

Numbers 9 p 1

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SPEAKERS

Intro Voice, Baruch Korman

Intro Voice 00:03

Foreign Shalom and welcome to via hafta Israel, a Hebrew phrase, which means you shall love Israel. We hope you'll stay with us for the next 30 minutes, as our teacher, Dr Baruch shares his expository teaching from the Bible. Dr Baruch is the senior lecturer at the Zara Avraham Institute based in Israel. Although all courses are taught in Hebrew at the institute, Dr Baruch is pleased to share this weekly address in English. To find out more about our work in Israel, please visit us on the web@loveisrael.org That's one word, loveisrael.org Now here's Baruch with today's lesson. You

Baruch Korman 00:40

Well, our theme in this portion of the Book of Numbers is going to be Passover. Now we're going to see that primarily Passover is in the first month on the Biblical calendar. But what happens if someone is unable to be in Jerusalem during that time for whatever reason or what happens again, not based upon their desire, but they are rendered unclean and cannot offer the Passover sacrifice in situations such as this, God has a solution. So we're going to look at this issue of Passover, and what's called in most communities, pesachshani, which means the second Passover. And what do we mean by that? Well, it's for those who are ceremonially unclean or unable to be in Jerusalem for whatever reason, they cannot offer up the Passover sacrifice. So God gives us the ability to do that in the second month. So let's take out our Bibles. Look with me, if you would, to the book of Numbers and chapter nine, the book of Numbers and chapter nine, notice what the Word of God is going to teach us in this passage of Scripture. Let's begin in verse one, where it says, And the Lord spoke to Moses in the wilderness of Sinai in the second year from the going forth. And that means, from there going forth, from the land of Egypt in the first month. Saying so a lot of information is in that verse. First of all, we see that we're not talking about the year that the children of Israel came out, but the second year from when they departed from Egypt. So the second year after the Exodus from Egypt. And notice what's interesting here, where it says for your for their going forth from the land of Egypt. Now the only way to go forth from the land of Egypt is by means of redemption. We remember that the children of Israel, they were slaves, slaves to Pharaoh in Egypt, and only, and I want to emphasize this only by means of redemption. And we can be even more specific, the redemption that came through the Passover lamb. Only through that could there be a change in the children of Israel, a righteous change, a godly change, a glorious change where they are brought out of bondage and they experience freedom. I want to pause for a moment and remind us of the relationship between redemption and freedom. But here's the problem, too often people think of freedom that I'm now free to do what I want. That's not what the biblical word for liberty and freedom is all about. No, we are set free that we might serve God. This freedom from the bondage and the authority of sin by the blood of the lamb allows us now to become that new creation whereby we can be servants of the living God. So all of this is coming to us within a context of redemption. I want us to look at the conclusion of verse one, where it says, In the first month, saying, so we have that the children of Israel, exactly one year after celebrating the Passover in Egypt,

they have come out, and it's the one year anniversary of that Passover experience. Let's now move to verse two, where it says the children of Israel. So did the Passover in its appointed time. Now I think this is an important message about doing something in its appointed time. What does that speak to it speaks to them recognizing God's authority, one of the wisest things that you can do as a disciple of of Messiah is to demonstrate that you're under his authority, that what He commands and when he commands for it to be done, we do it. It speaks of submissiveness, and when we humble ourselves and submit to the instructions of the Lord. It's honoring God. And not only that, it brings us into His presence. So all of this comes to us within a redemptive context because of Passover. And notice what it says here that this is being done in the first month at God's choosing of that appointed time for the Passover events. Look now again at verse two. The children of Israel did the Passover in its appointed time. What is that? We'll move on to verse three, on the 14th day of this month, meaning the first month between and then we have a phrase Ben or by him now most of the times it's translated at twilight, but it literally means between the evenings. So we find here that most scholars understand this in the later portion of the day, when they were in Egypt, they sacrifice that Passover lamb towards the end of the day, and they prepared it. Remember, they had to remove the blood and deal with the blood that was a huge part of Passover the blood. But they also needed not just to kill the lamb and deal with its blood, but they had to roast the lamb in the proper way. All of this is found through the instructions that we read about in Exodus chapter 12, and now we're going to see keep reading in our passage, where it says here that the children of Israel did the Passover in the 14th day of this month, the first month between the evenings or at twilight, they did it in its appointed time. And then notice, according to all His statutes and according to all his judgments, they did it, and the it is Passover. Now, when we look at it in the original language, we see that that this phrase for it is emphasize, and the it is Passover. When you look at it, it emphasizes that the Passover event is taking an important role with the children of Israel that they need to submit to it. So Passover, although it's one of many appointed days, it is centered to the children of Israel. Center to those who are in a covenantal relationship with God. Look now to verse four. Word says, And Moses spoke to the children of Israel, LA, SOT ha PESA, which means to do the Passover. Now, over and over, we're told not just to do it, but to do it in its appointed time, which is in the first month, and on the 14th day of the month, that is when the Passover. And when we speak about Passover, there's a word that we should emphasize, and that is korban ha Pesach, which means the offering of Passover, or the Passover offering, this is being emphasized as the means for redemption that we have to deal with that Passover lamb appropriately, And if we don't, there's not going to be an outcome, a proper outcome, what God desires that outcome to be, and that is redemption, which does what it brings us out of Egypt. And anytime that we talk about the Passover, this coming out of Egypt is foundational. Well, let's press on look. Now, if you would, to verse five.

