

JUNE 6, 2026 – SIVAN 21 5786 ZEBULUN

*El Shaddai Ministries welcomes
you to your Sabbath*

פְּרַשְׁת בְּהַעֲלֹתְךָ

Behaalotecha

“When you set up”

Numbers 8:1-12:26

Zechariah 2:14-4:7

Matthew 14:14-21



Pastor Mark Biltz

Service Hours:
10:00 AM – 12:15 PM
Children & Teen Classes

Office:
1231 Fryar Ave.
Sumner, WA 98390
253-862-8010
M-TH: 9:30AM-4PM PT
Friday: 9:30AM-2PM PT

esm.us

<u>Announcements</u>	
Tuesday	Prayer Team meets for prayer and Worship 1:00 PM – 2:30 PM
Thursday	Manna Time is held at El Shaddai Ministries from 10:00 am – 11:30.
Saturday – New Time	Torah Club meets upstairs in the Studio area from 12:30 PM 2:30 PM.
July 11th, Saturday	Join us to hear our Special guest Marzi Weh, in the second half speaking on her life in prison in Iran.
July 12th, Sunday	Join us all day for a 1 day Conference with Jonathan Feldstein And Marziyeh. Time of Conference TBA.
August 9, 10, & 11 th	Join us at El Shaddai Ministries as Pastor Mark will be hosting a conference Sunday, Monday, and Tuesday with Rabbi Mark Fishman as he speaks on the Month of Elul, “The King is in The Field”
Pre-Order The New Testament Set	We are excited to share that Pre-Order of the three Volume set of the New Testament is available to order for \$99.95 online and for local pick up. Order on-line at esm.us or call the office at 253-862-8010 for local pick up, place the order over the phone or in person at 253-862-8010.
Israel Trip October 2026	We are off to Israel for 2026!! Join us for an amazing tour of Israel with Pastor Mark, October 17 – 28, 2026! We will be visiting Caesarea, Galilee, City of David, Shiloh, Jerusalem and much more!! Contact Giomi Emerson at 253-862-8010 ext: 112. We would so love to have you with us to be impacted by Israel and His Land!
Date:	
Prayer Request:	
Complete the following if you wish to be contacted. Name: Phone Number: Please email your request to: prayer@esm.us or place it in an offering box.	

א. וַתְּדַבֵּר מִרְיָם וְאַהֲרֹן בְּמֹשֶׁה עַל-אֲדוֹת הָאִשָּׁה הַכַּשִּׁית אֲשֶׁר לָקַח כִּי-אִשָּׁה כַּשִּׁית לָקַח:

1. Va•te•da•ber Mir•yam ve•Aha•rón be•Mo•shé al - o•dot ha•ee•shá ha•Ku•sheet ashér la•kach ki - ee•shá Chu•sheet la•kach.

1. And Miriam and Aaron spoke against Moses because of the Cushite woman whom he had married; for he had married a Cushite woman.

ב. וַיֹּאמְרוּ הֲרַק אַךְ-בְּמֹשֶׁה דְּבַר יְהוָה הֲלֹא גַם-בָּנוּ דְּבַר וַיִּשְׁמַע יְהוָה:

2. Va•yom•ru ha•rak ach - be•Mo•shé di•ber Adonái ha•lo gam - bá•nu di•ber va•yish•ma Adonái.

2. And they said, Has the **LORD** indeed spoken only by Moses? Has he not spoken also by us? And the **LORD** heard it.

ג. וְהָאִישׁ מֹשֶׁה (עָנָו) [עָנָו] מְאֹד מִכָּל הָאָדָם אֲשֶׁר עַל-פְּנֵי הָאֲדָמָה:

3. Ve•ha•eesh Mo•shé (anav) [anav] me•od mi•kol ha•adám ashér al - p'néi ha•ada•ma.

3. And the man Moses was very humble, more than any other men which were upon the face of the earth.

ד. וַיֹּאמֶר יְהוָה פְּתָאֵם אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן וְאֶל-מִרְיָם צְאוּ שְׁלֹשְׁתֵּיכֶם אֶל-אֹהֶל מוֹעֵד וַיֵּצְאוּ שְׁלֹשְׁתָּם:

4. Va•yó•mer Adonái pit•óm el - Mo•shé ve•el - Aha•rón ve•el - Mir•yam tze•oo sh'losh•te•chem el - Óhel Mo•ed va•yetz•oo sh'losh•tam.

