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Well, last week, we began a very important chapter in the book of Numbers, numbers, chapter 19, and we dealt with a very specific commandment. And that commandment had to do with what's called in Hebrew para aduma, which is that red heifer. And we learned that that red heifer has to be blameless. There cannot be any defect, or what the Bible calls a moon, which is a spot or blemish. So what we find here is that through this, this commandment having to do with the red heifer, what happens there is brought about a change. One goes from impure or defiled or unclean to that of purification. And that's really what the Torah is about, teaching us how that we can become pure. And through that purity, what can we expect? We can expect the blessings of God. God blesses that which is pure. So with that said, take out your Bible and look with me to that location, the book of Numbers and chapter 19. Last week, we completed the first 12 verses, and therefore we're ready now for verse 13. And again, I'm going to be looking at the Hebrew text and translating it very literally, in order that we understand, not the translations, but we understand what literally is said in this scripture. So look with me as I said to verse 13, Numbers chapter 19 and verse 13, it says, Here, all who touch. And so it's very inclusive. There's no exception, everyone who touches. And then we have the phrase bamet, which means a dead now, many times scripture would say a dead body, but there's a different word. That appears next in the text is the word be nephesh. Now we see a dead

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body, but it doesn't have the word body. It literally has the word nephesh, which relates to soul. And why is that? Because what is being taught here is something that is spiritual in nature. And oftentimes, when God speaks as an individual or a person, he uses this word, nephesh, or soul, to let us know that what he's discussing and the implications of that passage of scripture has to do with something that has great spiritual significance. So everyone that touches and then it says a dead meaning a dead person, a soul of a dead person. Now, obviously we don't touch the soul, but that word nephesh can relate to the individual or the person. And then we have the phrase ha Adam. We're talking about an individual or a man. Now, obviously the word Adam can also apply for a woman, which it says, here will die, and this one will not purify himself. And what happens? Well, if he doesn't purify himself, then it says, And the temple of the Lord, because of his presence, if he goes to worship, what happens the tabernacle of the Lord? That's literally the word Mishkan. The tabernacle of the Lord, it will become unclean, and that person who willfully does that and disobeys and does not utilize the. Is this ash of the red heifer and the water that is going to be produced from this commandment? What does it say this one? And it's a word nephesh, to understand that spiritual implications, this soul of this individual will be cut off from Israel. Now, Israel is a word of victory. It's connected to the kingdom. And what it's saying is that they won't have any connection to the people of Israel or those Kingdom promises, or that victory that God wants us to have. And then it says because, and then we have a very important phrase may needah. Now most of the times we'll say waters of purification, but what it literally says are the waters of impurification. What's the difference? Well, these waters of impurification is for one who is impure. So it does have the effect of bringing about a change, a purification. But literally, it says the waters of

