

BEHALOTECHA – 5/29/2021—Sivan/12/5781
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3,333 years after the Great Revelation and Covenant at Sinai

The stage at which our historical philosophy stands:

The generation of the Exodus in the wilderness camp (continued)
Final preparations for the use of the [Tabernacle](#) (continued)

Our parsha begins with **Numbers 8**:
Lighting the Menorah - this completes the Tabernacle
Purification of the LEVITE workforce for the Tabernacle
Levites take the place of every first born that were consecrated to the Lord
when He smote every first born in Egypt
Age limits are set for duties of Levites

Final preparations for departure with **Numbers 9** [(9:1-10:10)]:
The laws for Passover celebration are set
The laws for a second Passover celebration are explained
- there shall be the same law for all, both stranger and citizen
- (a fundamental principle of Torah law)
The [firecloud](#)

The 2 [silver trumpets](#) opens **Numbers 10**.

They naturally tie into the blowing of the shofar at the end of the story
The generation of the Exodus: The March to Transjordan (10: 11-22: 1 <at the steps of Moab across the Jordan from Jericho to the parsha of Balak>)
And so they are ready to set out on the March that takes about 40 years. The people Israel and its leaders are miraculously lead and fed by God; but, alas, they are never satisfied and respond with rebellion.
[The Torah section consisting of the rest of this parsha all the way to parsha Balak is concerned mostly with the opening and the closing months of the great march to Transjordan (the sending of the spies from Kadesh into Canaan and the fiasco upon their return to Kadesh in the wilderness of Paran on the east coast of the Sinai peninsula is at the beginning of the next parsha Shelach Lecha).]
And so the Tabernacle was finished, the marching rules were set into place and the Great March to the ultimate destination of the Jewish homeland was ready to begin from Sinai to Kadesh (covered in the rest of this parsha Behalotecha (10:11 – 12:16)
The [order](#) of the march (10:11 – 28)

The sequence of procession in the journey is set.
Dialogue between Moses and his brother-in-law [Hobab](#) (vv 29-32):
Did Hobab accept Moses' request?

Judges 1:16 and 4:11 confirms that the tribe of Hobab settled in the southern region of the tribe of Judah. Thus the later presence of his descendents in the holy land indicates that his response was in the affirmative.

The [ARK](#) of the Testimony is leading the March (vv 33-36).

Numbers 11 recounts the complaint starting at [Taberah](#) and ending in the great complaint at Kibroth-Hattaavah (11:1-35)

The Lord is incensed.

The gluttonous complaint against manna and for meat and fish and cucumbers, melons, leeks, onions and garlic (like in Egypt).

The [Manna](#) (vv 7-9).

The Lord was very angry and Moses was distressed on account of the people weeping with their craving. Moses, the frustrated human leader of dissatisfied and ingrate humans, starts a great dialogue with the Lord (11:10-35):

Moses [complains](#) to the Lord (vv 10-15).

The Lord helps Moses with 70 [elderly](#) leaders (vv 16-17).

The Lord gives the people what they [lusted](#) for: The meat in the form of quail results in many fatalities as punishment for their desire to return to Egypt (vv 18-23).

We can estimate the immensity of the multitude of the people:

Estimate 600,000 male [footmen](#) between 20 and 50.

Just as many females of same age -- 600,000.

One third of 1,200,000 older than 50 – 400,000.

4 children to every footman and his woman – 2,400,000.

→ Our estimate leads to a sum total of 4,000,000 souls.

And the Lord will feed all of them meat.

The [spirit](#) is given to the elders, but Eldad and Medad, remain in the camp (24-30).

The [quail](#) are strewn over the camp (vv 31-35).

Numbers 12 addresses the waywardness of the people who mistakenly assume that the strength of Moses as a leader is decreased by the introduction of the governance by the elders and they start to feel equal to him. And so too, even Miriam and Aaron, his two [siblings](#) challenge him (vv 1-2).

But the Lord leaves no doubt about His [unique](#) relationship with Moses, because the Lord knew that in helping reduce the burden of leadership on Moses, the people in their arrogance will think him diminished in their own eyes (3-16).

Surely, there is a price to be paid for lashon harah that is born in the egomentalty of envy.

Next week: The story of the spies – a teaching in mistrust, fear and lack of faith in the Almighty's justice.

*****End of Summary*****

The fire cloud

15. On the day the Tabernacle was set up, the cloud covered the Tabernacle that was a tent for the Testimony, and in the evening it rested over the Tabernacle like a fiery appearance until morning.

