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SPEAKERS

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Well, we are coming to two chapters that are most similar. We're going to see that, according to the law of Moses, that there were sacrifices and offerings which were required for every day, and we see that on special days, like the new moon, which represents a new month, and also for the biblical festivals I'm talking about The Lord's appointed days. Also each of these had sacrifices that had to be offered. So what we're going to do is begin Chapter 28 of the book of Numbers, and we're going to focus in on those sacrifices on a typical day, those sacrifices on Shabbat and those sacrifices for the new moon that begins a new calendar month. So what we're going to see is that God is most specific. And what we're learning, in a general sense, is that we are supposed to offer up sacrifices, offerings, in other words, give to God every day because he is worthy, and we want to acknowledge his work in our life, what he is doing and what he has done. And these appointed days of the Lord not only speak to what he has done, but most of them have a future relationship of what God's going to do in the future. So let's begin, take out your Bible and look with me to the book of Numbers, chapter 28 and we're going to begin in verse one. We see that it begins with that familiar sentence that has to do with Revelation. God giving revelation from Himself to His servant. And I'm speaking about Moses verse one.

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And the Lord spoke to Moses, saying, look at verse two. Command the children of Israel, and you shall say unto them, my. My offerings. Now this word for an offering is the Hebrew word korban, and a korban comes from a Hebrew word, which means to draw near or to approach. And we see that worship first and foremost, is just that we draw near to God. For what reason, in order that we might experience God, so we draw near before him, and being in his presence brings about change in our life. That's the message of worship. It is only when we are worshiping God, and we do so not empty, empty handily, but we approach him with an offering, with a sacrifice, then God is going to move in our life, move in our circumstances, to bring us into His will. This is the truth of this passage. So Look again at verse two command the children of Israel, and you shall say unto them, my sacrifices. And then we have a word, lahmi. Lahmi comes from the Hebrew word Lechem, which means bread, or some Bibles will translate. It is a a statement of simply food in a general sense. And then we have the next word for

a fire offering. It's in the plural, so the bread or the food that is used for a fire offering, and again, the fire offering is in the plural. And when we do that, notice what it becomes. We have a term, a pleasing fragrance that you shall keep meaning, that you should guard this, that this is something that you are to observe, to offer to me when notice this in his appointed time. Now I realize that many Bibles will translate it in the plural in their appointed times, but in this case, we see something different when it says in his appointed time, it means according to the Lord's schedule. So again, we're talking about worship, and we need to remember that worship is always done on God's timetable, not on ours. We saw, for example, in the book of Numbers, how the children would travel. The children of Israel would travel, not based upon their thoughts what made sense to them, but they would follow the presence of God. And when that cloud went up, they would follow. So God was in control. They moved according to the movement of God. And we should be the same way in our life as God moves, as God does something, we should want to join with him and participate in this activity of God. So it is a sweet aroma that you shall observe to offer to me in his season, in the season that God has set forth verse three, and you shall say to them, this is, now it's singular, the fire offering, which you shall bring forth unto the Lord. And now we're going to learn what that fire offering is. We have the term kivasim. Kivasim is the Hebrew word for sheep. Now I realize that many Bibles will translate it as a lamb. But this is not what the Word of God says. It's sheep, and we find that each sheep is a year old. And notice that it's supposed to be, to me mean, which means blameless, without any type of spot, spot or fault. And then it says two so not just one sheep, but two sheep. And it says here for the daily burnt offering. And then we have the phrase always, which means the daily burnt offering. So this was done every day, no exceptions. And we'll find out more about this as we press on. Look, if you would, to verse four. It says one sheep that you shall do in the morning, and the second sheep, meaning the other one you shall do. Then we have expression, Ben ha or Bayan. Now, what does that mean? Normally, it has to do with Twilight, meaning in the late afternoon. So we see a truth, and that is these daily sacrifices that we're talking about that must be offered every day. And the key word is the word Tamid, which means all. Weeks. What does the Scripture say? Well, one is offered up in the morning, the other one is offered up in the late afternoon. Many times this expression is called Twilight, so normally after three o'clock, or minimally after one o'clock, and it says, Concerning this offering, look now to verse five that it is a 10th of an ephah of solet. What is solet fine grain flour, and this fine grain flour that is offered up at this time is a grain offering. And then it says, mix with Shemin, which is oil. And notice that it is a beaten oil. We have the word katit. Katit is an oil that has been pressed and beaten into a very fine, fine oil. And then it says that this oil is 1/4 of a hen. A hen is a measurement look now to verse six. It says that this burnt offering, which is a daily one, always done, it shall be made notice that it was revealed at Mount Sinai. And what is it? Well, this burnt offering is, again, we have that same expression, a pleasing aroma, a fire offering unto the LORD. Now, this is what's done every day, but there's going to be more that must be offered up. Look now to verse seven. It talks about its libation. And it says a libation of a quarter hen, a fourth of a hen, for each of the sheep. And it's done in a holy place where it is offered up the libation as a offering unto the LORD. Now this offering is a word which means something that one is obligated to do. So it's very important that this is what we should offer up to the Lord. It's the term here, if we look at it, it's the word SAR, which is an obligation, something that that that is worthy to be rendered to someone. There's an obligation to give this look now to verse eight and the second sheep you shall do between the evenings, meaning at twilight, as a grain offering of the morning, and it says also its libation, you shall do a fire offering, a sweet aroma to the Lord. So all of this is being done on a daily basis. When we say daily basis, we mean a normal day, a typical day, without any exception. And

