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Well, we are going to see that we're talking about redemption, and redemption requires an offering, and normally that offering is one of blood. Now what we're talking about here is redeeming of the firstborn, and we're speaking about the firstborn of both a human being and also animals. But we're going to see that there is a distinction between clean and unclean animals, how we redeem them. So with that said, take out your Bible and look with me to the book of Numbers and chapter 18. The Book of Numbers and chapter 18, we're going to begin with verse 15. Now we see here an expression, and the word in Hebrew is Peter, and it deals with opening up, specifically opening up the womb. Look at Verse 15. All that opens up the womb from all flesh, meaning all animals which you shall offer up to the Lord. So we're speaking about this type of offering that we make unto the Lord. And notice what it says, whether it's man or whether it's beasts, it shall be to you now we're talking about the Levites and those who are priests, they are able to receive from the offering of the Lord. And we're going to learn tonight that these offerings that the children of Israel make they are for an inheritance for the Levites and the priests. So look again at this passage, where it says and everything that opens up the womb of all flesh which you shall offer unto the Lord, whether of man or beast, it shall be for you. But notice what it says, You shall certainly redeem the firstborn of man and the firstborn of of beasts. And then it says those that are unclean, you shall redeem. Now there's that distinction we redeem, that of man. But also the emphasis is on first, unclean animals. We are called to redeem them. And notice what it says this redemption. Look at the next verse, verse 16, and its redemption is for a one month old. You shall redeem it with your value that is of something of value. And what is it? We don't guess. The Scripture tells us we're speaking about silver, and it's of five shekels, and we're talking about the holy shekel, or the shekel that was used in the sanctuary. And this is one that is of 20 germas, so it's a specific measurement, and this is what's referred to as the holy shekel, or the shekel that was used at the sanctuary. Move on to verse 17, but the firstborn of oxen, or the firstborn of sheep, or the firstborn of a goat. It says here, You shall not redeem. Why holy are they so? These are those animals that can be offered to the Lord, those the Scripture is telling us we don't redeem. There is no need to do so. Why? Why? Well, because these are sacrificial animals that we don't redeem. Why? Because they belong to the Lord. That's why it says they are holy. And then notice their blood you shall throw. And that's literally what it says. I understand that most Bibles in English will say sprinkle. But this is not what it says here. There's an entirely different word for sprinkling. So it says their blood you shall throw upon the altar. And we have a very important word. Now, most English Bibles will translate this word as fat, but it does not mean fat in that sense, that fatty portion of an animal. Oftentimes we have meat, and what we're being taught here is that this is not the fat of meat. We might order a steak and it has fat on it. Is it forbidden to be eaten? No, we're not talking about that, because this is not the normal word for fat, but rather it is the Hebrew word calave, which is the choice parts. So when we see the word in English fat, we're not talking about the fat of meat, but we're talking about the choice parts. And what are you supposed to do with those choice parts? Lord says that they shall be offered up as an incense, and they are a fire offering a sweet aroma unto the Lord. So they are handled different these, these choice parts that that belong to God. Then we see, as we continue on, look at verse 18,

