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Well, we are going to look at a most unusual commandment in the scripture, and we see that this commandment is very foundational, and the reason why I say it is what we're going to read in this chapter. So I would invite you to take out your Bible and look with me to the book of Numbers and chapter 19, the book of Numbers and chapter 19. Now let me say, as a way of introduction that there has been much attention concerning this commandment, and what commandment are we going to deal with? Well, in this 19th chapter, there is a commandment that is related to the para aduma, which is the red cow, or the red heifer, as many people translate it. And we need to see something about this commandment. Now there's much attention about the red cow today, that red heifer, and I think it's misplaced, because God is in control, and God is going to bring this about. And right now, what we see is a lot of human activity and human effort to try to bring things into one's own timetable, rather than submitting to the timetable of God. Now, God can use human activity, but what is the best is when God moves according to his plans, his purposes and. Hear this carefully according to His timing. So let me just simply say, despite all of what we're hearing about this red heifer in Israel, there's a very, very different perspective. Now, what we have are some fringe individuals that do not represent Judaism and are not tied to Judaism in any great way. And what are they doing? Well, they have made almost an obsession out of this commandment, this one concerning the red heifer, and they are spending money. Well, that's their business to try to raise a red heifer. But what we need to realize is this God will supply the right one at the right time, which is His timing and not ours. So without any further delay, let's begin. Look with me, as I said to the book of Numbers and chapter 19, we're ready for verse one, Word says, And the Lord spoke to Moses and to Aharon or Aaron, saying. And notice verse two, because we find a statement that is very, very strong, and it is most emphatic in this verse, where it says, Zot hookah. Hukat hatura, which means this is the statute, or the law of the Torah. Now what's important is this, this is framed in this singular, and if we just take it at face value, what it's saying is this is the law of the Torah. And what are we talking about? Well, we're going to see before we conclude tonight, what is the purpose of this law. Now there's something that, for the most part today, Judaism really doesn't deal with or address. And what is that that is being in the state of defilement or being unclean spiritually? Now, the reason why Judaism, for the most part, does not deal with that today, is this there is no means to bring about a change in one status spiritually. So if someone is unclean, well they're going to remain unclean, because there's not the biblical way for that that cleansing us to be restored back to the purpose person. So Look again at verse two, where it says, this is the law of the Torah, which the Lord commanded, saying, Speak to the Children of Israel that that they should take unto you and what is to be taken. It says, para aduma. Aduma to Mima, which means a perfect or blameless red cow. Now the key word here is this word tamima, which means blameless. It's the same word that describes many individuals in the scripture that they were a blameless individual. And what that means is that there's nothing that disqualifies them, nothing in their life that is so glaring that that people would not submit to their leadership in the direction of God, meaning their leadership spiritually. So we see here where it says that they shall take, speaking about the children of Israel, unto you, we'll see who the you is, a

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blameless red cow, which then we see a second thing and BA Moon, which means there is not on her. And the reason why it's her is because we're dealing with a para. Para is the feminine we're not talking about a bull, but we're talking about a cow, and that's why many will use the term heifer, so where it says there is no blemish upon her, no defect in other words. And there's another criteria which has not gone up upon her, meaning this cow, and we have the word old, which is a yoke, which means it's never been used for secular purposes. It was born, it was raised, and it supernaturally remained without any type of defect. It was blameless, and there was no spot upon it. Now that word for spot is the Hebrew word moon, and it shows a defect, something that is disqualifying. So there's nothing that would disqualify this, this para aduma to be Ma, this blameless red heifer, from being used for this purpose. Notice again, that was not placed upon her. Meaning, this cow any yoke. It did not do secular work. It is set apart for the purposes of God. Move on to verse three, where it says, And you shall give her again, this emphasis on the feminine cow, you shall give her to El Azhar Hakohen, meaning el Azar, that's his name, which means God has helped, and he's a priest from the priestly line. And what should he do? And he will bring her to the outside of the camp. And for what purpose? Well, we see something. There's going to be a sacrifice made. And there's a very important word that we see in the text. Word says at the end of verse three, they shachat, OTA, the fanaf, which means he shall show slaughter her before him. Now there's an emphasis here on before him. Why, under the laws of sacrifice, there is a proper way to slaughter an animal that has to be painless and it has to be done properly, or that sacrifice cannot be offered up to God. Let's move on to the next verse, verse four. And el Azar the priests, he will take from her blood with his finger, and he'll do something. Look at the middle of verse four. It's the word ve hiza. Now you might recall that last week we talked about a offering being made. And what do we see here? Well, we learn that the priest would do something, the priest would and its word Zara, he would throw, well, that is that word Zara, but here it's a different word. It's that word that I mentioned that is in Hebrew, this word hiza, which means sprinkle. So two different things are being said here, and we ought not to confuse them, unfortunately, as we saw last week, as we concluded Numbers chapter 18, that there was a mistranslation. It said sprinkle, but it didn't say sprinkle. It said throw. But now undeniably, we have this word in verse four. Word says concerning el Azar the priests that he shall take from her blood with his finger and sprinkle it before the face of the tent of meeting from her blood. And he does this. How many times? Seven times. Now, everything that is written in the scripture has a purpose, and the number seven relates to holiness. This number seven, when it appears in the Scripture, it almost without exception, comes to a context of sanctification. And sanctification, or holiness, is always connected to the purposes of God. We need to develop this point a little bit further. When we deal with holiness and the purpose of God, it is never related to our purposes, meaning this, we never stumble upon the purpose of God. How do we know what God's purposes are? We have to read it in His Word. It is an outcome of Revelation. So we read in this scripture, go again to verse four, where it concludes that this blood is going to be sprinkled by his finger, and it says before the face of the tent of meeting from her blood, and it's done seven times. So this purification, this change in status, from impure to pure, is going to prepare us for work, so that we might do the purposes of God. Read on, what is this commandment? Well, look at verse five, and he will burn up the cow before his eyes. This would be the eyes of Aaron and its skin and it. Flesh and its blood, and we have the word pure SHA which is dung. Now I realize if you study many of the translations, they will use a word that speaks about edible body parts of a cow, and it's oftentimes the inner parts, but also including the tongue. But this is not what's said here. If you do a good study of of

