

Numbers 20 Part 1

Well, Moses is known as the servant of God. We are also told that he is the most humble man that ever lived. But Moses was not perfect. No one is perfectly righteous. Only God and His only begotten Son, Messiah, Yeshua, that is Jesus of Nazareth. With that said, take out your Bible and look with me, if you would, to the book of Numbers and chapter 20, the book of Numbers and chapter 20. Now we're going to begin this chapter, of course, in verse one, and we're going to see the faithlessness of the people, and we're going to learn a principle, and that is this, when you are surrounded by faithless people, their attitude, their faithlessness, can also impact you. Now that doesn't mean that you're excused, that God just looks the other way, but realize we don't want to be around people that don't believe in this book. Look with me, if you would, to Numbers chapter 20 and verse one, where it says the children of Israel. And then there is an additional phrase, all the witness. Now, again, I have shared with you many times, when we look biblically, instead of the word congregation, we find that that word that is frequently translated congregation is a word that is evolved, or derived from this concept of to bear witness, and it simply reminds us that the congregation of the Lord is one that testifies, bears witness to his truth, and therefore we must love his word, and that we must implement his commandments into our life. How we have a god pleasing witness is when we walk in faith, and faith is embracing the truth of God and demonstrating it by our behavior. Now, of course, we are not saved by our behavior. We're saved by the shed blood of Messiah, the fact that he gave his life in order that we would receive eternal life. But nevertheless, we're still called to walk in faith according to the truth and do the commandments of God. Look again at verse one. The children of Israel, they came all the witness, meaning all that assembly or congregation. And where did they arrive to the Wilderness of Sin, and they did so in the first month. Now, again, everything that is recorded in the scripture has reason, and the first month is a month of redemption. And we're going to see later on that there is a relationship between redemption and worship, meaning this, the only people that can truly worship God in the way that he demands to be worshiped are those who have been redeemed, redeemed by the blood of the Lamb. And we're speaking about the Lamb of God, Messiah, Yeshua. So look again,

Baruch Korman 09:38

the children of Israel, all the witness, they came into the wilderness of sin in the first month, and the people dwelt in Kadesh. And what happened there? It says in Miriam, she died there, and she was buried there. Now notice we. See something. There is a play on words. That term Kadesh, it was a physical location, and it's mentioned several times in the body Bible. But I want you to understand that this word has to do with sanctification, and we're going to see that Moses is going to fail God. I want to pause for a moment, because as I was preparing for this, I did something. I saw that Moses had failed God, and I went before the Lord in prayer, and I asked him, am I failing to sanctify your name? Am I failing to demonstrate that you are my Lord and Savior, and what I heard from the Lord, and I frequently or infrequently hear anything that's audible, but this time, I had a feeling that the answer was yes, that I'm failing in honoring God, sanctifying his name, and demonstrating the proper witness. And when do we do this? Well, when we fail God, when we act in faithlessness, when we don't understand or behave in a way that God is perfectly holy, when we don't obey, we don't submit, we don't honor God. This is failure, and we're all guilty of that. And I would suggest to you, based upon my time of prayer, that we're more guilty of that than we probably think when we just live our life normally. So it says here that people dwelt in Kadesh, and Miriam died there, and she was buried there. Over and over, what's being