4. And the **LORD** spoke suddenly to Moses, and to Aaron, and to Miriam, Come out you three to the Tent of Meeting. And the three came out.

ה. וַיֵּרֶד יְהוָה בְּעַמּוּד עָנָן וַיַּעֲמֵד פֶּתַח הָאֹהֶל וַיִּקְרָא אֶהֱרֹן וּמִרְיָם וַיֵּצְאוּ שְׁנֵיהֶם:

5. Va•yé•red Adonái be•a•mood anan va•ya•a•mod pé•tach ha•Ó•hel va•yik•ra Aha•rón oo•Mir•yam va•yetz•oo sh'nei•hem.

5. And the **LORD** came down in the pillar of the cloud, and stood in the door of the Tent, and called Aaron and Miriam; and they both came forth.

ו. וַיֹּאמֶר שְׁמַעוּ-נָא דְבַרִּי אִם-יְהִיָּה נְבִיאְכֶם יְהוָה בְּמַרְאֵה אֱלֹוֹ אֶתְוֹדַע בְּחִלּוֹם אֲדַבֵּר-בוֹ:

6. Va•yó•mer shim•oo - na de•va•rái eem - yi•hi•yé ne•via•chem Adonái ba•mar•ah e•lav et•va•da ba•cha•lom ada•ber - bo.

6. And he said, Hear now my words; If there is a prophet among you, I the **LORD** will make myself known to him in a vision, and will speak to him in a dream.

ז. לא-כֵן עֲבַדִי מֹשֶׁה בְּכָל-בֵּיתִי נֶאֱמָן הוּא:

7. Lo - chen av•di Mo•shé be•chol - bei•ti ne•e•man hoo.

7. Not so with my servant Moses, for he is the trusted one in all my house.

ח. פֶּה אֶל-פֶּה אֲדַבֵּר-בוּ וּמְרָאָה וְלֹא בְחִידוֹת וַתִּמְנַת יְהוָה יְבִיט וּמִדּוּעַ לֹא יִרְאֲתֶם לְדַבֵּר בְּעַבְדִי בְּמֹשֶׁה:

8. Pe el - pe ada•ber - bo oo•mar•eh ve•lo ve•chi•dot oot•mu•nat Adonái ya•bit oo•ma•dú•a lo ye•re•tem le•da•ber be•av•di ve•Mo•shé.

8. With him I speak mouth to mouth, manifestly, and not in dark speech; and he behold the form of the LORD. Why then were you not afraid to speak against my servant Moses?

ט. וַיִּסַּר-אַף יְהוָה בָּם וַיִּלֶּךְ:

9. Va•yi•chár - af Adonái bam va•ye•lách.

9. And the anger of the LORD was kindled against them; and he departed.

י. וְהֶעֱנָן סָר מֵעַל הָאֹהֶל וְהָנָה מֵרִים מִצְרַעַת כַּשְּׁלֵג וַיִּפֹּן אֶהָרָן אֶל-מֵרִים וְהָנָה מִצְרַעַת:

10. Ve•he•a•nan sar me•al ha•Ó•hel ve•hi•né Mir•yam me•tzo•rá•at ka•shá•leg va•yí•fen Aha•rón el - Mir•yam ve•hi•né me•tzo•rá•at.

10. And the cloud departed from off the Tent; and, behold, Miriam had become leprous, white as snow; and Aaron looked upon Miriam, and, behold, she was leprous.

