

# numbers\_1p1

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## SUMMARY KEYWORDS

wilderness journey, trust in God, military service, biblical census, tribe leaders, Reuben tribe, Shimon tribe, Judah tribe, Issachar tribe, Zebulun tribe, Ephraim tribe, Manasseh tribe, Benjamin tribe, Dan tribe, Asher tribe

## SPEAKERS

Baruch Korman, Intro Voice

### 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 00:42

Are going to begin the Book of Numbers. And the first thing that we need to realize is that in the biblical language, it is not called the Book of Numbers. That is a understanding that comes from the Septuagint, which is basically helping us understand what a good portion of the Book of Numbers relates to. There are numerous genealogies, and we'll see that as we begin tonight, but literally, the biblical name for this is the book of wilderness or desert, literally Bobbit bar, meaning in the desert or in the wilderness. And I've shared with you many times that the wilderness or the desert is an important place. God led the people there. They were there for 40 years for a reason that God might bring a change, that they would go through a transition, and what would that be, that they would learn in that wilderness, that desert, that place of emptiness, to depend upon God, to trust Him, to rely and not to look to themselves or believe that they have the ability to provide what they need. Neither physically nor spiritually. Are we capable. We need to all trust in God, depend upon God, rely upon God. And that is one of the primary messages of this book of Numbers called bhamid bar in the desert or in the wilderness. Take out your Bible and look with me to this first chapter. Now, because of the content of this first chapter, we are going to go through a lot of verses today, much more than normal, but we do want to get through this book in a reasonable amount of time. So as I said, look with me to the book of Numbers, chapter one and verse one, where we read here some important truth concerning what God is going to do. Verse one

### Baruch Korman 03:00

and the Lord spoke to Moses in the desert of Sinai. Now that could also that word Bama bar can also be translated in the wilderness. And again, this is a place of emptiness. There is no provision, and it requires great faith and trust in God to survive in being in the wilderness. And those 40 years, God manifested His faithfulness. He showed that if one would trust in Him, they would not be disappointed. God is a God of provision. So look again. Verse one and the Lord spoke to Moses in the desert of Sinai at the Tent of Meeting. That is the oh hell Moad, the appointed tent, we might say, on the first day of the second month and the second year from there, going forth from the land of Egypt, saying, so it's very precise. We are in the second year, the second month on Rosh Chodesh, the beginning of that second month, and God has chosen to speak and begin to organize the people in a very unique way. And let me say that there is a phrase that we're going to emphasize, and we see it repeated over and over and over in this first chapter, and it talks about those who go out to their army. Now that's important, because Israel is going to be counted. We'll talk about some of the laws in regard to the Census later on, but, but God is going to, at this specific time, take. Make a census and notice the people that he calls and that he counts. They are men, and they are at least 20 years of age or older, and they go out to the army. In other words, if they don't go out to the army, they are not counted. Think that's so significant. Why? Because in Israel right now, and it's nothing new, there has been much conflict because there are some who want a exemption from military service that I'm talking about primarily the HAREDIM or the ultra orthodox, those who are very serious about their faith, and that's wonderful, but there is absolutely no biblical reason that those who are serious about Judaism. There is no biblical reason why they cannot serve. In fact, if you don't serve in the army of Israel, God doesn't recognize you. We'll talk more about that in a moment. But this is something that, to me, is self evident when you look at the Scripture. And that's the problem with Judaism today, too, much of it is not based upon the word of God scripture, but based upon the writings of men. And let me just simply say, and I can remember that that Christian barrio nuevo and myself, we did a video on the Kabbalah and and people were angry in regard to that, because the Kabbalah is not of God. It is not a holy book. And literally, the Kabbalah is a series of different books, but the primary one is the Zohar, and I am strongly opposed to that book. The reason being is, if you look at the the traditional author, which is Rabbi Shimon Bar Yochai, this man was prideful, and he felt that he was greater than God. Why do I say that? Because if you study him, he had a very familiar saying. He says, what God binds I loosen, but what Rabbi Shimon Bar Yochai binds no one can loosen. To me, such a statement is demonic. It is not glorifying to God. It does not show submissiveness. But when we look at Moses, he was humble. He was a servant. He was submissive, and he was obedient to God. So there's a great difference between the spirit of Shimon Bar Yochai and the the spirit within of Moshe Rabbeinu Moses, our teacher. So look at this scripture where it says, And the Lord spoke to Moses in the desert of Sinai at the tent of the meeting on the first day of the second month and the second year of their going forth from the land of Egypt, saying, Look now to verse two. It says, Sue at Roche. Now, what does that mean? It means, literally, to lift up the head. Now, that is an idiom for taking a census. Now, normally we don't just count, but people give, and then you count what is given. And this expression to lift up the head is important one, because it's also a term of encouragement and it's also a term of recognition. And those two things work together, because when God recognizes you, you should be encouraged. The same expression is found in Luke, chapter 21 and verse 28 where it speaks about when you see these things beginning to happen in their last day. Things, what does God say? Lift up your head, be encouraged. Why God is going to recognize his people? And here the context is, indeed believers. He says, lift up your head, because your redemption draws near. So here in verse two, we have that expression, lift up the head,

