

Numbers Chapter 21 Part 2

Well, I invite you to take out your Bible and look with me to the book of Numbers and chapter 21 the Book of Numbers. And chapter 21 we're going to begin in verse 10. And let me simply say that as I look at many translations, I see heirs. And what I mean by that is simply, they do not render the simple meaning of the word, but they give it more of a logical explanation. This should not be done. And let's begin look with me, as I said to Numbers, chapter 21 and verse 10, where it says the children of Israel. Literally, it's the word for they traveled. They traveled and encamped in a place called O tote. Look at verse 11 again. We find that same expression. And they traveled from ovot to where they traveled and encamped into a place called in ye ha avarim, which is in the desert or wilderness. So Israel is on the move. They are traveling from one place to another. We see that initially they were in avot. Then they traveled from Avot, and they encamped in this place, EA ha avarim, which is in the wilderness or desert, which is before Moab. Now all of these places, as we saw last week, they are places where the enemies of Israel dwell, and therefore we're going to see that there will be conflict. Why? Because the enemies of God and the children of Israel, they don't want the will of God. And this is going to be reviewed very carefully in this passage of Scripture, so we understand the spiritual battle that is about to take place. Look now at the end of of verse 11, it speaks about Moab, which is East of the Sun, meaning they are traveling eastward and and we find here that that Moab is further east in the direction of the setting of the sun. Now let's go to verse 12. And from there they traveled, and they encamped in and we have a word nachal. Now, that word nachal refers to a dry riverbed. Now in the winter. Winter time there will be water in these riverbeds. But in the summertime and most of the time these places where in the winter there is water, we find that they are dry for most of the year. So look again, they came to a place the riverbed of we have the term zared. Now all of these are places which are on the east side of the land of Canaan. And then let's move on to verse 13. From there they traveled, and they encamped on the other side of Arnon, which is in, again, the desert or wilderness. And it says this location goes forth from the border of and we have a very important term. We have the term Emory, which are the Amorites. Now we need to remember something. The Amorites were a strong people, and we see that many times that the Amorites are mentioned in the Scripture, oftentimes within the context of worship. Why? Because God gave victory to the children of Israel despite how strong the Amorites were. And we're going to deal with one king, and then later on, a second king of the Amorites. Look, if you would, to the end of verse 13, where it says, For Amnon is on the border of Moab, between Moab and between the Amorites. Now let's go to verse 14.

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Therefore it has been said in the book of wars of the Lord concerning what place, concerning the HEV, which is in sufa. And also we come to another term for dry river beds. And we're talking about the dry riverbeds of Arn. And what happens? Well, let's proceed to verse 15. We have a word that only appears one time in the scripture in this verse, and it's the word as shed. What is that? Well, most scholars see this as referring to a slope. So they went down. And notice what it says they went down where towards the dry river beds, which turns and they dwelt where in are. And this is bordering a place called Moab again. So over and over we see that Israel is traveling, and they're going through the borders of their enemies on their way, where into the promised land. That is the will of God that Israel arrives in this location. So they're traveling, they're going forth and turning to dwell in are and then in another place which lies against the border of Moab. Let's look now to verse 16. It says here and from

