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SPEAKERS

Baruch Korman

Well, we began last week a study of the book of Numbers in chapter 15. We completed the first 21 verses, and we saw that the emphasis here was on worship, and let me say that differently, it was upon sacrifice, giving unto the Lord. And make no mistake about it, we see that biblically, there is a connection between worship and sacrifice, offering, giving to God. One of the ways that we demonstrate our faith is that we demonstrate our faith by acknowledging God. And how do we do that? Not to appear before him empty handed, but in a spirit of generosity, in a spirit of giving, giving unto the Lord, because we recognize who he is and his character, that He is the Holy God, that He is the righteous God, that He is the perfect God. So with that said, let's look in our Scripture Numbers chapter 15, and remember we saw a principle last week that's going to be reiterated in this portion of the Scripture as well, this last half of Numbers, chapter 15. And what was that principle? Well, God is not a respecter of persons. What does that mean? Well, it means that God has one way for humanity. We do not see in the Bible that there is a Jewish way and a different way for non Jews, for Gentiles, that's simply foreign to the Word of God. And as I mentioned last week, unfortunately many of the Messianic congregations in here, again, I. Consider myself part of the Messianic community. It's not that I have hostility towards them. Quite the contrary, I love the Messianic movement. I'm part of the Messianic movement, but it grieves me that we see a departure from the Word of God in many of the Messianic congregations. And what do I mean by that? Well, they want to make a distinction between the relevance of the law for a Jewish believer and the lack of that reverence and relevance for a non Jewish believer. I strongly am opposed to that. I don't see evidence of that in the Scripture, God's truth is just that it's his truth, and God shares his truth with humanity. Remember something else that we learned about we see in the scripture that Israel is called to be a light to the nations. That means that God gave truth to Israel, but not exclusively for Israel. He gave that truth to Israel to be a light or a source of illumination or sharing that truth with the nations. So again, when we look at the Scripture, we see that there is one law, and that law, as we talked about last week, is for the Ezra, which is the citizen, the natural born citizen, and also for the ger, meaning the sojourner, the non Jew, but who inhabits in the land? There's one law, one truth, one way, for humanity, if that that individual is brought into the family of God, and how are we brought into the family of God through faith in the gospel. So we need to understand the truth of Scripture, and again, this is going to be reinforced later on in our passage. Now let me just simply say that there's a word that we need to learn, and that word is bishkaga. Bishkaga represents a sinful action, but here's the key, it was done not intentionally. Doesn't

mean that it was a pure accident, but it means that we did something, we did something sinful against the instructions of God, the commandments of God, but we did not intend to violate the law of God. We're guilty, but it was not our intention. And what we see biblically, and there's no escaping this. There is a difference in God's eyes between a sin that's done bishkegar without intent, and one that's done with be mazid, which means intentionally. That word mazid has to do with sinning with intent, or it's related to more of a concept of rebelliousness, so we can sin sometimes, but our intention was not to be rebellious. Maybe we sin unintentionally. We did not know we were mistaken. It was an error, it was a mistake, but we're still accountable. But there's a way to find forgiveness, and we're going to see that today. Now there's one more concept that we need to discuss before we go any further, and that is this, when we look at the Torah, what the Torah provides is atonement and learn something that I've shared many, many times, atonement is inadequate. Why atonement? If we look at that word, kapara in Hebrew, it means a concealing or a covering of one's sin, that sin is still there, but it's just hidden. And therefore, because it's hidden, we see something. We see that the punishment of God, the judgment of God, or we could even say the wrath of God, is delayed, but but realize something, that judgment, that punishment, that wrath, is still necessary. That's through atonement, because the sin is still there, but through redemption and learn a principle. Redemption is superior to atonement. It's profitable. Now we know something. If you look, for example, at Hebrews, chapter seven and verse 11, a very, very important verse. It talks about that the the perfection, that's what God's interested in. Perfection. Perfection did not come about through the Levitical priesthood, by which the law also came, but rather it came through another priesthood. What priesthood the order of Mount. Melchizedek, or Melchizedek, and we find that that order is uniquely connected to Messiah. For Messiah came in that same order of Melchizedek, and that that brings perfection, it brings about righteousness, it will manifest God's glory. So understand the difference between what the Levitical law, the Torah, was unable to achieve, and what the priesthood, through Melchizedek, which is Messiah's priesthood, what it was able to accomplish, which was what, well, through the blood of Messiah, we find that sin is not just covered, but it is eradicated. It is destroyed. It is no longer there, and therefore the need for punishment or judgment or wrath is no longer there. So I want you to see the superiority of Messiah's work and his blood. Remember what the Scripture says, And let me give you another one. Numbers, or excuse me, Hebrews, chapter nine and verse 12, where it says that we were not redeemed by the blood of of goats and bulls and calves and sheep, but rather our redemption is through the blood of Messiah. He shed His blood, and through that, it purchased for us. What the the the Old Testament law could not achieve the Old Testament, law only achieved atonement, but through the blood of Messiah. It says in the scripture, again, Hebrews nine, verse 12, it purchased for us eternal redemption. And that is a big difference between atonement this eternal redemption. So let's begin. Take out your Bible. Look with me, if you would, to the book of Numbers, chapter 15, and as I said, we're ready now for verse verse 22 and again, we find that the first verb there we're going to come across it quickly, is a word that speaks about sin, but an unintentional sin. You did not mean to do it. You still have an accountability, and we'll talk about that in a moment. But it was not done rebelliously. It was not done with intent. Verse 22

