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SPEAKERS

Baruch Korman

Well, as I said, we are going to look at just one commandment in our Scripture. And I think it's so significant that in this chapter, chapter 15 of the book of Numbers, we see that the term number in Hebrew, or wilderness, in the case of the actual Hebrew word, midbar is the word for wilderness in the book of Numbers. We call it Bamidbar in the wilderness, or in the desert. And we see that God wanted to teach the people one thing while they were in the wilderness, that desert for 40 years, and that was to trust in Him, depend upon him, rely upon him, and notice that he is faithful always. So this is something that we want to emphasize as well, that our God is forever faithful. There is nothing unfaithful about him. But if we want to experience His faithfulness. We need to be in his will. We need to be committed to his plans and his purposes. In other words, the will of God. We need to be committed to that and when we are we can expect God's provision. We can expect God's assistance, God's help, and God's presence in our life. So what I want us to do is to go to the last part of Numbers, chapter 15. And again, we're going to be looking at primarily one commandment, and we want to have a proper understanding. Let me say it differently, a biblical understanding for this commandment. So let's begin look with me, as I said to Numbers chapter 15, and we're going to begin in verse 37 where it says, And the Lord said to Moses, saying, so God is speaking. There's that significant verse of Revelation on the way that God's going to communicate his truth to Moses. So we read again verse 37 and the Lord said to Moses, saying verse 38 Speak to the Children of Israel, and you shall say unto them, make for themselves. And notice it's a commandment. God is giving revelation, and he says, make for themselves. Now this term for themselves, oftentimes we see the expression lacha or lachem for you or for you all, whenever that's there, we should understand that God is revealing something that is in our best interests God, as I may mention, God, is a blessed God. He enjoys. His desire is to bless His people. But we find that these blessings are conditional. What are they conditional on us responding with faith to the Word of God, implementing doing. And this is what was going to be emphasized here when it says, Look again at verse 38 let's take it from the beginning. Speak to the Children of Israel, and you shall say unto them, make for themselves. And then we have that word sits. It this word, titsit again. It represents this, this garment. We'll talk more about the garment in a moment when we look at it biblically. But on this garment, there is supposed to be what's called a tit set, and this is what I'm holding in my hand. And we're going to see biblically. This is not interpretation. We're going to see it directly from the Word of God. This tit set is related to the commandments of God and what God instructs us to do and learn this. This is foundational for us as the people of God, as members of

the family of God. His sons and his daughters, his heirs to his kingdom. We need to realize that what God instructs us to do is not for him. God is perfect. God lacks nothing. God is self-existent, meaning this God doesn't lack. God doesn't need. God doesn't want, but God commands, and whatever he commands, he doesn't benefit from it. Who benefits we do? We need to implement the commandments of God. Why? Because we're going to see that there's benefits for that. Look again. He says, make for themselves a tit set upon the corners of their garments throughout their generations. Now we see here, and it's very important, you may not be able to see it here, but, but this is a four corner garment. So when it says, put upon the garment, the corners of the garment. How many corners? Four? This is a four corner garment. So we are to affix to each corner one of these, titset, or in plural, titziot, and notice what it says here. Let's keep reading. You shall set upon the titset the corner. That means the corner of that that garment, a tits it. And notice we have the expression Patil. A Patil, in this case, is one of these threads. So there's eight, as I mentioned, as I made mention earlier. There's eight on each titsit. There's five nuts, five and 813 because titset, as we talked about, has a numerical value. Those letters that spell it out have a numerical value of 600 and what's being emphasized is 613, why? We'll see this in a moment. But it says here, and you shall set upon the titset, meaning this, this

