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Well, we are going to begin chapter 35 of this book of Numbers, and we have only two chapters left, all of chapter 35 and then the final chapter is chapter 36. Now, in this section, we're going to be very brief tonight. We are only going to look at an opening section, which consists of eight verses, and these eight verses relate to the Levites. We know something. We know that God is giving the children of Israel land as an inheritance, but we find that the Levites, they do not receive land, meaning there is not a special inheritance for the Levite, that Levitical tribe, but we are going to see tonight that they are going to get cities, and where do they get the land for these cities from all the tribes of Israel. Why? Well, we're going to find not this week, there'll be one mention of it in the scripture, but next week we're going to focus in on another aspect of the Levites, and that is the Levitical cities that we're going to talk about. They are also six of them. There's going to be a total of 48 Levitical cities, six of them are known as RA Miklot, or cities of refuge, and we'll talk more about that next week, although there'll be one verse that deals with these cities of refuge in our study tonight. So let's begin. Take out your Bible and look with me, as I said, to the book of Numbers and chapter 35. We'll begin in verse one, where it says. Moses, and the Lord spoke to Moses, and notice where they are in the plains of Moab by Jordan, meaning the River Jordan, by the River Jordan, and then we find that that river where they were at this time was very close to Jericho, saying, so God is giving at this location revelation concerning the cities that God wants the Levites to receive, and again they receive it not from their own inheritance but as land that is provided through the 12 tribes of Israel, and I want us to understand something. Frequently, we talk about the two tribes in the south, primarily Judah and Benjamin, although there's some indication that Simeon also is in that area.

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We'll put that aside for now, and that would also mean 10 tribes, if you have two primary ones, and there's 1210 in the north, but realize something, that is not what the word of God says, because the Levites, as we're going to learn right now, they are going to be stationed throughout all the land of Israel, initially the land of Canaan, which includes the area that we're going to be focusing in on, primarily in the south and in the north. Remember, after King Solomon, there was that divided kingdom, and there was that northern kingdom, which was called Israel, and there was that southern kingdom, which was called Judah, and we find that primarily this is an oversimplification, but there were two primary tribes in the south in Judah, and there were 10, but not literally 10. We need to remember that the Levites were scattered throughout all the land of Israel, so we don't want to say the 10 tribes in the north, that's what people oftentimes speak of, but realize that the Levites were in the south and the north, the southern kingdom Judah and the northern kingdom Israel, they were throughout all the promised land. Well, let's look on, look at now verse two, God is still speaking, and He says, Command the children of Israel, that they will give to the Levites from the possession of inheritance cities to dwell in. And then we have a very important word that's going to appear frequently in this passage, it's the word Migrash. Now, Migrash has to do with a field or a courtyard, something along those lines, and we

see that oftentimes, for example, in Israel, there are a few golf courses, not many, but we call Migrash Golf a golf course, so this is speaking about land, and in general, I believe how some Bibles will translate this word, Migrash, is common land. This is land that the children of Israel are going to provide to the Levites for these cities. So look again at verse two, where it says, command the children of Israel, that they give to the Levites from the possession of inheritance cities to dwell in, and then we have this common land, Migrash, for cities around about them, that they shall give, or you shall give to the Levites, meaning you, the children of Israel, look now to verse three, where it says, and they shall be cities for them to dwell in, and also this other word, this common, their common land, that there shall be for their domesticated animals, that is, where behemoth behema has to do with animals like sheep and goats and cows and such. So this should be for their domesticated animals. And then notice this here again. This is a incorrect. When I was going over this passage with my wife, she said her Bible, which is a good translation, said herds, but it's the word rechus. Now, Rikhush simply means possessions. It is not specific. There's an entirely different Hebrew word for herds. This would be aider. This is not this word, it's a different word, which means for your domesticated animals, for their possessions, and for then we have a very general word for their animals. Verse four, and this common land of the cities, which you shall give to the Levites. Then we're going to see something. What's the size of it? These are not large, large cities at all. It says from the wall, the city. Now it's interesting because they use something normally when we talk about walls of the city, we use the word homot. These are large walls, but here we have a different one. Now we're talking about a wall. The Hebrew word is kiir, which is usually when referring to a home, a home will have walls, and this is the word that's used, so it's unusual. Now most scholars will say this is talking to a city that the walls are much smaller, more in line with the walls that we find in a personal residence, rather than the large walls that surround a city for protection.

