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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. You we

Baruch Korman 00:40

Are in the midst of a study of the book of Numbers, and I've made mention to you that that name of that book in Hebrew is ba ba mid bar, and bamid bar means in the desert or in the wilderness, and it presupposes a few things. It presupposes that we are going to recognize our need of God for all things, for a mid bar, that desert, that wilderness, is not a place of provision, it's a place of emptiness, and it's only through the word of God. The word mid bar is derived from the Hebrew word DEVAR, which is thing. So we need to realize that if we're going to find sustenance in a desert, in a wilderness, it is the word of God that we need to seek and apply to our life. This was the lesson that the children of Israel were being taught by God. And furthermore, we see that this term wilderness or desert teaches us about our need to trust, depend and rely upon God at all times and for all things. Want you to take out your Bible and look with me to the book of Numbers and chapter seven, the book of Numbers and chapter seven now in this seventh chapter, and by the way, it's a long chapter, we see that a dedication is going on, and that is the dedication of what's called the Mishkan, or the Tent of Meeting, or the tabernacle. And we see immediately that that the purpose of worship is that God's name and his character and his knowledge would enter into our life and bring us into a different spiritual situation that we would be changed by worship. And that's what worship still does for us today. It brings about a change in who we are, how we think, how we speak and how we behave, and it's God's changes that we need. We need to be open for that. We need to be seeking that, and we need to be praying for that on a daily basis. Want you to look at the book of Numbers, chapter seven for this special dedication service. Now there's a word here that we need to learn. It is the word Nasi in modern Hebrew, it speaks about a president. Now in ancient Hebrew, it comes from a word which means to be lifted up and the nation lifts up a President. Well, what we can see in that word is a practical understanding that we're

talking about leaders. This dedication of the tabernacle is going to be done over a period of 12 days. Why 12 days? Because of the 12 tribes, and one leader from each tribe is going to come forward in order to participate in this dedication. Now I can say differently that they're going to come forward for a worship experience. And worship always, always involves an offering, a sacrifice. We all remember the biblical text that tells us do not appear before the Lord empty handed. So let's begin. And let me just simply say, before we get started, how this verse or how this chapter concludes with the last verse, verse 89 is extremely significant. We see that God is located not only in heaven, he's omnipresent. He's everywhere, but in a unique way, in a special way, he is located in the Holy of Holies. And we're going to see as we conclude this chapter. After, in a few weeks, we're going to see how God dwelt in the Holy of Holies, where he dwelt, and why that is significant. But before then, let's begin look with me to verse one. Now remember, last week we concluded what's called the the priestly blessing Birkat colony, and we see that one of the primary objectives is for us to experience God's presence, know His provision through blessing and and be transformed where the character of God is upon us that we bear witness to God and who he is. But look at chapter seven and verse one. We're going to read and translate very, very literally, and you should pay attention to see some differences between what is said in in actuality and how your translators, in your translations, render words. Let's begin in verse one, and it came about on the day that Moses finish setting up the tabernacle, that he anointed it and he sanctified it and all of its vessels and the altar and all of its vessels, he anointed them and he sanctified them. Now we learn an important truth in this verse. We see that with anointing comes sanctification. These two words are being used here repeatedly. Now the term for anointing is the same word that we get in Hebrew, the term Mashiach, or the Anointed One, referring to the Messiah. And we see one of the things that Messiah does. And he does many things, but one is that he will work sanctification into our life. And again, many people don't understand. What is sanctification? We are saved with a purpose. Our salvation experience sets us apart for something specifically. And what is that? That we might and the word sanctification is derived from the word holy, and which is related to purpose. So we are set apart. That's what sanctification is for the purposes of God, that we might serve Him and doing His purposes. That's what spirituality is, that we turn away from our wants and desires our plans, we recognize that our will and our objectives are sinful, and it's only through the revelation of God, let me say that differently, through scripture, that we can uncover what is the plan of God and therefore apply that plan and His purposes to our life, and through that and our obedience to that, God is going to bring about change. One of the things that God will do is that God will show us in our obedience to His general commandments, He will show us and reveal to us his plans and purposes for each of our lives as individuals. So we see anointing, and that anointing afterwards brings about sanctification. Look now, if you would, to verse two. Now the subject here we have the word Nica, and we're talking about the leaders, those individuals from each tribe that have been lifted up. They've been raised up. They had been set apart. They had been singled out for this leadership position. So we see here that the leaders of Israel. We could translate it, the presidents of Israel. How many presidents are there? Well, notice what it says, the heads of the house of their fathers. They the Scripture tells us are the leaders of the tribes. And of course, there's 12 tribes, and these are the ones that stand over and we have those who have been many Bibles will say those who have been counted, but literally, it's a word for those who have been deposited, meaning those who have been given assignments, those who have been given work to do. Now the message is simple. It is a word that can relate to a census counting the children of Israel, but being counted and being acknowledged by God, that is preparation for being used by God over and over in the Scripture, we see so many examples. Principles of how God wants to use us for