16. So it would always be - The cloud would cover it, appearing as fire by night.

17. And whenever the cloud was lifted from atop the Tent, the Children of Israel would journey, and in the place where the cloud would rest, there the Children of Israel would encamp:

18. At the commanding word of Hashem the Children of Israel would journey, and at the commanding word of Hashem would they encamp; as long as the cloud would rest upon the Tabernacle they would remain encamped:

19. When the cloud lingered upon the Tabernacle many days, the Children of Israel observed the command of Hashem and they would not journey on:

20. Sometimes the cloud would be upon the Tabernacle for a number of days; according to the word of Hashem would they encamp and according to the word of Hashem would they journey:

21. And sometimes the cloud would remain from evening until morning, and the cloud would be lifted in the morning and they would journey; or for a day and a night, and the cloud would be lifted and they would journey:

22. Or for two days, or a month, or a year, when the cloud would linger over the Tabernacle, resting upon it, the Children of Israel would encamp and would not journey, but when it was lifted they would journey:

23. According to the word of Hashem would they encamp, and according to the word of Hashem would they journey; the charge of Hashem would they safeguard, according to the word of Hashem through Moses:

The 2 silver trumpets

1. Hashem spoke to Moses, saying:
2. "Make for yourself two silver trumpets -- make them hammered out, and they shall be yours for the summoning of the assembly and to cause the camps to journey:
3. When they sound a long blast with them, the entire assembly shall assemble to you, to the entrance of the Tent of Meeting:
4. If they sound a long blast with one, the leaders shall assemble to you, the heads of Israel's thousands:
5. When you sound short blasts, the camps resting to the east shall journey:
6. When you sound short blasts a second time, the camps resting to the south shall journey; short blasts shall they sound for their journeys:
7. When you gather together the congregation, you shall sound a long blast, but not a short blast:
8. The sons of Aaron, the Kohanim, shall sound the trumpets, and it shall be for you an eternal decree for your generations:
9. "When you go to wage war in your Land against an enemy who oppresses you, you shall sound short blasts of the trumpets, and you shall be recalled before Hashem, your God, and you shall be saved from your foes:
10. "On a day of your gladness (simchas), and on your festivals, and on your new moons, you shall sound the trumpets over your elevation-offerings and over your feast peace-offerings; and they shall be a remembrance for you before your God; I am Hashem, your God.":

10. וּבְיוֹם שְׂמֵחָתְכֶם וּבְמוֹעֲדֵיכֶם וּבְרֵאשֵׁי חֲדָשֵׁיכֶם
וּתְקַעְתֶּם בַּחֲצֹצְרֹת עַל עֲלֹתֵיכֶם וְעַל זִבְחֵי שְׁלָמֵיכֶם
וְהָיוּ לָכֶם לְזִכְרוֹן לִפְנֵי אֱלֹהֵיכֶם אֲנִי יְיָ אֱלֹהֵיכֶם:

They naturally tie into the blowing of the shofar at the end of the story
The generation of the Exodus: The March to Transjordan (10: 11-22: 1 <at the steps of Moab across the Jordan from Jericho to the parsha of Balak>)
And so they are ready to set out on the March that takes about 40 years. The people Israel and its leaders are miraculously lead and fed by God; but, alas, they are never satisfied and respond with rebellion.
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Transjordan (the sending of the spies from Kadesh into Canaan and the fiasco upon their return to Kadesh in the wilderness of Paran on the east coast of the Sinai peninsula is at the beginning of the next parsha Shelach Lecha).]

And so the Tabernacle was finished, the marching rules were set into place and the Great March to the ultimate destination of the Jewish homeland was ready to begin from Sinai to Kadesh (covered in the rest of this parsha Behalotecha (10:11 – 12:16))

The order of the march (10:11 – 28)

11. It was in the second year, in the second month, on the twentieth of the month, the cloud was lifted from upon the Tabernacle of the Testimony:

12. The Children of Israel journeyed on their journeys from the Wilderness of Sinai, and the cloud rested in the Wilderness of Paran:

13. They journeyed for the first time at the bidding of Hashem through Moses:

The order of procession in the journey is given.

Dialogue between Moses and his brother-in-law Hobab (vv 29-32):

29. Moses said to Hobab son of Reuel (Jethro), the Midianite, the father-in-law of Moses, "We are journeying to the place of which Hashem has said, 'I shall give it to you.' Go with us and we shall treat you well, for Hashem has spoken of good for Israel.":

30. He said to him, "I shall not go; only to my land and my family shall I go.":

31. He said, "Please do not forsake us, inasmuch as you know our encampments in the Wilderness, and you have been as eyes for us:

32. And it shall be that if you come with us, then with the goodness with which Hashem will benefit us, we will do good to you.":

Did Hobab accept Moses' request?

