

Numbers 20 Part 2

Well, we are going to be studying in the book of Numbers and chapter 20. We began that chapter last week. We're going to continue now with verse 14. And there's an important word that appears here, and we're going to see that this word is connected to Moses, and we need to remember something. Moses was the first Redeemer. We find that the Exodus from Egypt is understood in Judaism as the first redemption. But what do we look forward to? We look forward to that final redemption where one like Moses will be raised up. He is the one that we're supposed to hear and obey, and when we trust in Him, we're going to have the fulfillment of the promises of God and the blessings of God. So look with me, as I said to the book of Numbers, chapter 20. And we're going to begin in verse 14, where it says, And Moses sent forth messengers from Kadesh to the king of Edom. And this is what these messengers said. Thus said, your brother, Israel, you know all the hardship, and that word can also be understood as trials or or trouble, which we have found. Now notice the word here that we have found. It's not that the children of Israel deserves this, but they have found this hardship, this trouble, this tribulation. Why? Because they're moving in God's will. God is bringing them into the land that is his promise. And therefore, what we find is and Edom is going to be a leader of this Edom is against the plans, the purposes of God. We see this with their patriarch, in whom I'm speaking about. Well, remember what it says here when, when Moses sends forth these messengers, and they say, your brother Israel? Well, Israel is indeed connected to Asaph. Asaph was the brother of Yaakov, and we find that he was an evil man. And this is what the New Covenant says in the book of Hebrews. They call Esau a perverse and immortal. Moral man, one who did not truly repent. He was just saddened by what he was experiencing, what he lost. But there was no true repentance with him. Notice what the scripture says as we continue to read verse 15, our fathers went down towards Egypt, and they dwelt in Egypt, literally, it says yamim Rabin many days. That means a long time. And we're talking about hundreds of years. And what happened? Well, notice the subject of this next verb, the subject is Egypt, and Egypt did evil to us and to our forefathers. Now what we see here is this. This was not God's will. Remember the word that we're talking about, this word Ra, in this case, it is a verb, and RA is evil. And what is evil? Well, biblically speaking, evil is anything that is against the will of God. And we see here a clear teaching, and that is this, Edom is against the will of God. And we see that that Edom represents the people that came from Esau. Why? Well, so too was Esau against the will, the plans, the purposes of God. So it's very significant that we see that that they did evil unto us, who did Egypt and to our forefathers, look at verse 16. What did that evil cause the children of Israel to do well, verse 16 tells us,

Baruch Korman 11:53

and we cried out to the Lord, and he heard our voice, and he sent and this is what's very important. Who did he send? Well, it says, Here, malach. Now a malach has two different definitions. One is an angel, but that word angel can also be a messenger, someone who is sent with an assignment. And that's what we see here now we look, and there's another verse of scripture that I want us to turn, to hold your place here in the book of Numbers, chapter 20, but I want you to go to a very significant passage in the book of of Genesis, Genesis and chapter 48 look with me, if you would to verse verse 16, Genesis, chapter 48 and verse 16, where does it say? What does it say? Here it says ha malach, which means the messenger. And then we have the next word, ha Goel, which means the messenger, the one who redeems me from all evil. May He bless these young men, and may my name be called upon them, the name of my fathers, Abraham and Yitzchak, and may they become like fish? That's literally what it says in Hebrew. May they become like fish of a multitude in the midst of the earth. Now,

