

## numbers\_chapter\_14\_part\_4\_Is1005 (1080p)

Well, we are still in the book of Numbers in chapter 14. And we're going to see a conclusion of this chapter in this study. And again, we're going to find out that the children of Israel, they have not been faithful. We see a different word that is used here, now in English, we would translate this Hebrew word as something which is libel or slanderous. And again, it is a parallel word to the one that we talked about both two weeks ago and last week, this word for blasphemy, and what it's saying is that the children of Israel because of doubtfulness, because of lack of faith, because of fear. They did not take possession of the land. But what did they want to do? They wanted to go back to Egypt. They did not have the vision that God gave to them. They rejected that. And whenever we reject God's perspective is not going to end well with us. So take out your Bible and look with me, if you would, to the book of Numbers chapter 14. And we're going to begin in this final session. Look, if you would, to verse 36 numbers 14 and verse 36 notice what it says. And the men whom Moses sent to spy out the land, they return and notice this, they did something they done. They didn't just return, but we see a verb in the Hoppel, which means they cause. Jesus, and this is word for complaining. They cause complaining against him, meaning against Moses and all the congregation, meaning all those who were called to bear a faithful witness. What did they do? They weren't faithful. They didn't speak truth. They brought forth. And we have this word deba. Deba is slander. It is something that is libelous. And it says they brought out a libelous report concerning the land. So they didn't speak truth. They didn't say what was factual. They didn't base their their their remarks on the size of the fruit and how fertile the land was, they were paralyzed by fear. They did not have the vision that they should have had for what God had promised. He said, I am giving you the land, not that you have to earn it, but I am giving it to you. And what does God say here? Well, keep reading. Look, if you would, to verse 37 where it says the men that brought out a libelous report of the land, and this libelous report is of a land that they said is bad. What happened? Well, they died. And we have a word ba Maga. Now magafa is a Hebrew word for a plague, and many times this word is used to signify God's punishment, that God sends a plague among his people, and it's through this plague that the people die, they receive a punishment. And this is what's happening here, because they brought out a slanderous and evil report concerning the land, and therefore God struck them with that pestilence. And it says before the Lord, meaning that phrase, lifnei Hashem, tells us that God was the source of this punishment. It all happened because he was displeased with the lie and the slander of the people. But we're going to see something in contrast all of those spies, they died. But it says, look now at verse 38 but Yeshua, the son of noon and Caleb, the son of yefune, notice they lived from those men, the ones who go to spy out the land. So they were the exception. Why they had the right perspective. They saw things correctly. They understood what God was doing, and they did not put the emphasis on the people who were dwelling in the land, but in the fact that God provided this land from himself, that he was giving it to the people. They believed that. And if we're going to be used by God, if we're going to have a future with God, we need to understand that God is able to accomplish everything that he says that he is going to do. Well, move on, if you would, to verse 39 notice what it says. And Moses spoke these things to all the children of Israel. Now this is that they're going to die these leaders. Remember, those spies were leaders of every tribe, and now they're going to be put to death by this, this plague that is going to be initiated by God, or from

God, upon the people, with the exception of Yahshua and Caleb, only these two are going to live. And it says here, look at the end of verse 39

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the people they mourned. And we have the word meod, which means exceedingly, or in a very great manner. So they could have been enjoying the blessings of that fertile land, that good land, they could have been in the will of God, but they chose based upon fear. They chose based upon faithlessness to now be experiencing the consequences of sin. What is that death? That's why that word is there, the word for mourning. And they were mourning greatly or exceedingly because the leadership was going to be dealt with by God. Doesn't matter who you are. If you are a leader, you're supposed to lead in the things of God, and if you don't, there can be, oftentimes, a serious consequence. Let's move on to verse 40. It says here, and they get up early in the morning. By the way, that word for getting up early, it is the word here va yishkemu. Now we have another word. If you go to a hotel and you want a wake up call, it's hashkama. So it's from the same word, but a different. Construction a different grammatical form. So it says here, they get up early in the morning. And why did they get up early in the morning? They went up to the top of the mountain saying, Behold us, and it is incumbent upon us this place which the Lord has said, for we have sinned. So they're coming and they want to go up to the top of the mountain, and they want to confess their sin. Now, in one sense, that's a great thing. But here's the problem, they want to confess their sin because they want a change in their circumstances, and many times, confession doesn't bring an immediate change. God needs to see the sincerity now God knows, but it takes time, often for us to demonstrate that we are sincere. So they are confessing their sin, and they believe that things are going to be changed, but they're not look at what Moses says in verse 41 and Moses says, why this that you have transgressed? And literally what it says, P Adonai, which means the mouth of the Lord. Now this gets to the heart of something very important, and that is this, they are transgression, transgressing what God has spoken, what has come forth from his mouth. Now, why is that the language that is appearing here? Because there is an inherent relationship between the mouth of the Lord and the Lord Himself. It's his mouth. And what they're saying is they have demonstrated. This is what Moses is conveying. You have demonstrated a rebelliousness. God has spoken this, and you have rejected that, and now there's going to be consequences, so he says. And Moses says, why this? That you have transgressed, or you are transgressing the mouth of the Lord. And then notice what it says, vehi lo titzlach, which means, and it is not going to be successful, meaning you want a quick fix to your problem, but understand it's not going to be successful. This, this going up in the mountain, confessing your sin and believing immediately there's going to be a change that's not going to be the outcome. Very important that we see this. He wants to see a sincere repentance, not a quick fix to them being unhappy about the current situation. Look now to verse 42 he says, Do not go up because And Hashem Baker bechem, which means for the Lord is not in your midst. And it says here and not meaning and not is this going to do well? Because it says you will be struck with the plague before your enemies, before your enemies. Now, why is that important? Well, they were thinking, all right, we'll go up, we'll confess we have sinned. Everything will return. God's saying no. Moses is saying, No, it's not going to happen that quick. There's going to be some some things that have to change, and there needs to be a sincere repentance, and evidence of that repentance. So it says here, rather, you are going to be struck, meaning, with that plague before your enemies. Verse 43 now we learned this last week. We're going to repeat it again now, because in the land, there are two groups of people. One is a very, very powerful people, and it's mentioned first look,

