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Well, we are going to look at a very important passage. Now, when we read the content of this passage, we may not see the significance at first. Now, when I look at this and I'm talking about the book of Numbers and chapter 33 so look, there with me, the book of Numbers. Chapter 33 This begins a section in the Torah reading called mas a. Now, mas a comes from a Hebrew word, linsoah. What is linsoah? To travel? And we might think of the term mas a as journeys. Of when we travel, we're on a journey. Now, one of the problems is this, we find that frequently translators are careless. This one word appears over and over and over throughout this entire chapter. The problem is that so frequently in English translations, they translate this same word in a variety of ways. Now I understand, when we're writing a literary document, we like to use a variety of words, but it is not appropriate when we are dealing with God's Holy Word to take that same word that appears over and over and render it differently in order that we might have a diversity of terms. This is not what proper Bible translation is about so let's begin. Take out your Bible. Look with me to the book of Numbers, chapter 33 and it's a longer chapter 56 verses, but many of these verses are very short. I believe that we can get through this entire chapter in this evening study, and we can press on next week to a new chapter, God willing. Let's begin. It says, These are the journeys of the children of Israel when they went forth from the land of Egypt, to their armies. And notice this, when God brought out the children of Israel from Egypt, he brought out what the Scripture says, an army. That's very important. Why? Because we need to see that redemption, and that's what the Exodus from Egypt is called. In the Scripture, we see that the Exodus from Egypt is known as the first redemption. And the people who came out, we'll talk more about that in a moment, the people who came out, they were made to come out according to their armies, meaning the armies of God. So they were soldiers. Think that's very significant. And then it says beyad moshe ve Aharon, which means with the hand of Moses and Aaron. Now, hand is a very important term in the Bible, it can have a few different implications. For example, hand can be synonymous with a deed and action, but also be Yad Moshe ve Aharon can mean with the authority of Moses and Aaron, meaning Moses and Aaron were leading the children of Israel. At this time, the children of Israel were under the authority of Moses and Aaron. Let's press on to verse two, where it says, And Moses wrote thee, and then we have their going forth. Now this is where they began from So Moses wrote, they're going forth according to their journeys, according to and notice this, some will say command of the Lord. It's not the word command that would be mitzvah. This is word p, which is mouth. Mouth, so they did things according to the mouth of the Lord. And then it says, These are their journeys, for their going forth. Now notice this word for going forth is an important one, because it's related to the same term for Exodus. And again, what is being taught here is these journeys that the children of Israel went to, and we're going to see that there's numerous journeys that they went to, many different places. We're going to encounter all of them in this 33rd chapter. And what do we learn? Well, we see God's faithfulness to move them on the journey. They didn't dwell long in one place. They were constantly at move let's continue on. Look with me to verse three, it says, And they journeyed from Ramses when in the first month, on the 15th day of the first month. Now we know something here. If you look, for example, at Leviticus, chapter 23 the first day of Unleavened Bread, that festival the 15th day begins the Feast of Unleavened Bread, and it is a great Shabbat, or a high Shabbat, which means no work can be done. But what do we have? We have God, who is the authority. He's bringing the people out. Why? Well, we see that the Exodus from Egypt points to a deliverance, we could say that differently, points to a salvation. So Exodus relates to redemption. Redemption relates to a deliverance or a salvation experience. And we see that the paradigm of the Exodus from Egypt is Why, indeed, Messiah was also crucified on Passover, this day of preparation, which is the day before this day, the first day of Unleavened Bread. And it says, me moharat Hapa, the day after the Passover. The Passover is the 14th day. By the way, the Feast of Unleavened Bread is a seven day festival, the first

day, the 15th day and the Last Day, the seventh day are both high Shabbats, which means no work can be done. But we find that Passover is not a festival. Now I understand that many times people call Passover a festival. We see even in the new covenant that term. But technically, Passover is the day of preparation. In fact, all four gospels teach us that all four gospels call the 14th day of the first month, Passover, the Preparation Day, and notice what it says they went forth. Who went forth? The children of Israel went forth with Bay Yad Ramah. What is that? It is a lifted up hand. Now that lifted up hand signifies victory. Remember something else during the Feast of Unleavened Bread on the first Sunday after the first day of Unleavened Bread. What do we do? Well, we make a wave offering, and that wave offering