

# numbers\_5p1 (720p)

Mon, May 12, 2025 10:09PM • 35:47

## SUMMARY KEYWORDS

God of change, spiritual maturity, obedience, purification, sanctification, righteousness, leprosy, evil speech, physical ailments, spiritual condition, confession of sins, restoration, atonement, marriage covenant.

## 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

Well, our God is indeed a God of change, and when we draw near to Him submissively, God will indeed work change in our life, a godly change, a change that is pleasing to Him, a change that will bring us into obedience to the plans and purposes and objectives of God. We need to realize that spirituality and spiritual maturity is us agreeing with God, wanting to do what he sees as right, what he sees as correct, and it's only when we approach God desiring to obey Him, and to do so submissively, then and only then are we going to be the recipients of words of knowledge, instructions and God moving us to where he wants us to be. So God is a God of obedience. He obeys what is right because of who he is, and we should be like him, wanting to obey what He says is right, good and righteous. So with that said, take out your Bible and look with me to the book of Numbers and chapter five, the book of Numbers and chapter five. Now here we're going to see in this passage, God's desire to purify the camp. Now, God's desire in purifying the camp is that he wants to bless the people, but where there are individuals that are impure, unholy, unrighteous. God's not going to bless so he wants this separation and realize that separation and sanctification are closely related. He tells the people to separate themselves, to walk in holiness, to be committed to righteousness. And What is righteousness when we submit to and hear this carefully, the will of God, one of the things that we should be praying consistently for is that God, I would know your will, that you would make it known to me, so that I can implement it in my life, and that I can be an influence upon others. For what you say is good and holy and right, that is what a true believer desires. If we have been born again, let me say that differently. If we have been regenerated, then we have become that new man that is always going to agree with God. We're not going to be argumentative, we're not going to be rebellious, we're not going to be praying for our will, but we're

going to realize that only God's will is good. So look with me, as I said to the book of Numbers, chapter five, and notice how this this chapter opens up verse one, and the Lord spoke to Moses, saying, and again, as we talked about last week and many weeks before that, this statement, which is frequent in the law of God, in the Pentateuch, The Five Books of Moses, we see it frequently. And the Lord spoke to Moses saying, it's all about God revealing truth, truth that we need if we're going to experience God's power, His anointing, His provision and his presence in our life. So again, verse one, and the Lord spoke to Moses saying, command the children of Israel. And again, what I want to emphasize is that most frequently, when God speaks to His people, whether we're talking about the Old Testament people or the New Testament people, most frequently when God speaks, he does so by means of commands. Why is that? Because he wants to see who is obedient. Where are his obedient people? Who are those who are waiting to hear from God in order that they might implement what God. Instructs. It's just that simple. So we see here that God spoke to Moses so that Moses could receive God's instructions and speak them to who. Well, look at verse two command the children of Israel. So these instructions are for the children of Israel, meaning God's covenant people. And it says here that they should send from the camp every and here we have the word serua, which is leper, every leper, and everyone that has a discharge. Now this word here for discharge shows a body condition that is impure. Normally, this word, Zav for discharge, shows an inflection and impurity, something that's there, that's not right, that is affecting the body in an incorrect manner. It's not healthy. Therefore, he says, Everyone who has looked carefully at verse two, everyone who is leprous or has a discharge discharge, and everyone who is tamay la nefesh. Now, nefesh has to do with the soul. Sometimes it can be translated as an individual or person, everyone who time a unclean or impure or defiled in his soul. Now, what God is speaking about here are situations where there is either a spiritual or a physical condition that is displeasing to Him, that does not reflect a person who is whole, a person who is healthy spiritually. And therefore, what does God say to do? We'll go back. He says command the children of Israel that they should send from the camp, move outside the camp all those who are leprous. Now, leprosy is a disease, a spiritual disease, if you look at the Scripture, we find those who are leprous are those individuals who oftentimes have pride, and that pride causes them to speak what's commonly referred to as lashon hara, evil speech. And what is evil speech? Well, the basic meaning of that is that someone who speaks in a way that causes others to think less of some person. That's what lashon hara evil speech is, and what's the motivation of it? Very simply, the motivation is pride. We want to exalt self by putting others down. We think that putting others down will make us look better, will make us feel better about ourselves. So it can be leprosy, which is a spiritual ailment, or we have the second word, a discharge, and this shows a physical problem, and then we have a summary statement where it says they call to me. La nefesh, everyone who is defiled in his soul is the implication everyone that that is not healthy, whether it be spiritually or physically. And let me say that oftentimes these physical ailments are connected to one's spiritual condition, if they are not pure, if they are not holy, if they are not righteous, if there's something out of order in their life. Move on to verse three. Now what he's talking about is true regardless of who we're talking about. Why do I say that? It says from a male unto a female that you shall send outside the camp.

