

Numbers 12 part1

Well, take out your Bible and look with me, if you would, to the book of Numbers and chapter 21 the Book of Numbers and chapter 21 now we're going to look at an instance where the children of Israel did what was wrong in the eyes of the Lord, and that is because they acted naturally. They did not ever seek God's influence in their lives. They didn't pay attention to his truth. They didn't consult his word, and therefore they suffered. And I think we see a very important principle in this. When we are individuals that do not follow the word of God, we do not pray in order to make God pleasing decisions, we are going to make very poor decisions, and what will be the outcome, we will have to suffer the consequences of our foolishness, and anything that is not pleasing to God is foolish. So as I said, look with me to the book of Numbers and chapter 21 let's begin in verse one, and we're going to see that there is an enemy and realize something when we seek to do God's will, when we enter into a covenantal relationship with God, there is going to be enemies that move against us. And here is a good example of it right now look with me to chapter 21 and verse one, where it says the Canaanite, and we're speaking about someone specifically, not just any Canaanite, but here it speaks about the king of Arad, and it says that he heard this king of Arad, This Canaanite, one he heard. And what did he hear? Well, this king, it says, yoshev ha Negev, which is what he sits or dwells in the Negev. What's Negev? It means in the south. And of course, if you know Israel geography, you'll know that Arad is in the south. So look again, this Canaanite, the king of Arad. He heard. Who is he? The one who dwells in the South that Israel comes and they come along the way of Atari. Now it's important that we see it, because in many Bibles, they have a th. There is no th in Hebrew, so we have here, they're coming by the way of atarim. And what happened? Well, notice what it says this king of Arad, he did something. He fought against Israel. Now, why is that? Well, what's going on? Israel is being led. They have an objective. What is that? To enter into the promised land, and what is this showing? It's showing how the enemy is against Israel dwelling in the land. Now that shouldn't surprise us. This is why there's so much attention to the creation of a Palestinian state. Why? Well, in order for the Kingdom to be established, and of course, first we're talking. About the millennial kingdom, before that can be established, God is bringing the people back to the land for a purpose. That purpose is a kingdom purpose. But the nations the world, the enemies of Israel, they don't want the kingdom of God. Therefore we see this war and we see this opposition. That's what the word of God says. And what did this king do? Well, this Canaanite King that dwells in the south, it says that he fought against Israel, and then we see that he took captive from him, meaning from Israel, a captivity. So some of the Israelites, they were taking prisoners, and they were placed in a position of under the authority of the king of Arad. But notice what happens? Israel knew of this battle, and therefore it says, Look now to verse two, and Israel made a vow. That's literally what it says. Israel vowed a vow would be more literal to the Lord. And he said, who said? Israel said, if you will give this people into my hand. What are they supposed to do? Well, we have a word, a very important biblical word. It's the word harem. What is that to utterly dedicate something to the Lord. Now this dedication involves a destruction, and why is that? Well, we see that many times the nations would go to war for financial reasons in order that they could benefit from the spoils of war, or the plunder, or what's called the booty of the enemy that's been defeated. They take those possessions and it's profitable for them. So war sometimes can be very profitable. But this is not why the children of Israel went to war. They never went to war for any financial gain. What does the Scripture say they made a vow unto the Lord that if you give this enemy into my hand, speaking about the hand of Israel, he says, I will utterly destroy their cities. So it's not to plunder or Take spoil or to benefit financially.

Quite the contrary, he's saying, all of their cities I will utterly destroy. Now this is that concept of cherem, where things are dedicated to the Lord. There's no benefit for the people. They dedicate everything to the Lord by destroying it. Look now at verse three. It says the Lord heard the voice of Israel. And it says here that he gave, who's the he? It would be God. The Lord gave the Canaanite. And the implication is that he gave the Canaanite into the hands of Israel. And what did they do? They were obedient. What they pledged the vow that they took they wanted to honor. And it says, And he destroyed them and their cities. And therefore he called the name of the place Horem, which is a play on words. It's from that same root Karim, which means to destroy utterly something. So we see here, Israel is behaving obediently. They made a vow, and now they have carried out their vow. One of the things that the scripture says is that we ought to pay our vows unto the Lord. Let's move on to the next verse, verse four, where it says,