requires the priest to lift up his hand and wave this offering. What's important about that? Well, Judaism teaches, and I believe they're accurate, in regard to this, that this wave offering is a sign of victory. Now, why is that? Well, this day, the first day after, or the first day of the week after the first day of Unleavened Bread, is a Sunday, the first day of the week. This is resurrection day, and it's only because Messiah was raised from the dead by his father that we have victory, and that victory is an eternal one. So we read the children of Israel, they went out with a raised up hand, and notice it says, before the eyes of all of Egypt, verse 44 what was Egypt doing at this time? Well, verse four tells us and Egypt is burying whom the Lord struck among them. Who did he strike among them? All the firstborn, and not only the firstborn of the flock and the cattle, but also the firstborn son. It says he struck. The Lord struck all of them, the firstborn and also. Their gods, the Lord did? What did he do? She fatim, which means judgments. So we see that it was a day of judgment. Now this is important, why? Because when we look at the Scripture, we see very clearly that this day of Passover relates to redemption and its judgment. So we see the first redemption, that exodus from Egypt brought about judgment, and so did the Passover of Messiah. When he was crucified on Passover, what was the implication of that he took the judgment of God upon himself so that we would not have to well, let's press on to verse five. The children of Israel, they traveled from Ramses and they camped in Sukkot. Verse six. And again, many of your bibles will translate this word differently, but it's the same word over and over, and it means they traveled, or they journeyed. They journeyed from Sukkot and they camped at a time which then we have the word big say, which means at the border or end of the wilderness or desert. So look on now to verse seven, same word vaisu, which means and they traveled from a Tom, or they journeyed from a Tom and they dwelt at p ha. He wrote, so a new place, place wrote, which is before Baal saphon and the camp before Migdol. So another place that they are at verse eight and they journeyed from before he wrote, and they passed through the midst of the sea of the wilderness, and they went on The way three days in the wilderness with them, and they camped at what place look at the end of verse eight, Marah. So they went through this sea of the wilderness. Why is that there the sea of the wilderness? Because the word wilderness always points to dependence. How did they go through that sea? Because they depended upon God. They trusted upon God. They relied upon him. Let's press on. Look now to verse nine, and they journeyed from Marah and they came to elim and at Elim, there were, notice this, 12 springs of water and 70 palm trees. And therefore they camped there. So it was seen as a good place for them to camp. Verse 10, and they journeyed from a lane and they camped concerning the Red Sea. So they camped by the Red Sea. Verse 11, they journeyed from this yam, suph the Red Sea, and they camped in the Wilderness of Sin. Verse 12, and they journeyed from the Wilderness of Sin, and they camped at dofka. Verse 13, and they traveled from dofka, and they camped at alush. Verse 14, and again, same word, vayasu, no difference, no reason to translate it differently. Verse 14, and they journeyed from alush, and they encamped at rifadim, and there was not there water for the people to drink. Now this is a significant truth. We find that even though they're following God, we see that God oftentimes puts us into a time of testing. Now He tests us, not so that we would fail, but we would learn more to trust in Him. Verse 15, and they journeyed from rephidim, and they camped at the wilderness of Sinai. Verse 16, and they journeyed from the wilderness of Sinai, and they encamped at KIPP. Wrote ha tava. Verse 17, and they journeyed from Kiv, wrote ha tava and they encamped at hatzerot. Verse 18, they journeyed from hatzerot and they camped at ritmah. Verse 19, they journeyed from ritmah and they encamped at Rimon paratz. Verse 20, they journeyed from Rimon paratz And they encamped at livna. Verse 21 and they traveled from livna and they encamped

at Risa. Verse, 22 they traveled from Risa and they camped at ke helata. And they traveled from ke helata And they encamped at har Shar. Now, some will mispronounce this, but if we look at here, it's Shafir. Verse 24 and they traveled from Mount Shafir, and they encamped at Harada. Verse 25 they traveled from haradah and they encamped at Mach halot. Verse 26 they traveled from Mach halot And they encamped at tahat. Verse 27 and they traveled from tahat and they encamped at Terah. Verse 28 they traveled from Terah and they encamped at mitka. They traveled from mitka and they encamped at hashmonah. Verse 30. They traveled from makshoshmonah Or me hakshmonah, and they encamped in messeroth. They traveled from misaroth and they encamped at Bnei yakan. Verse 32 they traveled from bene ya Khan, and they encamped at hor ha gidgad. Verse 33 they traveled from hor ha GID God, and they encamped at udvatah. Now uvata. We know where that is today. It is way down south, very close to the end of Israel, what's called the city of elat, verse 34 and they traveled from udvatta, and they encamped at avrona. They traveled from avrona and they encamped at Ezion gavar. They traveled from