there. And we have a word bear. Now the Hebrew word bear refers to a well of water, so a place where water has been dug down for and has become a well. It says here, from there, towards the well, which is the well which the Lord said to Moses, gather up the people, and I will give to them water. Now this was a place where we learn that Moses and Aaron were not faithful. What did they fail to do? They failed to sanctify the name of God, meaning ascribe holiness to him and to testify what God was doing was connected to his purposes. What is his purpose to bless? Therefore, God wanted to give the people water in a place where there was no water. That's the goodness of God. And understand something water, biblically speaking, another idiom water frequently refers to blessing. So God wanted to bless the people at that location, but we see something. We see that Moses and Aaron did not sanctify the name of God, but rather they took credit for themselves, and this was not pleasing to God, and God punished both Moses and Aaron. Move now to verse 17. Now here's another good example of something that is not translated correctly. It's not difficult Hebrew. It's very simple Hebrew, but translators simply ignore the tense. What does it say? It says in verse 17? Saying, then Israel will sing. It's not in the past tense, as many Bibles translate it, then Israel has sung. No, it's will sing. Why is that? Well, God is doing something. He's telling the people. What is the people Israel is experiencing are the enemy. We'll see this more closely in a moment. But what is God going to do? We don't need to fear the enemy. We need to fear God. Make the Lord our priority, and things will go well. So this is what we're being told here with the use of the future tense, where it says, Then Israel will sing this song. And it says, go up to the well meaning, respond to this well and notice what it says and answer her. Now, her refers to the well. Why? Because, in Hebrew, the word bear for well is feminine, so it's respond to her. And what do we know about a well? Well water is a blessing God wants to bless, and that's why the people will in the future, praise God, saying to God, because of this deliverance that God's going to provide. Now let's go to verse 18. It says saree. Now, who is the saree? Well, saree means the chief leaders, those who are leaders of Israel, who are in a very high position. So we have that term saree in modern Hebrew. This refers to a cabinet official. So these high leaders, what did they do? It says a well, they dug her, meaning they dug this well. And it says, as this digging. As they dug it, we find who it was. Well it says the niddve haAm, the noble ones of the people. And this word for noble really means the generous ones they wanted to bless. They wanted to participate with what God was doing. So it says here these high officials, they dug it, meaning they dug this well. And as these generous men, noblemen, as they were digging it this Well, notice what it says, says among the law giver or lawmaker, and it talks about those who are supporting them, meaning supporting these leaders who are giving the law. Now, what law are we talking about? Well, we're talking about the law of God. And again, what are they doing? Remember, it says as Yeshua Israel, then Israel will sing. It speaks about the fact that there's coming in the future a law giver. Who is that? Well, we should know, if we look, for example, towards the millennial kingdom, we know who the ruler is going to be, who's going to be the law giver. It is going to be Messiah, and what law is he going to give? Well, Isaiah answers that question in Isaiah chapter two, this familiar term, where it says ki mi Torah and from Zion will go forth the law UD var Adonai meushalaim and the word of the LORD from Jerusalem. So we have Messiah when He establishes that that millennial kingdom, he is going to be a law giver. He is going to send forth the law of Moses, what's called the Torah. He is going to rule for those 1000 years under the jurisdiction of the Law of Moses. Keep reading. This is in the wilderness of Matan. Look now to verse 19. It says, And from Matan unto nachal le El, and from nachal le el to bemot. Now, bemoat is a high place. That's what we're referring to. This term can be high places in the sense of places of idolatry, or they can just be elevated pieces of land. Let's move on to verse 20, and it says, and from bamot, that is from these high

places, even to the valley which is in the field of Moab unto the chief mountain plateau where we look concerning and we have a word high sherman. What is that? A place of desolation, a place of where. God will bring destruction. So we have that term. Let's move on to verse 21 now, there it says something. Israel sent forth messengers. Now these are individuals that have been given a responsibility and also a message to proclaim. Look again at verse 21 and Israel sent messengers to who to Sihon, the king of the Amorites, saying, now this is the first king of the Amorites that we're going to come across. And his name is Sihon, and he was a defiant one. He was not interested in pleasing God. In fact, quite the contrary, he was one that was very opposed to God's will, and he did not want Israel to enter into the land of promise. He didn't want Israel to be where God wanted Israel to be. So he was defined against the will of God. Look now to verse 22