impurification for one who is Nida. And NIDA means one who is impure. So these waters that have this purpose, and it says lo zorak, a love, meaning that it's not, not thrown upon. Him. What these waters that are for purification of one who is impure? It says these waters literally are not thrown upon him. Therefore, it says he will continue to be unclean. And then it says in that uncleanness which is upon him. Now this word to me for impure, unclean, defiled, it has something to teach us, and what is that? Well, what we're learning is this God is a blessed God. God wants to bless His people, His covenant people, but if we are impure, he will not bless what will he do? He will bring punishment upon the impure. And notice this. Here is speaking about someone who knows what to do. The Word of God has revealed it. But what do we find? This one is rebellious. He is not interested in utilizing what God has provided, this ash of the red heifer and these waters of of impurification, meaning for those who are impure, they're not interested in using that therefore, that person is going to be cut off from the people. They're not going to have any any hope, any promise, and no kingdom commitment and no victory in their life. Move on to the next verse, verse 14. Now here it says, Zot remember what that word means when it stands by itself. It means the primary thing. So we're talking about something that has great significance, great importance. So it says, this is the law of man. Now, why does it use such strong words to say this is the law of man? Because we see a biblical truth being taught. And what is that? Well, it's being taught that when we are unclean, we should not expect blessings. It's only when we are pure, when we cease to be in this unclean state. So purity positions us for the blessings of God. This is what this scripture is speaking about. Look again at verse 14. This is the law of man, for he who will die in a tent and all who come in, there's no exceptions, everyone that comes into that tent. It says all who are in the tent, what did they become? It says very clearly here that everyone will become impure, and they will become impure for seven days. Now, again, the number seven is a very important number in the Bible. We know about the significance of the seventh day, and seven represents the purposes of God. And what it's saying here is this, when we are impure, we're not going to be able to do the purposes of God. So what is the outcome if I can't fulfill the will of God, I'm certainly not going to be blessed, and I'm not going to have a testimony that is pleasing to God. So this one is going to be, as it says here, impure for seven days. Look now to our next verse, verse verse 16, or verse 15, where it says and every vessel that is open which there is not a cover. In. And then we have a word for, for, really a thread or a string. It's a word Patil. This is also, can be a wick in a candle. But why is it being used here? Well, what it's saying here, and most Bibles will say, fasten. Why? Because they take this, this cord, this thread, this string, and they close, they fasten the lid, is the implication. So every open vessel which does not have a covering or a lid, fasten unto it. What happens? It says it is unclean. So we find something if there's a lid or a vessel that is uncovered, and the implication is there's something unclean in it, if it's not covered up and fastened to that lid, then it's going to bring about this ceremonially uncleanness, this impurity that the Torah is speaking about now. Let me pause for a moment and point out something. Today, we don't deal with these laws now. Are they biblical? Yes, indeed, but we don't have the means. We don't have a priesthood, we don't have an altar, we don't have the ashes of a red heifer. And because of this, there is no way to deal with this problem of spiritual impurity, and therefore rabbinical law has just set it aside. And again, we don't find the church teaching too much on this subject, either, because there's no solution to it that is the problem. So look again at our text, where it says, and every open vessel which is not have a covering fastened unto it. What is it? It says? Here it is unclean. And then we go on. Look at the next verse, verse 16.

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And all who will touch. And this word touch can also be arrived to that they are in the location of what. Well it says here, literally, Al Pania Sade, which simply means he enters into a fill. Now, I realize most Bibles will say an open field, but when we look at it, it just comes into the presence of that field. They happen to be in that location. And what does it say? Well, if there is a, and we have a word for perhaps a carcass, and this is a dead body that was probably put to death, as it says here, cheref, which is by a sword, so a corpse that was killed by the sword. Or we find that that there's death, or this one would touch a bone of a man. Or perhaps there is a tomb in this field, this one also will be unclean for seven days. So we see something this this repetition of the number seven, as in seven days. What it's saying is this spiritual impurity, this defilement, this being unclean, from a spiritual standpoint, makes it an impossibility to do the purposes of God. So we need this restoration. We need this change to come. And what brings about this change? Well, again, we're in that same chapter that deals with the ashes of a red heifer and the water that is going to be used from these ashes that are for purification now they are for the one who is impure to change their status. These waters make this one who's impure pure. That's the implication to it. So move on to verse 17. It says here that they shall take anyone who finds himself in that that status, that impurity. Look at verse 17. They shall take the one who is unclean. He should take from the ashes of the, the the and the implication is the heifer that has been burnt, but it simply says the burning that was for the what, well, for sin. Now here's something that's very important, and what's brought into the text, we have this word, literally, it's a word for sin, but it's speaking about the the person being unclean. So what it says here is that the ashes of that which was burnt, and obviously that which was burnt in this chapter is the red heifer, and it's for what it's for purification, and it simply deals with the same word for sin. But in this. Quorum. It has an opposite meaning. It doesn't mean sin. It means impurification. This impurification has to do with the outcome of sin, and it says that he shall put upon him, meaning that this one should have placed upon him, the waters. What type of waters? Well, mime, Chaim, living waters. And it says to a vessel, meaning, with this vessel that is designated for this commandment, the water is going to be placed upon him. Now, we talked about earlier on that it's going to be thrown upon him, and that's the word lizrok. But we're going to find another word is going to be used later on in this passage, and we'll see this look, if you would, to verse 18. It says, And he shall take and then we have the word hyssop, and should dip it in water. Who should do that? A pure man. So we see something for this commandment to be officially carried out in a proper way. It involves a pure man. Why? Because purity is foundational. This is the overwhelming principle or objective for this commandment. So it says here, a pure man shall take hyssop and dip it in water, and then what does it say? A different word. It's not the word lizer oak, but it's a different word for sprinkling, sprinkling upon the tent and upon every vessel, or all the vessels, and upon and we have the word NEFA shot where, here it's the word souls in the plural, but it's speaking about an individual should be sprinkled upon, not only the tent and upon every vessel, but also upon the individuals that were there. What does that mean, that were there, that were in the tent? And it says, And upon the one who touches a bone or a dead body or death, and it says, or the tomb, so we see any of those things. What does it do? It brings about impurity. Why? What is the reason for this? Well, we need to remember an overwhelmingly clear principle, and that is this, what does the Scripture say The soul that sins will die. It was because of the First Sin that was committed that death entered into this world, and not just death, but a lot of other very negative things like sickness, disease and a lot of other corruption entered into the world because of sin. So we see primarily sin is first and foremost, connected to death, and this is why this commandment exists. So look again at the text, verse verse 19, the pure one shall sprinkle upon the unclean one on the third day and on the seventh day. And it says, His impurity on the

