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SPEAKERS

Baruch Korman

Well, we are going to continue in the same chapter we started last week, and of course, I'm speaking out about the book of Numbers and chapter 26 now, for the most part, what's happening here. A census is being taken, and we're going to continue. We went through many of the tribes, but there are still a few tribes that are left, and we're going to see something else. We're going to see as God always does. He makes a distinction between the children of Israel, in a general sense, and the Levites. Why? Because the Levites are called uniquely to serve God. Now we're all called to be servants of the living God. In fact, redemption positions us to serve God. But what I want you to realize is that the Levites, in a unique way, were called to to serve God and to come alongside the priests the Kohanim. They were both from the tribe of Levi but the priests were of the lineage of Aharon or Aaron, and we find the Levites. Well, there was another family leadership that we'll talk more about in a few moments. So with that said, take out your Bible and look with me to the book of Numbers and chapter 26 we're ready to begin with. Verse 38 and the tribe of Binyamin or Benjamin, numbers, 26 verse, 38 it says, And the sons of Benjamin, according to their family. And the first one we have is the man by the name of Bala from the family of HA Bali. Also we have another individual, Ashbel, from the family of ha ashbele. And then we have achi RAM from the family of HA ACH Hi Rami. And then in verse 39 it says, Shifu fam from the family of ha shufami and hupam from the family of ha hupami And verse 40 and these were the sons of Vela Arad and naman of the mish of the family of rd to Naaman and the family of Nami. These are the sons of Binyamin, according to their family and the counting, or the census, was how many, 45,000 and 600 so we have an additional tribe that's now being accounted for. Let's move on to verse 42 these are the sons of Don, according to their family, and the first one is shucham of the family of ha shuchami. These are the families of Dan according to their families, verse 43 all the family of shuchami, according to their census, was 4060 1000. And 400 or when we total this out, normally, 64,400 verse, 44 the sons of Asher, according to their family, and we have yimnah of the family of Yim Na, then we have yishvi of the family of ha yushvi, and then we have Bria of the family of HA Bri E, verse 45. Of the sons of Bria were hever from the family of chevre and Malkiel of the family of HA Malkiel Lee, verse 46 the name of the daughter of Asher was Sarah. Verse 47 these are. Families of the sons of Asshur according to their census, and we have 53,400,

Baruch Korman 10:11

verse, 48 the sons of Naphtali, according to their family. You have yehsa el of the family of HA yah SEL Ali, you have Guni of the family of HA Guni yet sir from the family of yitzri and shelem of the family of ha shilami. Verse 50. These are the families of Naphtali, according to their families, and the census was 45,400 verse, 51 these are the countings of the children of Israel. And now we're having the summary of all the tribes, and it says that it was 601,730

Baruch Korman 11:08

so at this time, there was 601,730 of the children of Israel. But remember, we have not counted one tribe, and that is the tribe of Levites. Now let's press on look, if you would, to verse 52 it says, And the Lord spoke to Moses, saying, these, you are to divide the land with an inheritance according to the number of names. And then we have a principle, larav, meaning, for many, you shall increase his inheritance, and for less, you shall lessen his inheritance. A man according to his number, it shall be given his inheritance, verse 55 but according to goral, that is lot, it shall be divided the land according to the names of the tribes of their fathers. They shall inherit accordingly, it shall be the lot shall be divided of his inheritance between many and between few. So we see this principle being taught to us in the Scripture, that a larger tribe will receive a larger portion of land. Obviously there's more people, and a smaller tribe will receive a smaller portion of land because there's less people. So we see an order. We also see a logic to what God is doing, and it's a wonderful thing when we have the ability to agree with God, to understand the perspective of God. Let's press on to verse 57 it says, These are the census of the Levites, according to their family. And we have the three primary family, Gershon, and then we have kahat. And then the fine one is final one is Mary. So these three families, Gershon, kahat and Merari, these three, let's read verse 57 again. These are the senses of the Levites, according to their families. To Gershon of the family of gershoni to kahath of the family of ha kahati and to Mary of the family of ham rari. These are the families of Levites, the families of livneh of the family of Kher Roni, of the family of MAHLI, of the family of Mushi, of the family of karhi and kahat beget Amram. And notice Amram is going to be a very important individual. We're going to learn some things about him and notice what it says in verse 59 and the name of the wife of Amram was Yocheved. Now that should be familiar, because if you're a good student of the book of Exodus, we know that this individual, Amram, was the father of Moses and Aaron and Miriam. And of course, his wife was this woman's name here, Yocheved. Let's press on. She is the daughter of a Levite, which bore she bore to the Levites in. Egypt, she bore to Amram Aharon and Moses and Miriam, their sister. So we see here that this family is being set aside in a unique way. Why? Because they're not given an inheritance. They are not going to receive a portion of the land of Israel. Why? Because the Lord is their inheritance. And what this is telling us is this, they should not be consumed or concerned for the physical. They have a spiritual inheritance, and that inheritance begins with service. They are called to serve the Lord in this unique calling as the Levitical family. And again, I mentioned this earlier, what was their primary role to come alongside. Now, why do I say that expression to come alongside? Well, the term Levi or a Levite, is derived from the Hebrew word for being an escort, meaning to walk along the side of someone escorting them. And again, the Levites were called to escort, to come alongside and to serve the priests and his purposes, his calling, his objectives. So this is what the scripture is telling us about this family. Look, if you would, to verse 60 and it says, and was born to Aharon Nadav and Avihu and Eleazar and E Tamar. And notice what it says in verse 61 and Nadav and Abihu died when they brought near a

