

# Numbers 3p3

Sat, Mar 15, 2025 8:19PM • 31:02

## SUMMARY KEYWORDS

Levites, firstborn, Numbers chapter three, redemption, holy shekel, Aaron, Moses, commandments, obedience, accountability, precision, Israel, domesticated animals, revelation, Messiah Yeshua.

## SPEAKERS

Intro Voice, Baruch Korman

### Intro Voice 00:03

Shalom and welcome to via Israel, a Hebrew phrase, which means you shall love Israel. We hope you'll stay with us for the next 30 minutes, as our teacher, Dr Baruch, shares his expository teaching from the Bible. Dr Baruch is the senior lecturer at the Zera Avraham Institute based in Israel. Although all courses are taught in Hebrew at the institute, Dr Baruch is pleased to share this weekly address in English. To find out more about our work in Israel, please visit us on the web@loveisrael.org That's one word, loveisrael.org Now here's Baruch with today's lesson. You listen,

### Baruch Korman 00:43

We have seen that God has a plan. Now we are all called to a certain degree to serve the Lord, but there is that special expectation upon the first born. And I made mention last week that that concept of firstborn relates to a priority, and we need to be people that demonstrate that God is the priority of our life, that we put Him first, and everything else in our life is subjected to him. So he's not just first on the list. Everything on that list needs to be brought under His Lordship. Take out your Bible and look with me to the book of Numbers and chapter three. Now, the last few weeks, we've been talking about one particular tribe, and that tribe is the tribe of Levy, or the Levites. I've made mention that a Levite is an escort. They walk along and assists the priests, who are derived as well from that same tribe, but uniquely the priests, what we call colonine. They are from the household of Aaron. This was their Patriarch in a unique way. So all priests are descendants of Aaron, and all priests and Levites are from that tribe of of Levy. Notice what we're doing here. We've talked about this, this tribe of Levites, as replacing the firstborn of Israel. So there is a substitute, and God frequently does that in order that one might be free to receive the promise. And that's what God wants to do. He wants us all to be recipients of his promises, but we need to do it his way, meaning we need to follow his plan, his order, his instructions, if we are going to be recipients of the goodness of God. Now I want us to begin looking at at Numbers chapter three, and we're going to begin in verse 40, and there we're going to learn some biblical truth concerning this tribe and how precise God is. Now you might recall that last week that we were looking at these three primary families of of the Levites. We talked about Gershon, kahat and merari, these three families, and when we look at all the males that are one month and older, we concluded, based upon the text, that there were a total of 22,000 Levites, and they replaced the firstborn from all the other tribes. But notice how precise God is. Look with me, as I said to verse 40 of

