



Message 6-11-16
Bamidbar-In the Wilderness
Numbers 1:1-4:20
Hosea 2:1-22
Luke 15:17-18

Introduction

Once Moses has taken a census of Israel, each Israelite is told to camp in military divisions with his own tribe, with each tribe assuming an assigned position around the tabernacle. The Levites are placed immediately around the sanctuary between it and Israel.

Numbers 1:47-54

47 But the Levites were not listed along with them by their ancestral tribe. ⁴⁸ For the LORD spoke to Moses, saying, ⁴⁹ "Only the tribe of Levi you shall not list, and you shall not take a census of them among the people of Israel. ⁵⁰ But appoint the Levites over the tabernacle of the testimony, and over all its furnishings, and over all that belongs to it. They are to carry the tabernacle and all its furnishings, and they shall take care of it and shall camp around the tabernacle. ⁵¹ When the tabernacle is to set out, the Levites shall take it down, and when the tabernacle is to be pitched, the Levites shall set it up. And if any outsider comes near, he shall be put to death. ⁵² The people of Israel shall pitch their tents by their companies, each man in his own camp and each man by his own standard. ⁵³ But the Levites shall camp around the tabernacle of the testimony, so that there may be no wrath on the congregation of the people of Israel. And the Levites shall keep guard over the tabernacle of the testimony." ⁵⁴ Thus did the people of Israel; they did according to all that the LORD commanded Moses. (ESV)

The tribe of Levi was not to be included in the census the Lord commanded Moses to take of the Children of Israel. They would have no land inheritance when they came into the promised land. Their inheritance would be to serve the Most High One in His sanctuary and later in His temple. They would also be the buffer between the Children of Israel and the Lord by surrounding His tabernacle to make sure no Israelite, or anyone for that matter, would come into the tabernacle when they were not to enter. The rest of the tribes would be placed around the tabernacle guarding the camp of Israel on all sides, but in placing the tribe of Levi between Israel and the House of the Lord, the Almighty was making a statement concerning Levi and their place in His plan. Levi would be symbolic of the role the priests would play as intermediaries between God and man, much in the same way that Messiah Yeshua would play the same role as the one who is at the

right hand of the Father interceding on our behalf, protecting us from the accusations of the enemy.

The camp of the Levites was there to turn the wrath of God away from the rest of Israel, the same as Yeshua has taken the wrath of His Father so that it would not be laid upon us because of our transgressions against His Torah. In violating His Torah, we have broken faith with Him the same as our parents, Adam and Chavah, did in the garden. They were told by the Lord, possibly through Yeshua, that they were not to eat of the Tree of Knowledge of Good and Evil because if they did they would die. They allowed Satan, through the serpent to deceive them, but did he really? Yes, he twisted the truth that God had spoken to Adam, and Adam did share this with Chavah because she responded to the serpent telling him this.

Genesis 2:16 And the LORD God **commanded the man**, saying, "You may surely eat of every tree of the garden, ¹⁷ but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die." (ESV)

Genesis 3:1 Now the serpent was more crafty than any other beast of the field that the LORD God had made. He said to the woman, "Did God actually say, 'You shall not eat of any tree in the garden'?" ² And the woman said to the serpent, "We may eat of the fruit of the trees in the garden, ³ but God said, 'You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.'" ⁴ But the serpent said to the woman, "You will not surely die. ⁵ For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." ⁶ So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, **and she also gave some to her husband who was with her, and he ate.** (ESV)

It is always assumed by most people that Adam was not present when the serpent deceived Chavah, but this passage from Genesis, particularly verse 6, makes it very clear that Adam was there with his wife and apparently standing by watching and listening to the conversation as it was playing itself out. So, Adam was a participant in what was taking place, and by his lack of action, he brought the higher level of punishment upon himself and all men because they were given the responsibility to watch over their wives and their children. They were to set the tone and example in the home because they had failed to do so that day and that moment in the garden. What happened between Chavah, Adam, and the serpent set the ground rules for our relationship with our Creator from that moment forward. We had failed big time, and we are still trying to make it right, but we continue to fail with the respect to caring for one another. Husbands and wives struggle all the time and have since the beginning mostly in regards to who will dominate the relationship when neither should dominate but both should be partners, each one having their areas of responsibility.

As Levi had the responsibility to stand between Israel and God, so does Messiah Yeshua. Had Adam taken responsibility for lack of action in the garden, maybe things would have turned out differently. Instead, he and Chavah set the tone for the life mankind would live,

starting with the first of many exiles being cast out from the presence of the Holy One of Israel.