this is a prophetic passage. This one who is called the redeeming messenger, who is it? It's Messiah. This is a messianic prophecy. In fact, some in Judaism calls this Birkat HaMashiach, the blessing of Messiah. And what is that that the faith that was in the patriarchs, Abraham, Isaac and Yaakov or Jacob would be placed upon these two in manasheh and Ephraim. This was the power of this blessing. And what it talks about is simply this a character change, and we need a character change that is based upon faithfulness. And that's what the patriarchs demonstrated. Well, let's go back to verse verse 16, where it says and we cried out to the Lord, and he heard our voice, and he sent a messenger. And this messenger, and who was it? Ultimately? Well, this messenger was Moshe Rabeinu, that is Moses. And what did Moses do? He brought us out from Egypt. Now, of course, he was anointed by God, chosen by God. God gets all the glory, but Moses was the vessel that God was using. And it says, Let's be accurate. As I was going over this passage with my wife, she was reading the New King James, there was a great differences between what. It literally says, and what's found in the New King James. It says, here and behold. Now, if you listen to me much, you know that word behold is very important. It means to pay attention. Something significant is going to be appearing in the biblical text after this word behold. So he says, And behold, we are at Kadesh, a city on the border of your land. So on the border of this land that belongs to who? Well, we should know he's been talking to the king of Edom. So we're talking about the border of the land that was given to Edom, and notice what the people say. Look now to verse 17. Please, let us pass in your land. And we will not pass through the field or the vineyard. We will not drink water from the well, but it says we will go on the way of the king, meaning on the King's Highway, and we will not turn to the right or to the left, until which we shall pass in your border. So they're making a promise here. We're not going to damage your land. Secondly, we're not out for some alternative motivation or motive. We want to just pass through why? Well, God is leading the people where into the promised land. That's what they want. They want to get to the land of Israel. They want to demonstrate faith in order to arrive at this land of Israel. So they say all of this, but look at verse 18, and Edom said to him, meaning that Edom responded to this, this request that came initially from Moses and then from the servants and messengers that he sent. Look at Verse 18, and Edom said to him, You shall not pass through me, meaning we're not going to let you pass through us, lest with a sword I will come out to meet you. So what are they saying? Well, a sword is a weapon of warfare. What Edom is saying is this, we are opposed to you being where God wants you to be. We're not going to allow this if you want to pass through our land, and you insist on doing so, it is going to bring about a war between us and you. Now, who are we talking about? Edom? Now, I would say something to you, if you do a good study of Genesis chapter 26 you are going to see that there is a spiritual connection between Edom and the Philistines. Now, even though we're talking about different borders spiritually, there is that connection between Edom and the Philistines. Today, we use that same word for Philistines in order to discuss or refer to the Palestinians. And what that tells us is is that truly, in the last days, it is the Palestinians which we should understand spiritually as relating to Edom. They don't want Israel to have the land that God has given to them. Why? Because they know that this land is key to the promises of God. What promise specifically the establishment of the Kingdom of God. So notice what it says in this verse, verse 18, and Edom said to him, You shall not pass forth me, meaning we're not going to allow you to pass through, lest with a sword I will go out to meet you. Verse 19, and the children of Israel said unto him, on the highway, we will go up, and if from your waters we should drink i or our cattle, I will give to you their price, meaning whatever was consumed I'm willing to pay. I'll give you their price. Only this is not the matter, meaning only on our foot, my foot, we will pass. So only on our foot by foot, I will pass. He's saying we're not there for any alternative, alternative motivation or

purpose, just to pass through because God wants us to get to the land, the promised land, the land of Israel. And we see here. That Edom is an obstacle, and they are not willing to allow the children of Israel to be in God's will. That is their motivation. Look now to verse 20, and he says, You shall not pass. And Edom went out to meet him. And how did he meet him? Baam Kaveh, meaning with a heavy people, meaning a numerous people, ubayyah, Hezekiah, and with a strong arm or hand. So this is simply a spirit of defiance. And just understand something about Edom, and it's true also for the Palestinians today, they are defiant. They are not wanting to participate in God's will. They are forever opposed to the things of God. Why? Because they are the enemies of God. That's what the scripture says. Now, can they become a servant and a participant in the plans of God? Sure how, by faith, by receiving the gospel. But what I can share with you as a citizen of Israel is that more often than not, what we find even among the so called Palestinian believers, not all, but among some, they are still defiant and do not want the will of God in regard to the Jewish people or the land, and that's the problem. So they want to go out in defiance with a heavy people, meaning many people, and with a powerful hand, look now to verse 21 and Edom refused or prohibited

Baruch Korman 21:53

the giving of Israel to pass through its borders, And Israel turned from him, meaning we see something, Israel didn't want war. This is what we see over and over in the Scripture, Israel doesn't want warfare. They want peace with their enemies, but their enemies are defiant, and they don't want peace with them, and that's why we have this conflict over and over and over, and this is what the Gaza war was about. This is why the Hezbollah, also those in Lebanon, also participated, and this is why Egypt was not a partner in bringing about an end to this war. Why? Because all of Israel's neighbors want the destruction of Israel. That's what they are committed to, and this is the foundation of a creation of a Palestinian state. Understand the Word of God is very clear. Those who divide the land or divide the land, God is going to be most displeased with them. Why? It's not his will for the land to be divided and for a secondary state to be created, meaning this, hear this, a two state solution is not God's will. It is, is part of the enemy's plans, not the plans of God. So look with me now to verse 22 and it says the children of Israel, all the witness, meaning all that congregation. They traveled from Kadesh, and they came to Mount Hor, verse 23 and the Lord said to Moses and to Aaron at Mount hore upon the border of the land of Egypt, saying, so they were speaking. And they say, we're at the border of the land of Edom in the end of verse 23 and what's going to happen there at that location? Well, the word of God is very clear. Look, if you would, to verse 24 they're on the border of the land of Edom. And it says here verse 24 and Aaron will be gathered up to his people. That is a Hebrew idiom, which means, Aaron is going to die for He will not enter into the land which I am giving, or have given to the children of Israel. It says, why? On account of their their contention against my mouth. We're at the waters of contention. So God remembers this, this contention. And what are we referring to? We're referring to a faithless act that was committed by both Moses and Aaron. We're. Remember what we saw last week. God commanded Moses and Aaron to speak to the people and to give them water from the rock, why they were at a place where there was no water. What did God want to do? God wanted to bless them with water. And so frequently in the Scripture, we see a connection between water and blessing, or dew and blessing, or rain and blessing. So water is biblically seen as a blessing. What happens? Well, look, if you would, to verse 25 he says, Take Aaron and Eleazar his son and go up on Mount Hor and do what Look at Verse 26 and strip Aaron of his garments and dress Eleazar, his Son. And Aaron shall be gathered and he shall die there. So again, Aharon, or Aaron, is coming to the end of his life. That's