seventh day. So this one who is impure on the seventh day, what should he do? Well, this one who's performing the acts, this pure one, should wash His garments and bathe himself in water. And it says, Here, he will be pure in the evening. So through this commandment, there's going to be a change. We find that the ones who were impure, they are going to be ministered to by the pure. That's what the scripture is telling us. And then it says these ones who were impure, they're going to be unclean on the seventh day until evening. Now notice that it's done twice on the third day and on the seventh day. And we know that biblically, we find something the third as in the third day. It is said in the scripture in regard to the account of creation on the third day, it was saying pa maim kitov, which means twice. It says that something's good. And what do we find here? That word good is related to the will of God. The will of God is also connected to the purposes of God. So this restoration that is being done here through the assistance of a pure man, and also through the assistance of the ashes of that red heifer that is going to be mixed with water for this, waters of what normally is called purification for the impure. What does it say here? There's going to be a restoration back to the purposes of God. That's what we need to realize. What God is interested. Then how God's moved in the life of his people is to restore us back to his purposes, His will, His plan. That is what we are called to be committed to look now to verse 19, and the pure one will will sprinkle upon the unclean on the third day and on the seventh day. And it says here, the impurity of this one will be until the seventh day. But notice it says Then, and let's get this right. It says he will wash his clothes and bathe in water. And this one who was impure, if he follows this out, and again, he's dependent upon a pure one assisting him. It says, this one who was impure will be pure in the evening. Let's move to verse 20, where it speaks and a man who will be impure or defiled

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and will not purify himself this one, and we have a repetition what will happen to this one, the soul. That means that individual will be cut off from the midst of the assembly, meaning he no longer can have part in the people of God. Now it has that word Kahau, which is the assembly, but it probably has something more specific, and that is the assembly of those who are coming together to worship God, they're unable to worship God, why? And the answer is very simple, because there is that spirit of defiance. God is revealing what must be done to be restored to his will, stored, to being restored to being committed to his purposes, and this individual is not interested in doing so. So notice the text where it says a man who is impure and will not purify himself this one soul, meaning the very essence of that person will be cut off from the midst of the assembly because he did not, or because the sanctuary of the Lord he has defiled. And the waters of impurification, again, it's for the purpose these waters for purifying he did not throw upon himself. And therefore it says tame Hu he is unclean. So there's a defiance that's being said here in the text, this one is being told what to do. There's a process to bring about this change, but this one is uninterested in experiencing that change. Now, I want to pause for a moment, because what God constantly wants to do is to bring change into our lives. Realize that God looks at us and he understands that there is a need for us to be changed. He's willing to do it, and he's able to do it, but we need to agree to these changes, and what is all that based in us agreeing with God, us, understanding that His will, His plan, his purposes, we are in a position of necessity. We need that if we fulfill all of our desires, all of our plans, all of our purposes. You know what we're going to be the most miserable of individuals. Why? Because our plans and desires are rooted in that which is impure. What do I mean by that? They don't end well? They're not going to have anything that satisfies, anything that pleases, anything that is related to the blessings of God. Our plans

