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Well, we are going to be talking about worship today, and a main aspect of worship is offering, having the privilege in order to give to that which the Lord desires us to be involved in, meaning that we are generous people, that we are not stingy, that we do not think hard about whether we should give this or not, but our initial inclination is to provide it because God has commanded it and realize something, whatever God wants us to do, God will provide for us from His blessings, from His provision, in order that we are able to respond in obedience and faithfulness to wherever he is leading us learn a good principle, and that is that we can't out give God. God is always more generous than his people, although we're called to be generous like him. So with that said, take out your Bible and look with me to this chapter that we're going. To be studying Numbers chapter 15, beginning in verse one. And again, this chapter is about worship. It's about putting God first. It's about demonstrating our faith, our trust, our dependence upon God by giving unto him, and that we give without giving much consideration. Can I afford this? Can I can I do this? We simply respond out of obedience. That is how we glorify God. So let's begin Numbers chapter 15. Let's begin with verse one. We read here, and the Lord spoke to Moses saying, again, we're talking about Revelation that God is communicating with Moses for the purpose of revealing to him revelation, and that revelation is going to lead us to know how to worship God, to demonstrate how we put God first in our life, and that's what we should be doing. Let's move on to verse two. Speak to the Children of Israel, and you shall say unto them, for when you and you is in the plural, when you come into the land of your dwelling places. Now it's interesting, because when we look at the Land of Israel, we see here that it's called the Land of your dwelling places, meaning that you're called to dwell in the land. Now I believe that's true, not only for the Jewish people, but that God is going to give a kingdom home, and that kingdom home is related to the land of Israel. Let me give you a biblical proof for that. We know something. We know that there is that wonderful promise in John chapter 14, where Messiah says, I am not going to leave you as orphans, but I am going to come and take you to myself, that where I am, you shall be, and we shall be with him for how long? The Scripture says, forever. So we know something at the time of the rapture that is also known as the blessed hope, at that time, Messiah is going to remove us from this world. When will he do that? Well, obviously, no one knows the day or the hour, but it will happen before the wrath of God begins. And we are going to be removed from this world, and we will be deposited in the kingdom of heaven, and there we will be. And the scripture says that where he is, we shall be forever. So when Messiah returns, what do we know? Well, we know that those who are believers are going to be dwelling with Messiah, where he is, we will be forever. And where will that be in the land of Israel. So we see from a kingdom perspective, and that's what we should always demonstrate, is a kingdom perspective. We are going to have a connection to the land of Israel. And I believe that every true believer has that desire to see Israel be in God's plan, God's purpose being fulfilled, that it is a sanctified land, and we should have a connection to the land of Israel. And this shows us that that the Church does not replace Israel, but rather, the church should support Israel, the land and the future, the kingdom, future of that land. So no way we can say biblically speaking that God is finished with the Land of Israel, that God's not committed to the land. God is very committed to the land. He is at work there now he's bringing changes in order for that Kingdom to be established. So Look again at verse two, where it says, Speak to the Children of Israel, and you shall say unto them, for you shall come into the land of your dwelling

place, which I and notice this note 10. It's in the present tense. And we've learned this principle, that whenever the present tense appears in the Hebrew Bible, it makes it emphatic. It's being emphasized. In other words, and we see that this emphasis reveals something. And what is that it says, which I am giving to you, God is sovereign, and God is giving the land to the children of Israel. Now we see, and we'll come to it later on, that this this inheritance, is not just for the Jewish. People, but also for the ger that is the stranger or the sojourner that sojourns in your midst. We'll talk more about that in a moment. Look, if you would, to verse three. Now, I would suggest to you that verse three shows a change, because it's not just coming into the land we've talked about that the land of your dwelling place, but we're also talking now about worship, and this worship involves giving. It's an important aspect of who the people of God are. We give unto the Lord. We recognize him, and we want to testify of our reliance, dependence and trust in Him by giving him blessings and good things. This is what we're talking about. Look now to verse three. He says,

