

Numbers 4p1

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SPEAKERS

Intro Voice, Baruch Korman

Intro Voice 00:03

Shalom and welcome to via Israel, 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 listen,

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We see that God frequently calls people into a unique service. We see that, as we have the last few weeks, in regard to the tribe of Levy, we see that in regard to the household of Aaron, and God, even to this day, is calling people in a unique way to serve Him and to participate with his will. And we need to remember that, that if we are His servants, we are going to be committed to his will and not ours. Today in the passage of scripture that we're going to be focusing in on. We see that a family, a Levitical family, known as kahat, is going to be emphasized. They are going to be singled out in a unique way for unique service. And we need to understand that being called by God is a privilege. It is a honor. It is God recognizing us. And it's interesting the terms that God uses here in order to call this family, this Levitical family, into a service. So let's begin look with me, if you would, to the book of Numbers. And chapter four, we began our study of the book of Numbers a few weeks ago, and we're going to press on now. Now we're ready for chapter four, where it says and the Lord spoke to Moses and to Aaron, saying, now you'll recall that both Moses and Aaron are from that Levitical tribe, and we see that Aaron, he represents a priesthood. Moses represents a call upon his life to serve in a unique way as a typology for the Redeemer. Moses does not bring about a spiritual redemption, although his redemption has spiritual implications, but his redemption is more physical. It takes the people out of Egypt and brings them into the promised land that is the land of Israel, that they might do what worship enables us to do, and that is to worship God, to experience him, to serve Him, to obey Him. But we see in this passage of Scripture that there's revelation from God to Moses and to Aaron. Keep reading in verse, verse one, where it concludes with the word saying, so the Lord spoke to Moses and to Aaron saying verse two. There's an interesting expression. It says NASA at Roche, which means, lift up the head.

Now most scholars see this as a term of encouragement. We know that the psalmist teach us that God is the lifter of the head. What do most people believe that means to be a lifter of the head? Well, when we are discouraged, our heads are hung low, but when we are encouraged, our head rises up, so the lifter of the head is an encourager. God encourages his people. And how does he encourage us? By calling us to serve him that is a wonderful blessing to participate in the purposes and the plans and the program of God. Now if you look at most translations, they will understand this. This first part of verse two as simply taking a census. And we see that a census is just that it causes the head to be raised up. Now, what does that mean? Well, a census usually counts someone for the purpose of using someone wanting to know how many people there are so that they can be assigned a call, a task, a service. So all of this relates to encouragement. Look again at verse two. Lift up the head of. Children of kahat from the midst of the sons of Levy, according to their families, to the house of their fathers. So we see here that there's emphasize that we're dealing with a tribe, the Levitical tribe. We're dealing with a household, and that household belongs to kahat, one of the three Levitical families that we mentioned last week, that we studied. And now again, it's according to their family, according to the house of their father. So all of this speaks about organizing this tribe, this family, this group of Levites for a purpose. Look now to verse three from a son, meaning someone who is 30 years old and above unto someone who is 50 years old. So we see here that they're being called into service for 20 years, from the age 30 to the age 50. Now this is not a simple task. What they're being called to do, they are, as we'll see, going to be instrumental in carrying the various vessels that belong to the tabernacle. And this family is singled out to carry some of the most important parts of the the tabernacle worship. And I'll point these out in a moment, but these are the ones who are uniquely being called for this purpose, and we'll see exactly what that purpose is in a moment. Keep reading. It says, And all meaning, all of this family, that's the implication they shall enter. And it's literally they have entered that call has been made into service. Now what's interesting here and again, if you don't look at the original language, and you can do that, we are living in a wonderful time where there's numerous aids for free that allows you to to investigate Biblical words, and you can just go to a a interlinear online. And you can touch and click on that word, it'll give you the biblical word, and you'll find that it's not being called into just simply a service to work, but rather, that word is a word for army. Now, some will say it's like an army service. Well, what does that reveal to us? A spiritual battle. Worship is a spiritual battle. And therefore it says here, everyone who has been called to the army or to service to do the work where at the Tent of Meeting verse four, then we begin with a very significant word, the Hebrew word, Zote, which means this, and I've shared with you several times in a variety of studies in Hebrew, when we have that word, this standing alone, meaning not modifying something, not modifying this, this book, or this house or this person, when this stands by itself and just simply says this, it is to show something that is of great significance. The primary thing so we read here this service of the children of kahat. Or we could translate it, this is the service of the children of kahat and the tent of meaning. And then we have the expression kodish Ha kudushi, which means the Holy of Holies. Now we're not talking about that location, the holy of the holies, but we're emphasizing how holy this service is. Now I will say this their service involves that location of the Holy of Holies, but more than likely, this expression is simply emphasizing the importance of their service as being of the most significant type of service, and we'll see why in a moment. Look now to verse five, and Aaron shall come and his sons when the camp travels and they shall take down the parochate of the screen, and they shall cover it