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for you who sin unintentionally and do not do all the commandments, all these commandments which the Lord commanded Moses, so notice, we have all the commandments. That's emphatic in the biblical text. God expects us to do all of his commandments, but if we violate the law, we don't fulfill or do one of his commandments, but we do so. How well we sin unintentionally. This is what he's talking about.

We find that that there is a solution. God has a plan. Look now to verse, verse 23 all which the Lord commanded unto you through the hand of Moses, from the day which the Lord commanded and and further meaning ongoing throughout your generations. So notice there's not a time element in regard to this law of Moses, and even today, people will wrongly say something. They will say that the law has been fulfilled, and what they mean by that is that it's done away with it's no longer relevant. That is false. There is a longer relevance for the law that most of Christianity believes and teaches. And what I mean by that is this, we find that the law is still relevant today. Why? Because when I read the law and all of those commandments, and by the way, there are 613 biblical commandments in the Torah, in the first five books, we find that when someone reads that, they fall under conviction, they realize something. What do we realize? We are sinners, and we are in need of mercy, forgiveness, grace, and therefore that law, as Paul says, will drive us to faith that same faith Abraham had. So this is signifying the relevance of the law even today for believers, because it teaches us what sin is. And as I said earlier, there is a close relationship between the character of God. God and the law. You want to understand God's character study the law. Well, let's move on to verse 24 it says here, and it will be if from the eyes of the congregation, is done and the implication is done unintentionally, a sin. Then it says, And all the congregation should do something. What should it do? It should offer up. And we have a bull, and it's a young bull, which is a son of a cattle, one young bull for a burnt offering. And this burnt offering is going to be offered up to the Lord as a sweet aroma, a pleasing aroma unto the Lord. And with this burnt offering is going to be a grain offering and a libation offering, according to it says, che mishpat, meaning, according to the judgment, which is simply saying what should be proper, what God has determined, what he has instructed us. And then it says, also with this is one kid goat, a small goat for a sin offering. Notice we find that there's a burnt offering, and additional to that, is a sin offering. Why? Even if the sin is committed unintentionally, I didn't mean to do that. I'm sorry. I regret that, but there still needs to be something done, and we'll talk more about that in a moment. Look now to verse 25 now this offering is being made, that burnt offering, the grain, offering the water, libation and the the offering for sin, that that kid goat being offered up. And notice what it says. Look at Verse 25 and the priests shall make atonement, not redemption. This is the Levitical law. It's based upon the Levitical priests what they do, and they were only through the Levitical law, only able to achieve atonement. And again, atonement is inadequate. It's inferior to redemption. So the priests shall make atonement concerning all the congregation of the children of Israel. And through this atonement, we find something, it says, And it shall be forgiven them, meaning, if the congregation did something, even if, though it's unintentional, they're guilty, they need forgiveness, and it's through atonement that that forgiveness can be found. And then it says, But the important thing is that this sin, it was done unintentionally. There's that phrase, shigagah, done unintentionally. And it says, And they shall bring their offering, and what type of offering? Well, we have the phrase Ishay ladonai, a fire offering to the Lord and their sin, offering before the Lord concerning concerning their sin. But again it uses that phrase here, shigatam, meaning their unintentional sin. Verse 26 again, what's going to be emphasized here? Forgiveness. Forgiveness is a wonderful thing. We need to experience forgiveness now. Atonement achieves forgiveness, but a limited forgiveness, whereby redemption, as we see, if that redemption is through the blood of the Son of God, that that blood purchases for us eternal redemption, something far superior. So we read here. Let's continue on look, if you would to verse, verse 26 where it says, And it shall be forgiven to all the congregation of the children of Israel. And notice what's emphasized here. And most Bibles will say, the stranger, but it's the word ger the one who sojourns or dwells in your myths. And it says, For for all the people. And then it says, bishkegar for