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Israel is going to speak to sichon. And what does Israel say? I will pass in your land. But he says, I will not turn into your field or into the vineyard, meaning not into the field where we can harvest food, or into the vineyard where we would take grapes. We will not drink from the water of the well on the highway of the king, we will walk so they're not going to turn aside. They're going to stay on what highway? Word says the Highway of the king. We will walk until we shall pass through your border. So what is Israel saying? They're saying we don't have any negative plans against you. We will continue and stay on the king's highway. This is the path that we're going to travel, and we're not going to take anything from your field. We're not going to take anything from the vineyard, and we're not going to drink any of the water from your wells. So it's not going to cost you anything, but allow us to pass through this is Israel's request. But notice the response look now to verse 23 where it says, And Sihon did not allow Israel passage through his border, and sichon was gathered, and all of his people, and the people went forth to meet Israel in the wilderness. And he came, that is sichon, and his armies came to a place called yatsats. And what did they do there? It says, And he, this is sichon. He fought against Israel. Now notice we see the enemy at work, but so too is God at work. Look now to verse 24 where it says and Israel struck him with the edge of the sword, and Israel, that's the subject inherited his land from Arnon unto yabok, unto the children of Ammon. For you have a word Oz, which is powerful. For powerful was the border of the children of Ammon, bene Ammon. So we see here that Israel progressed, and they came to a very fordable, affordable opponent. That's what the scripture is saying, one who is very powerful, these children of unknown. But what happens? Well, God is greater than any enemy. That's something that we need to remember and something that we're going to experience in the last days. Look now to verse 25 and Israel took all of these cities, so everywhere they were going through, they were not trying to oppress. They were not trying to benefit from going through these lands. Quite the contrary, they said, We will not harvest anything. We will not take from your vineyards. We will not drink from your well, nothing. We just want to pass through. Now imagine that traveling without any sustenance. Well, what's the picture here? God will support and provide for his people when we are doing His will, when we are heading towards his purposes and his plans. Look at verse 25 again, and it. Israel took all these cities, and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all of her we have the word benot. Benot means daughters. But in this case, when it says all of her cities and all of her daughters were talking about villages as well. All of her villages look now to verse 26 for Heshbon. This city was where sichon The king of the Amorites. This was his place. And it says here he fought, fought fought against the king of Moab, the first king of Moab, and he took all of his land from the hand until I'm known. So we have here something very important, and that is this, that sichon, he

was very prosperous. He was very successful. What did we learn? We learned that Sihon, the Amorites, were a powerful people, and they took much land. But what's going to happen? Well, as we've already been told, they are going to lose such land. Why? Well, what's the principle? The principle is very simple to understand when we are defiance against God's will, when we are opposing His purposes, his plans, what's going to happen we will suffer loss. That's what the scripture is teaching us. So look again to verse, verse 27 where it says, and therefore, and then we have a word. We have the word ha mostly now the word mo Shel means a ruler, one who is very, very powerful. And notice what it says in this scripture. Therefore, the leaders, they will say, Come Heshbon, and it will be built up. It will be repaired the city of Sihon. This is what they think that they're going to do. Remember, they are a defiant people. They are not interested in God's will. They are defiant against the will of God. So they're going to go and they are going to do something. What does the Scripture say? Well, they're going to go to that city, Heshbon, the city of Sihon, the king of the Amorites, and they want to rebuild it. They want to repair it, the city of Sihon. But what's going to happen? God is going to say no. Whenever someone is opposed to the will of God, they will not be successful. God will move against them, and that's what's happening in verse 28 notice what it says for fire will go forth from Heshbon, a flame from the city of Sihon, so the city that he says will be built up again and repaired, God says something totally different, that he is going to destroy that city by fire. And we need to realize something biblically speaking fire is personifying the judgment of God, God's displeasure, his punishment upon the city of this Amorite King. So fire will go forth from Heshbon, a flame from the city of Sihon. And what will happen? It says, are will be consumed, and Moab, the one who is the the ruler of these high places of arm known so all of this benefit they had in the past are going to be lost. Why? Because they are in opposition to the things of God. Notice what it says in verse 29 it says, Woe to you, Moab, you have perished, the people of Chemosh. And it says he has given his sons as refugees, and his daughters, what's going to happen to his daughters, into captivity, to the king of the Amorites, Sihon? So we see here that Moab is not going to be successful. None of the places around Moab are going to be successful. They are all going to be enslaved. They all are going to be made in bondage, be taken into captivity. And the ones who escape, well, they may escape, but they're not going to have a long life. Move on to verse 30. What does it say?

