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SPEAKERS

Intro Voice, Baruch Korman

Intro Voice 00:03

Shalom and welcome to via hafte yesrael, 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 Zera 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.

Baruch Korman 00:42

Well, as you know, we are in the midst of a study in the book of Numbers. We are now ready for Numbers chapter four and verse 21 and we see again that there's an emphasis on this Levitical family. And we see that three families have been singled out consistently as Levites. So join me, as I said in the book of Numbers chapter four, and we're going to begin in verse 21 look at that verse, please. Numbers four and verse 21 the Lord spoke to Moses, saying, again, that is a familiar verse we see throughout the Torah, and it tells us about God giving Moses revelation so that the children of Israel can respond to this revelation and order their lives and ordered their worship in a way that is in obedience to God. In order to obey God, there's many things that need to happen. It begins with God's revelation, and not only that, we also need to be an individual that have experienced a covenantal relationship, specifically that New Covenant whereby we become that new creation. We can't serve Him in the flesh. Let me say it differently. We can't serve Him in the natural. We can only serve God in the supernatural, when we have been born again, when we have been regenerated when we're that new creation, and by that change that has happened to us, we now, for the first time, have the potential to obey God, to serve Him, and to be committed to his purposes. But again, all that begins with Revelation. Look now to the next verse, verse 22 it says, here, lift up the heads of the children of Gershon. Now again, we're going to encounter three Levitical families, and they are under the leadership of a very specific priest. We'll talk more about him in a moment. But these three Levitical families, they escort and they assist, and they're in a submissive role to the kohanim, to the priests. The priestly family begins with Aaron Aharon, and so they're all Levites, but we make a distinction between the priest, the colonine, and the Levites who escort and submit and assist the priests in doing their job. Now at this time, we're dealing with the tabernacle, and notice what it says, again in verse 22 it says, lift

up the head. And this is in regard to a census. It is a Hebrew idiom. It speaks about acknowledging. Lifting up the head can be thought of as encouraging, but also it has to do with recognizing, acknowledging, and that's what God's doing. So it says here, and it's a count a census. Lift up the head of the children of Gershon. Also they according to the house of their father and according to their families. So we're looking at the father and the families, and God is bringing an order into this work that the Levites do. And primarily here we're seeing the fact that the tabernacle, what's called the oh hell moed, the appointed tent. It's how it's literally translated, but it means the tabernacle, or the Tent of Meeting, that it can be set up and also torn down and packaged and move as this tabernacle was portable. It moved from place to place in order that the children of Israel were. Worship God at the timing that God chose, in the way that God commanded and for the purposes that God revealed to the people. So move on to verse 23 where it says from a 30 year old and over unto 50 years of age. So now we're taking a census among the Levites who have reached that age of at least 30 years of age, up to 50, where they are committed to the purposes of God in leading the children of Israel to worship God. But notice what else it says here. We begin with this word TIF code, which means, again, to count, to take that census. So it means to deposit, deposit these people for this purpose. But first you have to acknowledge them, know them. So count them all the ones who come in, and we have a word here for Army, and it's repeated twice now here, this word for Army speaks about commitment. It refers to those who have submitted to a call to serve. Some Bibles will just translate it that way serve. But you should know, and we've talked about this in previous studies, that it has to do with an army, those who have become part of the army of Israel. And it's interesting, these are worship leaders, servants for worship, but they're called by that same concept of those who belong to the army to do the work in the Tent of Meeting. Now this term tent of meaning, oh, hell, moed. It's the same word for the appointed days, moadim. This is in the singular moed. And we're talking about the appointed place that God has chosen for the children of Israel to worship Him. And we see this word Sava, or army. Why? Because worship is a spiritual battle. It is spiritual warfare. And the language makes this very clear. Move on to the next verse, verse 24 this is the work of the family of Gershon to serve and to and notice this lift up. But in this case, it's talking about caring carrying these various instruments that are part of the tabernacle. And we'll be more specific about what each family carried. Look now to verse 25

