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SPEAKERS

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Well, we saw last week that the children of Israel experienced a great victory, but we also saw that there was pride among some of what we might call soldiers, that when the Word of God commanded the people to divide up equally the spoils, some of the soldiers did not want to do that. They wanted to keep everything for themselves, because these other individuals, what did they do? The scripture says they remained with the vessels, or we could translate that with the supplies, they did not go out and risk their life. But what we're seeing is that with God, this is a very important assignment, staying with the stuff, and therefore they should share equally. This is the judgment of God. But there was a disagreement. Now we're going to see special attention given to what that spoil was, what they plundered from their enemies. And there's also going to be good news. I'll mention that later on. So with that said, to get your Bible and look with me, if you would, to the book of Numbers. We're in Numbers chapter 31 we began this chapter last week, and we're now ready. Verse 25 again, Numbers chapter 31 beginning with verse 25 where it says and the Lord spoke to Moses, saying, again, this is a statement of Revelation. God is getting ready to speak to Moses, but we're going to find that what Moses hears isn't just for him, but it's for all the children of Israel. Let's press on. Look now to verse 26 where it says, lift up the heads of the plunder of the captives, both of man and beasts, you, meaning Moses and Eleazar, the priests and the chief of the fathers, meaning the leaders of the fathers of the witness, meaning the congregation. So we see an expression lift up the head. Now that is an idiom in Hebrew, which means to count. And what God is wanting to do is to show the people how great this victory was, how God moved mightily to secure victory for the people. And remember, there's a wonderful mention here of God's faithfulness to save we'll get to that in a few minutes. Look now to verse 27 now most Bibles will say divide, but when we look at it, it's the Hebrew word for half. So we're dividing in half, meaning there's going to be one half for one group and another half for a second group. Look at Verse two, verse 27 where it says, And you shall divide in half the plunder or spoil between the ones who participated in the war that went out for Army, meaning they were part of the Army, and between all the witness, meaning all the congregation, then it says verse 28

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and you shall lift up Now the word here, and we're going to talk about this word a couple times tonight. It's the word leharim, which means to lift up. Now, there's another form of this word that's a noun. Leharim would be an infinitive verb to lift up. But this is the now true. Ma, now I realize that many Bibles will translate this as a heave offering, but it's simply the simple word for a donation that which should be given and here given unto the Lord. So look again at our text, verse 28 where it says, And you shall lift up. And we have a unique word, mechas. Now, mechas represents a tax in modern Hebrew. It's a word

for paying customs. So you bring something into the country from another place, you have to pay customs on that. And that's what this word literally means. But in a general sense, it's a tribute, a tribute a tax payment unto the Lord from notice, first from the men of war that went out to the army. And then it says here, one soul. That's literally what it says, One Life from 500 both of men and both of of cattle and from the donkeys and from the flock. So primarily when we deal with this plunder, this spoil from a battle, the first and foremost, which is mentioned is the livestock, whether we're talking about cattle or donkeys or the flock, and that flock can consist of either sheep or goats, usually Both are in a flock. And then it goes on to say in this scripture, verse 29 and from this two parts, you shall take and give it to Eleazar the priests as a donation unto the Lord. Now it's the word Truma, which is simply the word for what you lift up for God. So this is a donation for the Lord. Look at verse 30 and from the half. That was taken from the children of Israel, you should take one, one which was taken from the 50. So, in other words, one in 50 that was taken both from the man and from the cattle and from the donkey and from the flock and from all the domesticated animals, and it shall be given to them. Who is them? The leviim, meaning the Levites, and who are the Levites? Well, it tells us here, Shomrei, the keepers of the charge of the tabernacle of the Lord. So we see here that there's going to be a special offering unto the LORD, but the recipients of this are going to be the Levites. Very important that we see that. Move on, if you would, to the next verse where it speaks about. Look at the next verse, where we are in verse 31 and Moses did, and Eleazar the the priests, just as the Lord commanded Moses. Now, when you look at this in the Hebrew language, we see something when we look at this first verb. And let me go back to it and point it out. It's the word via us. It's singular, not plural. Many Bibles will translate this carelessly and say Moses and Eleazar the priests, what they did, but it's not they did. Moses is being preferred here. Moses is being singled out by the text. So it's what Moses did, and Eleazar the priests, and they did just as the Lord commanded who Moses verse 32 and it shall come about that the plunder or spoil,