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And you shall make a fire offering unto the LORD. Now, what type of fire offering? Well, it's going to tell us. He says, Here, Ola which is a burnt offering, or zevach. Zevach is a sacrifice. And then we have an interesting expression. It says, Here, le fale, neder. Now, neder is a vow, and le fale means to make wondrous. And what it's talking about here, and most Bibles just translate it, instead of literally. They give it more of an idiomatic expression or translation, where they say to fulfill your vow, but when we fulfill the vow, the word literally is to make it wondrous or marvelous. It's speaking about how good it is to fulfill your obligations to the Lord. Now my question to you is this, do you believe that? Do you believe it's a good thing to fulfill your obligations to the Lord? Well, this scripture is telling us how in the past, when the temple stood and here we're not even at the temple yet, but we're at the Mishkan, the tabernacle the Tent of Meeting, is another term that is used the people were demonstrating faith by giving to God, by worshiping Him. So this section has a lot to do with the offerings, or in Hebrew korbanot, the sacrifices that were made. Keep reading. It says here or and then we heard the word have the word nideva, which is an offering. Now, some will say free will offering, but it's just a word for a donation or making a gift. Or it says, be more dechem, or at your appointed times. Now, these appointed times show that we need to take seriously worship. We need to take seriously giving unto the Lord and also giving at when at the appointed times these festivals, and it says, to make a reah nihoa, which means a pleasing fragrance that is a good aroma unto the Lord. And we can do that. It says, Min habakkar from the cattle, O men had sown, or from the flock. So we make offerings. We give either from the cattle or from the flock. And the flock would be the sheep or the goats, oftentimes, and we see this frequently in Israel, you'll see that there's just not a flock of sheep, but also with the sheep within that flock, there are also goats. Well, move on now to verse four. Now verse four, if I was translating it, there's a redundancy here, and this redundancy, well, I would translate it this way, when one offers an offering, and the word here for making a sacrifice or offering is repeated. We see it in the word korbano, meaning his offering. But we also see this word vehef, ha, makererev, this word for making offering is repeated twice, so when one will utterly make an offering, and this utterly, this expression shows a commitment. It shows a significance, that it's important to make offerings unto the Lord. So when one will utterly make a offering, his offering unto the LORD. Notice that we have the word Mincha, which can be a grain offering of what of a 10th of finely ground flour mix with a fourth of a hen of oil. So this fine. Flour is going to be to be mixed with a degree or a measurement known as a fourth of a hen of oil. So the grain is not going to be given solely, but it's going to be given with this oil as well. Now

there's more than just that. Notice what it says in verse five, it talks about the libation. The word is nessesekh nesekeh is a libation. There can be a water libation. We read about that during Sukkot, but there's also, as in the case here, it says ve yain lenitsa, which means and wine for a libation. And then it says a fourth of a hen that you shall do upon this could be, including the burnt offering or a sacrifice. And this sacrifice is going to be either from the cattle, as we talked about earlier, or it says kevis Ha Echad, or one sheep. So we have a selection of different species of animals, whether it's a cattle or whether it's sheep, or whether, as we'll see in the next verse, look now to verse six, or LA IEL and ail is a ram, or of the RAM, you shall make a grain offering of two tenths of finely ground flour mix with a third of a hin of oil. So we see that oil is an important part of worship. Oil oftentimes relates to the Spirit. Here it shows us that the oil is mentioned because with worship, there is going to be as well this manifestation of the Spirit of God, he's always presence. And again, I'm speaking about the Spirit of God, he's always presence in worship. Well, let's move on to verse seven, where it says, here and wine for a libation a third of a hen, you shall offer, and this offering that you're making is a sweet aroma unto the Lord. Now, this expression we have many, many times in this passage, which is talked about as a sweet aroma, or a pleasing fragrance unto the Lord. Why is that repeated over and over, very simply to share with us that we worship God and we want to worship Him in a pleasing way, and that pleasing way involves submissiveness that we don't offer to God just what we want to give, but we are submissive and informed by the biblical texts, so that we worship God in what he demands to be offered up within the context of worship. It's not what we want, what we think, how we perceive things, but we are submissive to the instructions of God. So Look again at verse seven, and wine for a libation a third of a hen, you shall offer up again as a sweet aroma unto the Lord. Now let's look at verse eight, where it says and thus you shall do. This can also be, and for or because you shall do, then we have, then Bakar. Then Bakar means a young cattle for a burnt offering or a sacrifice. And all of this is to do something normally, what we give is determined by what we have available, what resources we have. So there's a choice. You can either give a young, young cattle, or it says here a sacrifice of some other type, and it says the reason for it. Once again, we have that same expression, le fa lay neither, which means to make wondrous or marvelous your vow, meaning that you are fulfilling this vow. Again, it shows a commitment. This word, neither is related to a commitment, and we, as the people of God, we should be committed to worshiping Him. This is what's being emphasized, and we do that, whether it is fulfilling the vow that we have made or we have this shulamim. Which is a peace sacrifice unto the Lord. Now this peace sacrifice is also related to the term Shalom or shlemut. What's the difference? Well, Shalom is fulfillment. Shlemut is also a fulfillment of what God has required. And the point here is that it's pleasing to God and also pleasing to us when we accomplish that which God has commanded. That's the message. It's a fulfillment. Look now to verse nine, and he shall offer concerning this, this young cattle with it, he should offer a grain, offering of finely ground flour,