again, the key word here for that daily sacrifice is the Hebrew word Tamid, which means always, so there's no exceptions. But now when we get into the next verse, we're going to be talking about not the daily sacrifice, but ones that are required to be offered up on Shabbat. So in this section, we've talked about the daily sacrifice on a typical day. Now we're going to deal with the sacrifices that must be offered as part of the worship experience that the priests and the Levites are assisting in. What must be done on Shabbat and also during the new moon, which is the first day of the month. Let's press on. Look at verse nine. And on the Sabbath day, two sheep, just like every other day, which are one year old, and they must be to be mean, which means blameless, without any fault or without any blemish. And it says two

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tenths of psyllid. Psyllid again, that is that fine flour. It is a grain offering which is mixed with oil. And don't forget the water, libation. It's libation. We'll talk more about the libation in a moment. Look now to verse 10. It says a burnt offering, Shabbat, Shabbat, oh, which means every Shabbat concerning the burnt offering. And then we have that word ha Tamid, which. Means this daily offering, also on Shabbat, and it's it's libation. Now the libation is a drink offering. It is liquid that is poured out in this time of the daily sacrifice. Look now to verse 11. Now we change. We're no longer talking about Shabbat, but there's a different day. And notice what it says. UV rashe quota, Shechem, so at the chief or the beginning of your months, you shall offer up a burnt offering unto the LORD. And notice there's going to be a difference on this new moon, this first day of the month, it says that there's going to be here bulls, which are the son of cattle. And notice there's two of them. And not only that, but also on the new moon, we offer up one ram, also seven sheep, one year old, and these seven sheep, each of them must be to me, mean, which means blameless, without any spot, without any fault upon them, nothing that would contaminate them, no spot that renders them unacceptable to be offered unto the Lord. What else look now to verse 12 and three tenths of solat. Solid is that fine grounded flour. It is a grain offering mixed with oil, and then we have one bull and two tenths of solet. That is two tenths of finely ground flour. It is a grain offering mixed with oil for one ram. So what we see here is that there are instructions given to us in order to honor this new month. Why? Because it's teaching us about the calendar. The Biblical calendar is important. And let me just simply say, As believers, we are not called to reflect the time of this world, how the world orders itself. But we're different. One of the things that the word of God does when we look at creation, we see that God does something, Lev, Dil, he makes a distinction. This is a huge biblical truth. Those who are of faith, they need to live in a distinct way. They do not reflect the standards and the ways of the world, but rather, they bring themselves under the truth of God, we can say that differently. They bring themselves under the authority of God, and they begin to live differently. They make a distinction between themselves and the rest of the world. That's what God does in order to begin to start changing this world. Now, remember, when God created the world, nothing was by chance. It was all God's providence. What did he do? Well, when he created the heavens and the earth, it says that he did so in a way, where they were Tohu, ve, vohu. What is that? It's a word in one sense that means chaos in another sense, it means something somewhat different. It simply means that which is without order. So God created things initially without order. Why? There was a reason he wanted to make a repair. That word repair, Tikkun. Tikkun has to do with taking something that's out of order and bringing a proper order to it. Now that's what God did with creation, and by the way, you and I were part of God's creation, therefore he made us as well in need of repair. What is this repair? It is redemption. We see that redemption involves restoration. So God created us in