Baruch Korman 09:46

They did the Passover in the first meaning in the first month on the 14th day of the month, between the Erev meaning between the the at. Twilight in the wilderness of Sinai according to all which the Lord commanded Moses, thus the children of Israel did. Now this is also pointing out submissiveness. Why? Because they did all according to what the Lord commanded Moses. So they recognize Moses leadership, that Moses was the vessel that God used in order for them to receive this instruction on keeping the Passover. But here's what's important. We're not speaking about the first Passover, but rather what the children of Israel did in keeping that Passover in the wilderness of Sinai, in that desert of Sinai, all of this is very important in understanding what God is going to be revealing in this ninth chapter of the Book of Numbers. Let's move on to verse six, and it came about men, and they're talking about people which were impure. Le nefesh, what does that mean? That that they were impure in regard to their spiritual condition? Now, I don't believe that there's any disagreement about what we're talking about. Now I made mention, and we'll see this in a moment as well. So it'll be repeated for us. But Passover. And when I say Passover, in order to do the Feast of Unleavened Bread, the first thing that you do on the first day of Unleavened Bread is that you eat that Passover sacrifice that special meal and do the service. So there is a close relationship between Passover doing it and the Feast of

Unleavened Bread. If we keep the Feast of Unleavened Bread, which we're supposed to do in Jerusalem, not just any place, but in Jerusalem, we find that the Feast of Unleavened Bread, along with the Feast of Shavuot or Pentecost and also the Feast of Tabernacles or Sukkot, are the three festivals that it's required to be in Jerusalem To observe. Now, if you're going to keep the Feast of Unleavened Bread, you have to be in Jerusalem on that 14th day, which is Passover, which is also known as the preparation day. So one is required, meaning the Passover instructions are required in order to observe the Feast of Unleavened Bread. But look at this text again. We're talking about verse six, where it says, And it came about men that were impure of the soul of that nephesh, of their state of being. And why is that? Well, we have nefesh Adam, the soul of an individual was impure. And again, most scholars see this as an outcome of being around a dead person. Now, someone might die, and you just be in that area, and that death renders you impure. This is what we're talking about here in this sixth verse. And it says, what happens? Look again at verse six. It came about men that were impure, of the soul of a man, meaning, because they encountered death and they were not able to do the Passover on that day. What did they do? Keep reading in the middle of verse six, they approached before Moses and before Aaron on that day, and they came before Moses and Aaron with a question. Now here's what's foundational these men wanted to do the Passover. They understood the significance of this event, and they also understood that this was a memorial to that first exodus from Egypt, and they wanted that story of this redemption and this freedom and liberty that comes through redemption to be to be taught to the generations to follow so notice they they came and they spoke before Moses and Aaron with their problem. What was the problem? They were ceremonially unclean due to death. And we're going to see another reason in a moment. Look, if you would, to verse seven, the men said they that were impure by. By the soul of a man, meaning, probably because they came in contact with a dead person. They say, why? And then it speaks about a word that means to detract or less. And what they were saying is, because of what happened to us. Why should we be considered less and be unable to offer the sacrifice of the Lord in its time among the children of Israel. So they're saying, why is it that if we're in this situation, that we're unable to do it? Now, God's not going to change that, because we have a principle here. In order to offer up the Passover sacrifice in the right time, you cannot be impure. And there are a variety of things that can make you impure, but here speaking about a specific one, if you come into contact with a dead body, look now to verse eight Moses said unto them stand, meaning, basically, wait. Would might be a better way to understand this, and I will hear from what the Lord commands concerning you. So Moses took this question to them. They want to know, yes, if we are ceremonial, unclean, I understand we cannot do the Passover in its time, but they want to know what to be done. If this is their situation, is there any solution? Is there any way to rectify this problem? So Moses says, Wait, literally, stand aside and I will hear what the Lord commands. For you, look at verse nine,