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with the the our own, of the testimony, meaning, let's get this right. They are to bring down the broken what's the pro? At that veil. We remember in Matthew 27 how there was that veil that was torn from the top to the bottom, that that we learn in Hebrews four, that gives us access to God, a wonderful experience. So we're talking about that which is a a screen. It's a separation, and they shall cover it with and notice with, or they should cover the the Ark of the testimony. Now it's called the Ark of the testimony because it emphasizes here that that presence of God dwelt upon it. That's why it's called the Ark of the testimony. So they are to cover it and to use that that parochia, that that screen, that that veil, to cover up the Ark of the testimony verse six, and they shall set over it a covering of or to hush. Now, here's the problem most Bibles, and check me out. Make sure that this is accurate in your translation. But many of them will say badger skin. The problem is this animal, we really don't know what it is, what type of animal it is, the skin of some animal, but the word here is tahish. It is not known for certain what type of animal it is, but this type of skin from that animal is going to be mentioned over and over in this passage. And it says here that they shall spread a garment entirely of teheet. Now, what's teheet Most will say a blue garment, but the Tekle is a dye. It comes from a specific creature. Here, again, there's many different thoughts about that. Today. In Orthodox Judaism, they believe that they know what the teheet is. It comes from a sea creature that that is used to dye things that blue color, whether that's factual or not, I'll leave up to each of you, but it says that they are to spread a garment that is entirely teheet from above. Now, when I was going through this with my wife, most Bibles didn't have that from above, and they shall set or insert its poles. So when these things are moved, the Poles have to be in the right place. That's what's being emphasized here. And we'll see that significantly taught over and over, verse seven, and another very important vessel. And concerning the the table of the the Showbread, they shall cover with a garment of teheet, and they shall set upon it. It's, it's bowls or dishes. Some Bibles will say it's literally the word for bowls and it's and most Bibles will say something else. But when I look at this, ha, capod, these are the the types of spoons that were used for a variety of purposes in the tabernacle service, and also the basins and the jugs that were used for pouring and the bread, the bread that was always there that that show bread that it should also be placed upon it. So all of this was done very carefully and specifically by this one family. Look at Verse eight, where it says, And they shall spread over them a garment, but now not a garment of teheet. But if we look at this tolaat Shani, which is a crimson, crimson garment, or scarlet, and they shall cover it with a covering, again, of this or tahash, of this animal skin, whatever type it is. And once again, they shall insert its poles verse verse nine, and they shall take a garment of teheet, that that blue garment, and they shall cover up the menorah, which is for illumination, and it's, it's lights, meaning where those, those that oil that was put in it, what kept those places they need to also use those and transport those, and also the The the instrument that was used to snuff out the the candles that the lights, and also it's it's fire, fire sensors, meaning those things that were carrying the fire on and all of its vessels that were used for oil that they served it. Mean, serve with the menorah with them. So all of these vessels that were used in the service of the menorah was also dealt with here in this verse at the end of verse nine. Look now to verse 10, and they said it with all of its vessels and a covering of this, this, or to hush this, this animal skin, and once again, they insert its poles. Now there's something interesting here, because we have two different words for Poles. We have one word bad, which is used earlier on two or three times, but now in the verse that we're looking at here, at the end of verse 10, we have a different word. We have the word Mote. So what did I do? I took some time to research and see what is the difference between these two words. Why are two different words being used here? And as I studied I found out that these two words can be used interchangeably. There may be a fine distinction to be made between