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garment and the tits, it itself, one that is a thread of techelet. Now today, we see that most do not have that techelet, and there's a reason for that. For much of Israel's history, they did not know what material was used to make it of a blue thread. Today, there is consensus among the rabbinical world that we do know some do not accept it, but most do that. This is a sea creature, and from that, we extract a dye. That dye turns that Patil, that thread, to be blue, but it's not the normal word for blue, tachol. It's a different word, techelet and tehillick is the same blue according to most of the scholars that that relate to the color of the sky, or the scholar color of a sea or an ocean. So it's a lighter blue. So we see here that we are called, commanded upon that that corner to to place a titset, and within that titset there be one thread that is techelet, which is that that lighter blue. Let's move now to verse 39 and it shall be for you. There's that expression Lechem. It shall be for you. This is talking about something very important, and that's this, that when we observe this, God is saying, this is for you. What does that mean? It means that it has a positive a positive effect upon you. If we observe this commandment, there's going to be a benefit for us in doing so. We'll talk about what that is in a moment. It says here, And it shall come about for you, for a titset, that you shall see it and notice now we have proof that the titset represents the commandments of God. Why? It says, You shall see it, meaning the titsit, and you shall remember all the commandments of the Lord, and not just remember them. And it says, And you shall do them. Now, here's the important thing. We see that when we obey this commandment, it is going to cause us to have a remembrance of all the commandments of God. So one commandment, make this titset, but it's going to have a blessing upon us. That we are going to remember all the commandments of God and not just remember them, but what is the purpose for remembering? Well, notice it says, va asitim o Tam, and you shall do them. Now. Why is that important? Because we want to be faithful people. We want to be people that demonstrate God's will. As I said earlier, we were talking about holiness. Holiness is always related to the purposes of God. Here is the takeaway for us when we remember the commandments of God with the desire to to do them. Here's the benefit, it says, and you will not stray after your hearts. Now, what does that mean? Stray after your hearts? Well, heart is a thinking and here's the danger, when we ignore this, what's the outcome? Well, he's telling us we don't have to speculate, we don't have to guess, we don't have to interpret anything. When we are left to ourselves

as people that don't walk in faith, that do not take seriously the revelation of God, we are going to do something. We are going to be moving after our thoughts. We don't want that. We need to have. And Paul speaks about this, we need to have the mind of Christ. What a great thing. Mind is related to thought. The term heart is also related to a thought. So we want to think as God has commanded. That's maturity. We don't want our will. We want the will of God. So it says here, look at the text, and you will not stray after your heart, after your eyes, meaning what you see. And this is also has some serious implications for us. Why? Well, one of the things that the enemy does is that he tempts us by what we see, and that's why we are called to walk by faith. Faith comes by hearing and hearing the Word of God. So faith is not what I see, because oftentimes I see something and that brings up a desire. If what I desire is based upon what I'm seeing, it is going to lead to sin, it is going to cause me to go astray, as we talked about in this verse, so we don't want to go astray after our thoughts or after what we see. Why it says share a temp zone, which means which you and it's in the plural, you all will do something. And we have the word zonim. Zonim is plural. It comes from the same word zonah, which is a prostitute. It's related to harlotry. Harlotry is tied to idolatry. Here's the takeaway. And here again, I realize that some people are going to doubt this, but God is a spiritual God. What God commands? If we submit to His commandments, there's going to be a positive outcome, a positive effect upon us. And what God is saying here and here again, this is the simple interpretation when we take seriously this commandment to on our four corner garment. Now most garments today don't have four quarters. That's why the Jewish community makes specifically a four corner garment so that this commandment can be fulfilled. Why? Well, we need to remember the commandments of God. Let me say it differently. It is good when we remember the instructions of God, and we remember them for a purpose in order to do them. Now I've made mention to you many times that this word to remember is oftentimes related to Brit, which is a covenant we remember, and when we remember, we find that God also remembers. What does he remember? This covenant, this Brit, this covenant that he's made with us. What is a covenant? Well, a covenant is a container of blessings, and this is where this passage is going. Why? Well, I don't engage in idolatry that brings God's judgment. I remember, and my focus is on the commandments of God, whereby, when I do them, they are a catalyst to being blessed. So here's something that ought not be controversial when I walk in the will of. God. Let me say it differently, when I am doing performing the commandments of God, am I saved by that? No, we're saved by faith. It is faith that gives us access to the grace of God. What faith believing in the death, burial and resurrection of our Lord and Savior, Yeshua, when we believe that we are going to be redeemed, that redemption is going to change us. We will become a recipient of the Holy Spirit, and through becoming that recipient of the Holy Spirit, I will now be that new creation which has the opportunity to do something. What is that the opportunity to obey God when I'm unredeemed, I'm under the authority of sin. Sin is going to be dominating my life. But through faith in Yeshua, of Jesus, of Nazareth, what happens? I become a new creation with the ability, by means of the anointing of the Holy Spirit and the indwelling of the Holy Spirit, now I can do something. I can remember the commandments of God. This was the emphasis here when it says in this passage, you shall remember all the commandments of the Lord, why? And you shall do them. Why? So you do not stray after your thoughts, meaning your heart or after your eyes, what you see. If we do stray after our own thoughts or what we see, what happens and you will commit harlotry after them, meaning after those thoughts, after these things that are not pleasing to God, these things that are not related to holiness. Let's move on to the next verse. Verse 40. It says, again, there's a repetition here. Whenever words are repeated in the

text, it's for purpose. It says, Lama, on for the sake that you will remember and do all My commandments.