numbers. Chapter Three, it begins, and the Lord said to Moses, now we have a word for making a deposit or setting something aside, for the purpose of recognizing that now, a simple way to understand that is by taking a census or simply counting. And this is what's going on here. There is counting going on now. Last week, when we studied this, this second part of Numbers, chapter three, we counted the Levites. But now in this last part of chapter three, we're going to count the other tribes. And notice what it says here. Look at verse 40, and the Lord said to Moses, count all the firstborn. First. Four males of the children of Israel, again, from one month old and above that. And lift up, meaning take notice, is another way we might say that, but lift up the number of their names. Now, name is synonymous with a number. This is what we're finding. So we're called to count and find out how many of the children of Israel from one month old are there of firstborns. So every family that has a male realized that a female cannot be a first born. It is only the male, and that's why we see this expression here. The word Zachar zahar is a word for male, so it's the firstborn male, and we talked about that firstborn that opens the womb, meaning a firstborn can never be born by Caesarian. Only through a natural childbirth can one be called the firstborn. Look at verse 41 and take the Levites unto me why I am the Lord. Now this is a very interesting expression, I am the Lord. That word for Lord speaks about God who transcends all things. That expression I am the LORD relates to God's superiority in everything that he has preeminence. So what he says based upon who he is, as he transcends all things. What he says is binding upon Us. Look again at verse 41 he says, and you should take the Levites unto me, I and the Lord, in exchange for every firstborn of the children of Israel. And this also, and this was something that I had never noticed before. It also says, and the animals of the Levites. And this word for animal is be Hima, not the general word, which is hayota, but be Hema has to do more or less with domesticated animals. So it says here of these domesticated type of animals, you are to take the animals of the Levites in exchange for every firstborn of the animals, those domestic animals of the children of Israel. Now this was something that had slipped my attention in other times that I read the book of Numbers, not only were the people of the Levites replacing the firstborn from all the other tribes, Also their animals replace the firstborn of all the other tribes, animals very significant. And it shows a consistency when God speaks about the firstborn, that that concept of firstborn, remember what I said earlier, it has to do with priority. So everything that has life is called to show priority to God to be brought under his authority. Look, if you would, to the last part of that verse where it says, every firstborn among the the domesticated animals of the children of Israel. So the key word is every or all. Nothing is escaping God's attention when it comes to this, this, this replacing. It is a total or absolute replacing of both human beings and firstborn of the animals look now to verse 42 and Moses. He counted, he took that census, just as the Lord had commanded him concerning every firstborn of the sons of Israel. So Moses did a count. He went and he went to all the other tribes, and he wanted to know how many firstborns were there among all the other tribes of the children of Israel. And were. To find out what that is in a moment. Look now to verse 43 and it came about that every firstborn male with the number of the name from one month old and beyond or older than that according to their census. And we have the number. There were 22,273 now remember how many Levites were there? 22,000 even so we see an additional 273

#### **Baruch Korman 10:45**

first borns among the rest of the tribes of Israel. So what is God going to do? God is not going to just say, well, it's close. That's not how God is. God is a God of accuracy. God is a God of precision, and therefore he is going to deal with this, this extra amount of firstborns that concern the rest of the tribe of

Israel. Look, now, if you would, to verse 44 and the Lord spoke to Moses, saying, here again, this the Lord spoke to Moses, saying, we find revelation, and usually that revelation comes in the form of commandments. Now the rabbinical commentaries make a big deal out of that. Why this relationship between revelation and the giving of commandments or instructions or orders that God tells Moses or tells the people. And the message is this, it is when I obey the commandments. Let me say it differently, when a person obeys the instructions of God, they're going to find that that obedience will bring them greater Revelation. Now, God has a reason for commanding, but we see a secondary reason, and maybe even a primary reason, is when we obey the Word of God, it is going to lead to a greater revelation, a greater understanding of the purposes and the plans of God. Look now to verse 45 says, here take the Levites in exchange for every firstborn among the children of Israel, and again, the the domesticated animals of Levites, in exchange for their meaning, the children of Israel's domesticated animals and the Levites, they shall be unto me. And again we find that expression a knee Hashem, I am the Lord. It speaks about God's sovereignty, that God is powerful, that God transcends all things, that he is a God without limitations. And because of that, how could anyone be so prideful or deceived to think that we should obey a God that has no limitations, one that is mighty and powerful and sovereign and transcends all things? So again, look at this verse. He says, take the Levites in exchange for every firstborn among the children of Israel. And the implication is, take the domesticated animals in exchange for their meaning, the children of Israel's domesticated animals, and the Levites shall be unto me, meaning this is their call, that they are uniquely attached to God in order to replace the firstborn, so they are called. And this is an important truth. The Levites are called to demonstrate God's priority over every aspect of their life, meaning, God comes first God's instructions what they are called to do, it has a priority over them. That's why, even today, when someone is a Levite, they know their Levite why? Because of this responsibility, this priority that God has for that tribe, move on to the next verse, verse 46 and the redeeming of. The 273 so God is not just going to let those 273 additional first borns among the children of Israel to just be ignored. God is a God of precision. God does always everything that he intends to do, meaning this, if God wants that the children of the tribe of Levites to replace the firstborn of the children of Israel, it is going to be precise. It is going to be an exact number. And this is what verse 46 is saying, look again and the redemption of the 273 the extra ones we might say concerning the Levites from the firstborn of the children of Israel. So when we compare these two numbers, 22,000 Levites. Verses, 22,273 first born of the children of Israel. There is that extra amount, and that extra amount has to be dealt with. They have to be redeemed. Now the word redemption, oftentimes we can use a word, and this is word that appears here. It's the word lift out now that is a purchase. So redemption begins with a purchase being made, meaning that someone makes a purchase, they make a payment. Now the most common payment for redemption is blood. But here we're going to see something different. We're going to see that the shekel is going to be used. But notice what we find in this scripture. Look again at verse 46 and the redemption of the 273 for those additional ones concerning the Levites, meaning the Levites, 22,000 there were these additional ones among the children of Israel. And there were, in total, 22,273 those 273 must be dealt with. This is what God is saying, from the firstborn, those additional 273 from the firstborn of children of Israel. Look now at verse 47 and you shall take and we had the terms for five. And then he says five shekels per head, according to the holy shekel you should take. And now we're going to have defined force. What is a holy shekel? It is 20 garras per shekel. So every one of these silver shekels had an amount of silver that was 20 garras. And therefore this was the Holy shekel. Now what you should be asking is this, why is it being called a holy shekel? Here's the answer I've shared many times that holiness, that concept of

