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SPEAKERS

Baruch Korman

Well, take out your Bible and look with me, if you would, to the book of Numbers. And chapter 32 the Book of Numbers and chapter 32 now in this we're going to see a request that comes from two families or two tribes. I'm speaking about the tribe of Reuven and the tribe of Gad. What were these two tribes? Well, they, in a unique way, had much cattle, and therefore they were seeking an inheritance. And we're going to see over and over in this scripture, God is doing something. He is emphasizing that this land, or the inheritance of the land God is giving, and that's because he is a generous God. He is a blessed God that wants to give to his people. And we need to always remember this when we come before Him, when we're lacking, when we're hurt, when we're discouraged, whatever it might be that we come before him understanding his nature, that he is a blessed God, a generous God that does indeed give. With that said, take out your Bible and look with me to that chapter, chapter 32 in the book of Numbers, will begin in verse one, where it says, here. It mikne Rav. Now I would probably translate this as the word cattle, and the word Rav after it means abundant or many. So we see here that there's going to be these two tribes, again, the tribe of Reuven and the tribe of Gad, and these two tribes are known for having a great amount of livestock. Now, some might translate this word Mcnay as as livestock or cattle, but what we're talking about is herds of domesticated animals like sheep and goat and cattle and the like. So let's look again at verse one, where it says a abundant amount of cattle, or a great amount of livestock, was to the children of Reuven and the children of Gad. And then we have something where it says atsum, me OD. Now the word atsum speaks of something which has been multiplied. And then we have the word Rav after it, which again, means many or abundance. So what is being told to us here is that these two tribes, uniquely have a great number of livestock, or cattle or sheep or the like. And then notice it says in this verse, and they saw the land of yazer and the land of Gilad. And behold, the place a place for livestock or cattle. And therefore they did something. Look at Verse two, and the sons of Gad and the sons of Reuben, they came and they said to Moses and to Eleazar, the priests and two, and we have the word for the leaders, literally the presidents of the witness, meaning the congregation saying, and they've noticed This land, and they desire it, so they say Atarot and debon and yazer and Nimra and Heshbon and El alay. And now some Bibles will say shabam, but it's literally us bam, meaning sabam. Now, why is that important? Well, if your Bible has sh, it makes an error, because when we look at this, it is not a shin. If it was, it would be sh,

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but this is a different letter. It is a sin, and therefore that letter is an s sound, not an S H sound. So it's very important that people pay close attention to how the letter is written. And then we also have the term Navon and veon, these two towns. Now, some might say be on why? Well, if you look here, we find that there is a Vav. And when we have a Vav, which is a V sound, but if it takes a dagish, it becomes an O. So here we would have ov on, but probably the better, or more accurate name is simply

here baon, because most of the time it would stand alone as a name of a location. Let's press on to verse four, the land which, and I don't understand something, it says in many translations that the Lord defeated. But if we have this word, or when we look at this word, it's the word Hika, which is the Lord struck, that's what the scripture is telling us. So the Lord struck before, and we have the word ADAT Yisrael, the witness of Israel. Now I always want to emphasize that when we look at this word that most Bibles will say congregation, it is the word derived from the Hebrew word for bearing witness or making a testimony. And it reminds us, it is only if we look at the chronological order, it was only after the children of Israel were redeemed through the blood of the land, then and only then were they called by this term, a group of witness. That's what we're supposed. To do those who have received Messiah as well. We are no longer free to live and make decisions how we want to live and how we think it should be decided, but we're called to be different. We're called to have a testimony. We're called to bear witness. This is true for Israel after they received the first redemption through a physical lamb, this blood that was shed. But for us, we need to remember something. And the scripture that I like to emphasize is Hebrews chapter nine and verse 12, where it says that we were redeemed, very important term. We were redeemed not by the blood of goats and calves and sheep, but rather through the blood of who our Messiah, and we know that He is the Son of God, a very important term that we encounter in the Scripture, especially in the new covenant. So because our redemption is not through the blood of animals, but rather through the blood of the Son of God, it purchases for us, and the term redemption is indeed a term of purchase. It talks about a financial transaction, and therefore we were redeemed through the blood of the Son of God which purchased for us. What does the Scripture say? Eternal redemption? And I think that's so important that we see this term eternal redemption. Why? Well, if our redemption is eternal, it can't be forfeited, it can't be lost, it can't be given away. Because if it could be that would mean that what he has promised us eternal redemption, and as well, eternal life, if we could lose that, then it's not eternal, and therefore the consequence would be that Messiah or God has lied to us, and we know, as the scripture says, that God cannot lie, neither can the Son of God. So let's press on. Look with me to the next verse, verse five, where it says and they said, if we have found favor in your eyes, let this land be given to your servants for a possession. Now, some might say an inheritance, but literally, it is a word for a possession,