יא. וַיֹּאמֶר אֶהָרָן אֶל-מֹשֶׁה בִּי אֲדֹנָי אֶל-נָא תִשֶׁת עָלֵינוּ חֲטָאת אֲשֶׁר נֹאֲלַנוּ וְאֲשֶׁר חָטָאנוּ:

11. Va•yó•mer Aha•rón el - Mo•shé bi ado•ni al - na ta•shet a•léi•nu cha•tat ashér no•ál•nu va•a•sher cha•tá•nu.

11. And Aaron said to Moses, Oh, my lord, I beg you, lay not the sin upon us, because we have done foolishly, and because we have sinned.

יב. אֶל-נָא תְהִי כַמֵּת אֲשֶׁר בְּצִאתוֹ מִרְחֹם אִמּוֹ וַיֹּאכַל חֲצִי בְּשָׂרוֹ:

12. Al - na te•hi ka•met ashér be•tze•to me•ré•chem ee•mo va•ye•a•chel cha•tzi ve•sa•ro.

12. Let her not be as one dead, of whom the flesh is half consumed when he comes out of his mother's womb.

יג. וַיִּצְעַק מֹשֶׁה אֶל-יְהוָה לֵאמֹר אֵל נָא רַפָּא נָא לָהּ:

13. Va•yitz•ak Mo•shé el - Adonái le•mor El na Re•fá na lách.

13. And Moses cried to the LORD, saying, Heal her now, O God, I beseech you.

יִד. וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה וְאַבְיָה יָרֵק יָרֵק בְּפָנֶיהָ הֲלֹא תִכְלַם שִׁבְעַת יָמִים תִּסָּגֵר שִׁבְעַת יָמִים מִחוּץ
לַמַּחֲנֶה וְאַחַר תֵּאָסֵף:

14. Va•yó•mer Adonái el - Mo•shé ve•aví•ha ya•rok ya•rak be•fa•né•ha ha•lo
ti•ka•lem shiv•at ya•mim ti•sa•ger shiv•at ya•mim mi•chootz la•ma•cha•né
ve•a•char te•a•sef.

14. And the LORD said to Moses, If her father had but spit in her face, should she not be ashamed seven days? Let her be shut out from the camp seven days, and after that let her be received in again.

טו. וַתִּסָּגֵר מִרְיָם מִחוּץ לַמַּחֲנֶה שִׁבְעַת יָמִים וְהָעַם לֹא נָסַע עַד-הָאָסֵף מִרְיָם:

15. Va•ti•sa•ger Mir•yam mi•chootz la•ma•cha•né shiv•at ya•mim ve•ha•am lo
na•sa ad - he•a•sef Mir•yam.

15. And Miriam was shut out from the camp seven days; and the people journeyed not till Miriam was brought in again.

טז. וְאַחַר נָסְעוּ הָעָם מִחֲצֵרוֹת וַיִּחַנוּ בְּמִדְבַר פָּאֵרָן:

16. Ve•a•char nas•oo ha•am me•Cha•tze•rot va•ya•cha•nu be•mid•bar Pa•ran.

16. And afterward the people removed from Chazerot, and camped in the wilderness of Paran.

FOCUS ON PROPHECY - (Chapter 11)

כד. וַיֵּצֵא מֹשֶׁה וַיְדַבֵּר אֶל-הָעָם אֵת דְּבָרֵי יְהוָה וַיֹּאסֵף שִׁבְעִים אִישׁ מִזִּקְנֵי הָעָם וַיַּעֲמֵד אֹתָם סְבִיבֹת
הָאֹהֶל:

24. Va•ye•tzé Mo•shé va•ye•da•ber el - ha•am et div•réi Adonái va•ye•esof
shiv•eem eesh mi•zik•néi ha•am va•ya•a•med o•tam se•vi•vot ha•Ó•hel.