if you would, to verse 43 it says for the Amalekites and also the Canaanites are there before you, and because they're there, and they're strong and they're numerous, it says, and you will fall with the sword, for therefore you have returned from after the Lord, meaning you have stopped from going after the Lord. And then it says, Because of this, this rebelliousness, it says, Lo ye Hashem, imechem, the Lord will not be with you. Now this points out the fact that the Lord won't be with you. Remember, that word with is very important and relates to redemption. And what it's saying here is this, the people are not demonstrating that they have been redeemed by the blood of the Lamb. They are far removed from that testimony, that that witness, that they should be demonstrating. And. Therefore, even though God brought them out, did they really have faith? And the answer is no, because faith brings us into new life, brings us into, ultimately, kingdom life. But what's going to happen to this group? Well, we've heard more and more. They are going to die out, and God says it very clearly here. Look again at verse 43 it says, For the Amalekites and the Canaanites, they are there before you, and you will fall with the sword. Therefore you have returned from following after the Lord, and it will not be the Lord with you. Verse 44 now they presume. Now this is a word of rebellion. It's a word of not paying attention, not hearing, not understanding the reality of a situation, and it's all based upon a presuming. We ought not do that. We shouldn't assume and we should not presume things. What should we do? Read them and see what God has said. They have transgressed, rebelled against the mouth of the Lord, and nothing's changed, and that's why they're not going to experience a change to their circumstances in this passage, in fact, things are going to get very difficult for them. Notice what it says, look again, verse 44 and they presume to go up to the top of the mountain. But notice they went up but, but they went up alone. What does that mean? Well, notice it says VA Aron, meaning the Ark of the Covenant of the Lord. And not only the Ark of the Covenant of the Lord, but also Moses did not remove themselves from the midst of the camp, meaning Moses didn't go with them. He wasn't part of this. The Ark didn't go. They went alone. Now the Ark is oftentimes signifying God's presence, and in this pursuit, what they wanted God's presence wasn't there, meaning it wasn't going to be, as we saw earlier on, at the end of verse 41 this was not going to lead to a successful conclusion. It wasn't going to change their circumstances. God was committed to bring death into the camp because of their faithlessness, because of their rebelliousness, and because of this evil, slanderous report that the spies, those 10 brought to the people that discouraged them and made them not have the proper perspective for what God's will was so notice, neither the Ark of the covenant or Moses removed themselves from the midst of the camp, they remain there. Last verse, verse 45

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and Amalek went down, and the Canaanite, the one who dwells on that mountain. Now notice what we see here. There's that emphasis on that mountain they were going up, and they wanted to convey faith. They wanted to convey a trust in God. We're going to go up to that very mountain where the enemy is, and we're going to present ourselves. Why? Because they were trying to manipulate God into fighting their battles. And God has already said, said twice, I'm not going to be part of this. I am not going to place any blessing upon you because of this slanderous attitude that you have concerning the lamb. Now we see something that I believe is very important, and that's this. There is a connection between the land, the land being a good land, a fruitful land, and God being a blessed God. Now, when the people lose sight of the land, meaning they don't appreciate, they don't value, they don't understand the land, it's going to affect them adversely, where they're not going to appreciate or understand the nature, the character or the activity or the behavior of God in their midst. And this is the problem. The people