them, but by and large, we call these two words a MILA near defa, which means a synonym. It's simply another word that expresses more or less the same thing. Move now to verse 11, and concerning the the altar of gold. Now most see that this was a unique altar of gold for the purpose of Yom Kippur. That was also when we learned, that's from the book of Hebrews that was inside the Holy of Holies, according to most authorities, Look again at verse 11 concerning the altar of gold that they spread a garment of tekela that blue and cover it with a covering of again, this this skin of this animal and insert its poles. Again, there's an emphasis that the poles are just not placed somewhere, but they insert them in the right location in order to transport them. And again, all of this has to do when the tabernacle is going from one location to another the camp is traveling. They also have to have a very precise order for taking down the tabernacle and and properly getting it ready to be carried from one location to another. Verse, verse 11, again, concerning the altar of gold, you shall spread a garment of tekela this blue and cover it with a covering of this animal skin, and set or insert its poles verse 12, and they shall take all The vessels of service, all the vessels of service. This, these different pieces of service which they shall serve with them in the sanctuary. And they shall set a garment of tekelet, this blue garment, and cover them with a covering, again, of this same type of animal or tahash This, this animal skin. And once more, look at the end of verse 12, and they so insert, or place the poles, meaning place them, insert them in the right location. Verse 13. Now everything is being dealt with. Notice what it says verse 13,

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and the implication is that there is an vessel that they use to clean or take away the ashes that were there at the altar. And so they take that, what they would remove the ashes with. They take that and they spread over it a garment. But notice there's a change. We have a different word argument. What's argument? It is a purple garment or something that is burgundy of that color. So we have a tekelet, which is of a blue coloring. We have as well tolaat Shani, which is of a scarlet or crimson coloring. And then we have now argument, which is more of a purplish color. And it says in verse 14, and you shall set upon it all its vessels, which they shall serve, concerning it with them, serving it, which is that that tent of meeting with all of these vessels, with their their fire pans or sensors, and every vessel of the altar, and they shall spread upon it. It a covering, a covering of, again, this, or to hush this, this animal skin. And once more, look at the end of verse 14, and they shall insert its pulse so very precise instructions in order that they know how to take down and they know how to carry and then when they arrive at the camp, the primary thing to be done is to establish that that Mishkan, that tabernacle. Why? So that people can worship. Now, there is an inherent relationship between the tabernacle and the presence of God, that is something that cannot be be forgotten. So God, in giving this instruction, is telling the people do this. Why? So I might and this is why we chose our call to worship earlier, that I might dwell in their midst and that that they might see and experience my presence in among them, that he says, I'll dwell with them, and I'll walk in their midst. All of this is to show God's desire. He is doing things, giving instructions in order to create the situation whereby God will be with his people. And what does this tell us? God desires that, and God made that available to all of us through the work of His only begotten Son, Messiah, when he redeemed us. Look now to to the next verse, verse 15. And Aaron and his sons finish, and it's literally a singular verb, Aaron finished and his sons to cover up, meaning to cover wrap up the the sanctuary with all of its vessels of of holiness when the camp traveled, and afterwards they came. Who came, the sons of kahat came to carry so we see something. We see that that Aaron and his sons are taking it down. But we learn here, and there's

a hint to that earlier, that it's the purpose of family kahat, this one Levitical family of three, that they're the ones that is going to let set, which means to carry. And it says here that they shall not touch the sanctuary, because if they touch them in and it's not wrapped up and stored in the proper way for them carrying, if they touch these things, notice what happens. They will die. These are the carrying, the the instructions for caring by the sons of kahat with the Tent of Meeting. So we see how the priests do one degree of work, the disassembling and the packing up, but we see how it's the family of kahat that is going to bear be the ones that that transport these things by carrying them. Look now to verse 16 and the commissioning of Eleazar, the son of Aaron, the priests he is going to be use as is as important priest to do something in order to have all of this oil for illumination, and not just the oil for illumination, but also we have the the fragrant incense offerings, and not just that, also the grain offering that is continuously done that mental offering that's done each day, and the oil for anointing, and all of this was was given to him as a charge concerning the tabernacle, and all which, meaning, All that was done in it, in the sanctuary and with its vessels. So we see here how this man, Eleazar, is also appointed for a special position as well. And God is showing that he is giving instructions with the expectation that the people will follow them, carry them out, in order that God's presence will be with them. Now there's a very important principle being taught. God is doing what here he's giving instructions, and it's only when we embrace these instructions and we carry these. Instructions out that God is going to dwell, he is going to be present. He is going to be available for the people if they don't do it the proper way. Let me say it differently. If they don't do it God's way, then what's going to happen? Then we're going to see that the presence of God, and we found earlier on that his presence is an outcome of redemption. We're going to find that the outcome of redemption can't be experienced by the people if they're not walking in obedience and implementing his instructions. So this causes us to ask ourselves a question, am I implementing the instructions of God that he gives to me and you say, Well, where do I find those instructions in this book? Throughout this book, this book tells us what God's expectations are for his people. So if you belong to God, if you have been redeemed by the blood of the Lamb, meaning Messiah Yeshua, then you have a call on your life. You are brought into service, and therefore you are called to implement the instructions of God that we find throughout the Scripture, to apply them to our life, so that God is available, that he dwells in your midst, and that he walks among you. This is the the principle that is being taught in this passage. Look now to verse 17, and the Lord spoke to Moses and to Aaron, saying, just like the Scripture began, and notice what he is warning them. He says, Do not cut off from the tribe, the families of kahat in the midst of of Levites. Now He's emphasizing, don't let this family be cut off, because they're the ones who I have sovereignly chosen to carry these things, and without that, what happens? Everything stops. There is no solution. So it's very important. That's why God says and uses word, do not allow to be cut off this tribe of the families of kahat, from the midst of the Levites verse 19,