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they show and we're speaking about the family of Gershon, it says, And they shall carry and we have the term iriot, which would be the curtains, we might say, the curtains of the tabernacle. And we have a different word, instead of the word Oh, hell, moed, actually two words. We have the word Mishkan. And we see here that this word, Mishkan, frequently translated tabernacle, is derived from a word which means to dwell. So it's the dwelling place. So we find that God dwells in the messages among the praises of His people. When the people will worship God, worship is a word of priority. When we worship God and we draw into His presence, it is going to bring about a change. And these Levites now we're dealing with one Levitical family, Gershon. These are called, as it says here, to carry the curtains of the tabernacle and the tent of meetings. It's covering the covering of the tahash, which is normally thought of we don't really know what this animal is. It's frequently translated, a badger. So we're talking about the skins of a badger, as it's normally thought of, that were used for this purpose, within these coverings that were used. So the covering of the badger, most will say badger skins, although it's one badger which is mentioned upon it from above. Many Bibles leave this out so from above and the screen of the door or gate of the tent of meaning. Now, one of the things we see here is that God is

very organized in. In his instructions, not only for setting up the tabernacle, but also for tearing it down and who will carry what and how many of these family members are we involving? We're going to be surprised on the large amount of people that are involved in participating in this movement of the tabernacle. Look now to verse 26 now we also see something else in verse 26 we're talking about as well. These, these coverings. It's a different word, so it's not curtains, but it's a covering of the the courtyard. And again, we're speaking about this, this screen of the door of the gateway of the courtyard, which is unto the tabernacle and also unto the altar around this place, and the the courts, and all the elements of their work, and all which he will make for them they shall make so Here it's talking about these individuals doing the work constructing, making and carrying this setting up, this work can also be related to just the setting up and tearing down in order to transport these things. So this is what we're talking about in verse 26 Now look at verse 27 according to the mouth, and this would be the instruction, the words, or the command. So again, according to the mouth of Aaron and his sons will be all the work of the children, or sons of the Gershon family, for all their caring and for all their work. And it says here that they shall be entrusted or counted or set apart. Is another way that, in a practical sense, we can understand it that they shall be counted concerning this work in their and we have word mesh spirit in their rotation of all their cover carrying. So we see here that God is being very specific about this work, instructing in great detail who carries what and for what purpose and how it's to be done. So their work, their labor, them making. And this word making would be setting up the tabernacle for its worship. Now move, if you would, to verse 28 This is the work of the families of the children of Gershon at the tent of meeting their rotation, meaning their their work, and it's done through who? Well, this is the priest I mentioned a little while ago about all of this is done under his authority. And who is that? Under the authority of Itamar, the son of Aaron, the priests. So Itamar as a central position of instructing the Levites on what they are to do, how they are to do it, and at what time that they are supposed to do their work, all under the authority of this man, Itamar, the son of Aaron, the priests. Now we're ready for a different family. Look now, if you would, to verse 29 the sons of Mary, according to their families, according to the house of their father. You shall count them and again, this counting the word tip code, take a census. It's placing them through this census into work, depositing them for this purpose and again. No surprise here. Look at verse 30, from 30 years of age and above unto 50 years. You shall count them all that come, the same expression, all who come. And this means coming in a submissive way for the purposes and priorities of God, to the army, to serve the work of the tent of meeting. So as we go through we see this, this, this change going back and forth between two terms, the Tent of Meeting, oh, hell Moet, and the Mishkan, that that dwelling place of God and and we see that it's a. Appointed by God. This place, the Tent of Meeting, the appointed tent for his purposes. And Mishkan, when we obey His purposes, when we submit his instruction, then God is going to dwell among us. That's the message of this text. Look now to verse 31 this is the charge of their caring for all their work at the Tent of Meeting. And what does this family do? The Mary, we see that they are going to be involved in the boards. Now we see here that there's going to be a few things mentioned, and we have here these boards, or planks of the Mishkan, the tabernacle, and the bars which hold these planks in place, and its pillars and its sockets. Now the pillars are placed into what's called here, a socket in order to support the structure that it would be truly a courtyard with the various things that surround it. And that courtyard is outside the holy place and the most holy place. So it all forms a unit. Move now to verse 32 and the the pillars of the courtyard all around and their sockets and their their pegs and their cords for all of their vessels, for all of their work, and in the names, meaning of the names of these families, you are to count that is to take that census for all the vessels of their charge,

of their caring, meaning their rotation. Now this word mismerit is very important. It shows that there's a rotation that there's many, many, as we'll see, members of these families that fall into this category of at least 30 years of age up to 50, that are committed like a soldier to this work, and they go through a rotation. Not every one of this family serves continuously, but they rotate. They have that mission merit, like a shift of of of labor. Now verse, verse 33