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and do not cause us to pass over the Jordan so they're requesting. And by the way, when we look at this land that was mentioned, it's on the the east side of the Jordan River, very important that we see it. And what they're saying is it is such a good land. It is so appropriate for us because we have this excessive amount of cattle and livestock because of that, we want to stay there and not to be made to pass over the land that is over the Jordan River into the western side of the Jordan River. This is what they're asking. Notice the response, look now to verse six and Moses said to the sons of God and the sons of Reuben your brothers, they are coming to war, and you shall dwell here. Now. The message that Moses has is something is not right. All the rest of the tribes are going to war against who the Canaanites, those who are inhabiting the land of Canaan and therefore it's not right that all the children of Israel go to war, but these two tribes, Reuben and God, they're allowed to remain on the eastern side of the Jordan river that is Moses' intent. Keep reading. Look, if you would, to Verse seven, we have the phrase Lama, which means why, and it always proposes a question, so why. And then we have another word, which refers to discouraging. We might say, Why do you discourage the heart of the children of Israel from passing to the land which and again we see this over and over which the Lord has given to them so. So the them is the children of Israel. And again, we see it being emphasized here. And again it speaks to the character of God, who he is, that he is a blessed God, and he's giving the children of Israel a blessed land, a land that is full and called Milk and Honey. Why? Because there is a sustenance from this land, not only a sustenance that would be milk or halav, but also milk and honey. Dvash is honey, and it's something that is sweet, something that oftentimes relates to a celebration. So oftentimes, when there's something that is sweet, we want to celebrate it. We want something that is sweet to the taste. And this is the land of Israel. It is a good land, a land that's related to the purposes

and the will of God. So he says here, look again at verse seven. Why do you discourage the heart of the children of Israel from passing to the land which the Lord has given to them? Notice to them, to all the children of Israel. Look now to verse eight, thus your fathers did when I sent them from Kadesh Barnea to look at the land. Now this is Moses speaking about the past, when the people were dwelling at Kadesh Barnea, and Moses sent them to spy out the land. What happens the people? The majority of those spies brought back a wrong report. Only two people, and we're going to talk about them in a moment, only two of the spies had faith. Only two of the spies really trusted in the promises of God. In other words, only two had a biblically grounded faith, and we'll talk about who they are in a moment. But notice, this is what the children of Israel, their forefathers had done during the time of being in the wilderness. Look at verse nine, and they went up unto the the

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nechao, which is a riverbed most of the year, dry only in the wintertime there is water in it. So they went up to nechau ashkoal, and they saw the land and what happened? Well, notice it says, And they discouraged the heart of the children of Israel not to come to the land which, and this is another time that the Lord has given to them. So instead of being a source of encouragement to take possession of the land. That's what faith causes us to do. Instead of that, what did they do? They discouraged the people and again, these 10 spies with a false report that they were like grasshoppers compared to the residents of the land so they did not want to take the land, take possession of it, as God had promises. Promise them, and what happens? God was angry. Look now to verse 10, and the Lord became angry on that day, and he swore, saying, if look at verse 11, if they will see what people, the ones who have gone up from Egypt, from the age of 20 years of old and beyond that, If they will see the land, which I've sworn to their fathers, to Abraham, to Isaac and to Jacob, because and this is what's important, and this should bring a sense of reflection to us, because God's upset because they have not fully. And somebody will say, Holy, it's fine. It's a word Malay. Malay means full or completely or wholly in the sense of a whole part. And it simply says here that the people had not done this for they had not fully and the implication is followed after me, meaning they did not trust in God. If we want to be people who are pleasing to God, we need to trust Him, meaning what that we need to believe in His Word we. God says it is always wise for us to receive it and implement it into our life. But here, the children of Israel are not doing this. Instead of trusting what are they doing? They are sowing discouragement. They are not taking to heart the promises of God, what God has said he is able to deliver. We need to realize that receive it and respond in faith according to what God has said. Now look at verse 12, except this is the word bilti, which means except or not so. And then we have Hu Kalev, the son of yifunay, the kenazite. Now he was one of the two spies with who we'll just keep reading. And it says, And Yehoshua, the son of noon. Why? Because they fully or completely or entirety after the Lord. Now this is the difference. These two men were sold out in complete faith