#### **Baruch Korman 09:10**

You shall send them and not should be impure or defiled their camp, which I when I dwell among them or among you, so it says, Here, send them forth. Why? Because God wants to dwell in the camp. God wants to be present among the people. But when there's impurity, defilement, that which is unclean,

whether it's something spiritual or physical, it says that God's not going to be part of that. God is a God of order, not a God of disorder. So when something is improper, unclean, defiled, God is not going to make his presence known. He's not going to be part of this. Condition. So again, he says that you send them outside the camp, that you send them that that there will not be impurity, or those who are impure among their camp. When I dwell, and notice this word, dwell, showchen. Now, why is that important? Because it's in the present tense. Some will say present participle. That's fine. But the point here is, whenever that tense is used, that that grammatical construction is for the purpose of emphasizing, and what is God emphasizing? That he wants to dwell in your midst, among you. That's who God is. That's his nature. That's his desire to be part of His people, to be with them, his intimacy and his presence. Look now to verse four, and they shall do thus. Who's they, the children of Israel, that they should send them outside the camp, just as the Lord has spoken to Moses. Thus they shall do the children of Israel, so the children of Israel, they should do. And the implication is really that they have done this. So when we pick up at the end of verse four, we're speaking about a congregation the camp of Israel that have carried this out, that they have heard the instructions, and they have implemented God's instructions within their camp, those who are impure, those who are corrupt. And we can see corruption in a variety of ways. It's an word that relates to being defiled. All of those have been separated. They have been brought out, or literally sent out of the camp. Thus the children of Israel has done they've acted on this. Now move to Verse five, the Lord spoke to Moses saying, so now we see something. We learn a principle that most people skip over. We see that it's only after the children of Israel has done has implemented this instruction, then there's more revelation. And this is just a great example of of a biblical truth, and that is this, when we obey God, we're listening, we have a desire to submit and implement what he says. When we do that, that obedience, that submissiveness, that implementation of what God has commanded is going to be a source and a cause for greater revelation, and that's what we see here. It is their obedience that caused God to speak again. Look at Verse five, and the Lord spoke to Moses, saying, Speak to the Children of Israel, a man or a woman. Remember earlier on, Sahar u nakiva, we have the same thing here a man or a woman, male or female, that they shall do from any sins of man. Now notice this. It's become broader, and we learn another principle. God looks and he sees things that are glaring, incorrect in a glaring way. They're not right. They show that sin is in the camp, that there's a problem, a spiritual problem, or a physical problem. We make a distinction. Oftentimes God does not. And what we learn here is that God is displeased when things are out of his order, when things are not functioning according to His will and His ways. So he says, Here, speak to the children of Israel, a man or a woman doesn't make any difference that that will do from any sins of man. So now we see it broad, and it doesn't matter what the sin is, any of the sins, or literally, all of the sins of man. Anything that we do that's incorrect is going to cause a problem when I say incorrect, which is sinful? Any of the sins, any violation of the Word of God, is going to bring about a situation where God is not pleased. And what is it a manifestation of? Well, just keep reading. It says, to rebel against the Lord. So we find that sins are linked here to rebelliousness, someone who wants to rebel. And what does that mean? Well, very simply, rebelliousness is rooted in. My desire, when I'm committed to my desires, rather than God's desires, I will always, always, always rebel. That's the message of the text. So we don't want to be a rebellious people. We want to be a humble and a submissive and obedient people, and therefore we need to implement what God commands. This is what we're learning in this passage. Look again, thus they shall do for any one that has sins, the sins of man, meaning any type of sins that a man can do, which is rooted in rebelliousness against and this word is emphasize against the Lord. And what happens? It says that nephesh, that soul is what guilty.

So we see here that there is the situation where the children of Israel because of sinfulness that can manifest itself in a variety of ways. A person can be made a leper, a person can have some type of discharge, or a person can simply be defiled, unclean, impure, from from a position that God looks at this one and sees that he's out of order, that he's not reflecting the order of God. Now let's learn another important principle. There is an inherent relationship between the order of God and the commandments of God. What does that mean? What's the practical application? It is when I begin to obey the commandments of God, being led by the Holy Spirit, and implement disobedience by means of the Holy Spirit that I am going to begin to start reflecting the order of God. And that's a good thing, because the order of God is a requirement to get into the will of God, to carry out His will and find blessing, to find God's pleasure, God's satisfaction for his people. That's our objective. That's what a true believer desires to live in a way that brings God glory and also pleasure, and that God is pleased with. So we see at the end of verse six, when one rebels, regardless of what sin they have committed, when one rebels, notice the outcome that soul is guilty. Move on to verse seven. Now, where does this transformation begin meaning I am guilty before God, I am sinful. And there's the effects of that sinfulness that produces impurity. It has defiled me. It has made me unclean. Where does this transition back to holding us, back to righteousness, back to being in a position that God is well pleased with. Where does it begin? Well, all we have to do is look at verse seven, and they shall confess their sins, which they have done. Now. Do we need that? Yes. Why? A very important statement, again, they shall confess their sins, which they have done. This expression a share ASU speaks about a recognition that they have violated the Word of God. That's where it begins. We confess it, that we have acted improperly, that we have rebelled, that we have done what God has commanded us not to do. We have done or what God has said to do, we have left undone. We don't want to be that way. So we confess it as sin.