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And they traveled. Who's they? The children of Israel. They traveled from Mount Hor, from Mount Hor by way of the Red Sea and around the land of Edom. But notice what happens, because they were taking the long road. Notice what it says. But the soul of the people became and literally it means to become short. Now that means that they became spiritually weak in this long journey. So the soul of the people became weak on the way. Notice what happens. Look now to verse five and. His people spoke against God and against Moses, and notice what they say. This is nothing new. We see that the children of Israel, they were very slow to agree with God. Let me just pause for a moment and say This is foolishness. Who knows everything God does, who does not know the future you and me, or we could speak in a general way humanity, therefore, because God knows everything, we should listen to him and we should want to do what his word commands us to do. That is security. That is how we find blessing. That is how we are caused to rejoice in the presence of God when we agree with the Word of God. But look at verse five. What did they do? Well, because things weren't going as they wanted, because they had to take that longer journey, notice what it says. Look again at verse five. Those people spoke against God and against Moses. And what did they say? They said, Why have you brought us up from the land of Egypt? And notice they didn't understand what God was doing. God wanted to give them a good land, a land that flows with milk and honey. God wanted to bless them, but they were confused about the character of God, the purposes of God, and therefore they spoke foolishly. They spoke in a improper way against God and against Moses. They're saying, Why have you brought us up from Egypt to die in this wilderness, meaning in this desert, because there is no bread and there is no water and our souls. And it uses that same expression Qatar, which means have become weak or small, spiritually weak with this bread. Now notice the word that is used here. Now some Bibles and here again, it's another problem of not translating the word here is rooted in the word calau. What is that? Well, that is a verb, kalau for curse. So what they're saying is that that we have grown spiritually weak in this, this cursed bread. Now, what cursed bread are they talking about? Well, they're actually talking about a blessing, and what is that? That is the man, or we say in English, the manna from heaven that God provided supernaturally for the people so that they would have something to eat. What a blessing. But what do they say? They call this man, this manna from heaven that God gave the people to sustain them. They cause. Cause. Called it a cursed bread. This shows how far removed from biblical truth they are. What God is doing to bless them. They understand and believe it's a curse. Now this simply informs the reader how far away the people are from God, and what does this distance away from God and God's proper understanding, meaning not properly understanding who

their lord is. It caused them, as we saw in the previous verse, to speak against the Lord and to speak against Moses, the one who is their Redeemer. So we see this is what they frequently do. They don't see things from God's perspective. Let me pause for a moment and ask you a question. When you look at your life, are you seeing your life from the perspective of God if you're not being led by the Spirit, and if you're not following the truth of His Word and putting your faith in the Word of God as truth from heaven, then you too are going to make very foolish decisions, and you're not going to know things as you should. And therefore you will be deceived by the enemy, and not just deceived, but you will be manipulated by the enemy for your own demise, your own hardship, your own suffering. So look, if you would, to verse six, because the people spoke against the Lord and against Moses, and they didn't agree with God's plan. Now, why do I say that? Well, go back to verse five, where it says, why? That's what the people say. Why have you brought us up from Egypt? Well, that's because God has a different purpose for them, not to dwell in Egypt, but to dwell in the Promised Land and what's in the Promised Land, promises and blessings and God's provision and God's presence and God's power, and there in the land, they can also experience God's perspective to see things correctly. What does that mean? To have discernment? But this is not where the people are. Look again, at verse six, Word says, And the Lord sent against the people. There's that word against in the same way that they spoke against the Lord and against Moses, God now is acting against the people verse six, and the Lord sent against the people. And we have two words, ha nahashin has rafim, which means fiery snakes. Now most of the scholars believe why it's called fiery snakes is because when the people were bit, and we're going to see that they were bit by these snakes, it burned them, meaning they felt fire. Now, why is that word there? Well, oftentimes, in the Bible, especially as we approach the end times, we're going to see that the judgment of God, if we look, for example, in Genesis, beginning in Genesis, chapter six, God's judgment was poured out by water. But when we come to the end times, God's judgment is going to be through fire. That's what the word of God teaches. So now we have these serpents, these snakes that are called fiery snakes. Why? Because of their bite, how they made the people feel. It was an outcome from God, and this outcome brought about his judgment upon the people. Look again at verse six, and the Lord sent against the people, what we would call these fiery snakes. And what did they do? They bit the people and what happened? It says, am Rob which means a great number of the people died from Israel. So now we see something. We see that when we make foolish decisions, when we make decisions that are rooted in our self interest, without consulting scripture, without praying, without being led by the Spirit. What are we going to experience? Well, we don't have to guess. The word of God tells us, if we look at the end of verse, verse six, it says, Here, vayamat am Rav miisrael, which means and a great number of the people died from Israel when we're not interested in God's ways, when we're not committed to his truth, it is going to minister to us death because of God's judgment. God when he's displeased, and he's displeased with the people because they don't understand his character, they don't understand His purposes. They're not committed to his will. They are speaking against God, speaking against the one that God raised up to lead the people into a blessed land, into that promised land. So what's happening? Well, look, if you would, to Verse seven,

