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SPEAKERS

Intro Voice, Baruch Korman

Intro Voice 00:03

Shalom and welcome to via hafte yesrael, a Hebrew phrase, which means you shall love Israel. We hope you'll stay with us for the next 30 minutes, as our teacher, Dr Baruch, shares his expository teaching from the Bible. Dr Baruch is the senior lecturer at the Zera Avraham Institute based in Israel. Although all courses are taught in Hebrew at the institute, Dr Baruch is pleased to share this weekly address in English. To find out more about our work in Israel, please visit us on the web@loveisrael.org That's one word, loveisrael.org Now here's Baruch with today's lesson

Baruch Korman 00:42

In this time of study, we are going to focus in on the last part of the book of Numbers in chapter six, and in this section, it's very familiar to most people, because we find a blessing, and we call that the Birkat koanin, which is the blessing of the priest. And it's important that we understand first and foremost, what is a blessing. Now recently, my wife and I, we were in Finland and we dealt with this scripture. We had a complete session on this last part of Numbers, chapter six. And what I want to share with you is that the term Blessing has significance. It teaches us where blessings originate from. And here's the the important truth, they are not from this world, but rather, when we look at the word blessing and in a noun form, it's the word bracha. In the verb form, in the infinitive, it's levarech. Now when we look at that word, we find a mother, similar word that is derived from it, and that is the term berech. And what is a berech? It is a knee. Now, what can you do? Because your legs have knees, you can sit down. And this is important because the word leverech, which means to bless but if we look for a synonym to help us understand the nature of that word blessing, scholars would tell us that it would be the word lemch, which is to pull or, more precisely, to pull down. Now, why do I say to pull down? Because with the knee you sit down, you're able to take your position of standing and bring yourself down. And how is that related to blessing? Well, remember what ya COVID or James says? He says every good and perfect gift doesn't come from this world, but rather it comes down from heaven, teaching us that it's God and God alone which is the giver of every true blessing. Now realize that there is a big difference between our wants and even our needs and being blessed. Oftentimes, people think, god bless me, because I want this. And if I'm faithful to God, if I do what God is commanding me, then he is obligated to to bless me. This is not the case. Remember what we learn from Yaakov in that that verse, Word says, Every

good what's good according to His will. Every good and perfect gift God only gives that which is good meaning in accordance with His will. And remember what we learn in our call to worship, there's a relationship between the character of God and the will of God, or the priorities of God. So what God gives that is good. It is intrinsically related to his character, and His will is related to who he is. So when we just simply want something, God may not be interested in providing that, because it originates, not in his character, not in his will, but in our desires and the fear of the Lord that we also mentioned from Psalm 34 and verse 11, the fear of the Lord brings us into submissiveness to the priorities of God, not our desires. We need to learn God's not interested in our wants and desires. God has something better, and that better is tied to his will, his plan, his purposes, or his priorities. So take out your Bible and look with me to where we're going to begin tonight, just a few verses as I mentioned last week. This time of study will be shorter than last week, although last week turned out not too terribly long at all. Look, if you would, to Numbers chapter six, and let's begin with verse 22 now this is a verse that appears over and over throughout the Torah. It's that term of Revelation. Why do I say that? Look at verse 22 and the Lord spoke to Moses saying, so we're told that what Moses gave the people, it didn't originate with Moses. It originated with God. It's tied to who he is, his character, and it's tied to His will or his priority or his purposes. So God speaks so that we can learn, that we can receive revelation, so that we can respond with faith. And what's faith? First and foremost, it's agreeing with God. So if I'm going to be blessed, that blessing begins with me saying yes to God, agreed with him, and therefore turning my life into his purposes, his plans, what He desires, rather than being in bondage. And I use that word carefully, being in bondage to our desires. Now, why do I say being in bondage to our own desires? Because when you pursue what you want, the origin of that is not from heaven. It's not from God. More likely, what we desire, what we want, originates in our flesh. That is in that carnal nature, and I can say it differently, in that sinful nature too many times, what people do is that they confuse God's blessings, which are good and perfect, with their desires, which are rooted in their flesh or in sin, and that's why, whenever we pray, we should spend significant time in the book of Psalms to prepare our mind. And let me say it differently, to change our mind. That's what we need. When I begin to seek God, I say first and foremost, God, examine me, search me and confirm to me what things in my life, in my thoughts, in my desires that are displeasing to you. Make me aware of that so I can confess it as sin and put it under the blood of your Son, so that I have a different perspective. And that begins with worship. And it begins with studying the Psalms, praying through the Psalms, and applying the truth of the Psalms to our life, so that we are changed, that we are conformed, and every thought is brought captive to the obedience of Messiah. That's the preparation that true worship requires. Move on to verse 23 where it says, Speak to Aharon, that is Aaron, that is the first high priest, and to his sons, his sons were regular priests. So we see that Aaron, the high priest, is mentioned, and also his sons, all the other priests are mentioned. So Moses is supposed to speak to the priests, saying, and look at the next part of verse 23 *co tivar Hu et BANA Israel*, thus meaning, in this way, in this manner, you shall bless the children of Israel. Now again, it's very significant before this verse closes, we have the term *am leham*, which simply means to say to them. And this is redundant, because we have, in the first verse that we looked at tonight, verse 22 we have the Lord speaking and Moses being told to speak to the children of Israel, primarily the sons of Aaron, the priests. In regard to blessing, remember, this section is the priestly blessing, Birkat, koanin. And what we see here is this redundancy of say to them and why it's not redundant? Because there is no redundancy in the Scripture. If things are repeated, it's for a reason. It has a purpose, and this is to tell us how much we need revelation, how much we are dependent upon God's perspective if we're going to find blessing, blessing. Blessing does not originate

