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Well, we have seen that the children of Israel in this wilderness had not acted in faith. Now we can identify with that, because many times in our life, we don't identify and display faithfulness in our decisions, in our thoughts, in our words, and we all need to come before our Lord and Savior with a spirit of repentance, with a heavy heart, with a contrite heart, acknowledging that we have failed. But here's the good news when we approach God in this way, God who is love, who is merciful, who is gracious, who is forgiving, God will receive us unto Himself through that work of his only begotten son when he laid down his life in order that we might experience forgiveness and that eternal redemption. So with that said, take out your Bible and look with me to the book of Numbers, and we're still in chapter 14, the book of Numbers and chapter 14. Now one of the things we're going to see here is that the children of Israel, they just haven't been rebellious and rejecting God. But there's a stronger word. I made mention of this word last week. It repeats also in this section of scripture further on in chapter 14, and it's a word that, in my opinion, should be best translated as blasphemy. The children of Israel in how they're speaking about God and even to God, they are doing so in a blasphemous way. And we'll see more about this in a moment, but to get your Bible and let's begin look with me, if you would, as I said to Numbers chapter 14, and we're now ready for verse 22 notice

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what it says for all the people. And this word, people can also be men, but we'll put it in a generic sense, for all the people, the ones who have seen my glory and my signs. Now notice we're speaking about God's glory, but notice the next phrase has to do with signs. What signs the mighty acts that he has done for the people, in delivering them from their enemies, providing for them when they have need. So God has demonstrated his glory through these, these marvelous signs that he has done and demonstrated that he is God. And he says, and the signs which I have done, and then he says, in Egypt. And in addition to that, he says, and in the wilderness. Now this is where they have traveled, and we know that they have been there for approximately a year, maybe a little bit longer, but they're going to spend a much longer period of time than just one year in that wilderness. And the reason for that is, as we're going to see in a moment, is that they were not honoring of God. They did not approach God in faithfulness. They did not trust Him. They did not depend upon him. They did not rely upon him. And because of that, they're not able spiritually to take possession of the land of Israel, what God had promised. Now, God knows everything. Nothing surprises God. But when we look at the people, it is as though God expected more from them, that he thought based upon His glorious acts, that he did these signs and wonders that he performed for the people that they would, would would grow in their faith and trust and and believe His word, but they had not to their own dismay and to their own own destruction. So notice what it says in this scripture. It says, which I have done in Egypt and in the wilderness. But notice something, but they have tested me. This is not a good word for testing. This is a word for doubting. Now it's a word to test, but it has within that context, a level of doubt, meaning they tested God because they doubted in his word and his ability, so they tested me this 10 times and did not listen or to hear. And this word for hear means there's a desired response. God speaks he wants us to hear him, but he also wants us to respond to him in a specific way, and this Word tells us that they did not they did not hear my voice, meaning his promises. What God's expectations were for the children of

Israel. They were not faithful or interested in the things that God was saying to the people, and this is extremely problematic. Now let's look at verse, verse 23 now it's in this verse, verse 23 that we revisit the same word that we talked about last week, that I translated as blasphemy, and let's look at it again. Verse 23 he says, If. And in this context, it's an if that we should expect a negative response, meaning this God is saying if, but we know something they are not. Look at Verse 23 if they will see the land which I swore to their forefathers. Now, notice how he describes this group of people in the wilderness. The wilderness is supposed to be where the people learn to trust, depend, rely upon God. But what were they doing? Well, notice he says, the land which I swore to their forefathers, and all the ones, and it's in the plural, all the ones who have blasphemed me, they shall not see it. Now, God is able. God was willing. He promised. But because of the people's blasphemy, because of their doubt, because of their un interest in taking possession of the land, they're not excited about this. They're not interested in it, and therefore God is not going to bring that generation into the promised land. Now, look now to verse 24 but we're going to see that there's an exception, and who is that? Well, notice what it says in verse 24 but my servant, what an important term servant. The best thing that God can say about you is that you are his servant. When God identifies you as a servant, that is good news. This means that you are pleasing to God, that you are someone who is committed to the will of God, that you are acting according to the purposes of God, and that's what the people of God are called to do. So he says. But my servant, caliph, because there was a different spirit. Notice this with him. That's literally what it says with him. Now, why is that important? That word with I realize most Bibles say a different spirit in him, but that's not what it says in Hebrew. It's the word im meaning with, with him. Now, the reason why that's important is this, this word with, I've shared with you, for example, one of the names of Messiah is Immanuel. Not that he's called that, but he is that. What does that mean? Immanuel means with us God. And the rabbis speak about this name, Immanuel, referring to the redemptive name of God. Now, why would they say that? Very simply, because it's only possible to be with God if you have experienced redemption. Redemption brings us into a relationship with God. So that's why it's so important here, that we see that with kaleif, there is a different spirit, and with him, is this different spirit, and it has implications. Keep reading where it says, And he has fulfilled. And this word to fulfill means fully. He has fully or completely fulfilled after me and I have brought him to the land which he is coming there, and his seed, and what will his seed do? Will inherit it? So we see something different about kaleif. Now, this is a man of God, as we see, a different spirit is with him than the others, and that different spirit is one that believes the things of God, trust in God, relies upon God, depends upon God. That is how we position ourself in a good place whereby we are demonstrating faith. Faith leads us to that good place in God's will. Now look at something else. Look now to verse 25 it says, And the Ammonites and the Canaanites, it says, dwell in the valley. And now we see something even though they're in the valley, and this would mean they're not on the high ground. They are vulnerable. But what does God say? Well, you would expect, because the enemy, these amalites and Canaanites, are in the valley. That's where they're dwelling. That's where they are used to living. But notice what it says, something unexpected. It says, Turn now who's he speaking to? The children of Israel. Turn and travel yourselves towards the wilderness, by way of the yam suph, by way of the Red Sea. Now what we see here is this. This is a change. Instead of taking possession of the land, they are going away from taking possession of the land. Why timing? It is not the right time, and we'll see why in a moment. But they're not going to possess the land when God wanted them to, because of this, this ungodly spirit that is within, within them, this spirit of blasphemy, this spirit of doubt, this spirit that does not want to take possession of God's promises. What God has said, no, they see things very differently. They see things