strange fire before the Lord. Now, again, we learned this a few weeks ago, but I want to repeat myself. If you look here at this text, it says va yamat, Nadav, VA Avihu, which means and died, nedav and Avihu. Well, there's something that's grammatically at first sight confusing, because we have two individuals, do we not? We have Nadav and Avihu. This would be plural. There's two men listed. But what do we have? We have only a singular verb. Normally, this is not good grammar, but it's its good theology, because it's teaching us something. When we look at this passage of Scripture, it wants to show us that they died for one sin. And what was that sin? What was mentioned here when they offered up a strange fire, esh, Zarah, a strange fire before the Lord, one that he did not ask for. And we see something we should take very, very seriously, our generosity unto the Lord and to others, the Lord and faith in Him should cause us to be a generous individual, not because there is a financial blessing from blessing others. No, there is a blessing coming from obedience to God, and that's what we're called to demonstrate, to demonstrate obedience to God. Why? Because he's commanded. It shows great faith when we obey God, not for any motivation of what we're going to get for doing it, simply because it's the right thing to do. And this is the type of people that we need to be, and God is admonishing us to be here. Well, let's press on look, if you would, to verse 62 and these were their census, and we find 23,000

Baruch Korman 19:01

was every male from one month and above, because they were not not counted among the children of Israel. Why? Because there was not given to them, an inheritance among the children of Israel. So God is doing something, and this is a huge biblical truth. What is it? God makes a distinction. We can say it separately or differently. God makes a separation. Remember that God distinguishes between things, and we want to be distinguished by him, first as His people, through a covenantal relationship with him, and then ultimately, we want to experience this redemption whereby we are restored to the will of God again in the. Again, we need to learn this principle. Redemption restores us to the will of God. Now, why is that so important? Redemption gives us a desire to submit to the will of God and realize this things are only going to be a blessing to you when you are committed to God's will. All the while that you are committed to your will, your plans, your purposes, your objectives, what are you doing? You are chasing away the joy of the Lord. You are also rejecting, whether you realize it or not, you are rejecting the blessings of God. It is only in a spirit of submissiveness that we can experience what God wants us to know, what he wants us to have. So humility, submissiveness and obedience all produce a positive outcome. What is that outcome that we grow, we mature and we become like God wants us to become. He goes to work to change us, and he makes and we see this going back to the book of Genesis. You know, it's not by accident that God created the heavens and the earth. How to huve vohu? What does that mean? Well, most of the time it's translated empty, void and formless, but it simply means the better understanding of this is out of order. So God created the heavens and the earth, and I would also suggest everything in them. He did so them being out of order. Now, why is that to teach us that we are in need of a Tikkun or a repair, and that's what redemption does. It repairs us spiritually so that we can agree with God. We can serve God, and we can demonstrate God's will in our life. That's what we're called to do. First and foremost, we are called to demonstrate God's will, that when people look at us as the redeemed of the Lord, as the body of Messiah, we should have something unique, that we are not pursuing our desires, our wants, our plans, our objectives, but rather we have come under, and this is huge. We have come under the authority of the living God. That is what we're called to do, and we need to have a testimony that shares with other this commitment that