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this is the work of the families of the children, or sons of Mary, for all their work in the tent of meeting. And again, we find this same expression bayad, under the authority of Itamar, the son of Aaron, the priests. Now look at verse 34 and Moses and Aaron shall show count, the leaders of the congregation of the sons of kehati. Now this is the third family. We have Gershon merari and now kahat, as the third family mentioned, so the leaders of the congregation of the children of kahati, according to their families, according to the house of their fathers. And again. No surprise, verse 35 from 30 years of age, and above unto the age of 50, all who come to the army to serve at the Tent of Meeting and again, over and over, we see these same phrases to let us know that worship is a spiritual battle. It's spiritual warfare. It's being moved into the Army, Army of God. Recently, we were in South America, and Rivka and I were very touched by the ones who were part of our conference team there, first of all, they all had on orange shirts. Why orange shirts? Because of the bebus family, the bebus family when, when the mother, Shiri, was taken hostage to Gaza, she was carrying her two sons that had very red or orange hair, and we see many people recognize this orange color in remembering these small children's and we know something else. We know that Hamas is a liar because they said that the children were killed. With their mother because of an Israeli strike, an Israeli bombing. This was false when, first of all, Hamas lied and gave us bodies of the mother and two children, but on further examination, these bodies were not of Jewish Israelis, but rather of people from Gaza. So they lied about the bodies. Secondly, they lied on how they were killed. Israel strikes did not kill these this woman and her two small children, but rather autopsy showed that they were were killed by by terrorists with their bare hands, and then the bodies were were brutally and and shamefully cut up. So we find here that the information that Hamas gives is false most of the time, and that's why it's so problematic for news media to be reporting information from the the Gaza authority, because Hamas controls that they are liars. They do not share truth over and over, what they have shared has been proven to be false, so don't believe these inflated numbers of casualties. Quite frankly, I believe the more death in Gaza will be more incentive and more encouragement for Hamas to agree. That's my own personal opinion. Many people would have a different opinion about this. But what I would say is this, until the people of Gaza, all the people, fill the effects of this conflict, you're not going to see the change that's necessary in order that the hostages are released. Well, let's go back to our text. Look again to where we are. Look, if you would, to verse verse 37 these are the countings, or the census for the faith families of Kati, of all everyone that work in the tent of meeting, which were were counted by Moses and Aaron according to the mouth of the Lord through the hand of Moses, which simply means it's a verse to remind us that everything that's being done here is based upon the mouth or the word that the Lord gave to Moses. None of this is being done by the people's own thoughts or desires or what they think is right in their own eyes. But we see that worship, if it's going to be worship, needs to be done as a response from God's revelation, God's instruction, what God requires? Verse 38 the census, and it's in the plural, the countings We might say, for the sons of Gershon, according to their families, according to the house of their fathers, from the age of 30 years of age and above unto the

age of 50, everyone that came into the army to serve at the Tent of Meeting. So now we're going to have some information about the numbers of what we're talking about. Look now to verse 40. Those that were counted were according to their families and the house of their fathers, how much 2630 so of this family that we're speaking of right now. And I'm speaking about B'nai Gershon, the Gershonites. There was 2630 look now to verse 41 these are the countings of the families of the children of Gershon according to everyone who worked in the tent of meeting which Moses and Aaron had counted according to the mouth of the LORD verse 42 and the census, or the counting of the family of the sons of Mary, according to their families, to the house of their fathers, from those who were 30 years of age and above unto the age of 50 years, all who came into the army to serve at the tent of the me. 18. Now we're going to have that number verse 44 their countings, or their census, according to their families, were 3200 so we see that this family that we're talking about now was a little bit larger, and we're talking about Mary, the second family that was mentioned now verse 45 these are the countings, or the census of the family of the Children of Mary, which which Moses and Aaron, counted, according to the mouth of the Lord, through the hand of Moses, all their countings which Moses and Aaron counted of the leaders of Israel, of the Levites, according to their families And to the house of their fathers. Verse 47 from 30 years of age and above unto the age of 50 years, all who came to serve the work of the work, the work and the work of caring in the tent of meeting. So all those who did the work, the work and the service of caring for the Tent of Meeting. How many look at verse 48 these were the their census. And we're talking about 8580