are utterly confused with the character of God, the behavior of God, and they are never unwilling to transgress meaning. They're always transgressing. What does the Scripture say? Piano and I the mouth of the Lord. So all of this shows how far removed the people are from what. Where God wanted them to be. And because of that, Look again at verse 45 and Amalek went down and the Canaanite went down. Now we would expect it to be a plural verb, because we have two subjects, the alamachites, Amalek and also the Canaanites, two groups, but it's in the verb here, vayar ed is in the singular y. It shows that they are these two groups. The Ammonites and the Canaanites are unified against Israel, and it says that they went down the one who dwells in that mountain. And what did they do? Well, notice how this, this chapter concludes vayakum, meaning, and they struck them, who did the Amalek and the Canaanites. They struck who the children of Israel. Now they thought they were obligating God because they are God's covenant people. But God says, Don't do this. And they rebelled against. They said, Oh, we're going to do it. We're going to go up. We're not going to be disturbed or be dissuaded from that. We're going to go up. Even though Moses says, I'm not going up, the Ark of the Covenant is not going up. There's no reason for you to go up. They, in their rebelliousness, went up. And what happened? Well, we see here that the enemy struck them. And not only that, we have another word, VA yak Tum. What is that? Well, that word means to be crushed or broken into pieces. And what it's saying is, is that the children of Israel were fractured there on that day. Why? God said, And Moses reiterated, this is not what you are to do. There's not a quick fix to this problem. You need to repent. You need to learn and begin to demonstrate your obedience to the voice of the Lord what his mouth says. But they weren't willing to do that. And what happened? Well, we see here, they were struck. And this is a word that's normally in the Hebrew Bible, but it appears it means to be struck but a death blow, and they were broken into pieces all the way. Notice this to hormah. Now that is a great distance, and all of this is to show something if we look at that word, and here again, everything in the scripture has significance if we look at that word very carefully, in chapter 14, the last verse of chapter 14, we see something. It's hormah. Now hormah is from the same word. We have a word herem, what is herem? Well, this is when the children of Israel were told you go to war and you take no spoil, you destroy everything. Now it's not by accident that they were struck and broken into pieces unto hormah, it's the same root word which means to be utterly destroyed, and that's what's happening to the children of Israel. Why for a few reasons. One, because of rebelliousness. Two, because of faithlessness. Three, they were not at all dissuaded to bring back this libelous and slanderous report about the lamb. This is false. It was a good lamb. It was a fertile land, and the people, they weren't willing to receive it, even though God had promised I'm giving it to you. God is a gracious God, a generous God, and He wants us to have good things doesn't mean expensive things, but good things, meaning those things that God provides us are always good, because God always does what is good and His will is always good. So we need to learn how to trust God, how to rely upon him. In other words, we need to have the spirit that Caleb and Yehoshua had, rather than to go with the majority. Realize this, if you want to walk with God, if you want to be found faithful, you'll never be in the majority. You'll always be in the minority. That's a great place to be, because if you're in that minority, you know who else is with you, God, and if God is with you, it does not matter who is against us. We need to understand this in the right perspective, that God, God is a wonderful faith. Full speaks truth. God, that's what he does. Trust Him, rely upon him, depend upon him, hear His word and implement his word into your life. If you do, there's not going to be any regret. But for those who, as we saw today, those who bring back a slanderous report, those who speak libelous things against God, attacking his character, believing that he's not able to fulfill what he promises, those things are going to bring about

destruction in our life, sadness in our life, defeat in our life, you choose if you choose faithfulness, if you choose obedience, if you choose to believe this holy book. And it's just that it is a holy book. Understand that through this book we learn something. Holiness is always connected to the purposes of God. That's where we find victory, that's where we find joy, where not in my plans, not in my will, not in what I want, but rather we find good things in God's will. And understand and I'll close with this. There is an inherent relationship between the will of God, as I said last week, and the character of God. The more you understand God's character, the better able you will be in discerning the will of God and implementing his will, his truth, His Word, His commandments, into your life. When you are obedient to those things, where are you going to find yourself in the will of God? And let me attest to you, there is not a better place to be than in God's will. Don't make the horrible air that the 10 spies made, and what was that they saw things from their perspective and they would not change. They were not open to the truth of God. They were not open to the will of God. They were not committed to the promises of God. They only were looking at things from their vantage point and how they saw them. This is how they responded. We cannot walk in sight. We have to walk in faith. What is that? Faith is always related to the truth of the Word of God. So we need to have that change in our life, to not rely upon self, don't trust your perspective, but believe in the word of God. And it's through the word of God, when we accept it, it will change our perspective. So we see things from a heavenly perspective. That's what we desperately need. Well, I'll close with that until next time Shalom from Israel. You

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