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measurement of of this. This grain mixed with oil, and it says how much oil a half of hen. So again, God is prescribing how we offer up to Him what He requires and how much he requires. It's not up to our own selves to make that decision. We are submissive to the instructions of God. And I would just pause for a moment and say, This is a very important part of worship. Worship does not originate with man.

Worship originates with God's instructions, and we should want to worship God as He has commanded us to worship Him. We hear from him, and our worship is infected by the word of God. That's the message for us. Let's move on to verse verse 10. It says again, and wine you shall offer for a libation half of hin, and this is for a fire offering. And then we have that same expression reah Niko Ach, which means a pleasing fragrance, or a sweet aroma unto the Lord. Now, again, are you hearing that over and over, this sweet aroma, and this So says the rabbis, have to do with with pleasing God. It's sweet to him when we offer up to Him what He has commanded, that we offer up, that we don't make the decision, that we're listening and that we are responsive to the instructions of God. This is foundational if we're going to truly worship God as He demands to be worshiped. Let's move on to verse 11, where it says Kacha, which means and according to thus he will do to a ox. This is the Hebrew word, sure, some will say a bull. It's not a bull, it's an ox. It's a shore bull. Would be par. It's a different word entirely. So Look again at verse 11, and thus he shall do for an ox, one ox, or for one ram, or, let's say now say is a sheep, but normally a say has to do with a younger sheep or a lamb, a lamb among the sheep or among the goats. So we see three possibilities, do we not we see an oxen, or we see a ram, or we see a lamb among the sheep, or the goats. Those, those four things, let's get it right, an ox or a ram or a lamb from the sheep family, or the fourth one, izim. What's easy goats, any of these are acceptable to be offered up to God. Look now to verse, verse 12, where it says, according to the number which you will do. Thus you will do to one, meaning each one according to their number. So what we find is based upon the generosity of the people, what they're giving. We see that we do it according to the number, and some will say the numbers that have been committed, what the people have set aside. Now look at verse 13. Now we get into a very, very interesting section that we talked about during our call to worship, and that is that there's one law, one law for the Jewish believer and one law for the Gentile believer. Doesn't have to do with who you are, meaning what years your physical background, whether you're Jew or Gentile. Us. But rather, we're going to learn something. Look, if you would, to verse 13. Now I mentioned this word in the call to worship, the word Ezra. What's Ezra? A citizen? And here we're talking about a natural born citizen, meaning a Jewish individual. So it says, Koha, Ezra, all the citizen will do thus. And then it says, And these he will offer up meaning with these he's going to offer up a fire offering, which is a sweet aroma unto the Lord. Again, this emphasis on everything's being done is being done to be pleasing to God. That's what worship is about. It doesn't originate with our wants, our desires, our thoughts, what we initiate, initiate. Quite the contrary, true worship always is a response from what God has commanded, what he has revealed to us. So notice what it says in verse 13, every citizen, he will do thus these he will offer as a fire, offering a sweet aroma unto the Lord. Verse 14, then we say, and because a stranger, this is word ger a stranger, or a sojourner, who will dwell with you, or who in your midst throughout your generations. And it says he will make a fire offering a sweet aroma unto the Lord, just as you have done. Thus he will do. Now, when we look at this in the original language, it's very clear that there's one law for the Jewish individual and one law for the stranger. Now that term dare usually implies one who sojourns among you, and this sojourning implies they're not just there passing through or for some purpose, but they have made a commitment to dwell in the land. And once that commitment is made, they are required to follow the same instructions as the children of Israel, because if they're sojourning there, they're going to be there for a while, and therefore there should be unity among the people of God. So move on to verse, verse 14, where it says And because this stranger, this Sojourner, will dwell with you, or who is in your midst throughout your generations, he will make a fire offering a sweet aroma unto the Lord, Just as you have done, thus he will do now, I think the language here is quite obvious. There's nothing confusing. In fact,