emphasized is there that place called Kadesh, and it's going to play a role in a moment. Look now to verse two, and there was not water for the witness, meaning the congregation and what happened, it says, And they assembled against Moses and against Aaron, so they lacked water. Now realize something, Moses and Aaron are the spiritual leaders. They are leading the people in this, this wilderness experience, this desert, in other words, and the term here, and we see it back in verse one, this term mid bar. Mid bar is a place of emptiness. It's a place that lacks provision. And we see that immediately told to us, because in that place where Miriam died and was buried, it says there was no water for the witness, meaning for the congregation, for the people, and they assembled. And this means they assembled together against Moses and against Aaron. And why did they do that? Well, look at our next verse, verse three, and the people contended. Now this word here is a word of conflict. Because they did not have water. The people began to have conflict with Moses and with Aaron. And notice what the people said. The people had conflict with Moses, and they said speaking, if only we have died, and the implication is, like our brothers before the Lord, now they don't want to live, and we see something when someone loses their passion for life, it's usually a symptom of a spiritual condition. So the children of Israel, they're not committed to the things of God. They're not walking in faith. They're not excited about what God is doing in their midst. But rather, they are only thinking of themselves. And because they arrive to this place where there is no water, seemingly by sight, they don't see water, therefore they begin to have conflict with Moses, and they began to contend with him, and they would have chosen death like their brothers, who had already died before the Lord in this wilderness. Notice what it says they go on. Their complaining gets more intense. Look at verse four. Why have you brought this congregation of the Lord into the wilderness, this wilderness to die there. There's that word there, to die there, we and our animals, meaning their herds, their cattle, their flocks, all of that. So what are they thinking? Well, they're thinking that that Moses, this Redeemer, this one who is called the servant of God, is leading them to death. This is not what God's about. And this teaches us something, the fact that they are wanting to choose. Death, and they believe that they had been led into this place to die shows something. It shows that they have no understanding of God's purposes, his plans, what he wants to do. Now, recently, I was teaching at a Bible college, and I asked the people, what does God want to do with his people? And it was amazing to me how long it took before someone said to bless them. This just shows that we really don't understand the God of Scripture. Because the God of Scripture, what does he want to do? He wants to bless us. You say, Well, how do you know that? Well, if you go back to the Abrahamic covenant, and there is a direct relationship between the Abrahamic Covenant and the new covenant through Messiah's blood. What does it say there that God wants to do with the Abrahamic covenant? Through that covenant, he wants to bless all the families of the earth, and we see over and over that God wants to use Israel to be a blessing to the nations. So God is pro humanity. What does he want to do with humanity? He wants to bless them. But what are these people thinking that God led them out of Egypt in order that they might die there in that wilderness? This is not who God is, and it shows they really don't understand the God that they're supposed to be following. Look now to verse five. In verse five, again, it shows that they do not understand God's plan, his purposes, his will. Verse five, why have you brought us up from Egypt to bring us to this evil place. And that's what it says this evil place. It's the Hebrew word Hara. Well, this is not an evil place. This place that they're going is the land of Israel. And he said over and over to them that it's a fruitful land, a land of milk and honey. But what are they thinking? That it's evil, and this just shows they don't know the character of God. And when you don't understand the character of God, you won't understand the purposes of God, the plans of God, the will of God. This is what this passage is

reflecting. Look again at verse five. Why have you brought us up from Egypt to bring us to this evil place? It is not a place of of sowing or of figs or vines or pomegranates and water there is not to drink. So again, they're letting their physical situation impact their perspective. Don't do that. This is a very important spiritual principle. Don't allow your joy, your emotion, your state of being to be impacted by what you are experiencing physically, because the physical isn't how God moves. God moves spiritually. So we need to be thinking and believing and trusting and be faithful that God will indeed provide where we have a very important word in Hebrew. It's the word we say in English, Providence. What is providence? Biblically? Well, that word is haskeha pratith, which means one's personal supervisor. What does that tell us? Well, God is supervising everything in our life, and that should cause us to have a comfort. It should cause us to trust God. God is interested in every person. Now whether we're going to benefit from that interest depends upon whether we enter into a covenant with him, but those who are in a covenant with him, we will benefit from this supervision, and God is watching us, and he is going to meet our needs. He's faithful to do that. He has promised to do that in his word. So look again, the last thing there said was and there is no water to drink, verse six,

Baruch Korman 19:19

and Moses and Aaron came before the congregation to the doorway of the tent of meeting, and they fell upon their face, and they and the glory of the Lord appeared unto them. So what did Moses and Aaron do? They came to the presence of God, they fell upon their face, grieving is what we would learn from that, discern from that. And they put this situation within God's hands. What a wise thing to do. Always trust God when you have a problem, the way you show faith is you turn. To God in the midst of that problem, not as many times. What we do is we wait until everything else has failed. We're at our wits end. We don't understand what we're going through, we don't like what we're going through. We want to change. And when we do this and that and many other things, and nothing changes, then we turn to God in prayer foolishness, turn to him first. This is what this passage is teaching us. So Moses and Aaron, they went from before the congregation to the Tent of Meeting at the doorway to that they fell upon their faces and the glory of the Lord appeared unto them. Look at verse seven, and the Lord spoke to Moses, saying, take the rod and the congregation and the testimony. Now those things are all mentioned. Take the rod that staff, in other words, and the congregation and the witness. Now this is written in a unique way. We would think that the congregation, and we see this word, and we need to be accurate, it's a word, hear, kahel. Kahel is a congregation, an assembly of people that come together, supposedly for a common purpose, then we have the word after that, the word Ha, a DA, the witness. Now it tells us what the scripture is doing is saying to us, the reason why we come together, the reason why we assemble, is to bear witness to God. So this is what's being emphasized in the biblical passage. We're going to see how Moses does with that in a moment. Look now to the end of the verse, you and Aaron, your brother, you speak to the rock before their eyes, and he will give meaning that's rock will give its waters, and you shall bring forth to them water from the rock, and you shall give them drink. Who is them, the witness and their cattle. So we see here that God has a plan. Nothing is difficult for God. So God says, This is what I want you to do, Moses and Aaron's there as well. He says, I want you to take that, that staff that you have, I want you to bring the congregation, this group of people that he calls so frequently, the witness. And what he means is that we're supposed to bear witness to our covenantal relationship with God. And he says, I want you to do something. Look at the text where he says, and you, it's in the plural, you both meaning Moses and Aaron. You speak to the rock before their eyes. And this rock, he will give from its waters, and you will bring forth for them