we acknowledge God's will. This is what we're called to do, and we're called to do it all the time. Now let me just pause and go off on a small tangent, because I think this is an important truth, and that is this, it is incorrect biblically, and I'm talking about from a New Testament perspective, it is incorrect to think that the dietary laws have been done away with. We don't see that in the scripture, and I know all the places that people go to to try to justify that it's not the case. What we find here is that God doesn't change his mind, and therefore, these commands that God has given to us, He has given to Israel for the world. That's why Israel is called a light to the nations. And this is what we need to see I was teaching in a lesson in Hebrew, where the audience are allisraelis. I was teaching First Corinthians, chapter six, verses 12 through the end of that chapter. And what we find here is said that that that food is for the belly, and the belly is for food, but if we're not careful, God will destroy both of them. Why? Because we are not called to be led by our stomach. What what we want to eat, what we want to experience. This is not a proper thing for a believer, what are we called to do? We are called to be listening to God, and whatever God says, This is what we want to implement. That is that is what we want to do with our life. We want to submit to the authority of God by recognizing in our life his authority through obeying His Word, obeying His commandments, obeying His instructions. This is a good thing, and this is what we're called to do. Well, let's move on. Look with me to now. Verse 63 and we're still in numbers. Chapter 26 where it says, and these were the census of Moses and Eleazar, the priests which they took the census of the children of Israel. And notice this in the plains of Moab, by the Jordan, meaning the Jordan River. And then we have the word Jericho, meaning it was close to Jericho. Now, why is all of this? Well, remember something, the children of Israel were very, very close to Jericho when they crossed over, but they didn't come to Jericho. Where did they go? They went to a place called Gilgal. And what did they do there? Well, a very important commandment was fulfilled, and that was circumcision. Now most people don't put great emphasis in circumcision. We should, because circumcision is related to the law or the covenant of Abraham. So it was Abraham that first practiced circumcision. And why? Well, we know the scripture from Genesis, 15 and verse six that Abraham believed in God, and God credited to him as righteousness, very important biblical truth. So we find that belief or faith produces righteousness, and righteousness when we deal with righteousness properly and we behave righteously, it is going to manifest the glory of God. So look again at our text, verse 63 where it says, These are the census of Moses and Eleazar, the priests which they took the census for the children of Israel in the plains of Moab, by the Jordan, meaning the Jordan River, and it was presumably a place near to Jericho. Notice verse 64 and and with these, there was not a man of the census with Moses and Aaron, the priests, which they counted, the children of Israel were in the wilderness of Sinai. So now we're going, and we see that this, this census, was in the wilderness of Sinai. Now that's important, because they're on the journey, but they haven't arrived, and that teaches us something that's very important, because we're all on a spiritual journey, but we have not yet arrived, but we will, and we'll talk about that later on. Look now to our last verse, verse 65 where it says, For the Lord said to them, mot yamu to ba mid bar, which means you certainly, or they shall certainly die in the wilderness, and there will not be left

Baruch Korman 27:47

one that remains from them, a man except for Kalev, the son of ephuna, and Yahushua, the son of Nun. Now both of these men had what this is, where it gets important. They all had a pleasing I'm talking about Caleb and also Yahshua, the son of Nun. Both of these men had a reputation. What was that reputation that they believed in God, and therefore they in a unique way. They did not die off during

this time in the wilderness. What happens? They made it through in order to do something, and that is in order to enter in to the promised land. And that's what God wants to do in each one of our lives. God has paid the price. God has promised. God cannot lie, and the message is this, that we are going to be brought into the kingdom of God by faith in the same way that Joshua and Calave, they were brought into the land of Israel by their faith, because they believed God. They didn't doubt, they did not trust. They accepted the Word of God, and that is what true faith will bring about in our life. True Faith will cause us to believe this book, that we will revere it, and that we will implement its truth into our life, so that we are found faithful. That's what we should want. That is the objective of every believer, that we should be found faithful when Messiah gathers us up before the wrath of God begins, this is the blessing that we can have when we're brought out of this world, and we're deposited into the kingdom of God. So we see something. God makes this distinction. And one of the things that I began to speak of was these dietary laws and so many times. And we don't realize this, but when you read it in Hebrew, there are things. Things which people eat, but God does not call them food. And we should agree with God. God is the one who sets everything in their proper order. So there are certain things that God they may be edible. People might live off them, but God does not cause call them food. He calls them by other things. And what is that? He calls them basically trae or that which is forbidden, that which is not acceptable to God for food. So let's agree with God. Let's, let's do the right thing and say whatever he says, I'm going to agree with Let me make you a promise. I say this a lot, but it's so overlooked, and it's this, you will never regret agreeing with God, but I promise you every time that you do not agree with God, every time that you say no to him, you are going to regret the outcome, the consequences of that disobedience, of that rebelliousness. Realize this important truth, only two men who were known as men of faith, talking about Caleb and Yeshua, only these two individuals made their way into the Promised Land, not this great majority, not all. Most of them died in that desert. We don't want to die. We want to arrive where God wants us to be. So an important chapter, chapter 26 we see God's order that God forgets no one, but he counts all the children of Israel and even all the tribe of Levi. Why? Because God does not forget any of his people. I'll close with that until next time Shalom from Israel. You Woah.