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Now we see something we don't see doing the commandments relating to salvation, that is a false thing. Paul says, no one is justified, meaning this, no one is made righteous. No one is reconciled to God by doing the law. That's not why the law was given. Why was the law given? Very simply, we've talked about this many times. The law was given so that we would understand God's definition of righteousness. That's what's important, his definition of righteousness. So the commandments that God says do them, there's two types of commandments, commandments, tasu that you should do, and commandments, lot tasu that you should not do. When I do the things that God commands me, I am behaving righteously when God forbid someone does the commandments that they ought not to do, then they are behaving unrighteously. What are we in Christ? An important statement The Bible says, and again, we turn to the Apostle Paul. He always gets it right. He tells us that we through that gospel message. Let me say it differently. We through the work of Messiah, specifically on that cross. When was he crucified? Passover? Why is that important? Passover is the festival of redemption. It was Messiah's death, him laying down his life, let me say in greater detail, him shedding His blood that purchased for us eternal redemption. We are forever changed, and now being that new creation. What should I be committed to? I should be committed to Faithfulness. Faithfulness leads us into righteousness. That's why the Scripture says, and again, Paul mentions that we through that gospel message, we through what Messiah did on Passover, when he was crucified and shed His blood that enables us to do something. Paul says it this way, we become the righteousness of God. Righteousness is always connected to the glory of God, so we behave righteously. Why? Because we want to manifest the glory of God. Why? That's why humanity was created. We were created in the image of God, that means we are called to reflect his character. God is glorious. So when I obey His Word, when I do His will, when I am faithful to carry out the commandments, I am behaving righteously, and that is a catalyst for the manifestation. It of God's glory. So he says, Here look again in verse 40, on account that you will remember and you shall do all My commandments. And notice it is the doing of the commandments where he says. And here again, this is not interpretation. We see he says, You shall remember and do all My commandments. What's the outcome of that? Vietnam, kiddom, that you shall be holy ones to your God. So understand, if we want to be holy, we need to do the purposes of God, obey his commandments for salvation. No salvation is a gift of God, through His grace. By faith, we access salvation by means of faith, believing in the work of Messiah, his redemptive work, what he did on Passover, the day of redemption, when we do so, God forgives us of all sin. We are eternally forgiven. Now again, I don't know why people struggle with that, that we are forever forgiven by God. Isn't that what the New Covenant says, that he will remember our sins no more that he will will forgive all of our sins. So if all of our sins are forgiven, all of our sins are forgotten, and we become the righteousness of God. That righteousness of God, it says elsewhere we are imputed meaning we receive the righteousness of Christ. So we should have absolute confidence. We have eternal life. We have kingdom life, and we will be welcomed by means of what Messiah did in our behalf, His redeeming work. We can have assurance, and that's why we become holy ones. Forever and ever. You shall be holy unto the Lord your God. Verse 41 our last verse, I the LORD your God. And notice what this 41st verse speaks of. Now, again, many of you may not come from a Jewish background, but if you do, you'll get to know something. Whenever we talk about the Exodus from Egypt, what was the means

that the people could come out of Egypt? They were there in bondage, bondage to Pharaoh, unable to come out. Something changed. What was that the work of redemption through the blood of the Lamb. And we know that that John the Baptist understood something, because John the Baptist said, when he saw Messiah coming to him, he says, Behold the Lamb of God. This word for lamb is related to the Passover sacrifice, Behold, the Lamb of God who takes away the sins of the world. This taking away of Sin means that we are forgiven, we are redeemed eternally, and we become part of God's forever family, meaning this, God, in the Scripture, says this, this isn't controversial. God will never leave us nor forsake us. He will not be careless with us. Rather. God is going to be committed to do something. What is that he is going to be committed that we receive His blessings and his promises? Where do we receive them? In the greatest way we receive them in the kingdom of God. That's what the kingdom is about, eternity whereby we experience God's blessings and his promises. All of that is good news. This is what God is doing for us. So it says here, and here's the the foundation for tying the work of redemption with with obedience. We're not saved by obedience, but having been saved, that salvation should produce obedience in our life. So it says. Here, look at our last verse, verse 41