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And we will shoot against them. And it says, Heshbon. Has perished unto Devon. And it says very strong word where it says in Hebrew VA Nashim, well, this is a word which means to be laid desolate. That's what God's going to do to all of these places who were enemies of the children of Israel. He is going to lay them desolate. Now I wanted to pause and to go back so we have a right understanding. Go, if you would, to this important scripture that we talked about earlier. What scripture? Well, look with me, if you would to what is going to happen. Look, if you would to verse 17, where it says Oz yeshuris, which means, then Israel will sing. Why is Israel going to be singing? Because of this victory, because God himself is going to defend the children of Israel against their enemies. And what's going to happen all those enemies of Israel, they are going to suffer loss. They are going to be made desolate. They're not going to have any success. This is what the Word of God is saying. Now drop down, if you would, again, to verse 29 where it says, Woe to you. That word oi in Hebrew means, if there's not a change, how disastrous the conclusion or the results are going to be. So it says, Woe to you. Moab, you have perished. The people of Chemosh, his sons are given as refugees. His daughters are taken into captivity, the captivity of the king of the Amorites, Sihon. Now look at verse 30, where it says, and we

will shoot them, and Heshbon will perish unto Devon, and it says here, and will be laid waste unto NOFA, which is unto medvah. So we see here a total annihilation of these places because they were opposed to the will of God. Learn a very simple principle, it is never wise to oppose God. What's wise submit to Him, obey Him, implement his word into your life. That is a formula for success. It will bring joy into your life, and it will bring the blessings of God. Well, let's conclude. Drop down now to verse 31 where it says, and Israel dwelt in the land of the Amorites. Now, isn't that wonderful? This was the enemy, and what happened? Israel took it over. And this foreshadows something. Remember what we talked about, Oz yeshurisel. Then Israel will sing. Don't mistranslate it, as many of the Bibles do, then Israel Sung, no, it's in the future, not in the past. Israel will why? This foreshadows a great victory in Israel's future. That's why it's yeshir. Israel will sing. Look again at our text, verse 32 where it says And Moses sent out to spy yazir. And they took meaning Moses and the spies and the children of Israel. They took her daughters, meaning her villages, and notice what it says. And he possessed the Amorites, which were there. So the Amorites, they were inhabiting this land. We learned that earlier, but now Israel enslaved them. Israel took possession. Israel captured these places. Why? Because of the faithfulness of God. Look, if you would, to verse 33 and they turned and they went up on the way of Bashan and went out. Notice this, we're going to meet the second king of the Amorites. Now, this is the king of Bashan. Both of these places, the Amorites and Bashan, they had two mighty kings. And here, again, if you're familiar with worship in the Bible, you will find that several times worship is done because of the defeat of these two Amorite kings, the king of Bashan, a man by the name of Og and also the Amorite King, the one by the name of Sihon that we've been mentioning about. So notice what it says. And then they turned and they went up. On The Way of Bashan, and it says, Og, the king of Bashan, went out to meet them, he and all his people. Why did they go out? Well, they don't learn. Do they they went out for war. And what does it say? They went out for war of the ED Rai so they went out for this purpose to make war at this location. And what does the Scripture say? Look at verse 34 and the Lord said to Moses, do not fear him. Who's the subject, Bashan or OG the king of Bashan, don't fear him. Don't give him any priority. Why? Because God has already determined what he's going to do. Because OG the king of Bashan and Sihon, the king of the Amorites. What are they? They are defiant. They do not want the will of God. And when we do not want the will of God. What can we expect the judgment of God? And that's why it says here, look again at verse 34 and the Lord said to Moses, do not fear Him, for into your hand I have given him and all of his people and all of his land, and you shall make him just as you did to Sihon, the king of the Amorites, whom dwells in Heshbon. Well, he's still connected, but he's defeated. Who is defeated Sihon and who else will be defeated very soon, this king of Bashan OG What is God doing? God wants to give total victory to his people. And again, the significance of az yesheer Yisrael, it's in the future. Why? This foreshadows a future event when all the enemies of Israel will go up, and that is all the nations of the world. They will go up to Jerusalem for battle. Why they don't want Jerusalem to be inhabited by Messiah. They don't want the future that God has for Jerusalem, that holy city, that a great king. What king? King King Messiah, as we say so frequently in Hebrew, Melech HaMashiach, King Messiah, they don't want the enemies of Israel do not want Messiah to rule over Jerusalem. But we know something God has already decreed it to be. So now I want to say something. When God decrees something, it will happen if we decree something. I see so many people, and they're all false teachers. When they decree something, they may say it, but there's no power behind their words. Why? Because they say it in their own identity. God says it in his identity, he is the sovereign Lord, therefore what he says will be, but this in no way implies what we say

will be. We're not God, and we never should forget that fact that he's the Holy One of Israel, that he's God and we're not well. Let's conclude. Let's go to our next verse, verse 35 our last verse. Word says,