this Hebrew word, this word that we look at in verse, verse five, it says pure shot, and it relates to dung. So what is bird? Well, we find that it's its skin, it's flesh, it's blood, and it's dumb. And it says he will burn it. And then look at verse six and the priests, he will take a cedar tree and hyssop and crimson or scarlet, and he will cast it into the midst of the fire or the burning of the cow. So all of this is coming together, and we know something. We have some of the elements that were used during the Passover sacrifice. I'm speaking primarily about this, hyssa, but move on. Look, if you would, to Verse seven, and the priests shall wash His garments. And then it says it's a different word for the word ki best. This is to wash a garment. But when we talk about washing flesh, we find it's rahats, a different word, and he will wash his flesh and water, and afterwards he will come to the camp, and he that is the priest, will be unclean, tame until evening. But when that evening comes, there's going to be a change in his status. Up until the evening, he's one thing, but when a new day comes, there's a new status attached to him, and that is going to be one of purity, where there's a restoration back to his previous condition. Well, look now to verse eight, where it says,

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And the one who burns her that is burns all these parts of her, he shall wash His garments in water and wash his flesh in water, and he also is unclean until the evening. But we see something unique. There's another individual that's going to get involved. Word says, and the one who has gathered, this man who has gathered, what type of man ish Tahor, a pure man has has gathered up, gathered up the ash of the the cow and lay it outside the camp in a pure place. Now there is an emphasis and what we're reading about purity, and this is teaching us something about about the sacrifices and the altar and the purpose of the temple. This temple ritual what we're talking about, and it can be expanded to everything that was done at the altar, all these sacrifices that were made, understand that they had a purpose. And what was that to change that person who was unclean or impure to restore him to purity. Why? Well, there's two primary answers to that. What is pure God will bless that's a great thing to know. If we want to be blessed by God, we need to be pure individuals, and we find purity in submissiveness to the instructions of God. But there's something else. It also says, and she will be for the congregation of the children of Israel. And again, this word congregation is the word that's related to a witness, so we read here, and she shall be for the witness of the children of Israel, for a charge or a keeping. And again, this means you do a rotation. There is that consistent work. And the purpose of this work is because you see something of value, and you want to acknowledge that value and notice we have another expression as we keep reading in verse nine, they may need a for the waters. And most Bibles will say the waters of purification. Why we agree these waters do purify. But the word there that's used is the word need. Ida, which speaks about impurity, so that which is impure through the water is going to be made pure. And this has to do with the fact that it's a cuttat he, which means it is a sin offering. Move down to verse 10, and the one who gathered up the ash of the cow, it says, He shall wash His garments. And again, this one is unclean until evening. And it says, And this shall be for the children of Israel, and not just for the children of Israel. What else does it say? Also for the sojourner, that sojourns in your midst. So we see something going beyond the normal. Who's being included? It says the Gair. Now, what is the proper way to understand a gare? A gare is a sojourner, one who freely of his own initiative. What has he done? He has decided to do something, and that is to live in the land of Israel. And when he lives there, in an open kavoa, meaning in a fixed manner, or we might say, a permanent manner, when he makes that decision, we're going to learn something. And what is that that comes upon him also an obligation to the commandments of Moses, or what we could and we have been