His purposes. And the leaders are leaders, and they are showing an example that they are going to be used by God, and they are going to worship God, and that worship is going to bring about a change in the current situation, because at this time there's a transition going on. We notice in the scripture that there were altars and sacrifices that individuals set up, but there was not corporate worship in a general sense, for the children of Israel until what we're talking about now, and that is the establishment, the setting up of the tabernacle, which was that portable place of worship. Why portable? Because the children of Israel were traveling in that desert, in that wilderness by mid bar, in that that location that required them to trust God, depend upon God, and rely upon him. Look now to verse three. We're still talking about these leaders, the heads of their father's house. Notice what it says in verse three.

Baruch Korman 11:16

And they brought their offerings before the Lord, and what were their offerings? Well, we have six carts, and most Bible will say covered carts. But if you look at that word carefully, and if you do some research, many of the commentators, especially Christian commentators, will talk about lizards that this word, and let me give you the word tsav. They will say it relates to a lizard. Well, in modern Hebrew, and this doesn't mean that it's right, but in modern Hebrew, it's the identical word for a turtle. And what we see here is most scholars believe that that this skin or something that was from a turtle, again, Christian scholars will say a lizard, but something from an animal was used in regard to these carts, and many people believe it was used for a covering in in order that they would travel. And these carts were covered up with this skin that is the most common view. And it says here, in regard to this offering that was made by the leaders of the tribes of Israel, it says here, notice that there was 12 and many Bibles will say oxen, but, but we come across another word for oxen later on. It's the word shore. This is word Bucha, and Bucha is usually translated with the word cattle. So I would suggest to you that when we look at it accurately, there's 12 cattle, and there is a cart for two liters. So each of these leaders, and how many are there? There's 12, but we find that there's a cart for two so we're going to be talking about these six carts. As we go forward, notice what it says there was a cart for two of these leaders, these two presidents. And then we talk about an one ox. And this is the word ox, sure. And then we find that they offered them before the tabernacle. And again, what's happening here, there is, and we'll come to this in a moment. There's a dedication service going on under Moses leadership. The Tabernacle is being dedicated. And what that involves is a transition where that tabernacle is being set up. It's being anointed, it's being set apart for worship. It's being sanctified, and therefore the children of Israel will begin to worship there. And this is something new. It's something different, and it's also and many of the rabbinical scholars point this out, that it's of great significance that worship began not in Egypt, but rather in the wilderness, in that desert, bahamid, bar. Why is that important? Because that location signifies dependence, trance, reliance upon God, and that's necessary if we're going to worship him, as he demands to be worship. Well, look now to verse four, and the Lord said to Moses, saying, Take from them. And. They shall be for work the service of the Tent of Meeting. Now we have a change. Earlier on, we have the word Mishkan tabernacle. That word Mishkan simply refers to a dwelling place, and we know within the context, it is where God dwelt among his people, and the people would would surround the tabernacle and worship God, according to the order that we've already talked about, where the various tribes dwelt around this this tabernacle. But here we have a change. At the end of verse three, we have that word, Hamish Khan, the tabernacle. But in verse four, there's a change. The Lord spoke to Moses, saying, Take from them that they shall be for work, for the service. And we have a different word, oh, hell. Mo Ed now the term Oh, hell, oh, hell moed speaks