according to their perspective. And that is a very dangerous perspective to have. We need the perspective of God. So he's told, turn and travel you yourselves towards the wilderness by way of the Red Sea. Now look at verse 26

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and the Lord spoke to Moses and to Aaron saying, and again, God is. Speaking, and he's going to show his displeasure with the children of Israel. Now, if you're wise, you don't want to be living in a way or thinking in a way that displeases God. Quite the contrary, we want to live in a way that's pleasing to Him, that's praiseworthy, that is honoring God and glorifying Him. But notice what it says. Look now to the next verse. This is what God says to Moses and Aaron. He says, Until when atmatat, until when this evil congregation, which they complain against me with their complaining, the complaining of the children of Israel, when they complain against me, and then he says, shemati, meaning I have heard so constantly they have a complaining spirit. Now, remember something here a few weeks ago we talked about complaining, and what do we learn? Biblically speaking, nothing good comes from complaining. Remember that all complaining does to those who hear it, it is disturbing, it is discouraging, and we find that there's nothing positive comes from complaining. So remove that from your vocabulary, from your behavior. Don't ever complain. It's never going to end well for you. So these people are complaining and complaining. God says, I've heard, I've heard all this complaining. Now look at verse 28 saying to them, as I live, declares Lord, if not, when you have spoken in the ears, meaning my ears, thus I will do unto you, meaning this as you have spoken in my ears, God has heard everything. He says, thus I am going to do unto you. Now, what this is speaking about is something very simple, and that's this, there are consequences. Remember, that doesn't matter who you are. The decisions that you make, whether they're good or bad, they have consequences. You need to remember that. He says, Read on. Look, if you would to verse 29 in this wilderness, and that can be desert, it's the word Bamidbar. In this this desert, they will fall. What will fall? Your carcasses, meaning you're going to die, all the ones who have been counted according to all of their numbers. Now he's speaking about those from 20 years above 20 years of age and above, who have what, who have complained against me? Now, what this is saying is this God has heard they're complaining, and there's going to be consequences all those who were complainers, who are 20 years and older, they are going to their bodies or carcasses are going to fall in the wilderness, meaning this, they're going to die. Why? Now, if we interpret Scripture properly, we're learning something. There is a relationship between complaining and death. In other words, when I am a complainer, I am ministering death to something, maybe to a relationship, a friendship, maybe to a business, whatever it may be, but do not complain. Always try to look on a positive in a positive way, on something, a redeeming way, a way that's going to bring change to that, that is going to give life and a future to that, rather than bring it to an end. So we see here. Look now to the next verse, verse 30, if you shall come to the land which I have lifted my hand to cause you to dwell in it. Now, what God is saying is, even though I've taken this oath that you are going to dwell in the land, I'm going to bring you into it. Realize, because of your complaining spirit, because of your doubtfulness, because of your sinfulness, you are not going to receive what I have promised. Now, God is holy, God is righteous. So when people are testing God, doubting God, complaining against God, they ought not expect that they're going to reap. Keep what God has said for them, because they have removed themselves and placed themselves in a different way before God, in an unrighteous way, an ungodly way, in a displeasing way before God. So notice what it says if you shall come to land which I have lifted my hand to cause you to dwell in it rather. And we have kaleif, the son of yifune and