need of a repair, in need of redemption, so we could be restored to the order of God, and it's worship. All these things that we're talking about, these offerings, they come to us within a specific context of worship. And worship is when we acknowledge God's authority, and when we submit to God's order and we want him to change us so that we reflect. Which is good? What is that word good the will of God, that we recognize his authority so that we can do what is good meaning that we participate in the purposes of God, the plans of God, the priorities of God, that we are faithful to God's order. Look again. Look with me to to verse, verse 13. We see here and 1/10 of solet. That's that fine grounded grain, a grain offering mixed with oil for one sheep. It is a burnt offering. And again, this word that dominates is a phrase reach nihoach, which means a pleasing fragrance, and it's a fire offering unto the LORD. Now notice something, fire is mentioned several times in this passage with the term Ishay, which is a fire offering. Why? Well, fire, from a prophetic standpoint, relates to judgment. And the principle that's being taught is this, when whereby we offer up a fire offering to the Lord, it is going to position us so that we do not receive God's judgment. Fire relates to judgment. When we take his words, we apply them to our life, we worship God as He has commanded His people to worship him, so we recognize his authority, and when we do so, we are not going to experience God's judgment. We're not going to taste his wrath. That's the promise of the Scripture. Look on. Look, if you would, to to verse 14 and their libation, that is that drink offering is one half of a hen. And notice this will be for one bull, and then we have three tenths of a hen

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for a ram, and we have 1/4 of a hen for a sheep. And then we have the word yain, what is that wine? So these measurements of what's being poured out. And remember what the scripture said? When we go back to verse 14 at the beginning, it says and their libations, meaning every one of these offerings that are being given to God based upon his instructions. They all are participating in a drink offering. They have to be offered up simultaneously, this burnt offering and grain offering with a libation. And in this case, when we come to verse 14, we find the libation consists of wine, and it says, this is the burnt offering for each month and the months of the year. So we see that there is a consistency each month, all the months of the year. We behave in this way where we submit to God's instructions. We worship Him on these special days, whether it's Shabbat, whether it is the new moon, we always take seriously what God commands, so that we are demonstrating His authority over our life, and it's only when we are demonstrating that God is over us that we must submit to his authority. Then and only then are we worshipping God when we and many people are doing this, and that is when we try to get God to serve us. It moves away from a biblical based worship, and it becomes idolatry. We do not control our lives. We are called to recognize God's Word over us, and His word and what He commands is inherently tied to the authority of God. So if you want God to be active in your life, what are we called to do? We're called to recognize his authority. It's only when we do so then, and only then are we going to be brought into the will of God, whereby we are going to experience God's provision so that we are able to do what God has commanded us to do. So it is a big deal to recognize God's authority. Well, let's do one more verse where it says here, verse 15 and one kid goat. Now we see here a. Phrase that refers to a goat. And it's interesting because this same phrase is used to speak of the Antichrist empire. Remember, we find that in the book of Daniel, chapter eight, there is a ail, which is the RAM. It's mentioned here as well. Also there is that goat, and we see that the Antichrist is synonymous with that goat. Now here it's the same word, but we find that it's not tied to the Antichrist or anything connected to him. It says here that there is a kid goat, one, and it's for a sin offering to the Lord. So we see