Etzion gavar, and they encamped at the Wilderness of Sin, which is Kadesh. Now this is probably a reference to Kadesh Barnea. Verse 37 they traveled from Kadesh and they camped at hor, that is the mountain of hor, at the end of the land of a dome verse 38 and Aaron, the priest, went up on the mountain where according to the mouth of the Lord, And what happened to him, and he died there in the 40th year of going out of the children of Israel from the land of Egypt in the fifth month and on the first day of the month, literally one of The month, meaning one the first of the month. Verse 39 and Aaron. He was 123 years of age when he died at the mountain where, meaning the mountain called where. Verse 40 and the Canaanite heard what Canaanite the king of Arad, and he is dwelling in the south the Negev, the southern portion of Israel, in the land of Canaan where, when the children of Israel comes verse 31 and they traveled from the mountain hor and they encamped at salmonah. Verse 42 and they traveled from salmonah, and they encamped at punon. And. They traveled from punon and they encamped at ovot. Verse 44 they traveled from O vot, and they encamped at iye ha aravi avarim at the border of Moab. Verse, 45 and they traveled from IIM and they encamped at Dev Devon God. They traveled from Devon God, and they encamped at Amon. Div, LA, Tai Ma. They traveled from Ammon div Latin, and they encamped at hare ha aravi. What does that mean? They in the mountains of avarim before Nevo. Of course, Nevo is a significant mountain in Moab, which is east of Israel, verse 48 and they traveled from the mountains of havarim, and they encamped at arvot. Moab, now arvot means the Plains of Moab by Yarden, meaning by the Jordan River. And the Jordan River, where they crossed was close to Jericho, verse, 49 and they encamped by the Jordan from the house of yet she Mote unto avell hashitim. Now, shitim means the acacia wood and Avel simply a Hebrew word for a name of a place. It's called Avel Hashi Tim, again, in the plains of Moab. Now we have a few verses left. I want to pause for a moment, because we're going to see something significant as we conclude our study tonight. So with that said, let's press on. Look with me to verse 50, where it says and the Lord spoke to Moses in the plains of Moab by the Jordan, meaning the Jordan River. And we have the word Jericho, because Jericho, or Jericho, is close to the Jordan River, saying, so God is communicating primarily with Moses, and he says, Look at Verse 51 Speak to the Children of Israel, and you are to say unto them, for you are crossing over the Jordan to the land of Canaan. Now, want to just talk for a moment about the term that we have spoken of a few times Canaan. Now, that term Canaan has to do with submissiveness. This is why the land of Canaan was so significant. The people who dwelt there, what were they supposed to do? They were supposed to submit to God's plans, God's purpose, God's will, and what was that will? Well, he says over and over that he is giving now notice this. It's a term note 10. Why is that important? Because it's in the Hebrew present tense. Now, before we go further, I realize that some people are taught primarily, if you go to a Christian seminary, they will say there is no present tense. They will talk about a present participle. That's fine, but we need to realize that that present participle is really simply the Hebrew present tense. And whenever the present participle or the present tense, appears in a verse of Scripture. In the Old Testament, that present tense, or that present participle, however you want to call it, is a marking of emphasis. So it's being emphasized. This is important. Word says God is giving that is emphatic. It is emphasized in the biblical text. So God is giving the land of Canaan to the children of Israel. Now, this is what I don't understand. We hear all the

time, and I agree with it, God is sovereign. Now it's important that we understand the sovereignty of God. Many people are confused by God's sovereignty, but we'll put that aside for another time. Since God is sovereign, can he not give the land to whomever he chooses? Of course he can, and he gave the land to Avraham, but not all of. Abraham's descendants, for example, Ishmael, he was given a different inheritance. Likewise, we go from Avram to Yitzchak. It didn't go to all the descendants of Yitzchak. Why that would include Esau. And Esau is evil. God does not find anything praiseworthy, anything good in Esau. Therefore we find that ultimately, the ones who inherit the land are Banai, Yaakov, the children of Jacob. And this is something that we need to see. Now, let me just go off on a brief tangent and speak about replacement theology. What I don't understand is this, I was part of an interview a few nights ago, and this one very great guy who interviewed conducted wonderful questions and such had much respect for him, but he was reading in a journal article that has a believing context, that because of the ascension, that that no longer is the promise of the land any longer legitimate, that's ridiculous. What is the ascension? It is an extension of the resurrection. And what does resurrection do? It shows that what Messiah did on the cross, His shedding of His blood, all of that, was accepted by God. How do we know that? Because God raised Him from the dead, and not only that, Messiah ascended into heaven, or we could say, back to heaven. Where is he today? He sits