And over the army of the tribe of the children of Gad was Eliasaph the son of Deuel.		South Reuben Simeon Gad

	21 Then the Kohathites set out, carrying the holy things . (The tabernacle would be prepared for their arrival.)	<p>Kohathites with the holy things</p> <p>In this passage, there is no specific mention of Aaron and his sons. Technically, they were separated to YHVH from the Kohathites (being descended from Amram), so I assume they traveled with the holy things that were carried by the Kohathites. This would also provide some level of protection for them as they journeyed.</p>
B3	22 And the standard of the camp of the children of Ephraim set out according to their armies; over their army was Elishama the son of Ammihud. 23 Over the army of the tribe of the children of Manasseh was Gamaliel the son of Pedahzur. 24 And over the army of the tribe of the children of Benjamin was Abidan the son of Gideoni.	<p>West</p> <p>Ephraim Manasseh Benjamin</p>
B4	25 Then the standard of the camp of the children of Dan (the rear guard of all the camps) set out according to their armies; over their army was Ahiezer the son of Ammishaddai. 26 Over the army of the tribe of the children of Asher was Pagiel the son of Ocran. 27 And over the army of the tribe of the children of Naphtali was Ahira the son of Enan.	<p>North</p> <p>Dan Asher Naphtali</p>

Visually, we can depict this as follows:



Notice that it is the tribe of Judah that was the leading the tribes as they broke war-camp and traveled in the wilderness. The pillar of cloud/fire led all of them in the wilderness. As mentioned before, it is likely that Moses, Aaron and his sons traveled with the Kohathites in Reuben's division. Joshua, son of Nun would have traveled with Ephraim who traveled behind Reuben's division.

The last time the pillar of cloud/fire is mentioned is in Deuteronomy 31:15. In Joshua 5:13-15, Joshua, son of Nun ((Hoshea, son of Nun; Numbers 13:8, 16)) encountered the Commander of the army of YHVH. It does not specifically say anything about this commander in the future. It would seem that He replaced the pillar of cloud/fire, but remained unseen like the army in 2 Kings 6:15-17.

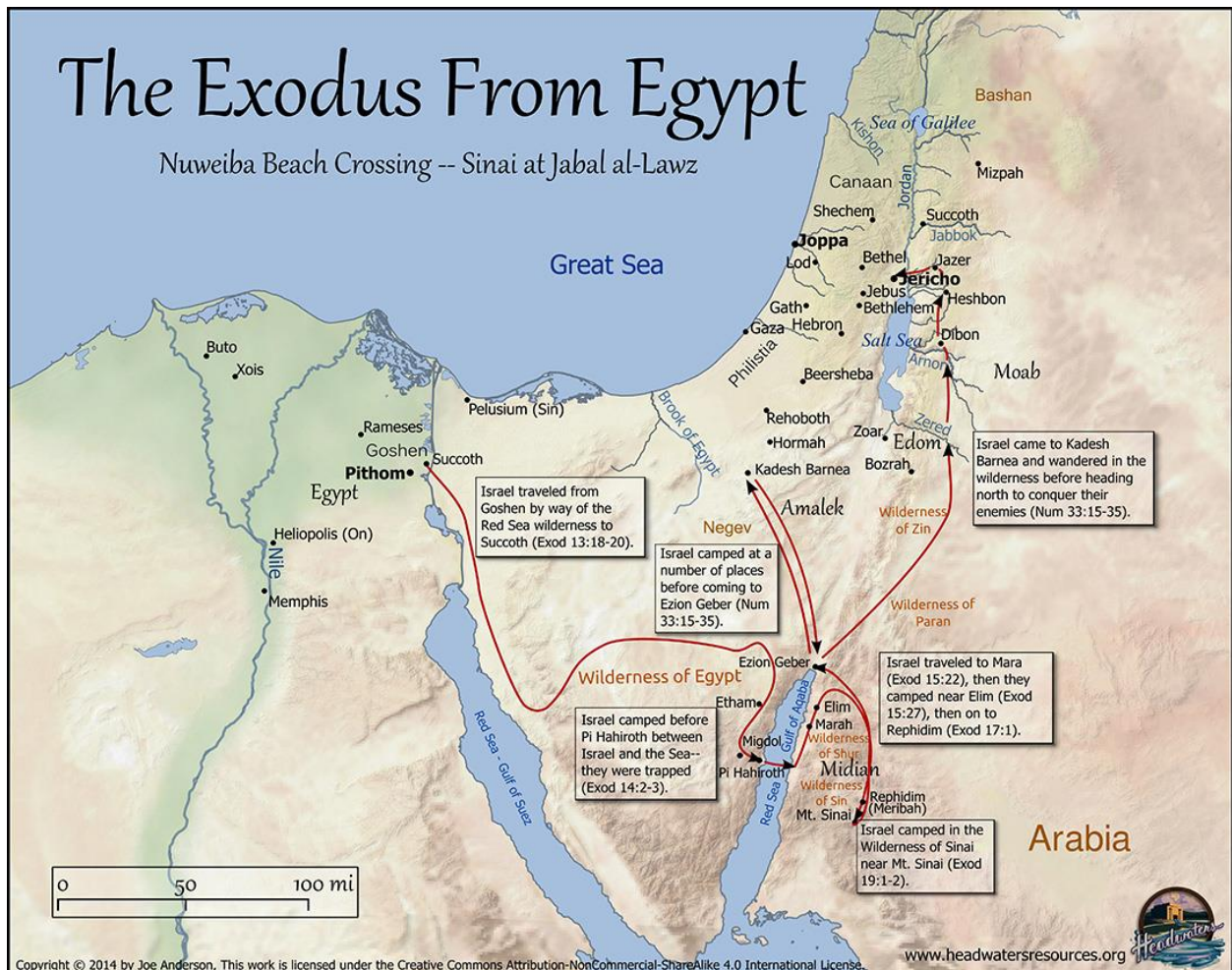
In the future, it will be Yeshua from the tribe of Judah that will lead the armies from heaven into war for the battle of Armageddon. He likely parallels the Commander of the army of YHVH mentioned in Joshua.