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in excess of the plunder which the People of the army had plundered of the flock and how much was there? It says here 600,070 5000 so 675,000 in Hebrew, we divide the numbers differently. It's 600,070 5000 but obviously we get the same number in conclusion. And then verse 33 and the cattle were 72,000 the donkeys were 61,000 and then look at verse 35 and the souls of man from the women. So here we're always only talking about women. So it says the soul of a man from the women were who did not know, by line with a male, every soul How much 32,000 so remember, we learned last week that those women who never were intimate with a male, They were not going to be put to death, but the women who were old enough, who had been married, they are going to be put to death. Why? Well, obviously, if their husbands were killed in this conflict, the women are not going to be appreciative of that, and therefore pose a threat to the children of Israel. So that's why it's being done in this way. Look now to our next verse, verse 36 and it came about half of portion of the ones who went out in the army. Now, many will say battle, but it's not the word for battle. It's a word for army. So half the ones that went out for the army, the number of flock, were 300,000 and we have the number 67,500, so among those that went out for the army, when we look at the flock that is the sheep and the goats. It tells us here that that number was 675,500

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now let's look at verse, verse 37 and it came about that the tribute unto the Lord from the flock were 675 verse 38 and among the cattle, it was 36,000 and the tribute unto the Lord were 72 verse 39 from the donkeys. There was 30,500

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and from the tribute unto the Lord, 61 verse 40 and the soul of a man were 16,000 and their tribute unto the Lord was 32 souls. Verse 41 and Moses gave the tribute, the donation unto the Lord, to Eleazar the priests, just as the Lord commanded Moses. Now something that is being emphasized here over and

over, and we read it a few times, it will be stated a few more how Moses did exactly what the Lord had commanded him to do. We're also going to see that there are two special blessings that are going to be taught to us within this passage of Scripture. We'll deal with that in a moment. Look now to verse 42 and from the half of the children of Israel, which Moses divided from the men of of the the armies. It says, verse 43 and it came about from the half of the congregation, from the the flock. There is 300,030

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1000. And 7500 so in other words, 337,500 verse, 44, and the cattle we see here that there was 36,000 and from the donkeys, we see 30,500 and then it says verse 46 and the soul of man, that is how many individuals were, 16,000 16,000 verse 47 and Moses took from the half of the children of Israel. And it says that which was taken, one from 50, from both man and both from beasts. And it was given to he gave them to the Levites, who were the Levites. Again, we're told the keepers of the charge of the tabernacle of the Lord, just as the Lord commanded Moses, so over and over, what is being shown is how obedient what God says to Moses, Moses carries out. And this is an important truth that we need to remember. And here again, what we're seeing here is how great a victory the children of Israel received because they were obedient to the Lord's command to go out, and the Lord provided a wonderful, mighty victory for the people. And these numbers represent this tremendous victory of the people. So look, if you would, to verse 47 and Moses took from the half of the children of Israel, what was taken, one from 50, from both man and from beasts, and he gave them to the Levites, who were the Levites, the keepers of the charge of the tabernacle of the Lord, just as the Lord commanded. Moses, verse 48 and we see here that there are there is a word for captains. And the captains drew near to Moses, who were over 1000 of the Army, meaning 1000 soldiers, and the ones who were leaders over a 1000s, and leader over a hundreds. So we have here, the group that came forth were certainly leaders. They use a word here, sar, which means an exalted leader. And they ruled over 1000 soldiers or 100 soldiers. And then notice what it says next, verse, verse 49 and the servants said to Moses, lift up the heads of the men of war. Now again, lift up the head means to count, but it also can be a reference to encourage them. So this is how it should be understood. Look again, verse 49 and your servants said to Moses, lift up the heads of the men of war, which is in our hand, and notice here's this blessing that I was speaking of. Notice what it says. Velo, nivkad memenu ish, what does that mean? It means and there was not missing from us, a man meaning this. Not only was it a great victory, but we learned something of those soldiers who went out not one was missing, meaning not one lost their life. A tremendous example of what we should expect when we follow the word of God. When we are obedient to the Word of God, we're not going to suffer loss, but we are going to experience success. We need to see what's being said here is that there is an inherent connection between obedience to the truth of God and demonstrating success, not suffering loss. That's what the word of God is saying. Now look at verse 50,