being holy, has to do with being set apart for the purpose of God. And therefore, the holy shekel was being set apart for a purpose. And what was that purpose? It was for the purpose of redeeming these, these extra ones from the children of Israel, because there was not enough Levites to do so. So what did they use? Notice, what it says they used five, five shekels per head, according to the holy shekel. And these holy shekels contain 20 garras of silver per shekel. And shekel is simply a weight. That's what the word shekel means. It's a specific weight of something. And now we know for the Holy shekel what it was. Look now to verse 48 and give it what's the money. Give the money to Aaron and to his sons for this redemption of the X the excess ones among them. So what we find is that those from the children of Israel there had to be collected for these additional ones, a shekel, five shekels, according. Did this unique weight that they had to be purchased, they had to be redeemed, that that payment had to be made. Look down to verse 49 and Moses took the silver. That is the money, the money of the redemption

### **Baruch Korman 20:20**

for the excess ones concerning the redeeming of the Levites. So in order that there were enough Levites, they were 273, short. So now five shekels, these holy shekels had to be given for each one of these firstborns among the children of Israel, it had to be given as a payment, payment redemption for these extra ones from the children of Israel. And notice what the scripture says. Look at verse 50 now from the firstborn of the children of Israel. He took the silver. And how much did he take? 1365 How did we get that? Very simply. You simply take 273 and times by five, those five shekels, so that had to be paid a total, again, of 1365 it says here of that holy shekel. So again, it has a purpose behind it. This holy has a purpose in order that the redemption be made so this God of precision, that everything could be paid for nothing can be left undone. God is a God of completion. He brings things into its fulfillment. This is what God does. Let's look at our last verse, verse 3051, it says here, and Moses gave the money of the redemption. Who was he called to give it to Aaron and to his sons, and that's exactly what Moses did. Now this is important. We have to remember that nothing is written in the Scriptures by chance. If it appears there, there's a lesson. What appears in the Word of God is for the purpose of Revelation, giving us truth from God. Now notice how this scripture is put together. Look again at our last verse, verse 51 and Moses gave the silver, which is the money of the redemption. He gave it to Aaron and to his sons according to the Lord. Now what we're seeing here is a principle that money was for the purpose of redeeming these extra ones, these 273 additional firstborns that the tribe of Levite did not have, that they were lacking. So the children of Israel had to make that payment of 1365 of these holy shekels in order to to accomplish the redemption. Now what we find here is that Moses did what Moses obeyed. Now, what is the lesson being taught to us? Very simple. Redemption brings about obedience. Now, are we saved by obedience? Absolutely not. We are saved by the work of redemption, that payment that is made, and as I said earlier, primarily that payment that is made for redemption is blood. So here we find that that Moses is obeying, carrying out God's instruction. And the context is redemption to teach us, when one is redeemed, redeemed by the blood of the lamb that is Messiah, Yeshua, that redemption is going to produce obedience in a person's life. Again, verse 51 and Moses gave the money of redemption to Aaron and to his sons according to the Lord. That is what the Lord had commanded, just as the Lord had commanded Moses. So what we see here is that God is is detailed oriented. Nothing escapes his knowledge, and God just doesn't leave things undone. What God is teaching us here is a very important principle. Yes, and I'll conclude with that, and that is accountability. That is something that is being ignored today by by the vast majority of God's people.