all the people. It was done. How bishkegar unintentionally? So this is the law for an unintentional sin. Let's move on to verse 27 now we're dealing not with all the congregation, but we're dealing with one individual, one person. Look now to verse 27 if one soul, and this word nephish can mean a person. So we can. Stated this way, if one person shall sin, and this too is a sin. How bishkaga, unintentionally, it says this soul shall bring an offering. What type of offering? A goat. Now we learn later on in the next phrase, but shinata, meaning a female goat that is one year of age, and this female goat is being used for a sin offering. And again, we see the same thing. Look now to verse 28 where it says, And the priests, he will make atonement concerning the soul, that that person, that individual, that committed a sin, but he did so unintentionally. That is, he did so without intent, for it's an unintentional sin before the Lord. And it says here that this priest is to make atonement concerning this one, this individual. And again, what is going to be achieved through this atonement, it says venislachlo, and he will be forgiven. So this individual, as well, through atonement, is going to find forgiveness. But again, the forgiveness through redemption is better, and it extends longer than the forgiveness through atonement. We need to remember that. Now let's move on to verse, verse 29 now here we have again this clear emphasis on on the law of God, the Word of God, we could extend it to is, is equally significant and relevant for not just the Jew, but also for the non Jew. Why do I say that? Look at Verse 29 we have that same word, Ezra, meaning a citizen. And the implication is a natural born citizen, one who was born into the children of Israel by Jewish parents. It says here,

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and the citizen among the children of Israel. And so the Word of God does not make a distinction. And it says here the ger the stranger, or the one who sojourns in your midst. It says Torah, achat e Lechem, one law, one Torah will be for you and you is plural, referring to both you the Jewish individual and you the non Jewish individual. But again, it's for the one that has done something, committed a sin, but has done so, bishkega, meaning unintentionally. Now look at verse 30. It says here, and the soul which shall do be Yad Rama, meaning with a lifted up hand. And most scholars see this as relating to pride. They do something with pride, meaning that it has a degree of rebelliousness. Understand the principle here that's being taught, and that is when I behave with pride, it's going to cause me to rebel against the instructions of God, and to do so willfully. Pride is is most destructive. It leads us in an improper way. So look at the Scripture once more, verse, verse 30, and the soul or the individual or the person who will do with a exalted hand, whether it be from the Ezra, from the native born Israeli, or from the stranger that is the soldier, whether it's from the natural born or for the stranger. It says that high handed behavior is seen before the Lord. It says, et Adonai Hu make, which means, with the Lord it is. And then we have the word for blasphemy, mega death. So a person, when we rebel against the Lord God, sees it as blasphemy. And because someone does it, not unintentionally, but willfully rebelliously with pride, notice what it says here, that soul shall be cut off from the midst of of her people. Why her? Because soul is a feminine noun. So that's why it says her people. We could say its people referring to the soul itself. Now look at verse 31 it's going to elaborate more. What we need to see. Such a sin that's done with pride and done rebelliously with intent. It says in verse 31 for the word of the Lord, this one who sinned in that way despise. Now that word for despise, it can also be translated, had contempt. So it had contempt, this one for the word of the Lord, for the commandment, His commandments. And what did he do through that? That contempt, it says that he he violated, he transgressed the MA His commandment. And because of that, it says that soul is going to be utterly cut off from cut off that soul is going to be because of of that soul's iniquity which is in it. Now it's an