how someone and I'm not trying to be critical, but let me just simply say, those who have the theology that there's a difference between Jew and Gentile. If we're believers, I totally reject that we and we're seeing that there's many places in the Scripture where it speaks about how we are One in Messiah, who's one both Jew and Gentile. God in Messiah has no favorites. God is going to receive all through Messiah, through that gospel message, he is going to receive all to himself. All means just that every Jew and every Gentile. It makes no difference. This is the instrument, this gospel message, this new covenant is the instrument God is using to bring us into His family. And when I say bring us in, I'm talking about humanity. God is dealing with humanity. If you look at the Abrahamic covenant, it is a covenant for humanity, not just one people, but God wants to bless all the families of the earth, meaning from every nation, every tribe, every language and every people. Well move now to verse verse 15. It says here the assembly,

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one law for you and for the sojourner, the one who sojourns, it is and notice this hukat Olam. Now, many people will say hukat Olam is an everlasting statute. And I agree that the word hope, or here, if we look at it very carefully, we see the term hukat, which means the law of and it says here, it's a law of Olam. Now, if you listen frequently, you will know that the word Olam, I would say, is the best adjective that describes the kingdom of God. So we're talking about a statute or a law that is Kingdom related, meaning, not just for now, but especially it has relevance for the kingdom of God. And that's why it says hukat Olam throughout your generations. And thus you, thus the sojourner that will be before the Lord. Now be before the Lord, meaning brought into a covenant through through faith, like Abraham was brought into a covenant through faith, in order that we become part of the family of God. Look now to verse verse 16. This is the verse that we read together where it says Tora achat, umeshpat, achad, ye Lechem, ULE, Geir, Hagar, et Chem, which means one law or one Torah and one judgment will be for you. Who's you? It's in the plural, for you all. And then we tell us for the Jew and for the sojourner, the one who sojourns with you. So there's one law. Just because they're not Jewish doesn't mean they follow something different. No, if they're in the land and they have a commitment to the land, they are called to observe the law of God, to apply God's truth to their life, especially. And what's the context here? Worship that all people worship God based upon the revelation of His Word, in other words, based upon scripture. Well, let's drop down, if we could, to verse verse 17. And the Lord spoke to Moses, saying, Speak to the Children of Israel, and you shall say unto them when you come to the land which I and we have something different. Now, earlier on, if we go back and we look at verse verse two, where it says a share, a ni, no 10 Lechem, which I am giving to you, well, we don't have that same language. It doesn't say which I'm giving to you. Rather, it says a share, a ni, me at Chem Shama, which means which I am bringing you to there. Meaning towards there. Now the emphasis here is that God is doing that. It's not something that he needs help with, but God is going to bring the people into the land. And we see something. This is true for who, for all of God's people, both Jew and Gentile. He's the one that's bringing you into the land. Verse 19. And then he says, And it shall come about when you eat bread of the land. It says here a elevation offering you shall make unto the Lord. Now, the word here is Truma. Truma is a donation. It's an offering. Some will say heave offering. Don't know why it says heave. It's from the word, which means to lift up. And most will say this lifting up has to do with two things. Number one, it's a presentation. You are testifying that you are interested in worshipping God, giving to him. So you lift up. It's an elevation offering. Look again at the text says, Here verse 19, And it shall come about when you eat from the bread of the land, it says here you shall raise up an