talking about the Torah, the law of God. Now notice, he's not forced to live in the land, but if he chooses to there's an obligation that comes with it, and what is that? Well, we're obligated to do the will of God. So this is true for this Sojourner who sojourns in your midst, and notice what it says, lehuta Ola. It is an everlasting statute, or an eternal law. It doesn't change now again. Anytime we see this word, look carefully at the text where it speaks of a hukat Olam. Wherever we see that word Olam, we're dealing with something that is related to the kingdom of God, something that is permanent and something that does not change. Why? Because the perfect Son of God is going to be ruling at this time, and therefore there's not going to be any errors, any mistakes. There's no reason for a change. Look now to verse 11, the one who touches the dead of any type of of man's life. So whatever he is, for whatever reason it's doesn't have any limitation. So the one who touches the dead from the flesh of all man, what does it say this one is going to be unclean for seven days now he's in this state, but it doesn't mean that he just waits in this state of being unclean for seven days. What are we told in this circumstance? Well, let's read carefully. Look at our last verse, verse 12, and he will do something yet, Khata, what is that? He will purify himself on the third day and on the seventh day, and he will be pure. Now, notice something, there's no way to speed this up. There's no reason to speed it up. God wants to watch everything. And I want to bring a point to you, which is the providence of God. Providence is a wonderful thing. What is it? Well, there's a connection between providence and the will of God. And when we are reconciled to God. When we are submitting to the Word of God, there is going to be that renewal or restoration back to the will of God. And when something is reconciled to the will of God, it pleases our Lord and Savior. That is, it pleases Yeshua, our Messiah, look at verse 12,

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and He will purify himself on the third day and on the seventh day, and he will be pure. Now notice that on the third day and the seventh day, well, we're talking about days within a week, day three and day seven. Now, some scholars have pointed out three and seven have to do with what they have to do with a kingdom experience. So when we have this number 10, three and seven that equals 10, it's talking about that which is complete. That which is thoroughly, thoroughly part of the Kingdom of God. Look at our last verse, verse 12, and He will purify himself on the third day and on the seventh day he will be pure. And if he will not purify himself on the third and on the seventh day, what does it say? He will not be made pure? Why? There's no means for him to experience this change? Why? Because he's not interested in serving God. He's not committed to the things of God, the purposes of God. Therefore, what happens? Well, you can't serve God. In fact, biblically, you cannot worship God in this state of ritual impurity. So what should we want? We should want to be restored. We should want to be cleansed. And this is the way that God says it has to be done. So let's conclude. Let's understand why it's called here, where it says in the scripture, where it says, hukat haturah, this is the law of the Torah. Why does it build it up in such a way? Very simply, because this law is foundational to the Torah. It tells us what the Torah is all about, and what is that us being taught how to serve God, us learning the proper thing to do. It doesn't come natural. We don't stumble upon it. We don't read it in a book in school, but we only find it in one location, and that's this book. This book represents the desires of God, what God truly wants from his people. And what is that? Very simply, if we go through this, we know exactly what God requires. He wants us to be a pure people. He wants us to be, a people that are thoroughly dealt with by God in order that we go through this change, and only God can make that change that we need to make, that we go through this change in order that we can serve God and accomplish His will. That's what he's interested in us becoming and here's his word, us becoming

obedient, not doing our will, not doing what we want to do, but being submissive, being obedient, being humble, and carrying out the will of God. That's what we're called to do, and when we are committed to it, and I want to say this very carefully, when indeed we are committed to it, what can we expect? We can expect God to provide everything we need. That God is going to give us his power, give us his perspective. We're going to see things from his vantage point, and that vantage point is going to allow us to do the will of God. That's what should be our utmost desire. That's why it's said here a star, a statute forever and ever. Why? Because that's who we are. If we've been saved, we're individuals that are committed to doing, not just hearing, but doing the will of God, wanting to see God move mightily in our life in order that we might do those things that honor him, glorify Him, please Him, all these things we can do, but it begins with a statement. And what is that statement? When we go before God in study, and we look at a scripture and we say, God, my utmost desire, my want is to do your will. If you're sincere and you come before him with that desire, you can be assured that God is going to move in your circumstances, move in your life, in order to bring about change, and he'll do that relatively quickly. Why? Well, the change that he wants to bring is a change to the people of God through the instrument that he uses for this change, and that is a covenant, but just not any covenant. We're talking about the new covenant. Why the New Covenant? Because that new covenant is connected to the kingdom. What we see here is, for the most part of this chapter, the first part of it that we've studied today, we see that this chapter is related to an individual that has a call on their life. They submit to that call God uses them mightily to be not the number one leader, but in order that we might participate in. That that biblical counsel in order to render things properly and do what is correct, what is good, what is wholesome and what is true. That's what we're called to do. And when we do that, you're going to be amazed with that anointing that comes upon you, how God supplies what you need in order to serve him. Didn't say that he supplied what you wanted. What I said was he will supply what you need to worship him. This is who our God is. So let's be faithful. Let's not be led away by all this discussion and such about that red heifer. But let us be looking forward to the day that God begins to move in a unique way in order to restore us back to his will, so that we are people who are committed to not our likes our purposes, but that we are committed to what God likes and his purposes. This is who we are called to be in Messiah, Yeshua. So I'll close with that, and we'll press on in chapter 19, God willing next time when we conclude our study of this unique commandment known as the mitzvah para aduma To me, Ma, until next week, Shalom from Israel. You