about the appointed tent, and this tent has been appointed for worship. It is a place that God has chosen for his name and his presence to dwell there. So we have that different term, oh, hell. Oh, hell, Moad, and you shall take them. You shall give them. Excuse me, you should give them to the Levites, a man according to his service. So now there's another transition, this work that's being done, Moses is leading it. It's going to involve the leaders of the 12 tribes, but now we see that the Levites also come alongside for this service, this dedication. Look now to verse verse six, and Moses took the carts and the cattle and he gave them to the Levites. So the second time the Levites are being emphasized, so he gave them to the Levites. Verse verse seven, two carts and four oxen. He gave to the sons of Gershon, according to their service. So Gershon is going to play a role. This is one of the Levitical families. We know that there are three primary ones, and we're going to mention all three, but there's going to be a unique word in regard to the third Levitical family, the Koha. It says in verse eight and four carts and eight cattle he'll give to he gave to the sons of Mary, according to their work in the hand, meaning, under the authority of Itamar, the son of Aharon, the priests. Now look at verse nine. In verse nine, there is something unique. I've made mention to you. We've seen this earlier on in the book of Numbers. There are three Levitical families we've mentioned to Gershon and also mirari. Now we're ready for the third one. But notice how this verse begins. I'm speaking about verse nine, but to the sons of kahat, he did not give because of the holy service unto them, and then we have Bucha or kataf. You say, Oh, which means on the shoulder they will carry. Now we learned a few weeks ago that in regard to this Levitical family, they had a special job. That's why it calls here this holy service, holy purpose. God gave them purpose work to do this holy service was that they carried all the vessels, everything that comprised of the tabernacle. They had the responsibility this family kohat to carry these things, and we see here specifically upon the shoulder. Now look at verse 10

Baruch Korman 19:43

and the Naseem, that is the presidents, or we could say, the leaders of the tribes they offered, and notice what they offered. They offered the dedication of the altar. Now, what. We're learning is that there are many important vessels within the tabernacle, but the one that's going to stand out is the altar, a place for sacrifice. And we see here that that sacrifice is going to be primarily related to blood. And the reason for blood, there's two purposes. The primary purpose, according to the offerings, in regard to the law of Moses, they were for the purpose of atonement. Now I want to stop for a moment and repeat something I've said in a couple different other messages, and that is this. It is disrespectful to Messiah. It shows a lack of understanding of the word of God to ever speak about the work of Messiah on the cross with the term atonement. Atonement is inferior to redemption. I've shared with you atonement. Copper, that word simply means a covering. It does not bring about an end to judgment, but rather it only delays judgment, because the sin is covered, but it's not eradicated. It's not destroyed. It's not removed. The good news is this Messiah, yes, he's our Great High Priest, but he did not do the work as the Levitical high priest on the Day of Atonement. Messiah did his first work on what day Passover? What comes into our mind when we hear Passover? The proper answer is redemption. Passover is a day of redemption, and I like what we learn from the author of the letter to the Hebrews, where it says here that that Messiah not with the blood as we're going to see of sheep and bulls and cattle and goats and other things, Messiah didn't shed the blood of These animals, but rather he shed his own blood and through that, and we have the English word propitiation, which is related to redemption and not to atonement, even though many translators translate this word as atonement, it ought not. It is not related to a covering, but a redemption that eradicates sin. That sin is just not

covered, it is removed. It has been dealt with fully and completely. And that's why Messiah said, and praise Him for this, when he says it is finished, and then he gave up his spirit and died. It was through his death that sin is destroyed, and therefore sin and death will not have victory over us. Because of redemption, atonement can't achieve what redemption does achieve. So look at verse 10 again. It says that these leaders, these presidents of the the tribes of Israel, they offered the dedication of the altar. And we see here on that day that it was anointed, that he anointed it, the leaders they they offered up their offering before the altar. So now we see something. We see that it was done initially, before the Mishkan, before that tent of meeting. But now there's a transition. And what's being emphasized is the altar, that place of sacrifice. Now, if you look to verse 11, and the Lord said to Moses, one president, that is one leader. We might say a day, meaning every day, a different leader, a different president of a tribe is going to function, and we'll see that as we go through these 12 days, there's 12 tribes, 12 leaders. So 12 days of this, this service that's being done to establish a transition, a new worship. What type of worship? The worship of the tabernacle. So the Lord spoke to Moses, and he says, One leader per day, one leader a day, that they will offer up their offering for the dedication of the altar. Four now I want to stop and share with you that this scripture that we're dealing with is also the scripture which is read in the synagogue during the the Feast of Dedication. What is that word? Well, if I go back, it's a word, Hanukkah, Hamas, Beth, the dedication of the altar. So the Feast of Dedication, which is Hanukkah, we read the same passage. Why? The reason that Judaism says that we read from this is because this represented a transition, a change to a God led worship. What I mean by that is God gave the revelation for this type of worship, and it was new, it was different. And therefore, at the conclusion of Hanukkah in the end times, that day is also going to have relevance, and it's going to bring about a change in worship, that we are going to worship God in spirit and in truth in the Jerusalem, in that city that present Jerusalem of today, not speaking about the new Jerusalem, which is after The millennial kingdom, but it represents a transition to a a messiah led worship during that 1000 years of the millennial kingdom. Look now, if you would, to verse verse 12, and it came about that he offered on the first day his offering, and who are he speaking about? Well, we have the name Nachshon, the son of aminadav from the tribe of Judah. Now this is surprising, because it's not the firstborn who was the firstborn Reuven, but we see with this transition, this change, this worship, that that the tribe that has the the the priority is the tribe of Judah. And this person, let me read his name again, Nachshon, the son of aminadav from the tribe of Judah. Look now to verse 13. Now he's going to do his service, he's going to make his offering, and we're going to see exactly what it is on that first day. Look at verse 13 and his offering. And we have the word karat, which is a a bowl of something. And this is one silver bowl. And we're told what its value is, that it's 130 shekels. So we have that bowl, and then we have a Miz rock, which most Bibles will translate it as a basin, one silver basin. This one was 70 shekels. And notice it's of the shekel ha Kodesh, which I would translate the holy shekel. And then it says, both of these things were full of fine flour mixed with oil for a grain. And this is the grain offering that accompanied it. Now, look at verse 14. That's not all the offering. It says, as well there was, and I would translate it one golden spoon. Now the word is puf in Hebrew, and it speaks about a spoon used for many different purposes. And these were part if we study the tabernacle, we come across this word frequently. So we see here that in in our text, it says here that there was this one spoon that was of gold. And notice that it was full full of incense. Verse 15 and one bull, the son of a cattle, and one ram and one sheep. This is probably a lamb that is one year old, it says, And this is for a burnt offering. So this burnt offering consists of one bull and one ram and one