#### **Baruch Korman 19:00**

And then it says, and to restore, or turn back his guiltiness from his head, meaning he's guilty, and that guiltiness is on his head. Now, most scholars see this as a warning, a warning that this guilt is on his head and it is going to be like a target for the judgment of God, but through confession of that sin, we see that it is going to bring back or take away his guiltiness from his head. But what does he need to do? He needs to however he has, has done incorrectly, whatever sin has he committed, if it's injured someone, notice what it says a fifth part, meaning 20% he shall add unto him, who's him, the one that he has acted guilty against, the one that that he has harmed. That he has injured in some way. So we see at the end of the verse, look at the end of verse seven, and shall give to the one that he is guilty to. So he gives that 20% and this is an additional 20% How do we understand that? Well, let's say that I have cheated someone from \$100 I need to if I want that guilt taken from my head that I'm not a target for the judgment and the punishment of God. Because when we are impure, when we are defiled, we find something God pulls back. That's not a good thing. God will nor God won't, participate in my life. So it's when that guilt is removed, then that renewals, renews God's activity, God's presence, God's leadership in a person's life. So we see here that that this person, if he has has caused a loss of 100 to show his sincerity, he gives back that 100 plus a fifth point part or 20 additional percent, so \$120 now let's look at verse eight. It says here, but if there's no man of Redeemer meaning, there's no one to redeem, there's no one that you can pay that that debt to, plus that additional 20% there's no family member that's there that you can can act out this, this, this repentance, this acknowledgement of your guilt by giving this, this 120% penalty to so it says here, if there is no man that that can receive this in

order to retake away the guiltiness from upon him. Then it says the guilt, and this is the payment for that guilt should go to the Lord, meaning, give it to God directly, some cause, some purpose. And it says here to the priests alone. So now you're acknowledging something. You give that to the Lord, but into the hands of a priest. A priest is a servant of God. Give it into the priest alone. And also it says here the aile, this is the ram of the Atonement, which will tone for him concerning this. So what we find here is that there's two things that must be done. First of all, if this one wants that guilt removed, He restores what he has injured another person. Then he adds to it 20% but also we see that this is and it's a ram of atonement. He needs to atone for for what he's done. He does that, but he also needs to atone before God, because all sins are, first and foremost, a sin against God. So we need to acknowledge that that our sin is against God first and foremost. And this is what the person is called to do. Look now to verse, verse nine, and every offering. And the word here is trauma, which is a type of offering. It is to raise up. Now, teruma comes from a Hebrew word, which means to lift up. And again, what's the context lifting that guilt that's upon our head, that's on us, lifting it up so we acknowledge that through this offering that we give, that offering shows submissiveness. It also shows an agreement with God that you acknowledge, Yes, God, I agree with you that I am guilty and that I need to take the steps that your word has instructed for me, that I would do that in order that I could be restored. And by the word there is, by the way. There's that word that we looked at earlier, mushav, for restoring. And then it says, let's go to verse nine, where we were, and every offering for every of the holy things of the children of Israel. Now, what does it mean? Holy things of the children of Israel. Well, the word holiness relates to purpose. So what we're talking about is that someone has now set apart that that amount that he's guilty of, that he's injured. So I've done something, and I've. Caused \$100 or 100 euro loss for someone else. I just don't ignore that. I just don't say I'm sorry and forgive me and move on. I need to restore that. I need to return that. And that word for restoring is indeed related to the word to return. It's also related to the word chuva or repentance. So I return that, plus that additional payment of 20% and and that, that money, that that offering, that I'm giving back to that person that I have have affected adversely. That has caused me to be guilty, that payment is seen as a holy thing because it has a specific purpose attached to it. Holiness is related to purpose, the purposes of God. And therefore what we see here is that this one is called to give this offering, and notice that he does so. And if there's no one of the children of Israel that that family does not have that that Redeemer, that person who receives that, then he gives it to the the priest, we learn that, and it says, which they draw near to the priests. What they give of the holy things, these things that are set apart for this purpose of restoration, being changed and be brought into a state of purity, whereby you can enter into the camp. Again. What we see here is that you give it to the priests and notice it will be to Him. Now the priest is functioning for God as a representative of God, and therefore for his work, he benefits. So those things that are sanctified set apart for this purpose of a spiritual renewal and a spiritual restoration, they go to God. But if there's no one to receive them from the family, that's who they they go to a family member, a relative. If there's not anyone, then they go to God or God's representative, in this case, the priests, and it shall be to him one last verse. Look at verse 10.