Numbers 10:29-10:32			Comments
A	29 Now Moses said to Hobab the son of Reuel/Raguel the Midianite, Moses' father-in-law, "We are setting out for the place of which the Lord said, 'I will give it to you.' Come with us, and we will treat you well; for the Lord has promised good things to Israel."	31 So Moses said, "Please do not leave, inasmuch as you know how we are to camp in the wilderness, and you can be our eyes. 32 And it shall be, if you go with us — indeed it shall be — that whatever good the Lord will do to us, the same we will do to you."	There are several names translated in Scripture for Moses father-in-law. Thus far, we have encountered: <ul style="list-style-type: none"> • Reuel/Raguel (רְעוּאֵל) • Jethro (יִתְרוֹ) Moses wanted to bless Hobab (חֹבָב) to the same degree as YHVH blessed them.
B	30 And he said to him, "I will not go, but I will depart to my own land and to my relatives."		Ultimately, Hobab, Moses' brother-in-law, went to his own land and relatives, just as was described of Jethro in Exodus 18:27. <p>Judges 4:11 translates Hobab as Moses' father-in-law (חֹתֵן; choten). This word also means a relation on the wife's side; therefore, it can mean also mean brother-in-law.</p>

Numbers 10:33-36		Comments
A1	33 So they departed from the mountain of the Lord on a journey of three days; and the ark of the covenant of the Lord went before them for the three days' journey, to search out a resting place for them. 34 And the cloud of	Note the emphasis on the ark going before them to search out a resting place.

	the Lord was above them by day when they went out from the camp.	<ul style="list-style-type: none"> • The ark is leading, and the people are following. • The cloud is also leading them from above.
A2	35 So it was, whenever the ark set out, that Moses said: "Rise up, O Lord! Let Your enemies be scattered, And let those who hate You flee before You."	Remember, this is a war camp. They want YHVH to scatter their enemies before Him and them.
A3	36 And when it rested, he said: "Return, O Lord, To the many thousands of Israel."	Once they settled, they wanted YHVH to step back from the lead position in front of them, and they wanted Him to dwell once again in the center of their camp .

The maps in the backs of our Bibles do not always accurately plot the Exodus from Egypt, the crossing of the Red Sea, the location of Mt. Sinai, or the other locations mentioned in the wilderness. Not all of them are known. Archeological evidence now suggests the Red Sea crossing was at Nuweiba beach and Mt. Sinai at Jabal al-Lawz. I think the following map has the best view to date. I suspect the places mentioned below are somewhere along this path.