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and the people came to Moses and they said, well, now they're going to speak some wisdom. What did they say? Qatanu, which means we have sinned. They're acknowledging their guiltiness before God. What a wise thing to do. And I want to share with you something, and that is this, if we are quick to acknowledge our sin, things, in the end, will go very much better for us, but when we are stubborn,

when we are rooted in pride, when we don't want to confess that we have fallen short of God's glory, that we have sinned, that we have disobeyed, that we have not acted in light of scriptural truth. Well, then we're going to experience what the children of Israel are experiencing here, and that is God's punishment, his judgment, and ultimately, what are they experiencing? Here's the word death. Now this is a consequence of the law of God. Why do I say that? Because if you look at the Scripture, this is what Moses said to the children of Israel. He says, Concerning the Torah, concerning the commandments of God. He says, I set before you this day, both life and death. Now, if we are motivated to do the commandments, we are going to experience life. But if our flesh gets in the way and we are motivated to not do the commandments of God, it. If we're rooted in disobedience, what are we going to experience? We're going to experience death. And that's exactly what we see here in chapter six, where it says vayamat Amra of meisrael and a great multitude of the people died from Israel. Why disobedience? Because they were committed to their perspective, rather than seeking and receiving the perspective of God. So Look again at verse seven. The people came to Moses, and they said, We have sinned, because we have spoken against the Lord and against you. And therefore they do something. And this is wisdom. What is that? Well, notice what they asked Moses to do. He says, or the people said, Pray to the Lord that He will remove from upon us the snake. And it says here, and Moses prayed in behalf of the people. Now, one of the things that we see here, which is very, very significant, is that we see Moses was always willing to pray, always willing to help, always willing to respond to the people. Why? He understood that although these were called the people of God, he was in charge, or at least responsible for them. So Moses wanted them to receive blessing. Moses wanted them to receive the goodness of God, and therefore He interceded. He prayed in behalf of the people that the Lord would remove from them, the snake and Moses prayed in behalf of the people. Look now at Verse eight, and the Lord said to Moses, this is something important. The Lord spoke to Moses. What does that mean? God gave to Moses revelation on what now to do as a response to his prayer in behalf of the people, he said to Moses, make for you. And then it says, and it's a word, Seraph, which is the word for burning, or fiery, as I translated it earlier on. Now it's to make one of these fiery snakes for what purpose to place it upon in the heavy word NES. Now this word ness is a simple Hebrew word for miracle, but it's also another word for a pole or a banner. Now this word Ness has great significance, because a Ness was frequently used in regard to victory over an enemy. What do I mean by that? Let's be very specific. Biblically speaking, when the children of Israel triumph over an enemy, they would bring the enemy, those defeated soldiers. They would bring them back to the camp, and they would carry a banner, this banner on poles, speaking of these people's defeat and Israel's victory. So this word Ness, it can mean miracle, it can mean a banner, but it comes to us within the context of victory, and the victory was the Lord's that's what we're seeing here. So he says, Look at verse eight. The Lord said to Moses, make for you a fiery snake and set it upon a nest on a banner, and it shall be all who are bitten. That's literally what it says. Koha nashuk, all who are bitten. What should they do? They should look at it and live. Now there's a reversal. Previously, those who are bit what happened to them as the scripture says they died, but now we see that God is making a provision in order that the people don't die, but they receive forgiveness, and through that forgiveness, they experience life. Now I want to stop here and go to another portion of Scripture. Look with me, if you would, to the Gospel of John, John's gospel, and chapter three, we're going to see something of great importance in this third chapter, John's Gospel in chapter three. Now what we see here is an example of how Yeshua and I'm speaking, of course, our Messiah, Yeshua, or Jesus of Nazareth. It how he figures into this passage of Scripture. So notice what it says here in the Word of God. It's talking about how Messiah was sent into this world,

and he is going to be lifted up as well on a banner. Now that banner is called a cross, and what's going to happen to Messiah? Well, he's going to die. Why? He's going to take the punishment for our sin? What does sin produce? Well, we saw it in our passage of scripture from the book of Numbers, in chapter 21 and verse six, the people spoke against the Lord, and what happened to them? They died. They acknowledged that they had sinned. That's what we have encountered. And sin is always, always, always related to death. But now we have a change. God's going to do something that is marvelous, and what is that? Well, let's look at the text. Look, if you would, to John chapter three and verse 15. Let's begin with there John chapter three and verse 15. It says here on account that there shall be eternal life, eternal life to who? To all the ones who believe in Him, believe in who in Yeshua? For thus said God.