Baruch Korman 29:41

sheep that was a year old. All of this was the burnt offering. Look at verse 16. It also included one goat for a sin offering. And this all was accompanied with what is said a. A peace offering or a peace sacrifice, and that peace sacrifice was two cattle and five rams and five male goats and five sheep that were one year old. This was the offering of knock shown the son of Amina DAF. Now we're ready for the second day, and we're going to see a few things about this second day. The first thing that's going to be said, Look, if you would, to verse 18 on the second day we have the one who's going to represent the second tribe. And his name, look at it. Is Natan El, the son of suar, and he was from the leader of what tribe you Sachar. So we have this person, and it says in verse 19 that he offered up his offering. And what was his offering? It was one silver bowl. It also had the same weight, 130 shekels. There was also one silver basin. It had the same weight of 70 shekels. And again, this is of the Holy shekel. And then we're told both of them were full of fine flour mixed with oil. And again, this is a grain offering, what's called a Mincha. Then look at verse 20 and one spoon. And this spoon is probably gold, one golden spoon, and it says that it was 10. This is probably referring to its weight, how much gold was there, and it was full as well of incense. Look now to verse 21 and one bull, the son of a cattle, and one ram and one sheep that was one year old. All of this consisted, similarly, for a burnt offering these three things. And then look at verse 22 it says one goat for a sin offering. Verse 23 and then we have that same formula, same type of offering being made up by each tribe, where it says and a peace sacrifice. And it's interesting, because the word peace shalom, but if we look at this, this is zavac Hash lamim. It's in the plural. So it's a abundant peace offering. And it tells us what that is. It is two cattle and five rams and five male goats and five sheep. That is one year old. This is the offering of who Natan El, the son of suar. Now we've completed the first two days. There's 10 more days that we need to learn about, and what we're going to see is that everything is done according to the instructions that God gave Moses and Moses taught the people, and all of this is a requirement for worship, for God to receive that worship and for the people to enter into a new condition of worshiping God, not as individuals, not in an altar that was Made by one patriarch or one leader or one hero of the faith, but we see that things are changing, and now the people are coming together, corporately together around one place, one location, this Mishkan, this tent of meeting for the purpose of worshiping God. And we're going to see why this is happening when it's happening, and when I mean by that, is very simple to understand. God wants to bring a change in the people you're going to see. And we've seen in other places that the children of Israel struggled with obedience. And you know what, the church of Messiah, Yeshua, of Jesus, Christ, also struggles with obedience. And what's the solution? We'll just try harder. No. That doesn't really bring about a change. What brings about a change in our life that's pleasing to God, that's. Empowering us, and that gives us clarity and wisdom and understanding and the right perception that only comes from worship. And that's why we see the connection between the priestly blessing and immediately thereafter we see the way to find his blessing, and that is through worship, and worship begins with that anointing, and that anointing leads to sanctification, and sanctification leads to service. That's the principles that are being taught in this first part of chapter seven. I'll conclude with that, until next week, when we continue looking at this dedication of the tabernacle. Until then, may God bless you. Shalom from Israel.

Intro Voice 35:54

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