water from the rock, and you shall give them drink. Who's then the group of witnesses and their cattle. Move on to verse nine and Moses, he took the rod that's good, the staff from before the Lord, just as He commanded him. So up until this verse, everything is going on well and fine. We see that Moses and Aaron, they are doing. They're obeying, and we should expect a good outcome, but be very careful notice what happens. Look now to verse 10, and they assembled, that is Moses and Aaron. They assembled the congregation before the rock. Now, up until this time, everything is going well. Moses and Aaron are being faithful. They're doing what God has told them to do, but hold on, it says, And Moses and Aaron, they gathered this congregation before the rock, and he said to them here, please, O rebels. Now let me ask you a question. Did God ever say to call this group of people rebels? Nowhere did God say that? He says, I want you to take this this staff of yours. I want you to bring the congregation before the rock, and with that, you are going to speak to the rock, and the rock is going to give water to the people. That is God's plan. But it didn't happen. Why? Well, notice what it says Moses is speaking, and he said to them here, please, O rebels from the rock, this rock I will we will bring forth. For you, water. Now notice, we will bring forth for you water. Now wait a second. Is Moses and Aaron able to do that? Is it through their power, through their character, through who they are, their identity, that they can just simply do this? No, they are following the instructions of who the living God. So it is very problematic when they say, look at the text, middle of verse 10, towards the end notes in Lechem maim, and we will bring forth for you water. Well, it's not Moses and Aaron, but rather it's God, and the people Moses and Aaron are not speaking to the people with this proper understanding. What happens? Well, look now to the next verse, verse 11, and Moses lifted up his hand and he struck the rock with the staff or with the rod, and he did so, Pa maim, that is two times. Now we're going to remember something when we began our worship service. We did so with a call to worship. That tells us that this rock that followed the children of Israel on their journeys, this rock was who, it says, behu haMashiach, this rock is the Messiah. And what does it tell us? It tells us that this rock was struck twice by the staff. Now this this teaches us something. We know that when Messiah came, the first time, he was rejected when he comes the second time, the world is going to reject him, but there will be a remnant from the nations and a remnant from the nation of Israel that will indeed see him. And what we're going to see is that God's going to move mightily for Israel and mightily for the nations, when he comes the second time, what's he coming for the second time to deliver? Yes, he will judge the enemies. But for that remnant of the nations and for Israel, there is going to be a great blessing. Look at this verse 11, and Moses lifted up his hand and he struck the rock with the rod two times. And water came forth. Much Water came forth. And notice it says, And the congregation and their their animals were watered. So in the end, it went as God's plan. However, Moses did not behave properly, and in fact, it's in the plural. So Moses and Aaron did not behave properly. They did not do what they were supposed to do. They were supposed to speak to the rock. Let's go back and look at it very carefully. What does God say? Well, he says in verse, 10 Moses and Aaron assembled the congregation before the rock, and he said to them, Listen, please, O rebels. Well, this is not what he's supposed to do. It says in this passage, if you go back up to verse eight, it says, take the staff and the congregation and the witness you and Aaron, your brother and you. In the plural, you speak to the rock before their eyes and from its water, it will give and you will bring forth for them, water from the rock, and you will water the witness and their cattle.