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and their flesh will be to you. And then we see whether it is the breasts of this, this wave offering, or we have another word, shok, which is a portion of the leg. We won't go into greater detail than that, but here it's talking about the right leg. Is for you. It will be so the Scripture tells us whether we're speaking about the breast that is a wave offering, or whether we're speaking about the right leg, that portion of it, it shall be for you. And then we move into another aspect. Look at verse 19 every and I realize that many Bibles will say a heave offering. But if we look at this word, it's simply the word for a normal donation, an offering to the Lord. So it says, Every donations, and it's in the plural, shall be holy. Those donation of holy things that you will offer or raise up from among the children of Israel unto the Lord. He says, I have given to you and to your sons and to your daughters with you. And this is an eternal statue. Now, that word eternal, what should we see from that? Well, eternal relates to the kingdom, and what is it telling us here? Why are we bringing the kingdom into this discussion, very simply, because in the kingdom of God, there is going to be that provision. We're not going to know any scarcity, but there's going to be abundance. When we talk about the Kingdom of God in whatever stage, whether we're speaking about the Millennial Kingdom or the New Jerusalem, we need to realize that there's going to be abundance. And it says here that it's an eternal statue, or a kingdom statue, and it's a covenant of salt forever it is before the Lord. And it says it is for you and your seed with you. So this eternal statue, it is a Kingdom Principle of abundance that is going to be a blessing for those who are what. Well, who are we talking about? We're talking about the kohanim, the servants, and also the assistance of the servants, which are the Levites, and this is going to be a blessing for them. And it's a Kingdom Connection, meaning that God's going to bless us in the kingdom of God, look at verse 20, And the Lord said to Aaron, in their land, there will not be an inheritance. So what he's saying is this, in their land, whose land? The children of Israel, it says there will not be an inheritance for you, or a portion that will not be for you in their midst. Why? I. Your portion and your inheritance in the midst of the children of Israel. So we see here that their inheritance has to do with what they receive for serving God, what service? Well, we're going to see over and over there's this emphasis on, oh, hell, Moad that appointed tent, what is appointed for worship? It is where we demonstrate our faith in God by not coming before him with an empty hand, but offering to Him. And that offering, this giving, is related to worship. A very important principle, worship involves giving. Let me say that differently, worship involves sacrifice. Look now, if you would, to verse 21 and to the sons of Levi Behold, I am giving every tithe from among the children of Israel or in Israel, for an inheritance in exchange for your service, which they serve and do the the service at the Tent of Meeting. So there's an inheritance. What is that inheritance? It's related to the tithe from the children of Israel. What they provide this tithe that is in Israel is going to be a reckoning of an inheritance for their service in exchange. That's what it literally says here, when we look at it in Hebrew caleph, in exchange for their service, which they serve at the Tent of Meeting. Look now to verse 22 and they do not draw near any more who does not the children of Israel to the Tent of Meeting. Now, there's a substitute. What we find here, and this is the plan of God that the Levites and the priests. Now, they're both from the tribe, the same tribe of Levi but we see something they are not going to come near. Who is not the children of Israel, they are being replaced by who the priests and the Levites look at the verse one more time, verse 22 and they shall not draw near anymore, who the children of Israel to the Tent of Meeting in order to bear the sin, meaning for the purpose of taking away, it's less set lifting up their sin. They don't need to do that. If they do it, they are in disobedience. If they draw near, and what's going to be their outcome? Well, it says lamut, they will die. So they don't do this. Drawing near. They don't come any longer to this location at the tabernacle, that tent of meeting. Look at verse 23 but the Levites, they will serve. It is the service of the tent of meeting, and

they will lift up or take away their iniquity. And this is a statute that's related for eternity, meaning a kingdom statute. Now, what is being expressed here very simple. What is being taught is a simple principle, this forgiveness that was first achieved by means of the priests and Levites. There's a Kingdom Connection. What is that? Very simply, our forgiveness is eternal. Now, how do we know that? Well, the superior covenant is known as the new covenant, and that new covenant, what does it say? It says that your sins, all of them, I will forgive. And not only that your sins, I will remember no more. So there's good news, all of our sins are forgiven. All of our sins are forgotten. This is that Kingdom Principle. So if all of our sins are forgiven, all of them are forgotten, and when God looks at the believer, what does he see? He sees the righteousness of his son. How righteous was Yeshua? Perfectly righteous. Therefore we can have a absolute confidence. Let me say it differently, we can have an assurance, a perfect assurance, that we will be welcome into the kingdom of God. Why? Because it's not based upon what we have done, but it's based upon what Messiah has done and what has God done to demonstrate his reception. Of Messiah's work, very simple. He raised his son from the dead. Why? As a testimony that what Messiah did was all sufficient, he completed the work of redemption, and he did so perfectly. Remember what Messiah said upon the cross shortly before he gave up his spirit and died, he said this. He says it is finished. Now that term just doesn't mean it's over. It's done with but it means it's been done perfectly, and that's why God the Father raised his son from the dead. Because what Messiah did, he did perfectly. He successfully carried out this work of redemption. So let's press on look, if you would, to verse, verse 23 again, the Levite, he shall serve the service of the tent of the meeting, and they shall take away their iniquity, whose iniquity the children of Israel. This is an eternal statute throughout your generation, in the midst of the children of Israel. And it says, And they shall not inherit an inheritance. Why? Well, we'll see more about that in the next verse, look at verse 24 for the tithe of the children of Israel, which they will lift up or donate unto the Lord this this donation I will give to the Levites for an inheritance. Therefore, you shall say to them, in the midst of the children of Israel,