and the second one that's going to enter in, there's exceptions, and that is Yehoshua ben nun. That is Joshua, the son of Nun of all of these individuals that are over 20 years old, there's only going to be two that enters into the land at the time that God wants. Now, remember that, because this shows us something it is so wrong to think, and I hear this all the time living in Israel when I share the message of the gospel with someone, this is usually what I hear. Do you think all of our sages, all of our great rabbis, that they would be wrong about this? And I love to go to this verse and share with them, well, you know what of all those great leaders, including Moses and others only, Joshua and Caleb made it into the land. None of the others of that generation did so. So there's a minority. So understand that God frequently works with the minority rather than the majority. It's an important principle to know so we see that there's going to be two exceptions, Kalev and Yehoshua. Look now to verse 31 not good news, because he says, your children, which you have said, will become a spoil. I will bring them, and they shall know the land which and here's the problem, the land which you have loathed it. Now this gets to the very heart of the issue. God wanted to give them a good land. What did we learn? A land that is flowing with milk and honey. This is a very rich, a fertile description of that land, and we know based upon the fruit the land was indeed a fertile land, a good land, a desirable land, but because of doubt, because of fear, because of complaining. What happened? Well, we're going to see what happens. God just said, of that generation, 20 years and older, none of the people except Kalev and Yahshua, only these two are going to enter into the land. The rest you are going to, as we'll see in a moment, you are going to wander in the wilderness. That's desert, and you are going to die out over and we'll come to the timing in a moment. You are going to die out there. That generation, a faithless, complaining generation, is going to experience death. Look, if you would, to verse, verse 32 he says again, but your carcasses, you will fall in this wilderness, this desert. So he's re emphasizing what's going to happen to them. Death. There is that relationship, don't forget it, between death and complaining death and doubt, death and not Lou louvy moving moving forward with an expectation to take hold of the promises, the blessings of God, what God has has said. So remember that this is an important truth that we need to always keep at the forefront of our mind in regard to how to walk with God, to take possessions of His goodness, His blessings, his promises, rather than be complaining, being doubtful and experiencing what Well, look again at our Text, verse 32 where it says and your carcasses, you will fall in this wilderness. Look now to verse 33

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but your sons, and this can be your children, they will be shepherds in the wilderness. And notice this, it says for 40 years now, just imagine that they were on a short journey now. They crossed the Red Sea. They entered into, more than likely, Saudi Arabia of today. That's what Paul says in the book of Galatians. That's where they were. That's where Mount Sinai. Was in Saudi Arabia, not in the Sinai Peninsula, like so many people believe. And it wasn't that that long of a journey. They could have been there much quicker. But what did we just learn? Well, they're going to die out. That generation that faithless, that doubting, that complaining generation, is going to doubt out, die out over notice what it says the next 40 years. And it says here, and they will bear there. And the next word is they will bear that generation will bear your and it's a word for fornication. Now this word for fornication speaks to idolatry. That's the context. That's how we should understand it. So many times when we look at Prophecy, we see the prophets speak about fornication. They're not talking about literal fornication, but spiritual meaning, idolatry. This is what we learn from the prophets. So it says here, and they shall bear your harlotry, your idolatry, unto the end of your carcasses in the desert, in that bombed bar, in that