Hosea 2:6-11

6 Therefore I will hedge up her way with thorns, and I will build a wall against her, so that she cannot find her paths. ⁷ She shall pursue her lovers but not overtake them, and she shall seek them but shall not find them. Then she shall say, 'I will go and return to my first husband, for it was better for me then than now.' ⁸ And she did not know that it was I who gave her the grain, the wine, and the oil, and who lavished on her silver and gold, which they used for Baal. ⁹ Therefore I will take back my grain in its time, and my wine in its season, and I will take away my wool and my flax, which were to cover her nakedness. ¹⁰ Now I will uncover her lewdness in the sight of her lovers, and no one shall rescue her out of my hand. ¹¹ And I will put an end to all her mirth, her feasts, her new moons, her Sabbaths, and all her appointed feasts. (ESV)

Hosea is known as the prophet to the northern ten tribes, who became known as Israel, while the Southern two tribes were known as Judah. Yet, many times what he has to say seems to be for all of Israel and the truth that they have forgotten their God, the one who brought them out of Egypt, but they were not limited to Egypt as our ancestors preceded this through the Biblical record of those who came before Israel came to be seen as a nation. We can go all the way back to Seth, the son of Adam, and those who came from him and paved the way for all of us who have learned and chosen to place our faith in the Messiah of Israel. Many say Yeshua is the Messiah of all of the world, but He was distinctly Jewish born into Judah of the line of David. The Scriptures tell us this, and we can see Him all the way to the beginning.

Amos 5:21 "I hate, I despise your feasts, and I take no delight in your solemn assemblies. (ESV)

Amos 8:10 I will turn your feasts into mourning and all your songs into lamentation; I will bring sackcloth on every waist and baldness on every head; I will make it like the mourning for an only son and the end of it like a bitter day. (ESV)

Everything we try to do to follow His Torah, if not done for the right reason, is for nothing. If we follow the Torah without understanding, why do we even bother? Isn't it the same when we pray? How many of us go to a service every week and recite the prayers without thinking about what it is we are saying. Liturgical prayer is not a replacement for personal prayer, and neither is it vice versa. They should go hand in hand, like peas in a pod. One leads into the other, and each one should complement the other bringing us into a new place in our relationship with our heavenly Father. Why do we gather together to celebrate the festivals and the holy convocations associated with them as well as the weekly Shabbat? If you believe it is an imposition on your time, then don't do it, but remember what you are missing: a close relationship with your heavenly Father through His Son Messiah Yeshua. Doing what the Lord asks you to do will bring you closer to Him. Not doing what He asks will pull you farther and farther away. The choice is yours.

Luke 15:17-18

17 "But when he came to himself, he said, 'How many of my father's hired servants have more than enough bread, but I perish here with hunger! ¹⁸ I will arise and go to my father, and I will say to him, "Father, I have sinned against heaven and before you. (ESV)

This passage is part of a larger section from the book of Luke that gives us the parable of the Prodigal Son. The Prodigal Son wanted his inheritance from his father so he could leave home and go out into the world, leaving the comfort of his father's home to explore the world and experience a different life than the one he had lived up to that moment. He was the younger son, and his older brother chose to stay home with his father. To make a long story short, the younger son squandered his inheritance and wound up finding the world outside of his father's home to be a harsh and hard place. He almost sunk so low as to eat the slop the pigs ate but realized that if he were a servant in his father's home, life would be better than the one he was living. He returned to his father's house to ask him to take him in as a servant, but before he could do so, his father saw him, rushed to meet him, and welcomed him back. His older brother, when he returned home and saw all of the fuss his father was making over his brother, refused to attend the celebration. When his father came to him, the older son told him why he felt the way he did.

His father told him they should rejoice that the younger brother had decided to come back home, and because he had squandered his inheritance, there would not be any more for him, and what the father had left would go to his oldest son. The older son had hardened his heart against his brother. The older brother being Judah and the younger being Ephraim. The ten tribes turned against the Father and left home to go and wander the earth. The older son, Judah, stayed home, but through his actions, he too had wandered in his own way. Now, Ephraim wants to come home, but Judah is placing roadblocks in his way making it difficult to do so. Part of the problem is Ephraim believes they are entitled to be the leader of Israel because Joseph was the beloved son of Jacob, but they forget Jacob's blessing over his son Judah as he lay dying. Leadership was given to Judah, not to Ephraim. But Judah should not place barriers in the road to reconciliation, and the ten tribes should not expect something to be given to them to which that they were not entitled. Both should be happy that they can come together – together in the hand of the Father.

2 Samuel 12:13 David said to Nathan, "I have sinned against the LORD." And Nathan said to David, "The LORD also has put away your sin; you shall not die. (ESV)

As David admitted his sin against God, and he was forgiven, so too will Israel not die if they acknowledge theirs. As Judah and Ephraim are meant to be united again, so too, we are all to be reunited with our heavenly Father through His Son Yeshua. Pray for the blinders to Messiah Yeshua be removed from the eyes of the Jewish people. Also pray that Ephraim and the nations where they would up in their exile have their eyes opened to the truth of a Jewish Messiah, not a Christian one, and Torah will be accepted by one and all.

Berachot (Blessings) in Messiah Yeshua,

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Torah Man says, "The greater the person, the greater the courtesy."



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