undeniable. Now I made mention to you, and you'll see this in evidence of why I have shared this in the past, but I want to set this up properly. There is a connection between the number 30 and death. We saw last week. What happened? We saw that Miriam died in the wilderness, and what happened? The children of Israel mourn for her for 30 days, and we're going to see the same thing in this passage. Why? Because Aaron is dying, and the people are going to mourn for him, and it's going to emphatically tell us for 30 days, we see that the number 30 relates to death in the Bible. Why is that important? Well, remember what I talked about last week. If you go to Luke chapter three and verse 23 it tells us that Messiah was about 30 years of age when he began his ministry. What was his ministry? 30 relates to death. His ministry was to die, to lay down his life and to shed his blood. Why? In order that we could experience redemption. So look, if you would, to verse, 26 at the end, where it says, And Aaron shall be gathered up. And then it says, And he will die there. Verse 27 and Moses did just as the Lord commanded, and they went up on Mount hore before the eyes of all the witness, meaning all the congregation. And what did Moses do? Exactly what God had told him to do. Verse 28 and Moses stripped Aaron of his garments and he dressed them, meaning dressed these garments upon Eleazar, his son, and then it tells us what we should expect. And Aaron died there on the top of the mountain, and Moses and and and Eleazar went down from the mountain. So what happens? We have death now. Death is, is not the end death speaks about the frailty of humanity, and that should tell us something. It should tell us that left to ourselves through our own strength, our own power, our own ability, our own intellect, we are going to fail God. We will not be able to carry out his plans and his purposes. We need to be individuals that learn to trust God, rely upon His Word, depend upon him completely. That's what faith is all about. That's what God wanted to teach the children of Israel during those 40 years in the wilderness. Remember, 40 relates to a change or transition. That's what God wanted to do, to take these people and to cause them to change, to be transformed where they are, believers in Moses, God's representative and God Himself. Look, if you would, to verse 29 it says, And all the witness, meaning all the congregation saw that Aaron died, and what did they do? Again? In my wife's Bible, it says they mourn. Doesn't say that. It says, VA Yifu, and they wept for Aaron. And how long did they weep for him? The Scripture tells us for 30 days. There's another clear example of how the number 30 relates to mourning, relates to grief and sorrow because of death, and that's what the children of Israel are going to display in the future for their Messiah. It when they recognize him, what are they going to do? Well, we all remember that scripture where it says in Zechariah, chapter 12 and verse 10, that God is going to pour out upon the children of Israel the spirit of grace and supplication. What is supplication? It's calling or praying for God's grace to receive it, and that grace is going to cause them to look upon the one who has been pierced, and they're going to receive him and the gospel he is inherently tied to that gospel message. So they are going to be in a very difficult situation. What situation? Well, they are going to be seeing the nations of the world rise up against them, all the nations to make war. And what are they warring for Jerusalem? Why are they warring for Jerusalem? Because the enemy wants Jerusalem to be committed to idolatry. God wants Jerusalem to be committed to truth, spiritual truth. Look at verse 29 and all the witness, meaning all the congregation, saw that Aaron had died. And what did they do? And they wept for Aaron for 30 days. Who wept for Aaron for 30 days, it tells us call beisrael, all the house of Israel. Now what I want you to see is this, we see a principle, and I want to share with you a message from the Talmud. I normally don't do that, but I think it's an excellent way to share our faith with an Orthodox Jew, it says in the Talmud and Rashi also picks up on this. What does what does he say?