Judges 1:16 and 4:11 confirms that the tribe of Hobab settled in the southern region of the tribe of Judah. Thus the later presence of his descendents in the holy land indicates that his response was in the affirmative.

The ARK of the Testimony is leading the March (vv 33-36).

33. They journeyed from the Mountain of Hashem a three-day distance, and the Ark of the covenant of Hashem journeyed before them a three-day distance to search out for them a resting place:

34. The cloud of Hashem was over them by day when they journeyed from the camp:

35. When the Ark would journey, Moses said, "Arise, Hashem, and let Your foes be scattered, let those who hate You flee from before You.":

35. וַיְהִי בְּנִסְעֵי הָאָרֶץ וַיֹּאמֶר מֹשֶׁה קוּמָה יְיָ וְיִפְצְרוּ
אֹיְבָיִךָ וְיָנֹסוּ מִשְׁנֵאֲפִיךָ מִפְּנֵיךָ:

36. And when it rested, he would say, "Return and rest, O, Hashem, The Mark on the thousands of Israel.":

The complaint at Taberah ending in the great complaint at Kibroth-Hattaavah: (11:1-35)

The Lord is incensed.

The gluttonous complaint against manna and for meat and fish and cucumbers, melons, leeks, onions and garlic (like in Egypt).

The Manna (vv 7-9).

7. Now the manna was like coriander seed and its color was like the color of b'dolach:

8. The people would stroll and gather it, and grind it in a mill or pound it in a mortar and cook it in a pot or make it into cakes, and it tasted like the taste of dough kneaded with oil:

9. When the dew descended upon the camp at night, the manna would descend upon it:

The Lord was very angry and Moses was distressed on account of the people weeping with their craving. Moses, the frustrated human leader of dissatisfied and ingrate humans, starts a dialogue with the Lord (11:10-35):

Moses complains to the Lord (vv 10-15).

11. Moses said to Hashem, "Why have You done evil to Your servant; why have I not found favor in Your eyes, that You place the burden of this entire people upon me?:"

12. Did I conceive this entire people or did I give birth to it, that You say to me, 'Carry them in your bosom, as a nurse carries a suckling, to the Land that You swore to its forefathers?:"

13. Where shall I get meat to give to this entire people when they weep to me, saying, 'Give us meat that we may eat'?:

14. I alone cannot carry this entire nation, for it is too heavy for me:

15. And if this is how You deal with me, then kill me now, if I have found favor in Your eyes, and let me not see my evil!":

The Lord helps Moses with 70 elderly leaders (vv 16-17).

16. Hashem said to Moses, "Gather to Me seventy men from the elders of Israel, whom you know to be the elders of the people and its officers; take them to the Tent of Meeting and have them stand there with you:

17. I will descend and speak with you there, and I will increase some of the spirit that is upon you and place it upon them, and they shall bear the burden of the people with you, and you shall not bear alone:

17. וַיִּרְדְּתִי וְדַבַּרְתִּי עִמָּךְ שָׁם וְאַצְלֹתִי מִן־הָרוּחַ אֲשֶׁר
עָלִיד וְשִׁמְתִי עֲלֵיהֶם וְנָשְׂאוּ אִתְּךָ בְּמִשָּׁא הָעָם
וְלֹא־תִשָּׂא אֶתְּךָ לְבַדְּךָ:

The Lord gives the people what they lusted for: The meat in the form of quail results in many fatalities as punishment for their desire to return to Egypt (vv 18-23).

18. "To the people you shall say, 'Prepare yourselves for tomorrow and you shall eat meat, for you have wept in the ears of Hashem, saying - Who will feed us meat? for it was better for us in Egypt! So Hashem will give you meat and you will eat:

19. Not for one day shall you eat, nor two days, nor five days, nor ten days, and nor twenty days:

20. Until an entire month of days, until it comes out of your nose, and becomes nauseating to you, because you have rejected Hashem Who is in your midst, and you have wept before Him, saying - Why did we leave Egypt?":

21. Moses said, "Six hundred thousand footmen are the people in whose midst I am, yet You say I shall give them meat, and they shall eat for a month of days:

We can estimate the immensity of the multitude of the people:

Estimate 600,000 males between 20 and 50.

Just as many females of same age -- 600,000.

One third of 1,200,000 older than 50 – 400,000.

4 children to every footman and his woman – 2,400,000.