with me. Blessings originate with God, and they're tied to his character. They're tied to his will. They're tied to his priorities. And if we don't learn the fear of the Lord, and if we're not walking and living in the character of Messiah, then the likelihood of us experiencing blessings is very, very low. Let me give you another fallacy that many people think. Many people teach that that God responds. He blesses because of faith. I would say he blesses because of faithful behavior. What's the difference?

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People thumbs sometimes think, if I believe it enough, that that great belief of mine will obligate God to respond. This is not biblical. This is not taught in the Scripture. What people sometimes believe is, if I really have a lot of faith, and I get that faith up to a certain level, God will respond. I don't know anywhere in the Scripture, it says that, should we have faith? Yes, but the faith we're talking about is a demonstration of truth. I've said to you many, many times that Hebrew word for faith, emunah is derived from the same Hebrew word from which we get the term EMET, which is truth. So faithfulness is just not believing something. Faithfulness is demonstrating the truth of God. So we need, if we're going to be blessed, we need to be living, doing, behaving according to the truth of God. Now notice what it says here, thus you will bless the children of Israel. So we see that the objective here is that God is commanding through Moses, the priests, beginning with Aharon, the high priests and all the other priests, that thus they should bless the children of Israel. Then it says again, say unto them, and now we find the blessing. Look now to verse 24 it says here the Lord will bless you. Now, I want to deal with something because I had a encounter with a very nice couple, and they said something which is is partially true, but can be very misleading. Now, when we deal with language, we can say something that that has happened, meaning in the past, or something may be taking place right now in the present, or it can be something that will happen in the future. But when we communicate, we need to realize that there's both the past, present and future now in Christianity, and I want to say that in Christianity, when we look at Hebrew, they use different terms. Instead of the past, they speak of the perfect. And again, that perfect tense has nothing to do with the Greek perfect, which is entirely different, two different languages, different terms don't always have the same meaning. So when we look at Hebrew, they will use the perfect, what they call the perfect, to speak about a completed Act, or an act in its entirety, in a whole way, thoroughly or utterly being completed. Now also, we find that the imperfect, which again, has nothing to do with the Greek imperfect an entirely different meaning, but same word, but a different grammatical message. The imperfect in Biblical Hebrew speaks about something that is yet to be or yet to be complete. We would translate that in the future. Now, unfortunately, many times people don't want to put things in the the tents when they translate, that's wrong. We should always reflect tense. Hebrew has tense. And what's interesting to note is when you deal with Hebrew speakers, and I'm talking about those who are speaking Biblical Hebrew, that understand biblical Hebrew, they would certainly acknowledge that there are tenses, there is a past, there is a future, and whenever, and I've said this many times to you, whenever the present tense, which Christian scholars call a participle, whenever a participle, according to Christian. And scholars, what I would say the present tense appears. It marks it, it emphasizes it. It makes it emphatic. It says, pay attention to this, because the present tense in Hebrew is very rare. Now, in Greek, we have participles all the time, but in Hebrew, they're much more more infrequent. So when we look at the Scripture, it says here, and I'm translating literally, thus you will bless the children of Israel, saying to them, look at verse 24 The Lord will bless you. Now what it's saying here is this, that God has a desire. It is his nature. One of the ways that we refer to God in Hebrew is, is the blessed God? Why God has a