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unto the instructions of the Lord. Let me just promise you something. It is only when a person has full faith in God, to the extent that what God has said they're going to do, they're going to base their life and their decisions upon, that it's only then that they are going to be a person who reaps what God has promised. If we doubt, if we don't believe, if we don't have a godly faith, what's going to happen? We are going to suffer loss. And let me just say to you, and I hope you hear this in a word of encouragement. Stop doubting God. What God has said he is able to bring about, and he will do just that. Why? Because what God tells us, he tells us, because He loves us. Over and over, we see God in the children of Israel. From an Old Testament perspective, we see God demonstrating his love for his covenant people, and we are in a superior covenant. What covenant are we in? Well, if we have received the gospel, we are in a new covenant relationship, and through that New Covenant, we are changed. First and foremost, we have been redeemed by the blood of the Lamb, but not a literal lamb, but the Lamb of God. And through that blood of the Lamb of God, Messiah, Yeshua, we receive eternal redemption. And not only that, all of our sins are forgiven, all of our sins, our iniquities, our

transgression, all of them are no longer remembered by God. And when God looks at someone in the New Covenant, what does he see? He doesn't see our reality, our failures, our sinfulness, our rebellion. What does he see? Well, the Scripture says He sees the righteousness of his son. And what should that cause? It should cause us to have full assurance of our salvation, that when we die, whenever that is, that we will leave this earthly tent praise God for that, and we will go into the kingdom, first of heaven, and there in the kingdom of heaven, we will wait to what Paul calls our blessed hope. Now, what is our blessed hope? It's another word for the rapture. Why is that so important? Well, Paul tells us, and again, there is no error in the Word of God. Paul tells us that there is a day coming when Messiah is going to meet us. Where in the air, we could say in the sky, he is going to meet us there. Why? Well, we know something. Those who have died in the Messiah are not going to precede those who are still alive, when that day of the rapture happens, first, the dead in Messiah, those who have died in faith, having received the gospel, they will not be left behind, but they will rise first and then shortly there. After in a twinkling of an eye, the Scripture says those who are still alive, believers at that time, they will also be gathered up, first, those who have already died, then, shortly thereafter, those who are alive at the time of the rapture, they will be lifted up, and we will all, and I want to emphasize that we will all meet the Lord where in the air, and those who take part in the rapture, who takes part in the rapture, let me be very clear every believer. Not too long ago, I heard an individual. His name is Andrew Wallmark. He was speaking. And also another individual, and that is Rick Renner, and they were saying something that was not true. What were they saying? Oh, it's only those who are vibrant in their faith. No whether we have