and it says the head of all the congregation of the children of Israel, to their families, to the house of their forefathers, in the number of names every male. To their skull. Now that's literally what it says. And again, one of the things that annoys me, frustrates me is when translators don't translate it. When you look at this word that that ends verse two, goal, it now that is a Hebrew word, which means skull. We know that Messiah was crucified as a place called the place of the skull. It's the same word. So however your Bible translates it, it probably doesn't translate it literally, because it says here, every male according to their skull, meaning their head, they have to be present. And we'll talk more about that in a moment. Verse three, from 20 years of age, and above all that go forth of the army in Israel. So again, here's that first place, and we're going to see over and over and over. God says the same thing, but in order to be counted as part of the men of Israel representing the homes of Israel or the families of Israel, what do you have to do? It makes it very clear here. Ko, you'd say Sava, but Yisrael. Ko, everyone who goes forth to the army in Israel, and what is Moses supposed to do, deposit them according to their armies. So we see that even though we're talking about one people. There's a division of each tribe, each family. And I say tribe or family, have another word in a moment, that I'll make mention of in a second, but it speaks about how each tribe had their army, and they came together in unity based upon the purpose of God based upon the commandments of God. It's the word of God that gives unity. So you need to submit to the Word of God if you want unity. The the unity of God's people is not brought about through compromise. Compromise is wicked. It is evil. We want to submit to truth, not alter the church or compromise the truth. So it says, Here, look again,

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deposit them according to their armies, you and Aharon, you and Aaron, verse four, and with you, and it's in the plural, meaning you Moses and Aaron, and with you, there should be a man, man to his tribe. And again, this is a different word. It's word mate. Now Shevat is the predominant word for a tribe. We talk about shnaim as our Sheva team, the 12 tribes of Israel. But here we have a different word, and it simply is relating to a place where the tribes would gather. Now not a specific place, but simply where they came together. This is what this word relates to, and it says a man the head of the house of his fathers, he is meaning there's going to be that one leader from every tribe, from every family, family tribe, that's going to be the leader. Look now to verse verse five. These are the name of the men which they will stand with you. And now we're going to go through the 12 tribes. We see that there is Reuven, and there's going to be one from the tribe of Reuven that is singled out. Who is that? Elitzur Ben shade, or then from the tribe of Shimon, there's going to be another of Shimon. We have one by the name of Shlomi El, the son of Suri shadai. And then from the tribe of Judah Nachshon, the son of aminadav and from yesahar, Natan El, the son of suar and From LA zu. Zebulon eliaiv, the son of Helon in Shalon from the sons of Yosef. Literally, it says, Of the sons of Yosef. And remember, there was that two, there were that two primary sons of Yosef. And we're speaking about Ephraim and men Ashe. Even though men Ashe was the older notice. Verse, it is Ephraim that's mentioned first, and the one from his household was, was Elisha, the son of AMI hood, and now from Manisha, Gamliel, the son of de pay da da sur verse 11 of Binyamin Avidan, the son of gidoni of Dan achi Ezer, the son of AMI Shaddai of Asher pag eel, the son of Aran of God Eliya Saf, the son of duel, of Naftali, Akira, the son of a non and then we find ourselves now in verse 16, and we see in this section, we're seeing another important biblical truth being revealed to us, because here it says, These are The ones who were called, the ones who were called of the congregation. And then we had the word ni ma tot avotam, which means the leaders, the ones who are elevated, the ones who are lifted up. So we might say the presidents in in