### **Baruch Korman 27:25**

A man his holy things, they shall be to Him, meaning these things that are set apart for these purposes of restoration and renewal to be brought back into the camp. They are his. That's what the scripture says. Lo Yi HEU. These things are to him, meaning they originate under his authority. They belong to him so that he can utilize them in order that the purposes of God, the instructions of God, that he



utilizes these instruction in order to bring about a desire change. What does that change? Not to be outside the camp, but to be brought back into the camp through this restoration, this returning so it says here, look at verse 10 Amen, his holy things, meaning what he has set apart for this purpose. They are under his authority. They belong to him initially. And then it says a man, what he gives to the priests, these things that there's no other one to receive them. They are going to God, then it says they shall be. These things shall be to Him, meaning the priests. So what God is revealing here is a methodology for renewal, restoration, that one who has to be outside the camp that he can come back to the camp. Now, before we conclude, I want to talk about these three things. First of all, remember how we began leprosy. Now, leprosy shows a pride, pride. It shows a speech which exalts self by putting others down and those who are struck with leprosy. How did it come about? It came about because God struck them with leprosy. We're not talking about a natural disease, but a spiritual disease that is rooted in pride and a desire to exalt self. Now leprosy, if God's the one, and he is study the Scripture about leprosy, if he's the one that brings on that punishment, he's the only one that can take it away, the priest is being used in order to monitor that, to tell us, yes. God has removed that therefore there's that process of restoration, that process that one must go through in order to be welcomed back into the camp. Now there's also the physical leprosy is a spiritual disease. There are also physical diseases that can have a spiritual component to them, but they're physical in nature. It manifests itself physically. And again, these things cannot be ignored. We just don't wait for them to go away, but we want to be restored. That's the key. This is one of the primary emphasis of this passage, and that is the people don't want to be put out of the camp. They want to be restored to the camp, because it is the camp of God. They are seeking. They are desiring the presence of God. So they go through this process in order that the one who is Tama nefesh unclean spiritually, whether there is a physical aspect or solely a spiritual aspect, makes no difference. If you are unclean, therefore you must and this is the key, utilize this confession and this payment, recognizing your guilt and recognizing that one through sin can never profit. That's why there's that 20% what we might call surcharge, why sin never produces a prophet, because when that sin is exposed, and one day, it will be, sooner or later, people will see that sin, and you have to deal with it, and you have to add to it. It's not, well, I have have stolen \$100 it's it's known. I'll give it back. No, you have to give back a fifth part more, 20% in addition, there is no profit from sin. Sin always puts us in a worse case. In this example, financially in a work, worse case. But in reality, sin is destructive. Sin manifests our guilt, and therefore God provides a process of restoration or renewal whereby we can return into the camp of the people of God. And that's what this passage is about, restoration. Now before we conclude, I want to mention that this passage was rather brief. We got through it rather quickly, but next week, we're going to be talking about something of great importance, and that is that marriage covenant. And in that marriage covenant, there can be what we might call jealousy and jealousy oftentimes causes a person to act by accusing their spouse of something that's wrong, impure, ungodly, sinful. And what we're going to see is that God's going to be very, very specific. We're going to look at the rest of this chapter whereby God deals with a husband who is accusatory, who is jealous and wants to bring a bad name upon one of the daughters of Israel. And therefore we're going to see what God says about it, and God is going to be very precise. And I'll conclude with this. God has a way to manifest truth. Think that's such an important thing that we see that our God is a manifester of truth. That which is hidden is going to be revealed. That which is a secret is going to be proclaimed from the rooftops. So God manifests all things. Nothing is going to be concealed that is not made manifest by God. Therefore, we need to deal with ourselves for how God sees us, and not live in denial of the truth. God is a God of truth. We need to see ourselves as God

does so that we can respond in the proper way, in order that there can be renewal and restoration for us back into the family of God. We're not talking about losing salvation here. We're talking about being restored to the presence of God and understanding that sin and guiltiness relates to an activity that damage. Messages our relationship and experiencing God's presence in our life. I'll close with that until next week. Shalom from Israel.

**Intro Voice** 35:11

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 loveisrael.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.