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that they will not inherit an inheritance. What is their inheritance? Very simply, that tithe that the children of Israel gives. They give it to God, but God blesses the Levites and the priests with it. This is the message of the text. Move on to verse 25 and the Lord spoke to Moses saying and to the Levites, you shall speak, and you shall say unto them, for when you take from the children of Israel the tithe which I am giving to you from them with your inheritance. And it says here, and you shall donate, that is, you shall lift up from it, a offering unto the LORD. And it's a tithe from the tithe. So they take all the tithes, and from that they give as well a tithe, or 10% of what the children of Israel gave to God. And notice, look at the next verse, verse 27 and it should be reckoned for you as your offering. And it's reckoned as an offering of grain from the threshing floor and as the fullness of the winery. So we see here, there's both grain offerings that are given, or wheat and barley that are threshed the separation, and there's also that from the vineyard, so both the physical vegetation and also the vine, The Grapes of the vine, all of this is being reckoned by God as a tithe from the Levites and the priests. Move on, if you would, to verse 28 where it says, Thus you shall offer also you a donation to the Lord from all your tithes, which you shall take from the children of Israel, and you shall give from it a offering unto the LORD for Aaron, the priest. So we see that the Levites, they are called as well, to acknowledge the high priest. He's going to benefit for that very important role. He's going to benefit as well from these ties in a unique way. Look now to verse 29 from all your gifts that you offer. Offer. Every offering shall be from the best

portion, those choice portions, from the holy things, from it, so also these holy things, these sanctified things, these things are also part of the offering, the gifts that they receive, they must also offer from them. Look on to verse 30, and you shall say unto them, when you donate or you offer from these chief portions, from it, it is reckoned to the Levites as how well what we've already said as the produce of the threshing floor and as the produce from the winery. And notice something else they get to receive it and partake of it. How do we know that? Well, look, if you would, to verse 31 and you shall eat it in all places that you and your household for, it is a reward for you in exchange for your service at the Tent of Meeting. So again, notice, God gives what's called a Sakhar. What's a Sakhar? It is a reward. It is an acknowledgement from God to the priests and the Levites and them providing leadership in regard to worship. Now all of this should be saying a very clear point to us, God is acknowledging their service. Why? Because God values worship. And what type of worship have we been speaking of, offerings, sacrifices, gifts, all of these choice portions that God requires and he sets apart. He sanctifies them, all of this as we saw earlier on, in what verse the end of verse 29 all of this is given by the leadership unto the Lord, because they too are to demonstrate the spirit of generosity. This, this commitment to give over and over, I want you to see there is this correlation between giving and what else worship. So worship always involves giving. It always involves sacrifice, and we don't determine what we give. As we've seen here, God is determining that. He is saying what is permissible and proper to give and what is not so we need to subject ourselves to God. What does that mean? Worship, first and foremost is acknowledgement of God's authority over our life. Well, let's look at another verse. Look at Verse 32 or last verse,

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And you shall not lift up concerning him a sin offering when you offer up the the choice parts from it and the sanctified things of the children of Israel, you shall not profane. Now this is a very important concept, profane, and my thought is that most people, unless you've done a good study of this word, you really won't know what the word profane is all about. Now, it is the Hebrew word halal. Now, what's halal? Well, a way that we might think of it, fact, this word is also used for outer space. What is outer space? It is empty. Primarily, there's nothing there that supports life. So what do we see? It's empty, it's void. And the message is this, we're not supposed to see this. What are we talking about? Worship? Don't see this as empty, or we might think of it this way, lacking value. Don't profane it. Don't underestimate its significance. This is what God is saying. Now, the last point I want us to see is this, when we worship incorrectly, when we profane these sanctified things, these choice portions, what God sees as holy, when we are not dealing with them properly. What's going to be the outcome of improper worship? Well, notice how this chapter concludes. Ve low tabutu, what does that mean? It simply means that they will not die. This is vital. It tells us a very important. Spiritual truth that I think that many places are violating this principle. What is this when one worships God inadequately, improperly, not according to his instructions? And let me just say, when we examine the Word of God, we see that there is a great abundance of biblical passages that deal with worship. Why? Why is worship so frequently spoken of in the Scripture? Because God wants us to worship him properly. He wants us to do it his way and not our way, and that's why we are never able to worship God in the flesh, that is with a human conception of what worship is, we never will stumble upon what is worship when we do so in our own thinking according to the flesh, we need to realize that worship, above all things, is spiritual in nature. That's why we have to worship God in spirit. Here, again, not in the flesh, but in the spirit and in truth. What is truth the instructions of God? So this is what the Lord is imploring us to do that we set