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He says, Thus says God, for He so loved the world that He gave His only begotten Son on account that no one should perish, but everyone who believes in Him, they shall inherit eternal life. This is the goodness of God. He wants us to receive eternal life. Now I want to go back up to a previous verse. Look at verse 14. It says here, just as Moses lifted up the snake, and what happens, he lifted up that snake in the desert. Thus, it's necessary for the Son of Man that is Yeshua to be lifted up. Why? Well, we see the principle given to us from the Torah the people sin, that is, they were all guilty. They acknowledged their sin. Let me just simply say this, nothing good in your life is going to happen. There will not be a spiritual change, but you will experience the consequence of sin. And what is that death? And not just death, but sorrow, sadness, grief, sickness, all of these things came about into the world because of the First Sin. So if you want all of those negative experiences, death, sickness, grief, sorrow, all of those things are inherently tied to sin. But what does God do? Well, in the Torah, we see this principle in the same way that that fiery snake was made, and all who looked at it, what happens? Well, they were forgiven, and they experienced life. That's what we see in verse, verse eight, at the end, it says, And he looked meaning the people looked at it, meaning this fiery serpent, and what happens? And they lived well. Now we have to look to another. Who is that Messiah? Now, the snake was a fiery snake that was part of the judgment. Well, judgment is related to Messiah. Why? Because he experienced the full measure of God's judgment when he was hung on the cross. Now, why is that? Well, what does the Scripture say? And I'll give you the text Deuteronomy, chapter 21 where it says, and we all know this verse, it's also repeated in the book of Galatians, Cursed is the one who's hung on the tree, Messiah. What did he receive on the cross? Death and the curse? Cursed is one who's hung on the tree. So Messiah took death and he took the curse. Why? Well, what are the other two things? Remember what Moses says I set before you, both life and death, blessing and curse, what's available for us, life, but what type of life, an obedient life, a life that is committed to the will of God, the purposes of God, the plans of God, that's what we should be committed to, and those. Who have faith, they are going to walk in a victorious way because of that faith. Why? Well, faith is related to the biblical word for truth. What is faith? Emunah, what is truth? EMET, the same root for both of those words which teach us clearly that biblical faith is embracing the truth of God. Let's go back to our Scripture. Look again at verse eight. We read it a moment ago, but I want to review it. It says, And the Lord said to Moses, you make a fiery snake and set it upon a banner this pole, and it shall be that all who is bitten, so everyone, no exceptions, everyone who is bit. What will that one do? It says here he will look at it and live. Let's do our last verse, verse nine, and Moses made a brazen serpent. That is word nehosh. It could be a copper same word, a copper serpent, and he set it upon this word nest, this this miracle pole, this

banner that produces victory, that speaks of victory, and it says, And it came about, if a snake bit any man, what happened? Well, the man would do something. And we have a change in words. Now, whenever there's ever a change in grammar, it speaks of something that is important. This is a change in vocabulary. If you look at the end of verse eight, it says ve, ra, a, o to meaning, and he will see it. But now we have a different word. It's not the normal word for see, it's a different word. It's word lab, beat. Now what's the difference between the word lerote and the word lehabit? Very simply, the first word lerote means to see something, just means to look at it. But when we look at the second word that is used here, as I said, the phrase ve habit, that word means to look intensely, to look carefully, to give a very strong look or consideration to something. That's what we should do with Messiah, not just oh, we've heard about him. Oh, we've looked at this. No, give a very thorough look. Why? Because he is the savior. He's the one that can bring victory into your life. And that's why it says here, and he will look, look carefully. He will gaze thoroughly upon this serpent, this, this copper or bronze or brazen serpent, and what will he do? And he will live now this tells us a very important principle. I want to go back again to John's Gospel and chapter three, and I want to pick up with the word were verse that we left off with, I had read verse 16, but now I want to continue with verses 17 and 18, where it says, Behold, God has not sent his Son into the world to judge the World rather in order that the world should be saved by Him, that means, by means of him. That's why he was sent into the world. Who sent Him into the world God, the Father. Why? In order that Messiah would complete the purposes of God, and what is the message for us? Very simply, as Messiah, who is our Lord, our Savior, as he was committed to the things of God, the program of God, so too should we so as Messiah saved the world, which was God's will we should be committed to the will of God. Look at verse 18, our last verse