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this do to them that that they shall live and that they shall not die when they approach the sanctuary. And here again, it's the kodish hakodeshim, this, this sacred service of the utmost importance, so that they, this family, do not die, and Aaron and his sons that they come and they shall set them, every man from them according to a service. So we find that Aaron and his sons entrust them, position them, chooses them, calls them into this service of when they what Well, notice what it says and that that he should carry meaning. Each one of them has a responsibility of carrying this, this burden, this obligation. It's word masa, and it's his masa, his burden, his obligation as part of this family. So

because of how they were born, they have a call upon their life, a burden and obligation before God. And the point of this last verse, verse 20, that they should not come and see as this. This work is being completed. Now we have a word, and it's interesting, because if you do a good study of it, it's a word for swallowing something. Now, what is that a reference to? Well, if you do a good study of this word. It's referring to how all of these vessels are swallowed up, how they're being wrapped up for the caring and what it says here, look at verse 20, they should not come to watch, meaning when the priests are doing this work, Aaron and his sons, Eleazar, when these priests are doing the work, they should not come to see or to watch how these things are being wrapped up. Because if they do, and they see the sanctuary being taken down and wrapped up for for being carried, if they come and watch, and they become a spectator. What happens? They will die. So they should not come to watch, lest they die. Now, again, this is just showing us a very biblical truth, if we don't do it right, let me say differently if we don't. Obey if we don't utilize these instructions and apply them properly to our life. In other words, if we do it our way, I'm just going to do it how I think it should be done. I want to watch this work being done by them. No, they don't. Now, it's interesting what the rabbinical commentary say, and that is this, kaha. They are being elevated here, but they are not being elevated over the priests. They are not supposed to come and supervise the work of the priests as they take down the tabernacle. They're not there to see any of it. What do they do? They remain outside apart until everything's ready. Everything has been done properly by the priests. Then they come for the purpose of what, simply carrying it, bearing that burden that I talked about earlier, fulfilling their obligation. Now let me conclude by saying this, when we look at the word of God, and we find that so frequently, when God speaks to us, he speaks giving us commandments. In other words, he tells us what to do and what not to do. And this is our obligation. We're obligated to do these things, and we're obligated not to do other things. And when we fulfill our obligation, we should do so joyfully. There should be an excitement, a commitment, a passion, to obey God. And what I want us to realize is this, if you have been born again, regenerated, if you truly are that new man, that new woman, that new creation in Messiah, then you're going to be different. You have been born again. You have been made new, and you should have an anxious desire to serve God, to fulfill your obligations to him. Why? Well, we see that John teaches this, this in his Gospel, when he says, If you love me, you'll keep my commands. If you love him, you're going to want to fulfill your obligations and do what the Word of God instructs us to do. It's not a burden. Now here again, that word burden simply means to carry, to carry out the obligations of God. It's not a burden. It's not something that's displeasurable to us, but it's a joy that comes from serving God, from implementing the truth of God into our life. Why? Because when we obey God, we demonstrate, let me say it differently. We bear witness that we are His people. Those who serve God serve God because they have a call on their life, and they don't have that call unless God is at work in them and through them. That's good news. So let's take seriously the call that we have to serve God, to obey His Word, to implement his Word in our life, to bear witness that we are indeed that new creation, through the blood of Messiah, that we have been redeemed, and therefore God is with us, that He is indeed our God. We are His people, and we demonstrate this relationship with Him. This is what we're called to do. Let's take it seriously so that we have a god pleasing testimony. I'll close with that until next week. Shalom from Israel.

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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 love israel.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.