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and let us bring near the offering of the Lord. Every man who is found to have a vessel of gold for armlets or for bracelets or for a singlet rein, or for earrings, or for a necklace. And notice I mentioned a second blessing, and this is it. Notice that they have gold. Gold is precious. What are they doing? They are donating this gold, they're not keeping it for themselves, but there's a reason for that. What does it say? Lecha per al nafsho, teinu, lift ne Hashem, which means for to make atonement concerning our souls. Soul is synonymous with life before the Lord. So now what is being taught is this, through this great gold, and it's a large amount that was was taken by by victory, through plunder, what happens they're using that to see themselves being renewed in their relationship to God this atonement. Now, let me pause for a moment. Atonement is good, and atonement is primarily what we see that the sacrifices of the law is able to produce. Atonement is good, but realize something redemption is better. We need to understand that. Why? Well, atonement, it's from the Word of God. It should not be, be be spoken of adversely, but we need to understand it in its proper way. Atonement is good, but we don't find through atonement, perfection. There is a very important verse in Hebrews, Hebrews, chapter seven, and I

believe, verse 11, where it tells us that perfection, that is what God is interested in. If perfection was from the law, meaning the Levitical priesthood, there would not be a need for a change, but there was a change in the priesthood. What am I speaking about? Well, we think of according to the Torah, we think of the Levitical priesthood, those priests who came from. The tribe of Levi. Now this is good, but there's something better. And what is better? Redemption. Through redemption, not only is our sin forgiven, but our sin no longer exists. That's why, through the new covenant, which is indeed a covenant of redemption. What does the Scripture say through the New Covenant, all of our sins are forgiven and all of our sins are forgotten. So I just want to hear you, to hear that that atonement is good, it's of God, but redemption is better, but never think that the Torah is not good. What does Paul say? He says in Romans chapter seven that the Torah is good, holy, righteous, all of these things, but the Torah cannot minister to us perfection. It's good, but it's not perfect. That's why Messiah came into this world to minister to us in a unique way whereby we could be perfect in the presence of God, and that perfection is an outcome of not atonement, but redemption. So let's press on. It says in verse 51 and Moses took and Eleazar the priests the gold from them, every vessel that was made. And it says here verse 52 and it came about all the gold of this offering which was lifted up to the Lord. How much was it? It was 16,750 shekels. And notice that this was found from the leaders of 1000