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This is combined, according to, look at verse 49 our last verse, according to the mouth of the Lord that that was counted, he counted them through the hand of Moses, every man according to his service, according to his carrying of his counting, meaning they were counted by the ones who did the work which the Lord commanded, and he commanded through Moses. So again, what we see here is that the Levites, and remember what we learned about that word, Levy, or the Levites, the living. They were ones that escorted and assisted and were submissive to the priests, meaning the priests were given the primary role of what to do, the primary things for worship, at first the tabernacle and then later on the temple. The priests were the leaders. The Levites came alongside the word levy is an escort, and they assisted the priests in making sure worship was done correctly. We also see that the priests, not only did they bless, we'll talk more about this in a few weeks, but they also were teachers, instructors in the things of God, so that people would learn the truth so that they could worship God according to the truth. And this is what we learned, for example, in John four, that the time is coming, and now is when we need to worship God in spirit and in truth, meaning having been redeemed. Because biblically, there's a relationship between redemption and the giving of the Holy Spirit. One has to be redeemed in order to become a recipient of the Holy Spirit. Secondly, we need the truth in order to serve God. So what we read in John, the days are coming and now are when God requires to worship him. In spirit and truth, we see the foundation of submitting to truth in order to worship God all the way back here in the book of Numbers, early on in the book of Numbers, by the way, the Torah portion, that this is in these opening verses that we've studied today is in the Torah person now, so which means to lift up. And again, this lifting up can relate to caring. It can relate to lifting up the head in the way of acknowledgement. And what's so interesting and so significant in a practical sense, is this God is acknowledging the ones who do the work, we see that this work. Notice it's not as we normally find 20 years and older those who go up to to do the festivals, but we find it begins with the age of 30, more

mature. Why? In order to serve God, in order to be a leader in worship, we find that greater maturity, rather than just going to worship, but But those who are leading greater maturity older unto the age of 50, and this shows something else that's important, and that is transition our God. Is a God of transition, and we should embrace that those who were leading the people to worship God. They did so these the Levites from the age of 30 to 50, and then they were replaced. They needed to turn over the rings to a younger, a younger Levitical people in order that they might serve. And this also teaches us that we're called to finish well, that we don't always, always serve in that position, but we want to build up and realize there's another mission, another rotation coming to replace us. And hear this doesn't matter who you are, you can be replaced. God can raise up someone who can do what you're doing, even if you have been gifted and that you have been faithful and that you have been successful in serving God, it's no problem for God to raise up another individual, another person, in order that this person can replace you and move the work of God and the service of God even beyond where you took it, so God doesn't need us. We need God, and what a privilege it is to be called into his service and to realize there's a timing involved here in these Levitical leaders, we see here that it was from 30 years of age unto 50, and then they were replaced. There was that rotation. So God gives us, in this book of Numbers, some very practical truth that we need to embrace, that we need to imply to our life in order that we can demonstrate God's orders so his purposes can be fulfilled, and that we have the privilege of participating in the things of God. And really, this is what we're studying, what a privilege it is to participate and play some role, no matter how big or how small, in worshiping God and leading others as well to experience the Lord God, the God of Israel, through faith in that Savior, the only Savior, The only Redeemer, the only Messiah, Yeshua, hanosari, meaning Messiah, Jesus from Nazareth, that great city in Galilee where this light, light began to shine in darkness, we have victory, but only when we apply the truth of God, the revelation of God, to Our life. While close with that until next week, may God bless you. Shalom from Israel.

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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.