Baruch Korman 31:52

He says, Why is the the portion of Scripture in Numbers, chapter 19? What is number 19? About the Para aduma temi Ma, which is that that pure or blameless red heifer, that red cow, and it says, Why is this, this portion that deals with with the red heifer? Why is it close to the death of Miriam, and this is what Judaism says, in order to teach us that the death of a righteous one does indeed deal with the sins of Israel. Well, here's what we would say. Was Miriam righteous? Well, she became a leper. Why? Because of faithless, faithlessness, she spoke against Moses. And in speaking against Moses, the servant of God, she really was speaking against God, so she wasn't very righteous. But the Talmud says, and Rashi says, the reason why these two scriptures are close together, one in chapter 19 and one in chapter 20, is to teach us that the death of a righteous one basically deals with the problem of sin. And this is what I would say. I would call your attention to the book of Hebrews, chapter nine and verse 12, where it says this, not by the blood of goats or bulls or cattle, but rather by his own blood He poured out. And what did his blood, the very BLOOD OF THE SON OF GOD accomplish Well, the Scripture tells us in Hebrews nine, verse 12, it accomplished for us eternal redemption. Now, redemption involves the remission of sin. We can say it another way. Redemption involves the forgiveness of sin, and that's what truly a righteous one accomplishes. Who is the only righteous one? Remember what Solomon said? Solomon says, Not one, no, not one is righteous. But there is one who is and that is the only begotten Son of God, Messiah, Yeshua. And therefore his death and the shedding of His blood does indeed bring about a dealing with our problem of sin whereby we can be forgiven completely. All of our sins and transgressions and iniquity can be forgotten forever. And when God looks at the believer, what does he see? He sees the righteousness of his son. All of this gives us faith. It gives us assurance. It teaches us a biblical truth. And what is that truth? That truth is this that in the same way that. Moses personified, this messenger who was sent to redeem the children of Israel out of Egypt. And not just the children of Israel, but also there was that mixed multitude from the nations also they came out with Israel. This is to teach us in the future. So too does Messiah not just does he redeem Israel, but he redeems both Jew and Gentile. He does a greater work. Why? Well, let me close with the scripture that we alluded to a little while ago. Turn, if you would, to the book of Genesis and chapter 48 the book of Genesis, chapter 48 and verse 16, where does it say? There, in that passage of Scripture, it says, ha malach, hago, el oti, which means the redeeming messenger who has redeemed me from all evil. He will bless these young men, what two young men, manasheh and Ephraim, He will bless these two men. And my name will be called in them. That is the character of the patriarchs. Men of faith will be called upon them, and notice what it says. And they are going to do something. They are going to multiply as fish in a multitude in the midst of the earth. Why is that important? Well, remember when Messiah began to call his disciples, he went just like this passage is speaking about, he went to two brothers. Now here it's manasheh and Ephraim, but there he went to two sets of brothers. We know about, Peter and Andrew, and then also two others, the sons of Zebedee. And we're talking about about Yaakov, or James and his brother. And what does it say? Messiah sees two sets of brothers, and he says, Follow me, and I will make you fishers of men. And what did they do immediately? And that's emphasized in the text. It's emphatic, immediately they dropped everything in order to follow him. Why? Because this term, this messenger, the one who redeems me from all evil that is a messianic prophecy. Messiah was saying to them, I am indeed the Savior. I am indeed that Redeemer. And therefore they dropped everything in order to follow Him. That is faith. Faith causes us not to think logically, but to think with the eyes of the patriarchs, men who believed in the promises of God and set their life based upon the promises of God, that they might be found faithful, that they might be humble, that they might

serve, that they might obey and that they would carry out the plans, the purposes, the will of God. That's what faith always, always, always moves us into faith when we have it Biblical faith, the faith that pleases God, the faith that saves and justifies that faith, will cause us to be committed to God's will, and we will serve God, but not in the oldness of the letter of the law, but we will serve God in a new way, according to the Spirit. Now, why is the spirit mentioned there? And I'm speaking about Romans, chapter seven, verse six, why is the spirit mentioned there? Very simply, because the Spirit of God has a purpose. When we look at the book of Genesis, we find that the Spirit of God and the Word of God work together in order to do what, in order to bring us into God's order. Let me say that differently, in order to bring us into the will of God, be assured of something you will not know peace. You will not know joy. You will not have access to God's provision. You will not be a recipient of his blessings until you begin to walk by faith, a faith that is committed to the plans, the purposes and the will of God. It is only only when we are committed to the will of God, then the Spirit of God will anoint us. We will be given truth. We are going to understand that truth so we can apply it to our life. But obedience, that submissive spirit, is so vital in bringing us into. God's will and giving us the power in order to complete the will of God. I'll close with this. No one who has ever done God's will ever regrets it, because they understand the doing of the will of God is a source of joy, a source of contentment, a source a blessing, and it brings us into the intimacy with God, into His presence, into his power, into his perspective, so we have access to all the things God provides us, so that we can carry out His perfect will, while close with that until next time Shalom from Israel. You you.