upon the right hand of the Father. Why to make intercession for us. So he's still ministering for us, and he's there in that prime position. But we know something over and over prophetically. We see this in Isaiah. We see it in Jeremiah. We see it in Ezekiel and many of the Minor Prophets as well. What is God going to do? He's going to bring the people back to the land that is happening in our days. This is one of the signs to teach us that we're in the End Times approaching them. Why the people are back in the land of Israel, and it's called Israel, so it is ridiculous to think that because of the ascension, that the promise of the land is rendered void. When God specifically says that in the last days he's going to bring the people back to the land, he is doing it now? Well, let's press on look, if you would, to verse 52 here we have a commandment. Now, the root word here is lareshit. What is lareshit to take possession of God? Is going to use that term numerous times, why he wants the children of Israel. We could be more specific, beneath Cove the children of Jacob to take possession of the land. Now this word lareshit comes from the same Hebrew word for yerusha, which is an inheritance. So he says, Look, if you would, to verse 52 and take possession of all who dwell in the land before you, and notice what it says you are to destroy, all their engraved stones. This relates to idolatry, all their molten images you shall destroy, and all their high places you shall destroy. So we see two different words here, the word la vot, which means to cause to perish. And then we have the word as well, lashmid, which is to make a destruction of so God says that, why? Because he's against the idolatry of the Canaanites. Verse 53 same word, and you shall take possession of the land, and you shall dwell in it, for to you I am giving, or I have given the land to possess it. And then look at verse 54 now I'm going to translate it in a very literal way, where it says, And you shall inherit the land by lot, according to your families. And then it says to a large meaning, a large family. This is one of the tribes. If it's a large tribe, then you make their inheritance larger. If it's a smaller tribe, then you make their inheritance smaller. For whom has the. Will go forth to him there, according to the lot that is to him will be for the the tribes of their fathers that that you shall inherit. So again, if it's a large tribe, they get more of inheritance. If it's a smaller one, they get less than inheritance. All of this is going forth according to the tribes of your fathers. This is how you shall inherit. And again, we have this Hebrew word ha goral, meaning according to lot. So you don't choose it, you receive it. Verse 55 if, and we could say that first word they can mean, but if you do not take possession of the ones that dwell in the land before you, it will come about the ones who remain of them will be notice this an irritation in your eyes and thorns in your side, and they will trouble. That's the simple meaning, some will say, they will harass. They will trouble you concerning the land which you are dwelling in it last verse, And it shall come about just as and we have a word, Dmitri, which is to imagine. Now this is what God this word for imagine relates to a thought. God had a purpose, what he wanted to do, and he says, And it shall come about just as I imagine to do to them, meaning this judgment, this punishment, he says, I will do to you. So if the children of Israel are not faithful, if they don't take possession of the land, what's going to happen instead God being a blessing to them as he

desires. He is going to do what he did to the Canaanites. He is going to do to the children of Israel. Why? In both times these two people, the Canaanites, they were disobedient. They did not submit. And neither are the children of Israel submitting if they don't take possession of the land, what is God going to do? What he planned to do to them, he will do to you, the children of Israel. Why? Well, this is a great example of the biblical truth. God is not a respecter of persons, meaning this God doesn't have favorites. People say, Well, aren't the children of Israel God's favorite people. Doesn't say that they're chosen. But what are they chosen for to serve? So this selection of beneath Cove doesn't mean that he loves them more, that he that they are his favorite people. It means that they have a call on their life to be a servant. And let me just simply say, through faith in the Messiah, we all are transformed and we become and here's how Paul would say it, doulos Yeshua, a slave of Christ, not a bond servant. That is not the best way to translate that word doulos. Doulos means a slave. That's who we are. In the Messiah, we are His slaves, and therefore we should serve him. We should not think about what we want, what we desire, what pleases us. That is not how a slave thinks. We think about what our master another word for Master Lord, what He desires. We need to see him as our master, and we are His slaves. When we do it is going to work in our lives in a way that causes and produces a greater faithfulness. Why is that important that we will do the righteousness of God? Why in order to manifest the glory of God righteousness, that behavior always leads to a manifestation of God's grace? Well, I'll close with that until next time. Shalom from Israel. You

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you.