Baruch Korman 16:57

and the Lord spoke to Moses, saying, think it's great. There was a response. Moses went before the Lord with an expectation of hearing God's statement. And there's something that's very important here, and that is this, Moses has an expectation that God is going to respond, that God is going to have a solution. We'll talk about that in a moment. But Look again at verse nine, where it says The Lord spoke to Moses, saying, Speak to the Children of Israel, saying, Ish. Ish meaning a man, any man, a man that will be unclean of nephesh, meaning he's unclean because he came in contact with a dead body. But notice, God gives another possible reason for not being able to offer up the Passover sacrifice in its time. It continues or on a long way for you, or then it says, throughout your generations. Now this is something he's saying here. The solution I have is not just for this time, but it's for throughout your generations, meaning that this has relevance for all the generations. Now, of course, in order for this to be an issue, there must be a temple in Jerusalem, a place of sacrifice, a serving priesthood. If there's not, then this becomes ceremonial at best. But look again what he says, verse 10, speak to the children of Israel and say any man that will be unclean, spiritually, of his soul, or on a long way that it's too long for you, or throughout your generations, he's saying here that this is something

that is going to be not just for that generation, but for all generations. It says, And he will do the Passover to the Lord. So he's going to say something here, there's going to be revelation in order to allow these people to do just how that verse ends. Look at the end of verse 10, via sa PESA gladon I and he will do Passover to the Lord. When does he do that? Well, we're going to be finding out in the next verse, verse 11, where it says in the second month on the 14th day at twilight, they shall do it concerning the matzah, and it's in the plural, the matzah, the unleavened breads and the bitterness they shall eat. Now we're being told something here, and this has only one way to understand it. What is the emphasis? Of this passage doing the Passover sacrifice that has been alluded to several times. And what we find is, according to what we learn in the book of Exodus and chapter 12, there are three primary elements that comprise the Passover observance. And we have them here. There's, of course, the Passover lamb. There's also the matzah, the unleavened bread, and then the third thing, as it says here, the bitter herbs, these three things, and this is what we're being told here at the end of verse 11, where it says they shall do it, meaning this Passover observance concerning the matzah and the bitter herbs they shall eat. And the implication is as well, the the lamb are, is the third of this, the lamb, the matzah and the Bittle herbs. It's necessary to consume them together. Then look at some additional information now verse 12, they shall not allow to remain from it any until the morning. So we find here that that we consume all of it. And if you can't consume it all in that night, if the family is too small or something, what has to be done. We learn elsewhere that needs to be burnt up. None of it remains. None of it goes unused. And then it also says, if we keep reading the second part of verse 12 veetzem, what's that a bone shall not be broken of it. But rather it says, according to all the statute of Passover, they shall do it. Now, notice this, every aspect, every statute that is related to Passover. They are called to to observe, to do it accordingly, with no exceptions. So it has to be done specifically in this way that that Moses is revealing to the people verse 13, any man, which he is, is impure. Or on a way that was not meaning he was on a way that he was not able to do it. So whether you are unpure, impure or on a way notice something else that he says and and ceases to do the Passover, meaning he's unable to do it. So here, let me change one thing. Look at verse 13, a man which he is pure and not on a way, wasn't on a way, but ceases to do the Passover. So this is one that does not meet those earlier criteria. That is He is pure, and he's not on a way. But if he should not do the Passover, we have the word hadal. Had ceases in modern Hebrew. It could talk about an infraction, and that's what's happening here. This one is pure. He's not traveling, excuse me, he's there, but he does an infraction by not keeping the Passover, not doing it. What's the punishment? It says, And the soul of this one shall be cut off from her people, meaning from the congregation. For the Passover sacrifice, it says here, excuse me, for it's the offering of the Lord, and he did not offer it in its season, meaning in its appointed time, and his sin that man shall bear. So we find here that there is no forgiveness now there is something that allows him to honor God, even if he meets one of the criteria, what is that he's impure. But here again, he did not render himself impure with intent, but it happened to him. He was a victim of some type of impurity that renders him unable to offer up the Passover sacrifice, or the second thing that he was on some journey which prohibited him from being there. You say, Well, can you give an example of that? Well, let's say that a person thought that there was enough time to get to Jerusalem to observe Passover, but because of bad weather, because. Because of some other thing that was beyond his control and his ability to change, he was detained, and he was not able to be there. Under those two circumstances, he's rendered impure without intent. He didn't want to be impure. It just happened to him, or it was out of his control, and he wasn't able to make it to Jerusalem on time, although he had the desire to do that in these situations. What does he do? He does the Passover, but not in its normal time, in the first month, on the 14th day of the month, at twilight. When does he do it? He does it in the second month, on the 14th day of the month, he offers up that sacrifice. Now, from a biblical standpoint, this is what he does, but he also must partake of the matzah and the the lamb and the bitter herbs together. So he does prepare the sacrifice in full, not only to offer it up as a sacrifice, but also to cook it, to prepare it, to roast it. And then he consumes these three things, the lamb, the matzah and the bitter herbs together. And if he does that on the the 14th day of that month, he fulfills and makes up what he was unable to do back in the first month at the proper time to do it. So this is

what it's saying. Now let's look at verse 14, our last verse, where it says. And this is important, because it tells us that this redemption that God has, and remember, Passover is the festival of redemption. Notice what it says verse 14