something important, that a goat can also be used for a sin offering. We learned that, for example, at Yom Kippur, where there's that emphasis on the two goats. One goat is unto the Lord, and the second goat is for the people. So we see that there is a transformation, or we could say, transfer, whereby the sins of the children of Israel are the hands of that high priest are laid upon the goat, and the sins of the people go through the high priest unto unto the goat that is going to be offered up unto the Lord, and then the second goat is going to go to Azazel, which is A Hebrew term that also relates to damnation, to punishment, to suffering. So this is what we'll see later on, when we get into the offerings next week. But let's conclude. Look at verse 15. There is one kid goat for a sin offering unto the LORD. And then we have a phrase, a o la, ha Tamid, concerning the burnt offering. And again, we have that word ha Tamid always. This is a daily one. So we do it on every day of the calendar, whether it's Shabbat or whether it is a new moon or whether it's a typical day so concerning the burnt offering, that is always meaning every day of the year, it's offered up, and it says he shall do and not only he shall do that, that burnt offering, but also it says At the end of verse 15 and its libation, that that drink offering that is poured out upon the the altar. So all of this is done for a very important reason worship. And what we're going to find as we press on next week, we're going to see that on each appointed day of the Lord, there are some unique things that are done in order to teach us about the truth of the holiday. So every holiday, and that word holiday, can be thought of as a festival, a biblical festival. It contains truth. And we see something. We see that in a unique way, Messiah, when he came the first time, he acted in a unique way in order to fulfill some of these festivals, certainly the spring festivals, and we're going to find out when he comes the second time, these fall festivals are going to provide for us an understanding now there's going to be a difference. Never should we think that these fall festivals are going to be tied to his work when He comes again at the end of of these these seven years, or within those seven years, it's not saying that. What it's saying is that these festivals shed light. They provide information that helps us to understand what Messiah will do when He comes again. And remember, there are two specific comings. What are they? Well, I'll conclude with this. There is, for example, what's referred to biblically. And I'll give you the citation, Titus, chapter two and verse 13, where there's going to be that, that blessed hope, also known as the rapture, we see something. There's a sign of that. What's that sign? Well, it says that the Sun will become black and the moon will become red, like blood. Now that is the sign for the rapture. And by the way. We find that in Joel, and not just in Joel, but also in the book of Revelation, that sixth seal at the end of chapter six, we see that same thing being mentioned which announces the intimacy or the imminency of the wrath of God. We know something if you have accepted the gospel, you will never, ever, ever experience God's wrath. How do we know that? Well, I'll give you a verse that I turn to frequently, and that is First Thessalonians, five nine, which says we have not. Who is we? Believers? Those who have received the gospel, we have not been appointed for wrath, but for salvation. And that word salvation is a word of victory. We are going to know those who are in the Messiah. Through that gospel message, we are going to know eternal victory, what great news. But what we need to see is there is a sign for that blessed hope, for the rapture. It will take place prior to the beginning of God's wrath. Now, one of the things that most people can agree with is this, because of the sufficiency of the cross, we will never experienced God's judgment, God's wrath. Now, will he discipline us? Absolutely. The Bible says those whom he loves, He will discipline, but he's not going to destroy us. That discipline is to grow us, and it's to mature us in the faith, not to destroy us. What's the second sign? Well, it's similar, but it's somewhat different we also see in the second sign. And what is it a second sign of the second coming. So this second coming is

going to be accompanied with a specific prophetic sign. What is that the Sun will become dark as sackcloth and the moon will not give light. Now there's a difference.

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Prior to the rapture, it says that the Sun will become black and the moon will become red like blood. That's for the rapture that announces the imminency of God's wrath coming, but it does not come. How do we know that? Well, if you look at Revelation Chapter Seven, you'll find that one angel tells these other angels that have the wrath of God, wait, don't harm the earth nor the sea nor the trees, until the children of Israel, that 144,000 are sealed. That 144,000 represents a kingdom people who will be brought to faith, but they will go through some very difficult circumstances. They will see two thirds of their fellow Jews be put to death by the Antichrist. But we know something we will never experience God's wrath. Doesn't say that we won't be persecuted. We will be persecuted. You say, where's that taught in the Bible? Very simply, Messiah said, they hated me, and they'll hate you. They persecuted me, they'll persecute you. We should expect that. That's why, also in that section where where John speaks those seven messages to the seven congregations in Asia, minor, he tells us we need to repent. He tells us that we need to persevere and endure, that we need to overcome and that we need to be watching. Think that's so significant, we lose sight of that. When he speaks to the last day congregation of the redeemed believers, He tells us to persevere, to endure, to overcome, to watch and to repent. Why he is going to allow us to go through a time of difficulty? It's not the wrath of God. When Messiah went to the cross, He took all of God's wrath for us. We will never experience God's wrath. We will never know God's punishment, but we will know discipline, and that discipline is because He loves us and He wants to change us and transform us and make us into as what the scripture says later on, into that bride that has made herself ready to meet her groom, and that bride is indeed the body of believers. In another way we could say it, the church. And what else we are going to be, clothed in garments of righteousness. We are going to be that bride that has adorned herself for her groom. Her that she is going to be found pleasing unto the Lord. That's what we're called to do. So when we look at biblical truth, we find that these appointed times of the Lord are important to teach us how we should live, what should be our perspective, how we should understand what's going on in the world. Why? Because these festivals that we'll talk more about next week, they all point to God's faithfulness in the past, but also a future faithfulness that God will do, first for his Old Testament people and then also for his New Testament people. The order is very important. First, we're going to see the persecution of believers. God will show Himself faithful. Then after that, we'll see that God will show Himself faithful to Israel to defend them from the Antichrist will Many lose their life, yes, indeed. But we can believe something, and that is this, that God is going to reveal himself in a mighty way, and that God is going to ultimately destroy the enemies of Israel. He is going to bring retribution, vengeance upon those who push away from his word, that walk in rebelliousness, that will not believe the truth God's punishment, his wrath, will be placed upon them. So let us understand the future. Let us understand what God's going to do in the End Times. I'll close with that until next time Shalom from Israel. You