aside our thoughts, our desires, our wants, our preferences, what we like, what we don't like, you set all of these things aside. They have nothing to do with worship. What is worship? It is when we acknowledge the instructions of God for what we ought to bring to him, these offerings, these sacrifices, and He dictates what they are. We don't choose what do we do? We respond obediently. We come before him in a spirit of submissiveness, and again, a major takeaway for worship is we want to acknowledge his absolute authority over us. That's when we worship God properly, that we understand he is Lord. Let me say it a different way. There's a very important word, Adonai. Now, Adonai is derived from the Hebrew word that relates to master. So when we approach God, we are acknowledging him as master of all that He is the Lord God supreme. He is the authority. And therefore we must. We can't state that strongly enough. We must submit. We must listen, learn, understand what is worship from God's perspective, and bring ourselves to that. Submit to it, subject ourselves to it. That's what worship is about. And what we see here is that everything that opens up the womb. What do we see here? A change. It was inside. Now it comes forth. What's the significance of that? Well, that which comes out of the womb into this world. It's a message that life doesn't just do what it wants. It first must be redeemed by the people of God. They must acknowledge it, and they must deal with it properly. And what is that proper way? Well, we redeem it by a payment. Now much of the time this redemption is not with money, but rather it is with blood. When we find redemption by means of blood, it is a superior redemption. It's more significant than simply offering money these five shekels note, what are we supposed to do? We find that the chief redemption, the redemption that is forever and ever, what we might say eternal. Well, what do we read in Hebrews, chapter nine and verse 12? This is what we read that we were not redeemed. Now I realize that some Bibles simply don't pay attention. They will say that this word has to do with atoning. It's not atonement. It is the Greek word hilaismos. What is that? It is a synonym for redemption. Redemption is always superior to atonement. Atonement is simply a covering of sin, whereby redemption is an eradicating of that sin that is no longer there and nothing needs to be dealt with. It's been dealt with perfectly by means of redemption. So what do we see? Well, we find that it was not. Based upon the blood of goats or calves or sheep, but rather it was based upon the blood of the Son of God, our Lord and Savior, Messiah, Yeshua. And because He poured out His blood, he provided it. When did he provide it? He did so on Yom Pesach, that is Passover day. And Passover relates to redemption, and that's why his blood that was offered up on Passover purchased for us. What does the Scripture say in Hebrews 9:12,

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it purchases for it purchased for us, eternal redemption, and what does that do? It gives us confidence. It gives us assurance. It tells us that we have been redeemed, and we have been redeemed eternally. So we should never doubt, but we should praise God, worship Him, serve Him and offer up to Him what He requires. Why it is our well pleasing service to God. We want to demonstrate that we are a living sacrifice, as Paul says in Romans chapter 12, that we are a living sacrifice, which is our well pleased service before God. Why? Because we remember something. We remember the tender mercies of God. It was because God was merciful, because God was loving, because God was forgiving, that we can come out of this world. I'll close with this when we talk about this concept that's very popular and people are interested in it, and that's wonderful. I'm speaking about the end times. What are the End Times? The End Times represent a transition, a transition out of this world. Praise God for that, and into the eternal kingdom of God. And in the eternal kingdom of God, there will be no more darkness, meaning no more fear. There will be no more tears, meaning no more sorrow, and there won't be

gnashing of teeth, meaning there will not be that eternal torment. What will there be the glory of God? There will be worship, and there will be access to the blessings of God and the promises of God, so that we can receive from him. And all of that is going to be the foundation for us worshipping Him, worshipping Him in spirit and in truth, worshipping him according to his instructions, because we want to be found obedient. We want to be found as submissive and humble, and those who are acknowledging the truth of Scripture and applying it to our life, implementing it in every thought, every word and every action, this is what a disciple of Messiah is committed to, worshipping the master, demonstrating that we recognize his absolute authority over our life and what in all things. So let me conclude by asking you a few questions. Does your life when God looks at you, does he see that absolute commitment that you have for him, that what he says and what he writes in his word, you embrace that you submit to it, you apply it to your life so that you can bear witness that you belong to Him. That's what we're called to do as followers of Messiah. We're called to demonstrate and to show to others that we belong to Him. He is our Savior. But more than that, he is our master. We submit, we obey, and we do so in wanting to worship Him and do exactly what he has demanded and commanded. In regard to worship, we don't make the decisions. We don't set our life's agenda, but we come before him humbly, come before him submissively, coming before him with a commitment. God, whatever you teach me, whatever you show me, whatever you reveal to me that this is your Will i am committed to. I want to do. I will do for one reason, because I want to demonstrate my love for you. I don't have to. I desire to because loving you is a good thing. You have first loved me, and now I have been changed by the love of God, which causes me to love my neighbor as myself. That's what faith, that's what worship, that's what God expects from each of his people. Well, I'll close with that until next week. Shalom from Israel, and may God bless you.