interesting expression, it's iniquity which is in it, meaning that soul had iniquity that was ruling, governing, leading that person to behave in that way, meaning there was no spirit of the Lord in that person. Holy Spirit. That person is not a new creation. That person is simply rooted still by sins, leadership over us. That is not how a child of faith behaves, and this is what the scripture is telling us. Well, let's move into our final section for this 15th chapter. And here we're talking about about an example of willful sin, sin that is done. And remember that expression, bemazid, meaning willfully with rebellion. Now, something that God taught the children of Israel early and was true throughout their history, was the importance of Shabbat. And let me just simply say, and my heart is not to offend someone or argue with someone. But when we look at the scripture, and we look at how Messiah is defined and described to us, he is called the lord of Shabbat. He's the Lord of the Sabbath. That means he's important. So too is Shabbat. So those in the visuals here, again, I'm not thinking of anyone in particular, but those individuals that don't see a significance concerning Shabbat, they're not reading the Scripture correctly. They are bringing their own desires, their own interpretations, to the text, and we ought not do that. Rather, we need to see that biblically speaking, there is a significance to that seventh day to Shabbat and something else we see, although we worship all, all the time, every day, we should not think of Shabbat as simply a day of worship. People oftentimes ask me, What day do you worship? And what they want to know is, do you do so on Shabbat or the first day of the week? What's my answer both, why? Because biblically, we need to take the example from Daniel, and Daniel prayed three times a day, every day, unto the Lord. That is how we worship God, how we order our life. So let's see here about an individual that was not not sensitive to Shabbat or God's instructions. Look with me to verse 32 it says here and there is among the children of Israel in the wilderness. There was one a man found that was gathering sticks on the Sabbath day. Now, if you know biblical law, well, we don't gather. We don't do work on Shabbat. What is this one doing? He is gathering on Shabbat, sticks wood. Now what would that be for? For heating and here again, we don't start a fire on Shabbat. So this one has an intent, a willful intent, to violate one of God's commandments. In this case, the commandment concerning the Sabbath day Shabbat. So we find that this one was found doing just that. Now move on to the next verse, verse 33 it says, And the ones that found him, they brought him before this one that they found gathering sticks. They brought him before Moses and to Aaron, that is Aharon, and to all the congregation. Now we're seeing something we're seeing as the torah develop, we find that it's just not Moses and Aaron, but what Moses. And Aaron are sharing is for all the congregation, it has relevance. That's what the scripture is saying here, and what is being spoken of the relevance of Shabbat, or the seriousness of transgressing the Shabbat. So we read here that they brought this one whom they found gathering sticks on the Sabbath day, they brought this one before Moses and before Aaron and before all the congregation. Now look at verse 34 and they placed him in in prison, meaning under guard. Why did they place him in prison? Because it was not for us, meaning it was not, not specified what to do to him, what they should do to him, or what should be done unto Him. They did not know. So they're waiting on God a good thing to do, be patient, wait upon the revelation of the Lord and to see what God would say in regard to this matter. They knew that this was a matter of of willful, rebellious, intentional sin. Verse 35