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I am the Lord your God who brought you, you plural, brought you from the land of Egypt. How did he do that? By redeeming them. And this redemption established a covenant. This covenant speaks about an eternal relationship with God when we emphasize the blood of His Son, establishing the new covenant, which is an eternal covenant, and then it says, And you shall be for God. This is what's important. We shall be for God. What to be for you, or God's going to be for us? God? That's a wonderful thing. God becomes our God. What God? The God? God Of Israel, The God over all creation, the Creator God. He becomes God for you, and he says, I am the Lord your God. He repeats it again that He is our God. Why? Well, this repetition teaches us something. God is saying to us, I'm not going to leave you. I'm not going to forsake you. This covenant that he is making is an eternal covenant. Now, again, we'll close with this. When we look at the Exodus from Egypt, we see a paradigm. It is not by coincidence, it's not by accident, but rather, it's through the providence of God that Messiah was crucified on Passover. Now, again, some people doubt that. I don't know why, because all four gospels speak of the day that Messiah was crucified as the Preparation Day. The preparation day is another word for the day. We prepare the lamb. What day is that? The 14th day of Nisan, the 14th day of the first month. So Preparation Day, the Scripture is clear. This is when Messiah was crucified. He was crucified the same day that the lambs would be sacrificed. What lambs the Passover lamb, and they're partaking of on the first day of Unleavened Bread. One of the first things we do on the first day of Unleavened Bread, we have prepared that lamb on the 14th we then partake of it and receive it. And that brought about a change for the people of Israel. Now, that change is a paradigm, but when we accept the the message of that paradigm, what is that? It's It's Messiah, that Lamb of God, being crucified dead and shedding His blood that provides for us as Hebrews nine verse 12 says, provides for us, eternal redemption. Did you hear that eternal redemption? Eternal redemption has an outcome? What is that eternal redemption provides for us? Eternal life? Let me ask you a question. If something is eternal, how long is it? It's forever. And if something is eternal, can it cease being eternal? No. If the eternal life that God has given to us can cease or it can be given away or rendered void, then it would mean that God is a liar, because he didn't give us eternal life, but he did. He gave us eternal life. And what is the implication of that? Very simply, assurance we can be assured. It's not based upon what I have done. It's based upon what Messiah has done for me. Over and over, we see so many the things that God

reveals. He says, *vihaya Lechem*, and it shall be for you, God is revealing all of these things that he tells us, like this commandment here with the *titsuit*, all of these things, it's not for him. He doesn't need anything. He doesn't lack anything. God doesn't have a bad day. Everything. He commands us. He commands us for ourselves, that it would be well with us. What's the word Well, it's the word good. It it would be good for us. That's what God wants to do. He wants to do good for us. But in order to be recipient, the recipient, of the goodness of God, we have to be in a covenant, and not just any covenant, but rather the New Covenant. And that new covenant is tied to the Abrahamic covenant, whereby we, through faith, become the seed of Abraham. What does that mean? We become descendants of Abraham? Why? Because those descendants are going to be that Abrahamic covenant is about one thing, about blessing, that we will be blessed like Abraham was blessed. How was he blessed? Genesis, 15, verse six, that God credited to him based upon his faith, what he believed God credited to him for righteousness. That's why, over and over, the Bible reveals through faith in the work of Messiah, his Passover redemption, we become something. We become the righteousness of God, and nothing can change that we will ever be the righteousness of God because of the sufficiency of the cross. What? Messiah did for us, and when did he do it? He did it on Passover, the day of redemption. The Word of God is clear. Let's not doubt this book. Let's not be careless with the Word of God, but let us submit to it. Why? Because that's who we are in Messiah, we are called to obey the Word of God to save us. No, we're saved by faith. It's the grace of God, but that grace and that faith changes us. We become a new creation with a new mindset, and that mindset is rooted in obedience. Obedience is a good thing. Well, I'll close with that until next week, and we begin a new chapter, chapter 16 in the book of Numbers. Until then, Shalom from Israel. And may God bless each of you and your families. Until next week, shalom, you. You.