our language today, but it's literally referring to the ones who were lifted up from the tribes of their fathers. The heads of 1000 Israelis are them now, when it says 1000s here, if we look at it very carefully, it's 1000 in the plural so we could translate it, the heads of the 1000s of Israel. Are they meaning these leaders that we're going to speak more about in a moment Notice, verse 17 and Moses took and Aaron, these men, which and then we have an interesting expression. We have the word Nick Vu with their names. Now that expression, for example. Now things change all the time, but, but when you used to get a a bus ticket for the primary bus company in Israel used to just be egged. Now there's several different companies you would go and they would have kind of a hole puncher. And this is the same word, and it speaks about how that of this tribe, there was one man kind of pushed out that that he was pierced, meaning he was chosen to be that that leader among the names of his tribe, verse 18, and all the congregation, they were made To assemble on the first day of the second month, and they and this is a difficult word. It's a word for a child or being born, but it's in the hit palel, the reflexive so most would say that they proclaim their their genealogy, according to their families, to the house of their forefathers, with the number of names, and again, from those who were 20 years and above and older, and again, according to their skull. So we have that they had to be present. That's how some understand it, that if they didn't come out, if they didn't show themselves, then they couldn't be chosen for that leadership position. Now let's move on to verse 19, where it says, just as the Lord commanded Moses that he would deposit them in the wilderness or the desert of Sinai. Now this word to deposit, I make mention of that because it is simply choosing who is going to be the leader. He did it where, in the desert of Sinai, or the wilderness of Sinai, and notice this word for deposit. Well, it's the same word today for making a deposit into your bank account, and we could think of it as a transfer. Moses at this place in the wilderness of Sinai, he was led. To transfer, to move, to deposit, these individuals to be the leaders of the tribes. And then we see, look now to verse 20, and they that were of the sons of Reuven, the firstborn of Israel, according to their genealogy, to their families, to the house of their forefathers, and the number of names to their skulls, every male from 20 years old and above, and we had that same expression, COVID set Sabah, all who go forth to army. Now I think this is so providential, because last night I was watching the news and what happens, and that's last night from when this is being recorded, there's much debate about this Hulk giuse. What is that? Well, giuse is those who go to the recruitment office to enlist. Now, it's not a choice. You have to do that both male and female, unless there is some some health issue or something very, very significant that prohibits it. But for the average person, you have to go, it's not an object or a choice. Now, what we find is that most of the HAREDIM are exempt. That law is being challenged as the Bible demands, and what I see is simply this. I see that God is bringing things into a biblical order because prophetic scriptures must be fulfilled, therefore God is mandating that His word be embraced and followed for God to take the next steps in bringing about the fulfillment of this prophecy, verse 21 and their census, or depositing or counting according to the tribe of Reuben, and We're going to have how many were in the tribe of Reuben. It says 46,500 so one tribe had 46,500

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we're going to see what each of the tribe had. Now let's go to the next one. Shouldn't surprise us. We're following the same order. We have Shimon. Of the sons of Shimon, their genealogy to their families, to the house of their fathers, the ones who were counted, meaning the ones who were deposited in the number of the names according to their skull, every male 20 years and older, and again, Ko you'd say Sava, everyone who goes out to army. So you have to be part of the army to be counted and their their