predisposed desire to bless humanity? That's why He sent His Son into this world. That's why God is gracious. That's why he's merciful. That's why He's forgiving. God is a God that loves to provide, but he will only do so if his criteria is met. It says here, look again in verse 24 The Lord will bless you, meaning God is predisposed to bring down those good and perfect things upon his people he desires to. So the Lord will do just that. The Lord will bless you. And notice something else this blessing has to do, as I said, from ya COVID, these good and perfect gifts that come down from heaven. We see that God only wants to give us things provide. But what's the next part of this verse? It concludes verse 24 vaish mereka, that is, he will keep you. And again, it's in the future. God is making a promise. He is obligating himself. But again, these obligations that God is making to his people, they come with condition. They come with terms, and we'll talk about that in a moment. But it says The Lord will bless you and the Lord will keep you. Now. How is he going to do that? What do we need to find blessing? And what do we need to find God's protection, him keeping us, guarding us. This word ishmeracha means just that to guard. It's a word that is used for something of value, something that one finds significant. Therefore God looks to his people, those who are in a covenantal relationship with him, and God sees value in his people. He wants to protect us, guard us. Move on to verse 25 the Lord will shine. Now this is that same word for illumination. It's related to the Hebrew word light, and light biblically is related to truth. So what is God promising to do? He wants to bless us. He wants to keep us, to guard us. But in order to do so, it says The Lord will cause his face to shine upon you. And again, this is his face. Is a term of His presence. Now this refers to us another tendency of God, that God desires to dwell, to be present with his people, and we should welcome that. We should live and behave and think in a way that encourages God's presence in our life. And where does that begin with us rejecting sin, us saying NO to temptation, and us saying yes to the instructions, the statutes, the judgments, the commandments of God. So look at verse 25

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the Lord will shine his face or illuminate his face unto you, and notice something else. It is through God's presence that we find. Notice how this verse concludes, verse 25 the meaning he will be gracious unto you. So we see here that God is predisposed on on his presence coming into us. That's why He offers us a covenant. And that God wants to be gracious, but his grace is inherently tied to his present. This is very important, and the only way that we can experience God is through a covenantal relationship so important that we see this. A covenant is priceless. A covenant is of. Right significance. We need to be in a covenantal relationship with God. If we're going to experience God, if we're going to have access to his help, to his protection, to his his provision, we all need to enter into this covenant. And that's why he's speaking here to the children of Israel. He says he will be gracious unto you. Look at verse 26 The Lord will lift up. Now this is also a word of provision. It's a word of taking to lift up. So God is revealing something in order for his presence to be experienced by us, something needs to be lifted up. Now it says here, literally, look at verse 26 The Lord will lift up his face unto you. But this word for lifting up, if you do a good study of it, it's also a word that's related to forgiveness. What was the last thing we talked about grace. Grace is related to forgiveness, to His Mercy. So when God is gracious, what does he do? He lifts up, and we can think of it this way, he takes away our sinfulness. So part of God's grace is to remove those things that bring about his judgment, his punishment, his wrath. The only way that you can be excluded from His judgment is being in a covenantal relationship that was established by means of His grace. So it says, Look again at verse 26 The Lord will lift up his presence or his face unto you, and He will give to you shalom, meaning peace. But we need to understand this in