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and the leaders of 100 so this is a large amount of shekels, verse, 53 and the men of the army they had plundered every man. Notice it says Lo, meaning for himself. Now notice, this is why they didn't want to divide it, because they took spoil every man did. So it says for himself, verse 54 and Moses took and Eleazar the priests the gold from the captains of 1000 and the captains of 100 and they brought it unto the tent of meeting. That's literally what it says, the tent of meeting. And why did they do that for a memorial to the children of Israel before the Lord, meaning this God provided victory. They took some of the spoil, that plunder, that gold, and they didn't keep it for themselves. That's what they wanted to do in the flesh. But they did not. They offered it unto the Lord as this, this elevation offering, and they did that. Why? As a testimony, as the scripture says here, they did it for a memorial of the children of Israel before the Lord. They gave in order that God would remember and remember what? Well, most of the rabbinical commentators point out that he would remember his covenantal promises, and God is always committed to that. God loves to show Himself faithful to his covenantal promises. That is what he is going to do, that is what he has done, and we are going to be the recipients of the goodness of God through His covenantal promises. I am going to conclude by just making a few more observations. And the first is this, what is a covenant? Well, the Hebrew word for covenant is Brit and a covenant is a container of blessings. Now there's obligations. God is always faithful to his obligations. We need to be faithful to Him. So these covenantal blessings, we can be a recipient of remember what Messiah did? It says, For example, in the book of Galatians, that Messiah, He died on that cross. Why? Well, remember the character of the law of God. Again, the law is good. It's. Right, it's perfect. It's righteous, but it cannot Minister perfection. It is correct in the presence of God, but it cannot cause us to become perfect. That is a requirement that only redemption can bring forth. So it's holy, it's righteous, it's good, but it does not minister to us perfection. The only way to receive this perfection is through faith in that gospel message. That's why we see that text from Hebrews, chapter seven and verse 11. What I want to do before we conclude is to be reminded of an important truth, and it's this we find that biblically speaking, that through the law. What is the law? Well, remember what Moses says I put before you, both blessing and curse, life and death. So when we look at the law, we see that the Torah, which is good, which is holy, which is righteous, but it cannot make one perfect, it has limitations. Doesn't mean that we ignore it. Set it aside.

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Do not listen or read it. Of course, we want to do those things, but it does not minister to us perfection. What does the blood of the Lamb of God? Who is that Lamb of God, Messiah? So when we look at the law, the law speaks about life and death. Moses says, Today, I set before you both life and death,

blessing and curse. Now, what did Messiah do on the cross? He died, He laid down His life. The scripture says as well that the one who is hung on the tree is a curse. So Messiah took death and he took the curse for us. But what remains life? What type of life, eternal life, and what else blessing? So it's only when we focus in on the Word of God, then and only then are we going to be able to live the life that God wants us to live and to receive the blessings that God wants to provide for us. He is a good God, a gracious God, a generous God, a loving God, and also a faithful God, but it is only when we submit to His truth. What does that mean? It is only when we acknowledge his absolute authority over us, then, and only then are we going to be the people that have the anointing from the Holy Spirit that is going to lead us into God's will, so that we can do God's will and find the blessings from obedience. Again, I'll conclude with this. One is not saved by obedience, that's obvious. Neither are we saved by works. But Messiah says to the church in Revelation chapters two and three, several times, I know your works. Works are not the basis for salvation, but works manifest our faithfulness. So if we're faithful and we are led by the anointing of the Spirit, we are going to be abundant in good deeds. That's what we should be, that's having that proper witness, that testimony that is pleasing to God. So we need to do something. We need to humble ourselves. It's through this humility that we'll be better able to hear from God when we are prideful, when we are walking in arrogance. We're not going to hear from God. But when we are humble, when we are not connected to pride or that state of being leaven leavenness is attributed to pride. So we find that it's only when we humble ourselves approach God submissively, recognizing his absolute authority over our life, then and only then. What can we experience? We can experience that anointing that empowers us. We find through the anointing God's provision, we will also learn God's perspective, so we can understand with discernment what God is calling us to do, so that we can be found faithful, that we can have that testimony that is pleasing to God, and we can demonstrate a godly power in our life that we are being led not by our desires. But we are motivated by the presence of God in our lives, that we want to be like him, and that we want to reflect his character to others. That's what a true disciple of Messiah is committed to, providing that godly witness so that people know who the Messiah is that he is the foundation of our life, and that we are recognizing his absolute authority over every aspect of our life. I'll close with that until next week. Shalom from Israel. You i.