Baruch Korman 28:54

So what was he supposed to do? He was supposed to speak. That's what he was supposed to do. What did he do? Well, the most of the commentators feel that Moses became angry because of the people that they were rejecting Him, and therefore, out of anger, he struck twice the rock. Who's that rock? Well, we were told in first Corinthians, chapter 10 and verse four, that rock is Messiah. Let's press on. Look at verse 12. And the Lord said to Moses and to Aaron, they're both equally accountable because you did not believe in me. What does that mean to sanctify me before the eyes of the children of Israel? And that verse really spoke to me. He says, look at again. Verse 11, the Lord spoke to Moses and to Aaron, because you did not believe in Me. Those who believe, those who have faith, what are they going to do? They are going to sanctify the Lord. But we see here the children or Moses and Aaron did not sanctify the name. To the Lord before the congregation, and for that reason, they're going to be punished keep reading because you did not believe in me to sanctify me before the eyes of the children of Israel. Therefore you will not bring the congregation, this congregation, to the land which I'm giving to them. So Moses and Aaron are not going to be the ones who are, in fact, bringing the congregation, that group of witnesses into the Promised Land. God is going to use someone else, and we all know who is he going to use, who Yeshua, that is Joshua, the son of Nun. Now it's interesting that name, because when you look at that name, Joshua, sometimes it's Yeshua, for example, in numbers, or, excuse me, Nehemiah, chapter eight and verse 17, we have Yeshua. We have Yahushua, and we also have Hosea, the prophet Hosea, Hosea. So all of these names change, because with those changes come meaning, comes significance. So look at the text. Look again at verse, verse 12, and the Lord spoke to Moses and to Aaron because you did not believe in me to sanctify me before the eyes of the children of Israel. Therefore, you will not bring the congregation, this congregation to the land which I am giving to them. And they meaning this, this group of people, they at the waters of mereva, which means rebellion. Now, Moses also rebelled against God. That's why he's being punished. So we see here they at the waters of contention, where they they, the children of Israel, contended against the Lord and what happens? And it says he is he will be sanctified among them. God is going to act in a way that shows forth His Holiness. How does he do that? Well, in this context, he did so with a punishment. Remember what the Bible says, The one whom he loves, He will punish or discipline, but be assured of something. This punishment is not for destruction. It is not to have a destroying influence into our life. Quite the contrary, when God punishes us, you know why he punishes us, to improve us, to change us, to make us more useful to him, more faithful to His word, so that we can see things from his perspective. Here's the truth. God's perspective is always correct. Therefore we need to listen to him. We need to take our orders from him. What are those orders called commandments? Literally, if we look at that, we're talking about Hora OD, which are instructions. God instructs us on what to do, and he instructs us on what not to do. Why it is only when we are obeying the Word of God His instructions. Then and only then are we going to be positioned by God into HIS WILL where we can complete that we can do the will of God that should be our utmost desire. But when we surround ourselves with those who are faithless, those who are complaining people. Let me just simply say, God is never glorified by complaining. You need to do your utmost best. You need to make this a matter of prayer that you don't have that complaining spirit. Instead of complaining, what should you do? You should always turn to God in faithfulness, seeking His truth, wanting to obey Him and implement his purposes, his plans, his will into our life. That's where we find God, redirecting our ways and also moving in our circumstances and situations to provide a place and a means and a way for us to experience blessing. That's what God wants to do. And how does he do it? Well, he said that he wanted to do it in the Abrahamic covenant. And we learn very clearly in Genesis 316 that it's that

Abrahamic covenant. We becoming the seed of Abraham. Who else is the seed of Abraham? Messiah? That's what Paul says in that place Galatians 3:16, that Messiah is the seed. Doesn't say seeds as in many, but seed as in singular, and it's Messiah. What is that telling us one thing, it is only through. Faith in Him, that we are going to be put on that pathway whereby we can arrive where at the will of God, where God wants us to be. This is the objective of every disciple of Messiah, and every believer is called to be a disciple. You can't really say I'm a believer unless you're a disciple, meaning this that you've made Yeshua the master of your life. That's what a disciple is, one who submits to the leadership of his Master and the Master of the world. We sang this each and every Shabbat in the synagogue, Odom, Olam, master of the world. That's who Messiah is. And when He returns again, and he will and will do so at the right time, when he returns, He is going to demonstrate to the world who he is, that He is Lord over all, and anyone who will not submit to him at that time when Messiah is ruling with that rod of iron which the Bible says he will in the millennial kingdom, he will do what He will use that rod of iron at that time to destroy we're supposed to be mature by then. We're supposed to be faithful followers by then. So when we get into the kingdom of God, even the millennial kingdom. We're going to be thinking differently. We're going to be behaving differently, and we're going to be people who are committed to the things of God. Why? Because the things of God are good. The things of God lead to blessing. The things of God lead to joy. They lead to an eternal satisfaction. So let's not be stubborn. Let's not be set in our ways. Let not be people who doubt God, but let us be people of faith, turning our lives over to Him, knowing that He has loved us, and how has he demonstrated his love for us, by laying down his life, going to that cross, suffering a horrible death, death, even on a cross, in order that we will experience that eternal forgiveness, that we will be brought into the presence of God, and that we will know the truth of God forever and ever and ever To Him be the glory now and forevermore in that blessed name of our Lord and Savior, Yeshua, Jesus of Nazareth, we pray, and we all say, Amen, you. You.