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faith as small as a mustard seed or not, we're going to do something. And what is that we will take part in the rapture. Because the rapture is not just for Super faithful believers, but it's for everyone who is part of the New Covenant, those who are young in their faith, those who may be immature in their faith, makes no difference. We all fall short of the glory of God, but if we are wise enough in order to receive the gospel, whether we have a vibrant faith, faith, or whether we have a weaker faith. Thanks be to God, our works do not determine whether we're going to participate in the rapture or not. What determines it whether we have received the gospel? So a very important truth all believers want you to hear that all believers will take part in the rapture. Now, in a similar way, what we see is that Moses is telling the people we'll learn more about this next week, but he's telling the people everyone has to take part in the war for acquiring the land of Canaan. Look, if you would, to our next verse, verse 12, we started that except Kalev, the son of yifunay, the kenzanite and Joshua, or Yahushua in Hebrew, the son of noon. Why? For fully that's the best way to translate this, after the Lord. They were fully given over to following after the Lord, trusting in Him. And what do we know? Well, they were the two from that generation that made it into the promised land. Very important that we see this move on, if we would, to the next verse, verse 13, and the Lord was angry against Israel. And what happens? Notice, we have a word. Now this word can mean to wander or to be shaken. And what it speaks here is simply that the children of Israel, they were shaken. What does that mean? It means that they wandered around for 40 years in that wilderness, that desert. Why? Because the 40 years was to bring about a change. We need to realize something about the Scripture. Numbers are important, and the number 40 usually refers to a change or a transition. And we see that many times, for example, the children of Israel were 40 years in that wilderness, that desert, and then there was a transition. They entered into the land. We see, for example, that Messiah was in that wilderness of Judea for 40 days and 40 nights. And afterwards there was a transition. What happened? He began His ministry, so we see as well Messiah, after he rose from the dead, literally God the Father raised Him from the dead. What happened? After 40 days, he ascended into heaven, back to where he came from, and there was a transition. Why? Well, he's no longer here among us. His Spirit is the Holy Spirit, but he is at the right hand of the Father. Why to make intercession for us, to beseech his father for. Our well being. Now, what is our well being the will of God? So if you want the effectual prayers of Messiah, his intercession be committed to the will of God. Well, let's press on. It says here, and they wandered in the desert or

wilderness, 40 years until and we have the word tome. What is that end? The end of all the generation? What had that generation done, the one who is doing evil in the eyes of the Lord? Now, let me just say I think that's such an important expression here. Again, want to read that in Hebrew first and then translate it where it says, ha, O, se. Now this is a participle. And why is that important? Because a participle, and again, lots of times we forget some basic grammar.

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A participle is a composite of a verb, but also an adjective. Why is that important? Because through this action, it describes that's what an adjective does. An adjective is a word of description. A verb is a word of action. And what we see here in this verse is where it says all the generation, the one who is doing and it describes something they were doing, evil in the eyes of the Lord. This is something that is not appropriate for a believer, especially a believer in Yeshua, that is in Jesus of Nazareth. Why? Well, we don't want to do evil. What is evil? That word evil, when we do a good study of it in the Bible, it speaks of that which is in opposition, that which rebels against the will of God. And we need to understand something. What is good? What is good that word Tov always points to God's will. What is good is for me to be in God's will and for me to be doing God's will. What is evil when I'm outside of God's will and when I'm rebelling against God's plans, his purposes and his priorities. So we don't want to be evil. We want to be people that do good. But the children of Israel in this condition, they were not doing good. They were behaving evilly. Look at Verse 14, and behold, that's literally what it says. Now, why do I emphasize that? Because this word Hine, whether we're talking about the Hebrew word or the Greek word, I do. It means pay attention, because something important is about to be said, get ready for it. So it says, Behold, you have raised up under your forefathers. And then we have something, tar boot. What's tar boot? Tar boot is culture, what type of culture? It says, anishim hataim, which means sinful men. Now what's happening here? Very important that we read this in the proper way. So it says, Behold, you have raised up under and the meaning in the similar way to your forefathers. And what's the problem the people who have a sinful culture to do what to add more unto the anger of the Lord against Israel. So it's saying here that this generation, the one who does evil is adding more than even their previous generation that was against the things of God that also did evil. This is the problem. Stay away from evil. What does that mean? Be committed to the will of God. There is nothing better to do than God's will. And when you're doing God's will, you're going to be doing his purposes. You're going to be fulfilling his priorities, and he is going to be pleased with you. And what else are you doing? You are honoring God, glorifying God. You can only do that in the midst of his will. Well, let's go to our last verse, verse 15, where it says, For you return from after him. This is the problem they turned away from after him, and what happened? Defense and he continued all the more to.