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and the Lord said to Moses, mot umat, ha ish, which means twice we find that word. Look at the text again. Verse 35 word says mot umat, which means he shall utterly be put to death. The man and how it says here ragom O to ba avenim, meaning, stone him with stones. Who's supposed to stone him all the

congregation, and where are they supposed to do that? Mechutzla Mahane, outside the camp. And therefore it says here outside the camp, they stoned him with stones, and notice what it says via moat, and he died. And this is what's important. Now, I don't know why it is, but many Bibles change the word order, and we ought not also the word order is inspired by God, and we should keep it. It says just as and this is emphasizing the the faithfulness or the submissiveness of the congregation, of of of the Lord, to to obey what Moses and Aaron relayed to them, they carried out the instructions of God, and that's a good thing. So that's why it says ka share, which means just as, just as the Lord commanded Moses. So we see something. This man was found gathering sticks on Shabbat. They put him in prison until it could be discerned what was God's will. What does that tell us? It tells us they were interested in doing God's will. Are you? That is how a spiritually mature person thinks we want to do God's will. We recognize that when we do God's will, let me say it differently when we do the commandments of God, and we do so being led by the Holy Spirit, as recipients of the Holy Spirit, meaning we have been saved by God's grace through that gospel message, when we are recipients of the Holy Spirit and utilized and led by the Holy Spirit, we are going to fulfill the righteousness of the law, and that's what we're called to do. Why? As born again believers, we become the Scripture says, this, does it not? We become the righteousness of God. Why is that important? Well, repeat myself. We see that when one behaves righteously, what's the outcome through righteous behavior, God is glorified, meaning the glory of God is released. And that's what we're called to do. That's what should be important to us, this revealing and manifesting the glory of God. How do we do that? By behaving according to his character. How do we learn God's character by studying the commandments of Scripture, all the commandments, but especially the 613, commandments that we find in the Law of Moses. So people will ask me, Do you think that the law of Moses is important today for for the church, what's the answer? Yes? Why? What are we learning? Well, what has been emphasized both last week and this week, whether someone is an Ezra, a natural born Jew, or whether someone has has joined with the children of Israel, who. Ha by dwelling in the land, what we find is just what the Scripture says, Ye hoch achad or TA Tora achad le kulam, to everyone. There's one law. There's not multiple ways to serve God. Now people are given based upon a call different things to do, and all of that is service to God. But when we talk about serving God, there's one truth, there's one law, there's one set of commandments. And I would suggest to you very strongly that that when we look at this book, all the book, not just portion of it, but all the book. We should study the commandments of Scripture, and we should desire to apply those standards to our life. And what is that? Well, I would suggest to you that when we understand the biblical concept of repentance. Repentance is turning to God and agreeing with God. It's turning to God in agreement. And what does that mean? It means in a very practical and real sense, that when we repent, we are going to embrace and agree with the standards of God. And that is what a spiritually mature person does. We agree with God. We say what God has said to do we desire to do, and what God has said, don't do those commandments. Remember, there's commandments tasu, commandments to do, and there's commandments, lotao su meaning we should not do so when we do what God commands us, we are behaving righteously. And likewise, when we don't do what God has forbidden us to do, we're also demonstrating righteousness, and that should be the heart of every true believer, we want to behave righteously. Why? I'll say it again, because we through faith in that gospel message, we become the righteousness of God, and it's only when we are behaving righteously and again, we don't do that in the flesh. What does the Scripture say? Let me leave you with one last verse, one of my favorites, Romans, chapter eight and verse four that says, We who walk not in the flesh, how do we walk in the Spirit? So those who walk not in the flesh but in the spirit, we are the ones that fulfill the

righteousness of the law. Good news, that's what we were saved to do, to live righteously in order that we might manifest God's glory. That is what is done for those who want to fulfill why God created humanity? What does the Scripture say we were created in the image of God. Image does not mean that we look like God, but it means that we're called to reflect God's character. We're called to be like him. And here's the good news, that when we receive our new body, when we will receive our new body at the time of the rapture, that body will cause us to perfectly reflect and be faithful to and committed to the will of God. In that new body, we will not have the capacity to sin. That is good news, and I am looking forward with a degree of anxiousness in a good way for that day to come whereby the body of believers, those who have accepted the gospel, will be transformed, and we will be transformed forever and ever and ever, and we will be Kingdom inhabitants thinking according to Kingdom truth, and not just thinking, but demonstrating Kingdom truth in everything that we think, every word that we speak and every action we take, that's the good news and the purpose of the gospel. So with that said, I'll close with that until next time Shalom and Shalom from Sentosa Island off the coast of Singapore.

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