We see that when there's a conflict in the world, for example, I'm speaking to you from Israel, and we all know that now, for about 17 months, there's been this conflict in Israel between Hamas that is based in Gaza, but not exclusively there. They're also in Judea and Samaria, what the world calls the West Bank, but the Bible calls Judah and Samaria, we find something. We find that, according to the nature of God, there must be accountability. You cannot just have a ceasefire and say, Okay, we're just going to end it where it is right now. No, there must be accountability. That means accountability, bringing those who are guilty, bringing them to justice. And oftentimes justice is established by punishment. That's that accountability. You can't just let those who are guilty go free. God doesn't do that. God is a God of precision, and therefore we today, we're not thinking according to what the law of God reveals to us. We need to see that there is an inherent relationship between the law of God and the character of God. This is a foundational truth when we look at Judaism, it clearly teaches this, and we should understand that. I want to say it again. There is an inherent relationship between the laws of Scripture, we might say the Torah, the law of Moses, and the character of God, we find that the law reveals God's character, and not only that, God's expectations, the commandments reveal to us what God expects us to do and what God expects us not to do. And we need to be individuals that follow these instructions, their commandments, by the way, not options, but not suggestions, but commandments. We need to follow them in a most precise, in a most detailed way. This is the big takeaway. God didn't say, Well, there's 273 extra firstborns among the children of Israel, but that's close enough. We'll just ignore that number. I'm going to be gracious. That's not grace. Grace always leads us into the fulfillment of God's will, and God's will is inherently tied to his character. So all of this comes around in full circle. So again, we don't have the freedom or the liberty to just ignore things we need to be individuals that are precise, that are accurate that study to show ourselves approved, who are passionate about bringing things into its fulfillment through accountability and through justice. God is a serious God. God doesn't ignore things, neither should we. We need to study this book carefully and find out what are God's expectations. For example, for the local congregation, when someone violates the will of God, the truth of God, the instructions of God, they must be held accountable, and that sometimes involves punishment. We see over and over throughout Scripture that there was that punishment. God did not ignore things. God dealt with things and never, never, never think that grace means that we can ignore things. That's not the character of God, if we take anything away from what we've learned tonight in this study, at the conclusion of Numbers chapter three, we see this God, our God, the One True God, is a God of precision. He is an accurate God. He allows nothing to escape his recognition. And when God sees that there are things out of order, he deals with it just like the 1365

#### **Baruch Korman 29:54**

shekels that God said had to be given to the children. Of the Levites to Aaron and to his sons in order that there was a proper exchange. God doesn't just get it close. Our God is a God of exactness. Well, I'll close with that until next week, when we press into Numbers chapter four. Until then, may God bless you and Shalom from Israel.

#### **Intro Voice 30:27**

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 loveisrael.org again, to find out more about us, please visit our website, loveisrael.org There you will find articles in numerous other lectures by Baruch. These teachings are in video form. May download them or watch them in streaming video

until next week, may the Lord bless you in our Messiah, Yeshua, that is Jesus. As you walk with Him, Shalom from Israel. You.