→ Our estimate leads to a sum total of 4,000,000 souls.

And the Lord will feed all of them meat.

22. Can sheep and cattle be slaughtered for them and suffice for them? Or if all the fish of the sea will be gathered for them, would it suffice for them?":

23. Hashem said to Moses, "Is the hand of Hashem limited? Now you will see whether My word comes to pass or not!":

The spirit is given to the elders, but Eldad and Medad, remain in the camp (24-30).

24. Moses left and spoke the words of Hashem to the people; and he gathered seventy men from among the elders of the people and had them stand around the Tent:

25. Hashem descended in a cloud and spoke to him, and He increased some of the spirit that was upon him and gave it to the seventy men, the elders; when the spirit rested upon them, they prophesied, but did not do so again:

26. Two men remained behind in the camp, the name of one was Eldad and the name of the second was Medad, and the spirit rested upon them; they had been among the recorded ones, but they had not gone out to the Tent, and they prophesied in the camp:

27. The youth ran and told Moses, and he said, "Eldad and Medad are prophesying in the camp.":

28. Joshua son of Nun, the servant of Moses since his youth, spoke up and said, "My lord Moses, incarcerate them!":

29. Moses said to him, "Are you being zealous for my sake? Would that the entire people of Hashem could be prophets, if Hashem would but place His spirit upon them!":

30. Moses was brought into the camp, he and the elders of Israel:

The quail are strewed over the camp (vv 31-35).

31. A wind went forth from Hashem and blew quail from the sea and spread them over the camp, a day's journey this way and a day's journey that way, all around the camp, and two cubits above the face of the earth:

32. The people rose up all that day and all the night and all the next day and gathered up the quail -- the one with the least gathered in ten chomers -- and they spread them out all around the camp:

33. The meat was still between their teeth, not yet chewed, when the wrath of Hashem flared against the people, and Hashem struck a very mighty blow against the people:

34. He named that place Kibroth-hattaavah, because there they buried the people who had been craving:

35. From Kibroth-hattaavah the people journeyed to Hazeroth, and they remained in Hazeroth:

Numbers 12 addresses the waywardness of the people who mistakenly assume that the strength of Moses as a leader is decreased by the introduction of the governance by the elders and they start to feel equal to him. And so too, even Miriam and Aaron, his two siblings challenge him (vv 1-2).

1. Miriam and Aaron spoke against Moses regarding the Cushite woman he had married, for he had married a Cushite woman:

2. They said, "Was it only to Moses that Hashem spoke? Did He not speak to us, as well?" And Hashem heard:

But the Lord leaves no doubt about His unique relationship with Moses, because the Lord knew that in helping reduce the burden of leadership on Moses, the people in their arrogance will see him diminished in their own eyes (3-16).

3. Now the man Moses was exceedingly humble, more than any person on the face of the earth:

4. Hashem said suddenly to Moses, to Aaron, and to Miriam, "You three, go out to the Tent of Meeting." And the three of them went out:

5. Hashem descended in a pillar of cloud and stood at the entrance to the Tent, and He summoned Aaron and Miriam; the two of them went out:

6. He said, "Hear now My words. If there shall be prophets among you, in a vision shall I, Hashem, make Myself known to him; in a dream shall I speak with him:

7. Not so is My servant Moses; in My entire house he is the trusted one:

8. Mouth to mouth do I speak to him, in a clear vision and not in riddles, at the image of Hashem does he gaze. Why did you not fear to speak against My servant Moses?":

9. The wrath of Hashem flared up against them, and He left:

10. The cloud had departed from atop the Tent, and behold! Miriam was afflicted with tzaraas, like snow! Aaron turned to Miriam and behold! she was afflicted with tzaraas:

11. Aaron said to Moses, "I beg you, my lord, do not cast a sin upon us, for we have been foolish and we have sinned:

12. Let her not be like a corpse, like one who leaves his mother's womb with half his flesh having been consumed!":

13. Moses cried out to Hashem, saying, "Please, Hashem, heal her now.":

14. Hashem said to Moses, "Were her father to spit in her face, would she not be humiliated for seven days? Let her be quarantined outside the camp for seven days, and then she may be brought in.":

15. So Miriam was quarantined outside the camp for seven days, and the people did not journey until Miriam was brought in:

16. Then the people journeyed from Hazeroth, and they encamped in the Wilderness of Paran:

Surely, there is a price to be paid for lashon harah that is born in the egomentality of envy.

Next week: The story of the spies – a teaching in mistrust, fear and lack of faith in the Almighty's justice.



The Tabernacle