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So, from the wall of the city and outside, notice it says that it is 1000 cubics around, and then it says, look at verse five, and from their measurements, from outside the city to the northern side, there's going to be 2000 cubics, and from the southern side, 2000 cubics, and from the western side 2000 cubics, and from the northern side 2000 cubics, and then it tells us the city is going to be in the middle, in the center. When we mark out these places, we find that the city is going to be in the center, this will be for them, meaning for who, for the Levites, for the common land of the cities. Now we're going to find out more information about these cities. I made mention of it earlier, but this is going to review what I talked about a few minutes ago. Look with me, if you would, now to verse verse six, where it says, and these cities which you will give to the Levites. It says six cities of refuge, Ra Michlot, which you will give them. Why notice what it's for, for the.. and we have the word ha rotek, the murderer, and that's the simplest way to translate this, the murder that he should flee there. Now understand, when we talk about a murderer we find elsewhere, and this is going to be true when we look elsewhere in the Bible, that these cities of refuge are for someone who murders someone, but unintentionally, meaning that he had no intent of killing. Now, is he still accountable for his actions. Yes, that's why, in order not to be slain by the Avenger, we find that he has to go to these cities of refuge, or she, he, or she would have to be in the city of refuge. If they're not, then the Avenger can put them to death, but as long as they're there, well, then they cannot be put to death. They are sheltered there in the city of refuge, but again they are murderers, but without intent, meaning they did not want to kill. They killed by even an accident, something along those lines, but there is still some culpability. They're still responsible for their

behavior, and I think that is a very important part. So, look again at verse six, and the cities which you will give to Levites, there'll be six cities of the refuge which you will give for the murder to flee there, and then it says, and concerning them, you will give 42 cities. Now, what we have here in the next verse is going to clarify this. I made mention of this. There are 48 cities of refuge in total, this six cities of refuge, and then 42 additional cities. Why? Because the Levites serve, they have an important role, and therefore they are going to be scattered out through all the land of Israel, and there's going to be a total of 48 cities of refuge. Now we see that look, if you would, to verse seven. This clarifies it all. The cities which you will give to Levites, and then it is Arpien Beshmone. There it is. 40 and eight cities I will give, and notice this Michrath-Shahem, and their common area. So we see that there's 48 cities, and these cities also include this common area that the Levites will also possess. Look now to our last verse, verse eight, and the cities which you will give from the possession of the children of Israel, and notice this: God is always fair. If it's a tribe that has an abundant amount of land that they shall increase from this abundant amount of land what they will give, but if it's a tribe that has a smaller inheritance, then it says here that you shall make smaller this land that a smaller tribe gives, and then it says a man, and it's in the singular, a man according to his inheritance, which they shall give, and it says, and he will give, meaning this individual will give for the cities of the Levites. So again, what we see here is God is always fair. God is always aware of the situation. So, if it's a larger tribe, they give more of the land. If it's a smaller tribe, they give less of the land. Why? Because they have received less, therefore they give less.

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Those who receive more, they give more. Everything according to what God has provided. Now I think we see a very important principle, and again we see this elsewhere in the scripture. To whom much is given, much is expected; to whom little is given, then less is expected. This just speaks about how God is aware of everything that one has, and God's expectations are based upon what He provides them. Now, again, we need to see this in the proper way. There are individuals that have received much from the Lord. What do I mean? Much. They are very talented. They have many, many different positive traits. They have abilities, and therefore we're seeing and learning here that God is expecting more from these people to whom those have less meaning, perhaps their skills, their abilities, the gifts that they have are considerably less. God will expect less from them. This is who He is. But He is a God that can work mightily in every person, and He expects every person to be listening to Him and to be utilizing what God has given to each person for His kingdom purposes. Again, we don't do things based upon what we want, what we like, what we think. What do we do? And here's an important principle: we bring everything under the submissive will of God, what does that require? It requires that we listen to God, that we hear from Him, in order that we know what is His purpose, what is His plans, what is the will of God, and what do we want to do. Well, as a new creation, we become servants of the living God. Therefore, we should want, as a new creation through faith in Messiah, we should want to serve Him. We should want to utilize what God provides us in order that we can have the privilege, and it's just that a privilege of participating in the will of God, showing ourselves faithful to His priorities, His purposes, what He has commanded us. And understand something, when we are sensitive to the commandments of God, as we should be, that's how we have been made. We are made now into servants of the living God, and we hear what God commands, and we implement that in our life. That's what we're called to do. And when we do so, what are we going to be manifesting? As I say frequently, when we implement God's commands into our life, we do something. First of all, we show that we love God. Why do I say