Numbers 11:1-35			Comments
A	<p>11:1 Now when the people complained, it displeased the Lord; for the Lord heard it, and His anger was aroused. So the fire of the Lord burned among them, and consumed some in the outskirts of the camp. 2 Then the people cried out to Moses, and when Moses prayed to the Lord, the fire was quenched.</p> <p>3 So he called the name of the place Taberah, because the fire of the Lord had burned among them.</p>	<p>33 But while the meat was still between their teeth, before it was chewed, the wrath of the Lord was aroused against the people, and the Lord struck the people with a very great plague.</p> <p>34 So he called the name of that place Kibroth Hattaavah (graves of the longing), because there they buried the people who had yielded to craving.</p> <p>35 From Kibroth Hattaavah the people moved to Hazeroth (yards, as enclosed by a fence), and camped at Hazeroth.</p>	<p>Why was YHVH so mad?</p> <p>First, they did not appreciate the provision of manna, and were now complaining over the lack of meat. If YHVH could bring the quail to the people, surely, He could have kept them nearby on a daily basis.</p> <p>Taberah (תִּבְעָרָה) means burning. It comes from the word בָּעַר / ba'ar, which means to consume (by fire or by eating) or be brutish.</p> <p>This is likely how the people were behaving.</p> <p>They would not learn their lesson. More complaining will come.</p> <p>See Psalm 78:17-31</p>
B	<p>4 Now the mixed multitude who were among them yielded to intense craving (תַּאֲוָה ; ta'avah); so the children of Israel also wept again and said: "Who will give us meat to eat? 5 We remember the fish which we ate freely in Egypt, the cucumbers, the melons, the leeks, the onions, and the garlic; 6 but now our whole being is dried up; there is nothing at all except this manna before our eyes!" 7 Now the manna was like coriander seed, and its color like the color of bdellium. 8 The people went about and gathered it, ground it on millstones or beat it in the mortar, cooked it in pans, and</p>	<p>31 Now a wind went out from the Lord, and it brought quail from the sea and left them fluttering near the camp, about a day's journey on this side and about a day's journey on the other side, all around the camp, and about two cubits above the surface of the ground. 32 And the people stayed up all that day, all night, and all the next day, and gathered the quail (he who gathered least gathered ten homers); and they spread them out for themselves all around the camp.</p>	<p>YHVH has provided both manna and quail.</p> <p>The manna was to be collected daily in the mornings, except on Shabbat.</p> <p>Although not instructed on how to gather them, the quail were extremely numerous, and could have been gathered daily. Instead, the people stayed up all that day, all night, and the next day to gather the</p>

	made cakes of it; and its taste was like the taste of pastry prepared with oil. 9 And when the dew fell on the camp in the night, the manna fell on it.		quail. They spread them out for themselves.
C	<p>10 Then Moses heard the people weeping throughout their families, everyone at the door of his tent; and the anger of the Lord was greatly aroused; Moses also was displeased. 11 So Moses said to the Lord, "Why have You afflicted Your servant? And why have I not found favor in Your sight, that You have laid the burden of all these people on me? 12 Did I conceive all these people? Did I beget them, that You should say to me, 'Carry them in your bosom, as a guardian carries a nursing child,' to the land which You swore to their fathers? 13 Where am I to get meat to give to all these people? For they weep all over me, saying, 'Give us meat, that we may eat.' 14 I am not able to bear all these people alone, because the burden is too heavy for me. 15 If You treat me like this, please kill me here and now — if I have found favor in Your sight — and do not let me see my wretchedness!"</p> <p>16 So the Lord said to Moses: "Gather to Me seventy men of the elders of Israel, whom you know to be the elders of the people and officers over them; bring them to the tabernacle of meeting, that they may stand there with you. 17 Then I will come down and talk with you there. I will take of the Spirit that is upon you and will put the same upon them; and they shall bear the burden of the people with you, that you may not bear it yourself alone.</p>	<p>24 So Moses went out and told the people the words of the Lord, and he gathered the seventy men of the elders of the people and placed them around the tabernacle. 25 Then the Lord came down in the cloud, and spoke to him, and took of the Spirit that was upon him, and placed the same upon the seventy elders; and it happened, when the Spirit rested upon them, that they prophesied, although they never did so again</p> <p>26 But two men had remained in the camp: the name of one was Eldad, and the name of the other Medad. And the Spirit rested upon them. Now they were among those listed, but who had not gone out to the tabernacle; yet they prophesied in the camp.</p> <p>27 And a young man ran and told Moses, and said, "Eldad and Medad are prophesying in the camp."</p> <p>28 So Joshua the son of Nun, Moses' assistant, one of his choice men, answered and said, "Moses my lord, forbid them!"</p> <p>29 Then Moses said to him, "Are you zealous for my sake? Oh, that all the Lord's people were prophets and that the Lord would put His Spirit upon them!" 30 And Moses returned to the camp, he and the elders of Israel.</p>	<p>This is reminiscent of Exodus 18:18-26 and Deuteronomy 1:9-12 where Moses' father-in-law advises him to get help to judge the people.</p> <p>Now, those who are filled with the Spirit will help to deal with those who are complaining of not having enough food to eat.</p> <p>Being filled with the Spirit was a requirement for those who were chosen in Acts 6 to oversee the daily distribution of food to the Hellenist widows. This allowed the 12 to give themselves continually prayer to the ministry of the word.</p> <p>Why choose 70 elders? Could it be because 70 went into Egypt? Genesis 46:27. There were 70 elders that went up on the mountain side with Moses, Aaron, Nadab, and Abihu. Were these he same ones? Exodus 24:1.</p> <p>It's curious how 70 elders reappear in later generations: Ezekiel 8:11, Luke 10:1, 17.</p>