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And they struck. Now this word for striking usually implies death. So the children of Israel brought about Death to the enemies of Israel. Why? God? That's how we find success. That's how we find victory through God, so it says. And they struck him and his sons and all of his people unto the fact that there was no longer a remnant to him or a survivor, and what happens? It says, And they inherited his land. Well, that's what's going to happen in the last days. That's why the Scripture says, az yesheer Yisrael, Israel is going to sing to God. And the context here is a praise, by the way, this word yeshir comes from the noun sheer which is a song, which is also a word that is used in the book of Psalms to describe a psalm. What is a psalm? It is a song, a song of praise. So what's going to happen in the future? Well, all the enemies of the world, they are going to unify together against one thing, against Israel. Now this is what we're seeing in the world today. We're seeing that same antichrist spirit that is going to bring unity against Israel. Israel. In the last days, we see that formula formulating now becoming the reality, with country after country turning against Israel. You know what God does? God laughs at these nations talking about nations like Australia, nations like Spain, nations like England, nations like Ireland, what are they doing? Well, they are joining in with the enemy. And what shameful behavior. Why do I say that? Well, what are they doing against what is right, what is justice, what shows accountability. What did they do? Unilaterally, they recognized a Palestinian state. What? What outcome? Did that recognition have nothing. It was empty. It was vanity. And when we practice vanity, it is not going to produce anything that's lasting, anything that's pleasing to God, there will be no fruit from it. What did these nations do? Well, these nations which are godless. Now I'm not talking about all the people we know, many people in these nations that are God fearing, that love the Word of God that pray for Israel daily. So we're not talking about all the citizens. We're talking about the government and those who support the government, we can see something, and that is this, God is going to move against these leaders. He is going to bring contempt, he is going to bring shame, and he's going to bring what we talked about earlier, this this desolation, to these places, why you cannot be defiant against God's will, His purposes, and expect to be successful. Learn the lesson. What is the lesson when we look at the enemies of Israel, Moab, bene Amon, the Amorites, all of these nations that turned against Israel, that wanted to wage war and went out to fight, what happened to them? Well, what's the capital of the Amorites? They don't exist today. What's the capital of Moab again, there is no nation, no people known as Moab today. Now their land we can point to. We know where it was located in the past, but there's no Moabites today. Why? Because of their defiance, because they turned against the LORD God destroyed them. He laid them to desolation and wake up the world when you go against Israel, what does the Bible say? Israel is the apple of God's eye. That is an idiom as well the pupil. Well, we get very upset when people want to poke us in the eye, touch our pupil. We don't like that. Well, God doesn't like the nations trying to go against the apple of his eye that is Israel. Is the land still important to God? Absolutely. How do we know that? What's the proof? What is God doing? God is bringing the Jewish people back to the land. What's going to happen? Well, there's going to be a great war in the last days. And we see that all the nations of the earth, when we look at the battle of Gog and Magog and in Ezekiel chapters 38 and 39 we see that there's a coalition of nations. And then when we look at Zechariah, we find that all the nations of the world, they are going to band together, underneath the leadership of the Antichrist, to go to war against Israel. God laughs at this. Why God is greater than

these nations. God is never defeated. God is never outmatched. All that God has to do is speak. God declares their desolation, and it will be there is power in God's word. When we agree with God's word, when we submit to God's world word, we will have access to his power, to the anointing of the Holy Spirit. God will use us to participate with him in his plans, his purposes, his will, his program. But when we are defiant, like these enemies, be prepared. Be prepared. Spain. Be prepared. Australia. Be prepared. Ireland, be prepared. England, you are turning yourself against God. You are joining with terrorists, and you are going to be treated by God as those who mock the name of the Lord, the purposes of God, the will of God. There will be a high. Price to pay for such defiance against the plans and the purposes of God. Well, I'll close with that until next week, may God bless you, may we be wise and may we be submissive to the truth of God. Until then, Shalom from Israel. You. You.