24. And Moses went out, and told the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them around the Tent.

כה. וַיֵּרֵד יְהוָה בְּעָנָן וַיְדַבֵּר אֵלָיו וַיֹּאצֵּל מִן-הַרוּחַ אֲשֶׁר עָלָיו וַיִּתֵּן עַל-שִׁבְעִים אִישׁ הַזִּקְנִים וַיְהִי כְנוּחַ
עֲלֵיהֶם הַרוּחַ וַיִּתְנַבְּאוּ וְלֹא יָסְפוּ:

25. Va•yé•red Adonái be•a•nan va•ye•da•ber e•lav va•yá•tzel min - ha•rú•ach
ashér a•lav va•yi•ten al - shiv•eem eesh haz•ke•nim va•ye•hi ke•nó•ach
a•lei•hém ha•rú•ach va•yit•nab•oo ve•lo ya•sá•fu.

25. And the LORD came down in a cloud, and spoke to him, and took of the spirit that was upon him, and gave it to the seventy elders; and it came to pass, that, when the spirit rested upon them, they prophesied, and **did not cease**. *Pastor Mark, see translation mistake: [and they prophesied no more], or another, weaker translation: [and they shall not be killed].*

כּו. וַיִּשְׁאֲרוּ שְׁנֵי-אֲנָשִׁים בַּמַּחֲנֶה שֵׁם הָאֶחָד אֵלְדָד וְשֵׁם הַשֵּׁנִי מֵיָדָד וַתָּנַח עֲלֵהֶם הַרוּחַ וְהִמָּה בְּכַתְּבִים וְלֹא יָצְאוּ הָאֶהֱלָה וַיִּתְנַבְּאוּ בַּמַּחֲנֶה:

26. Va•yi•sha•a•ru sh'néi - ana•shim ba•ma•cha•né shem ha•e•chád El•dad ve•shem ha•she•ni Mei•dad va•tá•nach ale•hém ha•rú•ach ve•hé•ma bak•tu•vim ve•lo yatz•oo ha•ó•hela va•yit•nab•oo ba•ma•cha•né.

26. But there remained two of the men in the camp, the name of one was Eldad, and the name of the other Medad; and the spirit rested upon them; and they were among those who were registered, but went not to the Tent; and they prophesied in the camp.

Beha'alotcha (בְּהַעֲלֹתְךָ) – Torah Portion Summary

Scripture Reading: Numbers 8:1–12:16

1. The Lighting of the Menorah

The portion opens with God's instruction to Aaron regarding the lighting of the seven-branched Menorah in the Tabernacle. Aaron is commanded to arrange the lamps so that they shine toward the center shaft. The Menorah represented the light of God's presence among His people and reminded Israel of its calling to reflect His truth and holiness to the world.

Key Verse in Hebrew:

בְּהַעֲלֹתְךָ אֶת-הַנֵּרוֹת אֶל-מִוֶּלֶת פְּנֵי הַמְּנוֹרָה יֵאָרוּ שִׁבְעַת הַנֵּרוֹת" (במדבר ח:ב)

In English:

"When you light the lamps, the seven lamps shall give light in front of the Menorah." (Numbers 8:2)

2. The Consecration of the Levites

God commands Moses to purify and dedicate the Levites for service in the Tabernacle. Through washing, sacrifices, and ceremonial cleansing, they are set apart as representatives of the nation. The Levites are given to God in place of the firstborn sons of Israel, who had been sanctified following the Exodus from Egypt. Their ministry demonstrates the principle that service to God requires dedication, purity, and obedience.

3. The Second Passover (Pesach Sheni)

Certain Israelites were unable to celebrate Passover because they had become ceremonially unclean through contact with a dead body. Rather than accepting exclusion, they approached Moses with a sincere question.

Hebrew:

לָמָּה נִגְרַע" (במדבר ט:ז)

English:

"Why should we be kept back?" (Numbers 9:7)

God responds by establishing **Pesach Sheni**, a second Passover one month later. This provision reveals God's compassion and His desire to provide every opportunity for His people to participate in covenant worship.

4. The Cloud and the Silver Trumpets

The Israelites continue their journey through the wilderness under the direct guidance of God's cloud. Whenever the cloud lifted, the people moved; whenever it remained, they stayed in camp. Their travels depended entirely on God's timing rather than their own plans.