D	<p>18 Then you shall say to the people, 'Consecrate yourselves for tomorrow, and you shall eat meat; for you have wept in the hearing of the Lord, saying, "Who will give us meat to eat? For it was well with us in Egypt." Therefore the Lord will give you meat, and you shall eat.</p> <p>19 You shall eat, not one day, nor two days, nor five days, nor ten days, nor twenty days, 20 but for a whole month, until it comes out of your nostrils and becomes loathsome to you, because you have despised the Lord who is among you, and have wept before Him, saying, "Why did we ever come up out of Egypt?"'"</p> <p>21 And Moses said, "The people whom I am among are six hundred thousand men on foot; yet You have said, 'I will give them meat, that they may eat for a whole month.' 22 Shall flocks and herds be slaughtered for them, to provide enough for them? Or shall all the fish of the sea be gathered together for them, to provide enough for them?"</p>	<p>23 And the Lord said to Moses, "Has the Lord's arm been shortened? Now you shall see whether what I say will happen to you or not."</p>	<p>Moses had no idea where they were going to get enough meat for such a large number of people. He was thinking in the natural sense of things.</p> <p>He never considered that YHWH could/would provide meat for them so that their flocks and herds could become offerings instead of food.</p>

Numbers 12:1-16			Comments
A	<p>12:1 Then Miriam and Aaron spoke against Moses because of the Ethiopian woman whom he had married; for he had married an Ethiopian (Cushite) woman. 2 So they said, "Has the Lord indeed spoken only through Moses? Has He not spoken through us also?" And the Lord heard it. 3 (Now the man Moses was very humble, more than all men who were on the face of the earth.)</p>	<p>9 So the anger of the Lord was aroused against them, and He departed. 10 And when the cloud departed from above the tabernacle, suddenly Miriam became leprous, as white as snow. Then Aaron turned toward Miriam, and there she was, a leper.</p>	<p>Skin color may/seems to have become an issue in each section. It may be only a side-issue or only the tip of a more serious issue.</p> <p>Race should not be an issue; character should be.</p>

			<p>Miriam despised the Ethiopian woman for an unknown reason, but Miriam's skin condition would cause serious separation.</p> <p>Leprosy is the real condition worthy of separating from.</p>
B	<p>4 Suddenly the Lord said to Moses, Aaron, and Miriam, "Come out, you three, to the tabernacle of meeting!" So the three came out. 5 Then the Lord came down in the pillar of cloud and stood in the door of the tabernacle, and called Aaron and Miriam. And they both went forward.</p>	<p>11 So Aaron said to Moses, "Oh, my lord! Please do not lay this sin on us, in which we have done foolishly and in which we have sinned. 12 Please do not let her be as one dead, whose flesh is half consumed when he comes out of his mother's womb!" 13 So Moses cried out to the Lord, saying, "Please heal her, O God, I pray!"</p>	<p>Miriam is the one with the big problem here, even though she had been referred to as a prophetess. (Exodus 15:20)</p> <p>Somehow Aaron has avoided punishment for the sin of the golden calf and bad-mouthing Moses. Aaron seems to only be scolded.</p> <p>Aaron seems to have to live with the consequences of what others do with him. I wonder why that is. Is it because the majority of the guilt lies with someone else?</p>
C	<p>6 Then He said, "Hear now My words: If there is a prophet among you, I, the Lord, make Myself known to him in a vision; I speak to him in a dream. 7 Not so with My servant Moses; He is faithful in all My house. 8 I speak with him face to face, Even plainly, and not in dark sayings; And he sees the form of the Lord.</p>	<p>14 Then the Lord said to Moses, "If her father had but spit in her face, would she not be shamed seven days? Let her be shut out of the camp seven days, and afterward she may be received again." 15 So Miriam was shut out of the camp seven days, and the people did not journey till Miriam was brought in again. 16 And afterward the people moved from Hazeroth and</p>	<p>Hear YHVH's words:</p> <p>YHVH addresses both the real issue and the punishment.</p> <p>I believe Miriam was healed after 7 days, not at this point in time. After the 7 days outside the camp, she would have done</p>

	<p>Why then were you not afraid To speak against My servant Moses?"</p>	<p>camped in the Wilderness of Paran.</p>	<p>the purification ritual described in Leviticus 14:1-32, especially verse 8, and then be permitted to re-enter the camp. She would then have had to stay outside her tent for another 7 days and complete the rest of the process on the 8th day, including cutting off her hair and bringing the appropriate offering, before they could move on.</p>
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