that? We all know the verse, those who love me will keep my commands. And again, I think it's very, very dangerous when we want to make a distinction between the commandments of God the Father and the commandments of God the Son. There is one God who has. Revealed himself in three persons, God the Father, God the Son, and God the Holy Spirit. But there's one God, and we see that the Trinity does not attack that truth that there's one God. Why? Because good spiritual math means that there's one God who has revealed Himself in three distinct persons. So one equals three and three equals one, that is a spiritual truth. And we see numerous places in the Bible where God has revealed himself, and let me say it this way: Messiah has revealed himself that He is God. When we look, for example, at Scripture, one of the unique characteristics of Hebrew poetry, and we see Hebrew poetry also, the laws of it also being found in the New Testament that was written in Greek, but nevertheless we see that parallelism is very important, and we see over and over many times in the scripture where God the Father is mentioned, and who's parallel to Him, God the Son. Why to teach us that there is a relationship in the same way that God the Father is divine, so too is God the Son divine. One of the things that the virgin birth teaches is the divinity of Messiah? What does the scripture say? Well, a very important doctrine that is under attack today by some is the incarnation. What is the incarnation? That God took on human flesh, and we see this repeatedly in the scripture, where it says that Messiah, who is fully God, but took on human flesh and dwelt among us. Why is that so important?

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Because it's all tied to His identity, His identity as God with us. We can say it differently. We can use that beautiful term Emmanuel, Emmanuel referring to the divinity of the Messiah. In fact, it's interesting, because if you are a good student of Rabbinical Judaism, and they get this right, they don't get everything right, but this they do. They speak about Immanuel, that name for Messiah, and indeed is a name of Messiah. We see that in the book of Isaiah, chapter seven, Isaiah speaks of Immanuel. What does that mean? Em nu el Emmanuel, meaning with us God. This also speaks about the divinity of Messiah, and they speak about Emmanuel as the redemptive name of Messiah, why that word with the only way that a sinful human being can be with God in God's presence is by means of redemption. That's why they call Messiah Emmanuel that redemptive name of God, because it's through the work of Messiah that one can be with God, who can be with God, sinners like you and me. We can be forgiven, we can be redeemed, we can be reconciled. And again, we see biblically speaking that there is a connection between redemption, reconciliation, and restoration. Why do I say that? Because it's when we have been redeemed that we have been reconciled to God, and that reconciliation restores us to an eternal relationship with God. That's important. Why? Well, what does God give to us through faith? Eternal life that gives me great assurance, because if the outcome of salvation is eternal life, what does that mean? Well, if it's eternal, it can never be lost, it can't be forfeited, it can't be given away, because it's eternal. How long is eternal? Forever and ever. So, when we understand the terminology that the word of God uses, it should give us assurance of what assurance of salvation. We don't have to doubt, and so many times, and I'll close with this, so many times we see that translators, instead of translating what it literally says, they translate ministering doubt. A great scripture that proves this is in the book of Hebrews, chapter four and verse one. So many say let us fear when it says we fear not. Why we don't fear, because we believe something we know that the work of Messiah was accepted by God the Father. How do we know this? Because God the Father raised Him from the dead, that resurrection of Messiah by God the Father. He didn't, He had the power to. Down his life, he did, says he has the power to take it up, but he didn't. He waited, and the fact that God the Father raised him from the dead,

because if you look in the Greek, so many times when it speaks about the resurrection, it does not say Bibles will mistranslate it, but it doesn't say that Messiah raised from the dead. What does it say? He was made to be risen from the dead. Who caused that? God the Father. The scripture is clear on that. So the resurrection, the fact that God the Father raised His son, is God's stamp of approval on what Messiah did. What does that mean? Well, we could say it this way: Messiah being raised by his heavenly Father shows God's stamp of approval. God's yes, we can say it in a simpler way, simply God's okay to the work of Messiah, that God the Father received Messiah's work of redemption, and when did he do that work of redemption? He did it on Passover. Why is that so important? Because Passover is the day of redemption. So we need to understand something. It is wrong. In fact, I would go far to say it is insulting to God to think of Messiah as the atoner for sin. Why? Because atonement is only a covering of sin. What is superior? What is superior is redemption. Why? Through redemption, what we find is a eradicating of sin, that sin is destroyed. It is totally removed, and that gives us that wonderful assurance. So never doubt your salvation. Understand truly that God is a God of salvation, and what that salvation gives to us is eternal life. So rest in that salvation, because God the Father commanded His son to be the redeemer, and that redemption was done sufficiently and perfectly.

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I'll close with this: when Messiah says it is finished, when He gave up His life on the cross, that word for finish, tele, it just doesn't mean over and done with, it means over and done with in a perfected way, it manifests perfection. So, again, what Messiah did was perfect. He perfectly redeemed us, and because he did so, our redemption is eternal, just like the scripture says. And I'll close with this: Hebrews 9:12 we were not redeemed by the blood of goats and calves, but rather we were redeemed with the blood of the Son of God, and that purchases for us, because redemption is just that, a purchasing, it's a transaction, it purchases for us eternal redemption, not a temporal, but we are redeemed eternally. Good news from the Word of God. I'll close with that. Until next time, Shalom from Israel

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and.