are our own desire, and our desire until we become that new creation. Our desires are rooted with and stained with sin. That's what it talks about, being in bondage to sin. Now, let me just pause and say something. There is a theology which I reject, and basically what it says and the doctrine that they like is the depravity of man. Now, are we depraved? Yes, we are. But how do we understand that? Well, we need to understand that God has given us a conscience. Let me give you a verse Romans, chapter one and verse 19. Again, Romans, chapter one and verse 19. What does that tell us that God has placed within each of our hearts? Now, some will say he's talking about what we might call a conscience. God has given us a conscience whereby we know that God exists, and not only that, we can also know somewhat about the character of God, how through His Word. Now let me just point out these people who emphasize the depravity of man, they get something wrong. And let me just give you an example of this. I know people. I've talked to them, I've asked them questions, and they are not saved. They are not born again. They have not been regenerated by the Holy Spirit, but through their own conscience, they can agree with God. What do I mean by that? They can say, you know, it's not good to steal, it's not good to lie, it's not good to commit adultery, it's not good to dishonor your parents. Well, they can hear the revelation of God and agree with it. Now we are dead spiritually, but understand the implications of that. What does that mean that we are unable to save ourselves that is true. Salvation was a gift from God through the obedient work of His only begotten Son, Messiah, that went to the cross. When did he go to the cross? He went to the cross on Passover, on the day that relates to redemption. So it's through the work of Messiah that we can experience redemption, and not just any redemption, but the Bible says, and I'll give you the verse Hebrews nine, verse 12, that we can experience eternal redemption. That word eternal has to do with the kingdom. So we receive a kingdom redemption. What does that mean? Through the work of Messiah, we can be assured that we will be in the kingdom of God, that nothing can change that, because God does not lie, he gives us eternal life. So what I want you to see is this, a person can be unregenerated, not yet saved, but that person who is in sin can still hear the Word of God, and through that, conscience comes to an agreement, yes, what God has said is right. What God has said is truth. It is proper not to lie, not to still not to do these other things that are dishonoring to God, an unsaved person can't discern that, even though he has not been saved. Now that has implications. So yes, I agree that the depravity of man makes it impossible for him to save himself. But when hearing the Word of God, through that conscience, we can agree with God. Now let me say something else. Through the anointing of the Holy Spirit, we can understand the implications of God's word better. So which is preferred a conscience or the indwelling Holy Spirit? Well, obviously the answer is the indwelling Holy Spirit, but through the conscience, we can agree with God. We can see that we're sinful. We can see that it's proper to repent and that we need change, and God is the only one that is able to make that change whereby we are brought into his will. So let's look at our text, look at the next verse, verse 21 and it shall be for them. And I want to emphasize that expression when we look at it in Hebrew, vehaita, and it shall be lahem for them, what God is doing he doesn't benefit from this is for them, meaning for humanity. That's why God has given this commandment. In fact, excuse me, everything that God does is for our betterment. Why he needs nothing? He is eternally perfect. He doesn't have a bad day. He doesn't have problems. God is intrinsically perfect. Every day. Look at our text, and it shall be for them, and it should be a hukat Ola. What does that mean? A kingdom commandment. What this is speaking about is something that has Kingdom implications. And what is that? Very simply, that we need to be changed, that we need to go from impure, unclean, defiled, to purity. And how does that come about? Well, ultimately, it comes about through the ministry of Messiah. Look at the text. It shall be for them for an eternal statue, that is