wilderness. So again, God is emphasizing over and over death because the people would not believe, would not trust him, would not rely upon him, would not understand the truths of God's ways so that they could submit to it and take hold of the promises of God. Notice what it says in verse 34 now we learn the the calculation of God. It says, in the number of days which you and then we have the word for for scouting out or or spying out the land. It says 40 days. Now that's how long the children of Israel, these spies went to inquire of the land, to test and see, has God spoken truth? God always speaks truth. Is it a good land? It is a very good land, a fruitful land, a fertile land. And it says that they did this for notice again for 40 days. But what is God saying you're going to be in this desert for 40 years. And then he says, yom, meaning a day for a year. So every day that they they were in the land spying and out these spies, these these 12 spies. Notice it says here, for every day there's going to be a year punishment, and it says a day for a year that you shall bear all your iniquity for 40 years, and you shall know thee. And we have a very important word here. This is the word for a divine rejection. And what does that mean? It speaks about God rejecting the people. Now notice something, and we have to be very careful, because people look at this, and they take passages like this and put it within a salvation context. You ought not none of those people that came out of Egypt, it was a paradigm, it was a pattern, it was a prototype. But none of them were saved. None of them had the Holy Spirit filling them as that guarantee that we look at in the New Covenant, what Paul teaches about the Holy Spirit. If we have the Holy Spirit, then we're guaranteed of our salvation. We don't see that with this group of people. It was a pattern, a typology. None of these people were saved. Now just look at it this way. I hear all the time, people use the term Old Testament, saints. No such thing. There are no saints that were from the Old Testament. Now, does that mean that none of those people from the Old Testament are going to get into the kingdom of God? Obviously, I never said that. What I'm saying is this, until Yeshua, Jesus of Nazareth, until he did that work on Passover, what work he died upon the cross, was buried, and then on the third day, he rose from the dead, until he did that there was no salvation. He had to do the work of salvation so that one could receive salvation. And that's why the scripture says that He was buried and he descended into the lower parts of the earth. Why? So he could reveal Himself to those who were being punished in Hades or hell. They had no faith. Therefore, the the fact that they were faithless, that's why they were being in torment in hell. But. Those who were in Abraham's bosom, bosom, we're talking about the chest cavity. What's the key? Key organ, the heart. What do you do with the heart? As the Bible says, As a man thinketh with his heart, Abraham's bosom speaks to the people who had a similar faith like Abraham, they believed in God's covenantal promises, and they knew of something, that there was a redeemer coming, and therefore they believed in that Redeemer. When Messiah went, he he spoke first who he was to those who were in in torment, in the prison, and then he went to Abraham's bosom. This is what the scripture says. Let me give you the citation first, Peter, chapter three. You can read about it. He went to Abraham's bosom and he proclaimed who he was. And those who obviously had a similar faith like Abraham, they received him. And the scripture says He took captive captivity, and ultimately he took them into Heaven with Him. So we need to understand that until Messiah did that work, that death, burial and resurrection on Passover, when he was crucified, dead, buried and then rose again. Until that happened, we need to see something. There was no salvation before that, so no Old Testament. Saints. Look again at the end of verse 34 we have that important word, Tanu ATI, which my rejection. He's going to reject the people because they had rejected him. Let's move to our last verse, verse 35 I the Lord, have spoken,

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if not this, I will do meaning he's promising. He's spoken and he says, This is what I'm going to do to all this. And again, this is the second time notice how he's speaking about the children of Israel to all of this evil congregation. Now I use the word congregation, but it's really not the word congregation. It's word ADA. What is that, although many Bibles translated as congregation, it's literally the word for a witness or a testimony. And what we find here is that because of their complaining, because of their doubt, because they were not committed to the purposes of God. God saw them as an evil testimony, a bad witness. This is what the scripture is saying. So God says, in essence, he says, and I the Lord, I have spoken. And he says, if not this, I will do. And the implication is, certainly this is what I'm going to do to who to all of this evil witness, this evil congregation, the ones who have gathered themselves together, how against me? Where have they done that? In the wilderness, in that desert, in the mid bar. And it says, notice how it concludes it's the same word. When I was going over this with my wife, her Bible has two different words, but when we look at it's the same word in Hebrew, which means, they shall what? Well, they are going to be brought to their end. And it says, And there they will die. So two things that we need to see, they are going to come to an end and they are going to die. They're not going to have a good ending. Now, let me conclude by saying this, if you are wise, and I'll speak about myself for a moment, I'm getting older. We're all getting older. I'm in my early 60s, and one of the things that I think frequently about is I want to finish well, I don't want to be someone like, for example, King Hezekiah, that had done a lot of good things, but he didn't finish well. We need to be people until the very, very end, until the Lord calls us unto himself, we need to be people who are committed in being faithful. Faithfulness means I want to be committed to the truth of God. And when you are committed to his truth, that commitment is going to manifest itself in finishing. Well, that is my hope, that is my belief. That is what I glean from the Scripture. So we want to be people that finish well, why? Because we want to hear those wonderful words. Well done, my good and faithful servant. Isn't that what you want to hear from, from your God, that He says, Well done, and he calls you a faithful servant, his faithful servant. There's nothing better than that. I'll close with that. When you look at a tombstone, according to Jewish law, the only thing that's. There is your name when you were born, when you die, that's it. Nothing more. No types of sentences. Wonderful husband, godly man, none of that. And really what you should want is this, when, when your name is said, that people think, and especially those in heaven, meaning God, His angels that they consider you a servant. There is nothing better than being a servant of God. Do you believe that if you're wise your will? Well, I'll close with that until next time Shalom from Israel. You you.