the right way when we talk about peace, we're talking about the fulfillment of God's will. I would highly encourage you when you read the Scripture and you come across that word peace, you need to think about peace as the outcome of God's Will being completed, God's will being done. When we do His will, we are going to receive peace, and that peace is a word of restoration when we faithfully, obediently carry out the will of God, that is going to bring us into God's will. It's going to bring access into His provision, his power, his his perspective, so we see things correctly, we know what to do from his vantage point. So peace just not an absence of violence. In fact, biblically, that's not what it speaks of. Biblical peace always relates to the will of God being done, being completed, and the outcome of that will being completed in his people's life. So God is predisposed to be, to be a god of of peace. He wants to fulfill His will in our life. Now I would go right back to that word. He will be gracious to you. The huneha, why? If you study the word grace, yes, we are saved by grace, but that same grace, and I know I'm repeating myself, I say this frequently because it's so overlooked Today, that same grace that saves, that same grace will work in our life in order to bring us into God's will and will supply to us everything we need to do His will. So God will only bring us into His Will if we have a desire and a commitment to do His will. If we're not committed to the will of God, we're not going to be able to find ourselves in his will. Those who are brought into his will. It doesn't happen naturally. It doesn't happen in the flesh. It is not a normal human experience to be in the will of God. It is a supernatural experience, and it's tied to blessing. Why? The only way that I can be blessed if I'm in God's will and I have completed God's will, the outcome of that is blessing. And this is what we're learning. But notice the next verse, our last verse. Now for me, I would suggest to you that this last verse, verse 27 of our texts, is the most significant part of the the Aaronic benediction, the Birkat co name the priestly blessing. Notice what it says,

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And they will put my name. Upon the children of Israel. This is where blessing begins. Name is synonymous. We talked about this in our call to worship. Name is synonymous with character. What is the objective if we're going to find blessing, God's protection, God's grace, and complete His Will we need to do so all these things if we're going to accomplish them, we can only do that if we're living, behaving in the character of God. And the objective of blessing is just this, and they meaning the priests, they will place my name upon the children of Israel. This is what we need. Now we can say it differently. What this is telling us is that we simply need to be like God. Now when I say like God, that means we want to reflect his character. We want to live holy. We want to live faithfully. We want to be a blessing to others. We want to demonstrate the character of God, the morality of God, the standards of God. And this is what blessing is really all about us being transformed into the character of God. This is what this blessing of the priest is all about. It says here, and they shall place my name upon the children of Israel. And notice he summarizes, if we are not in his character, we won't be blessed. Why do I say that? Look at how our text ends the Ani avarecham, which means and I will bless them again, all in the future. Why is it in the future? Because here the future is being used in kind of a subjunctive sense. What's subjunctive means? Subjunctive is the mood of possibility. So am I going to be blessed? It's possible, but I need to go through a change if I'm going to experience God's blessing, if God is going to keep me, guard me, protect me, if I'm going to be a recipient of God's grace, all of that is dependent upon and the objective here, the primary purpose of this Birkat co name, the priestly blessing is that the character of God might be placed upon me. This is what the children of Aaron, his sons and the priesthood does they work in a way in order to bring about a change among the people,

and that change being like God. Now, again, we're not divine. We don't have God's attributes, but we're called to reflect his character. The reason why I say we don't have God's attributes, God is perfect. None of us are perfect. We will be when we receive that kingdom body at the time of the rapture, but we're not there yet. So God, he moves to infuse within us his character. And it's in his character that we can behave like God, meaning we can do the will of God. We can complete that will and find God's pleasure, that God will bless. What does that mean? That God will bring down, he will pull down to us, these, these good and perfect gifts, that that are not are not earthly in nature, but they are heavenly. So God, He wants to bless, he's able to bless. The question is this, are you in the spiritual condition whereby you are able to receive his blessing and and the fact in the matter is that more often than not, God's people that have received that gospel that we are going to be in His kingdom. But the problem is, all too often we live like we belong to the world rather than we belong to his kingdom, and that his character is now our character. That's the call, that's how we find blessing, that's how we live a way that demonstrates that we are in that covenantal relationship with him, while close with that until next week, and we begin chapter seven of the book of Numbers. Until then, Shalom from Israel.

Intro Voice 29:55

Well, we hope you will benefit from today's message and share it with others. Please. Plan to. Join us each week at this time and on this channel for our broadcast of love israel.org again, to find out more about us, please visit our website, loveisrael.org There you will find articles in numerous other lectures by Baruch. These teachings are in video form. May download them or watch them in streaming video until next week, may the Lord bless you in our Messiah, Yeshua, that is Jesus, as you walk with Him, Shalom from Israel. You.