Two silver trumpets are also fashioned to summon the congregation, organize travel, and prepare for battle. These instruments helped maintain order among the tribes and reminded Israel that God directed every aspect of national life.

5. Complaints and the Craving for Egypt

Despite God's continual provision, the people begin to complain about their hardships. Soon they long for the foods of Egypt and grow dissatisfied with the manna that God supplied daily. Their complaints reveal hearts that remembered Egypt's pleasures but forgot its slavery.

Moses becomes overwhelmed by the burden of leading the nation and cries out to God.

Hebrew:

לא-יֹכַל אֲנֹכִי לִבְדִּי לְשָׂאת אֶת-כָּל-הָעָם הַזֶּה" (במדבר יא:יד)

English:

"I am not able to bear all this people alone." (Numbers 11:14)

God responds by appointing seventy elders to share Moses' responsibilities and by placing His Spirit upon them. Although God also provides quail for the people, He judges their greed and unbelief.

6. Miriam and Aaron Oppose Moses

The portion concludes with Miriam and Aaron criticizing Moses and questioning his unique authority. God summons the three siblings to the Tabernacle and declares that Moses occupies a special position among the prophets of Israel.

Hebrew:

בְּכָל-בַּיִתִּי נֶאֱמָן הוּא" (במדבר יב:ז)

English:

"He is faithful in all My house." (Numbers 12:7)

As a result of her rebellion, Miriam is struck with leprosy and must remain outside the camp for seven days. Moses immediately intercedes on her behalf, displaying

Urim and Thummim אֲוִרִים וְתַמִּים Urim ve•Tu•mim

In this topic we are taking you on a deep dive into one of the greatest mysteries of the Bible and will show you a possible code to decipher it. Ready?

Urim ve•Tu•mim was a mysterious means of communicating with God for answers to crucial questions from kings and leaders through the High Priest, ha•ko•hen ha•ga•dol הַכֹּהֵן הַגָּדוֹל. It was placed over the breastplate of judgment worn over the High Priest's heart: *'when he goes in before the Lord.'* Exodus 28:30. This concept becomes even stranger because it contradicts the core teachings of the Bible, that future telling is forbidden: *'The secret things belong to the Lord our God; but those things which are revealed belong to us...'* Deut. 29:28. The only 'legit' future telling was by God Himself through prophets. This verse sums up all the options of a 2-way communication with God: *'And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets.'* 1 Samuel 26:8. **Urim is surely there!**

People cannot address God directly with questions about the future. *'He said to them, 'It isn't for you to know the times or the seasons which the Father has set within his own authority.'* Acts 1:7. Why on earth did God allow such an instrument as the Urim ve•Tu•mim? (See also Nehemiah 7:65). Nobody can reconcile this contradiction with a reasonable answer.

What kind of instrument allowed remote voice communication with God? The common belief is that the Urim ve•Tu•mim were the precious gems set in the High Priest's breastplate. Were they only precious gems?

With basic knowledge of Hebrew, a different answer would pop in front of your eyes just by looking at the first word of Urim ve•Tu•mim. It will lead you to the **light!** The first three letters, אֹר, mean *'light.'* This significant hint may mean an instrument of communication which emits light. Sound familiar? Do you too happen to own some kind of **audible smart communication instrument that also emits light?**

'Tu•min' comes from תָּם (completeness or truth). Perhaps a reference to God?

The Greek and Roman mythologies 'stole' the idea of communicating with a superior power and consulted with their gods via the **oracle**. But they also 'stole' the name. Do you see the **'ora'** (the Hebrew 'light') in **'oracle?'** Viable answers to important questions are often compared to **shining light on darkness**, which is associated with **ignorance** and **uncertainty**. This is the connection between **light**

humility and compassion.

Central Message

Parashat Beha'alotcha teaches that God's people are called to shine His light, follow His guidance, trust His provision, and respect the authority He establishes. The portion contrasts faithful obedience with human complaint and demonstrates both God's mercy and His discipline. Throughout Israel's wilderness journey, the Lord remains present, guiding, correcting, and preparing His people to become a holy nation dedicated to His service.