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that the one who believes in Him should not be judge. Rather, whoever that does not believe in Him is already judged because he did not believe in the name of the Son of God, the only begotten Son of God. Now this makes it very clear. And the Bible speaks here so many times I hear people say, Well, the word of God never speaks about Messiah being the son of God. Did you just not read that last verse, verse 18, the whole. Emphasis is this of that text that we should believe, that word believe, acknowledge that Messiah is the true Savior. There's a connection between faith and truth. The truth is this, For God so loved that his loved the world that He gave His only begotten Son, that whomsoever notice how broad that is, how inclusive that is, whomsoever should believe in Him should not be condemned, shouldn't experience judgment, but we will experience eternal life. And let me close by saying this, that word eternal should always be understood in regard to the kingdom. So those will not experience condemnation. We will not be judged by God, but we will what. We will have kingdom life. That's what God wanted to do with the children of Israel, to bring them into His kingdom. And we see that ultimately, by another, not Moses, not Aaron, but who by Yeshua. And it's interesting because sometimes that one, Yehoshua, Ben nun, Joshua, the son of Nun, we find that he's called by two other names in the Scripture, he's called by the name of Hosea. What does that mean, the one who makes salvation, and he's also called Yeshua, just like Jesus' name, Yeshua. What does that mean, the Savior? So we see over and over that there is a correlation between Yeshua, that is Joshua, the son of Nun, and Messiah. What is that correlation? Well, in the same way that the children of Israel came into the promised land, the land of Israel being led by Joshua, here's the paradigm, here's what's being taught. The only way that we can enter into the kingdom of God is through this one Yeshua, this one who is also called by that same root word for salvation. If you want salvation, and you want that

forgiveness of your sins, and you want to be brought into where God wants you to be for all of eternity. You have to believe in this one called Yeshua, or Jesus. He is the Savior, and we know something else in the book of Acts, chapter four and verse 12, we are given a beautiful name, that same name that there is no other name given to man underneath heaven by which we must be saved. Through that name, what does that tell us? It tells us that Yeshua is the only Savior, and if you reject Him, if you ignore him, if you don't thoroughly consider him, gazing upon him properly, then you will be lost and you will accept the judgment of God for eternity. Well, not too long ago, there was an individual. His name is Kirk Cameron, and I don't doubt that he is a believer, but he is a misguided believer because he does not believe in the fact that God will eternally punish people. He believes a false doctrine called basically annihilation, that ultimately God will annihilate the soul of someone. There is no biblical evidence for that whatsoever. In the Word of God, I understand that he said that he was persuaded by the word of God. That's not true. What we find is this. This will be controversial to some of you, but hell is not eternal, but God's eternal judgment is indeed forever and ever and ever. Why do I say that? Because when you look at the Scripture, the eternal place for eternal punishment is what is called in the book of Revelation, the lake that burns with fire and brimstone. Now that lake, when we look at humanity, we find that every person who has been born into this world will spend eternity in one of two spaces. Neither is heaven eternal. What is eternal is the New Jerusalem. So every individual that's ever been born, they are either going to spend eternity in the New Jerusalem that is in the kingdom of God, or if they're not there, they're going to be cast outside. And the scripture says outside, outside. It mentions it's twice in the Word of God, where there's going to be darkness. There is going to be sorrow and there is going to be the gnashing of teeth. Darkness relates to fear. Sorrow represents weeping or eternal sorrow, and gnashing of teeth represents and expresses eternal torment. So just understand biblical truth, you are being offered a great opportunity that if you do, just like the children of Israel did, and acknowledge your sin, you can be forgiven and you can experience eternal life, where in the kingdom of God, but if you don't give Messiah strong consideration. You don't study His Word, you are going to be deceived by the enemy, and you will indeed experience this eternal judgment, eternal fear, eternal sorrow and grief and eternal torment. That's the choice that you have to make, make a wise decisions. What's that decision that is wise to say to God, God, I acknowledge that I have failed you, that I have sinned against you, that I have gone my ways, that I have behaved selfishly rather than faithfully. I confess all of this as sin, and therefore I put my faith in your son, your only begotten Son, Messiah, Yeshua, that whomsoever should believe in Him and confess his name, the name Yeshua, and believe that God has raised Him from the dead, that individual will be saved for eternity, and nothing can change that. That's the wise decision that God would have you to make. Make that decision even do so right now by simply saying, God, please forgive me. I have sinned. I look to Messiah, the one that you sent into this world, your only begotten Son in order to pay the price in full for my sin, I believe that He died upon that cross, but I also believe that you raised Him from the dead, and He ascended back into heaven, where he makes intercession for his people. But I also believe he's coming again, and he will come first to take the body of Messiah that is believers out of this world. And he'll do so before the wrath of God in order to place us first in the kingdom of heaven, then in the New Jerusalem, and then, or then in the millennial kingdom, then finally, in that new Jerusalem, that is the truth that you need to believe. I'll close with that until next time Shalom from Israel. You