Baruch Korman 26:55

for the stranger who dwells with you. That's literally what it says For the one who dwells with you, what one the ger the stranger, and he shall do the Passover to the Lord according to the statute of Passover, and according to its judgment, thus he shall do the statute, because it's one statute will be for you, meaning for all, for the sojourner, for that stranger, for the non Jew, and also for and we have the term Ezra. Ezra is a citizen, a citizen of the land. So it's very important that we see that this Passover event is to be inclusive, and we see the basis of that if we go back to Exodus chapter 12, where we have that instruction, and especially in the next chapter, chapter 13, it tells us such things as This, if you have a slave in your home that this slave needs to be circumcised so that they too can participate in the Passover. Now, why would that be? Why is circumcision such a big deal? Well, we have to understand what circumcision is about. The message of circumcision is one the death of the flesh. When someone is circumcised, obviously a man, you take that foreskin, and after it's removed from the body, you bury it. Why that skin is going to die? It represents flesh. It is flesh. So the flesh dies. What do you bury it, and what it teaches us is a principle, and that is biblical redemption brings about the death of the flesh. So we don't live in sin under its authority, under its bondage, but rather, we are free. We come out. That's that Exodus. We are coming out of Egypt, which is synonymous with sin, because Egypt is related to the world and all the things that characterize the world, we find that we come out and we become that new creation through the blood of the Lamb and again, Passover when we think of it, two things should come into our mind. The first is death. Passover comes, and death is going to visit every home. But there's a choice. It can be through the death of the Passover lamb that's the preferred way what God commands, or the death of the firstborn. Remember being reminded what happened in Egypt for the first Passover. So Passover relates to death. Why? Because death has a redeeming aspect. Through death, and let me say it this way, through the shedding of blood, that's what death speaks to. There is redemption. Blood relates. To redemption. And what it's telling us here is this, that if you are ceremonially unclean due to a reason that we're out of your control, in order to make up that Passover offering, you can do it now in the second month instead of the first month on the same day, on the 14th day of the month, and you prepare that lamb fully, and then you partake of it after sundown. And this is relating to the gift of of the Passover, which is redemption. And what do you do after you eat? Well, we know that from Deuteronomy, 8:10, you bless the Lord. So you partake of the lamb and the matzah and the bitter herbs together, and after doing so, you bless the Lord. Why? Because he is our Redeemer. That's what Passover is all about, experiencing that redemption, and when the blood that is provided is not the blood of of goats and lambs and bulls and whatnot, but rather it's the blood of the Messiah, that blood provides a better redemption, and what type of redemption we learned this from Hebrews, chapter nine and verse 12, it provides eternal redemption, and that gives us comfort. It gives us assurance. It gives us confidence that if we do indeed receive the Messiah into our life, that he, as Paul says, is our Passover. If we do that, we can have assurance that when we die, we are going to be received into His kingdom, that God is going to welcome us. Why? Because we have been redeemed through the blood of the Lamb. We have received forgiveness, eternal forgiveness, eternal redemption, and we should have an absolute confidence that we will be welcomed into that kingdom, because Messiah's blood represents that new covenant. That's what he taught on the night that he was betrayed. When he talked about this is the blood that ratifies what covenant the New Covenant. And that new covenant is a covenant of forgiveness and also a covenant of forgetfulness, because God forgives all of our sins, and he says at the end he will remember them no more. He totally forgets them. So there's nothing that stands in our way of approaching God, entering into that eternal relationship with him, and being where he's going to bless, where his promises are found forever and ever in that kingdom. So Passover always, always involves good news. Well, I'll close with that until next time. Shalom from Bucharest.

Intro Voice 33:00

Well, we hope you will benefit from today's message and share it with others. Please plan to join us each week at this time and on this channel for our broadcast of love israel.org again, to find out more about us, please visit our website, loveisrael.org There you will find articles in numerous other lectures by Baruch. These teachings are in video form. May download them or watch them in streaming video until next week. May the Lord bless you in our Messiah, Yeshua, that is Jesus, as you walk with Him, Shalom from Israel. You.