elevation offering unto the LORD. Now, where is this coming from? Well, we're going to be told, Look now to verse 20. Now there's a word here in verse 20 that's very important. Every Jewish person knows it. It's the word challah. And many non Jewish people know that challah is the Shabbat bread, and notice what it says the first of your your dough is for the challah that you shall lift up a donation from the lifting up of the Goren. Goren is the threshing floor. Thus you shall lift up it meaning you are called to take from that threshing floor the grain and. Lifted up. This lifting up is a presentation. It is also an act of worship. It's testifying of God's faithfulness to bless the people with that harvest, with that yield, a good yield. And notice it says, look again at at our verse, verse 20, where it says the first of your dough. And then we have the word challah, which is that special bread, bread that we we set aside a portion of it as a Truma, as an offering to testify of our faith in God. Now let's look at our last verse, verse 21 where it says, And from the beginning of or the first of your your dough,

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it shall be unto the Lord, and what shall it be to the Lord? Truma, ledora techem, which means an offering throughout your generations. Now, why is that expression there throughout your generations? It tells us, as long as God sustains His people, His people are called to worship Him. And many of the scholars see a connection between these two things. That is this God sustains us in order that we might worship Him, that the emphasis is not simply on being sustained, but the emphasis the key is worship. That's what God desires, and that's what he expects from his people, that we put an emphasis on worshipping him according to his Word, what His Word reveals to us and how the word defines what worship is. This is what we should expect. This is what we should, should desire, and that is to be, to be responsive to the revelation of God, meaning this, we don't come up with ways or a strategy in order to worship God. We search the Scripture and we see how, based upon the word of God, what word of God, all the Word of God, how the people worship God, and being led now by the Spirit, we have the ability to discern, so that we can discern how to worship God in spirit and truth, because God commands us, he says in John chapter four, the time is coming, and now is when God requires us to worship Him in spirit and in truth. Now you can't do that unless you're first redeemed, because you won't have the Holy Spirit. The Holy Spirit is a direct result of faith in that gospel message. So we believe that gospel message, and what happens we are given the Holy Spirit. He comes to dwell within us, to lead us, empower us, anoint us for service, so that we can do the things of God, and primarily, foundationally, what is the work of God? Well, to believe in his son, but also to put an emphasis on worship. If we're not committed to worship, then it's really impossible to say that we're committed to God, because the people of God, what makes them unique is this worship experience. No one else, of all the people in the world, no one else is able to worship God, only those who have been redeemed by the blood of the land and through that redemption. You know what allows us? It allows us individually, to become a sweet aroma in the presence of God, and that sweet aroma is based upon what it's based upon our behavior, our works. Are we saved by works? No, we're not. We're saved by the grace of God. It's a free gift. But hear this, having been saved by grace, through the mercy and the forgiveness of God, that is going to lead us to desire, to submit, to obey and to do the Word of God, every true believer, I'll close with this, every true believer that has experienced that salvation, that redemption through the blood of the Lamb. And the lamb I'm talking about is not a literal lamb, but the Lamb of God, as John the Baptist said, who takes away the sins of the world, that Lamb of God, Messiah, Yeshua, when we receive Him by faith in that gospel message that He died for my sin. He was buried, but he rose on the third day, and he even ascended. 40 days later. He ascended back into the

heavens. Where? Where is he? Where he now sits at the right hand of his father, ruling upon the throne that is our Lord and our Savior, and what are we called to do worship him? How we are called to worship Him according to biblical truth. So for the true believer, the truth of God, the Holy Scriptures, are foundational in leading us on how to worship God in a way that's pleasing to Him, that that sweet aroma in the nostrils of God, that He is well pleased. It's a pleasing fragrance in his sight. So that we can draw near to God, experience God. And here's the key, to be able to be forever changed by God's presence in our life. That's what worship brings about a change, an eternal change in us, because the presence of God, through the anointing of the Holy Spirit, He enters into us, who does God Himself. And because of that, we will forever be different. And that change brings unity among all believers, Jewish believers, non Jewish believers, it makes no difference. We will be unified. Why? Because the foundation for our worship is not ourselves, what we think, what we believe, but rather it's what we read in Scripture. Well, I'll close with that until next week, when we continue in this 15th Chapter, and God willing, we'll complete it until then, Shalom from Israel. You

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