a kingdom statue, it says, And one shall sprinkle the wall waters of impurity. And again it says, waters of impurity, but it's to make those who are impure pure. And then. It says he shall wash His garments. The one who touches with touches these waters of impurity. It says here he shall be unclean to evening. So the ones who is sprinkling, or in other places throwing this water of May NIDA upon and person who's unclean also that person, because he's in that presence, he also becomes unclean, as the scripture says. Look at it very clear, clearly in the verse 21 this one shall be unclean until evening. Let's go to our last verse, verse 22 and all who will touch him, meaning this one, this one who is made now through his service, he's rendered impure. It says, All who will touch him, what will be tame everyone will be tameh. But it says the soul that will be unclean that touches

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this impurity, he will be impure until evening. Now, why is that? Well, I want us to realize a biblical principle. Notice what's said over and over, he will be unclean until evening. When you hear that word, evening, what comes to your mind? The answer should be darkness. When evening comes, there is no light. There is darkness. Now why is that important? Because God's work of redemption took place when in the evening, biblically speaking, and I'll give you an example of this in a moment. But biblically speaking, there's a connection between darkness and redemption. What does redemption do? Through redemption, we are restored. We're restored back to where God wants us to be, back in that right condition. So redemption brings about a restoration to a proper position, a proper status, we might say. Now, why do I say that darkness is tied to redemption? Well, let's look at the Bible. If you look, and I'll give you the citation, if you look sometime at Exodus, chapter 12 and verse 29 it tells us that the children of Israel, this redemption that they received came at nightfall. Now that is an undeniable fact. It was at the night that God moved in a very, very powerful and a very, very predicted way in order to bring about a physical redemption for the children of Israel, not just the children of Israel, but also that mixed multitude, that air of wrath. And what happened they came out. No longer were they under the authority of Pharaoh, this man of sin, and we could say it this way, no longer were they under the authority of sin, but through redemption, they could come out. What does that speak to freedom? Now there's two different words for freedom. There's this word, hofish. They're both Hebrew. Hofish is a freedom. But hofish is also related to a vacation. But there's a different word, her root. Cherut is very, very different. Hofish, I had the freedom to do what I want, but her root is that I am set free, but I am set free to serve the master. I am now called to a different behavior, one that is in line with the character of the Redeemer. Who is that Messiah? When did he redeem us? On the day of redemption, on Passover. Now you say, what does this have to do with Messiah? Well, I'll conclude with this. You'll all remember that on the day that Messiah was crucified, that crucifixion began in the third hour, which is approximately nine. And then it says at noontime, meaning at that sixth hour, what happened? Well, at the sixth hour, darkness covered the earth, a very important principle. Again, we see that when Redemption was being made. It was not under the the light time, but it was under darkness. So darkness and redemption have that close connection. Now we are redeemed by the light of the world, and that light that shines in darkness. That's who Messiah is. So what does he call us to do? Excuse me, through redemption, we are able to shine. We are able to manifest the glory of God. That is what redemption brings about in our life, a change, a change from a worldly darkness, a darkness. This that is connected to the work of redemption, which brings about glory. What glory? The glory of God. That's what you and I are called to manifest. That's the witness, the testimony that God wants us to have, one that manifests His glory. And I'll close with this we see prophetically and also poetically in the Scripture,

most prophecy is poetry. In Hebrew, what's the number one characteristics parallelism and what is parallel to righteousness, glory. So it's when we behave righteously that we are going to manifest the glory of God, and that's what we've been called to do. That is God's expectations that we come out of darkness through redemption, in order that we might glorify God, have a witness, a testimony that is pleasing to Him, that manifests the fact that we are no longer in this state of impurity, but through the work of Messiah, who accomplishes all the will of God, what do we know? We become this new creation? What type of creation, a pure creation, one that is positioned now through faith for the blessings of God, the provisions of God, so by we can serve Him and carry out His will. This is what a true believer is committed to, not any longer our purposes, but rather the purposes of God. I'll close with that, until next week, and we begin a new Chapter Numbers, chapter 20, until then, Shalom from Israel. You

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surprise.