census for the tribe of Shimon, we have 59,300 so it was a larger tribe than Reuven. Move on to verse 24 to the sons of of of God, according to their genealogy, to their families, to the house of their fathers, in the number of names from those who were 20 years of age and older, All who go out army go out. The implication is to the army and their number, their census, their depositing, however you want to translate that to the tribe of God were 45,650 verse, 26 to the sons of Judah, according to their genealogy, to their families, to the house of their forefathers, and the number of names from the ones who are 20 years of age and older. Again, COVID say tsava, everyone who goes out to the army, their senses, their counting of the tribe of Judah was 74,600 verse, 28 to the sons of Yes. Her, according to their genealogy, to their families, to the house of their fathers, in the number of names from the ones who were 20 years of age and older, COVID said Sava, everyone that goes out of the Army goes out to the army. Their census for the tribe of Issachar was 54,400, now let's look at verse 30 to the sons of Zebulon, according to their genealogy, to their families, to the house of their forefathers, in the number of names from the ones who are 20 years of age and older, Ko yodsehva, all who go forth to The army. Their census for the tribe of Zebulon was 57,400 verse, 32 to the sons of Joseph, to the sons of Ephraim, to their genealogy, to their families, to the house of their forefathers, with the number of names from 20 years of age and older, Ko yudseva, everyone who goes out to the army, their census, their depositing, their number for the tribe of Ephraim was 40,500 Now look at verse 34 the second component for the tribe of Joseph. We have of the sons of manna, Shay, according to their genealogy, to their families, to the house of their fathers, with the number of names of the ones who are 20 years of age and older. Coyote, everyone who goes out to the army, their census, their numbers, their depositing for the tribe of men. Ashe was 32,200 verse 36 and to the sons of Benjamin, or Benjamin, according to their genealogy, to their families, to the house of their forefathers, with the number of names from the ones who are 20 years of age, older Coyote, everyone who goes out to the army, their senses, their depositing, their number for the tribe of Binyamin was 35,400 now the tribe of Don verse 38 and to the sons of Don, according to their genealogy, to their families, to the house of their fathers, with the number of names of Those who are 20 years of age and older. COVID sets of a all who go out to war or go out to army. Their census that depositing that number for the tribe of Don was 62,700, now the sons of Asher verse 40 and to the sons of Asher, according to their genealogy, to their families, to the house of their forefathers, with the number of names of the ones 20 years of age and older, all who go out to the army, their census for the tribe of Asher was 41,500 and now we come to the last section. Look at verse 42 And of the sons of Naphtali according to their genealogy for their families to the house of their forefathers, with the number of names of the ones who are 20 years of age and older, COVID, all who go out to Army their census, the ones who were deposited in that census who met that criteria for the tribe of Naphtali? Well, we have it 53,400,

### **Baruch Korman 29:50**

now what we see here is God is speaking about those who are 20 years and above. Why that is when it's incumbent man. Tory upon an Israelite to join the army, and it was unthinkable for a young man not to join the army, not to fight the battles of God. Here again, it's not man who is making the decision, but God would raise up prophets in order to reveal to the king it's time for a battle and who to fight, why to fight. And God would supply the victory. He would deliver the enemies into the children of Israel's hands, why he's faithful. So let me just simply say, as we conclude, if you are a pacifist, you are not Biblically sound. Pacifism is not something that the word of God agrees to. We are called, for example, in the New Testament, like soldiers, soldiers of Messiah. So this new idea that that pacifism is godly is

false. It's dangerous. And what we see today is that there's a confusion about war. What is the objective of war. Let me just tell you what it is to win, and how do you win? By bringing death to the enemy. This is a biblical concept. What is our enemy? The flesh. We want to see our flesh die so we can live in the spirit and in that same way that there are individuals that are living in the flesh that are opposed to the plans, the purposes, the will of God, and at times, and here again, God makes the decision we go out to battle, and when we fight the battles of God. And in my estimation, it is very, very clear what Israel is going through now and has been going through for the last 15 or so months. It's obvious because they were attacked by pagans. Understand Islam is a pagan religion. Islam wants to rule the world. If you're a believer, you want God to rule the world through his only begotten Son, and we want to support that. And in the same way when Messiah comes again the second time, at the end of Daniel's 70th week, as we talked about as we began this time of worship. God is going to destroy the enemy, his enemies, the enemies of Israel and the enemies of believers. We need to have a biblical perspective, not a politically correct perspective that brings about defeat, rather than a victory whereby we will give glory to God. I'll close with that until next week, and we continue on in this first chapter of numbers. Until then, Shalom from Israel.

#### **Intro Voice 33:18**

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](https://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.