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Grafted In Fellowship
Parsha: Bamidbar / "In the wilderness"

NOTE: The following are the general notes used for the teaching. They were primarily meant for reminders of the topic I wanted to cover, and do not include all that was said during the teaching.

NOTE: I am now using the Hebraic Roots Bible (HRB) for the scripture references throughout the study, unless otherwise noted.

To obtain a free copy of the HRB: www.coYHWH.com

Counting the Omer

Torah

Overview

Slide 22

The desert impresses upon us the importance of humility.

Slide 23

Although a person may feel empty and desolate -- living in a spiritual desert -- there is no need to despair.

Slide 24

God descended into the desert to give the Torah; the same is true today -- regardless of one's spiritual level.

Slide 25

The wilderness is essentially ownerless; no one has any particular claim to it. God was thus indicating that the Torah belong to everyone.

If the Torah had been given in Egypt, 1) it would have meant they had to work for their salvation, 2) who owned it – Egypt or Israel?

If the Torah had been given in the Promised Land, then the Hebrew Children would (and could) say it only belonged to them.

Slide 28

The Numbers narrative is not in chronological order!
These 10 chapters cover 20 days.

Slide 29

This is the end of Exodus.

The entire book of Leviticus is discussing the Tabernacle, Priests, and sacrifices.

Slide 31

This would have been during the first month.

This chapter should be placed at the beginning of Numbers if the story is being told in the Greek mindset of chronological order.

Speak

Slide 39

Adding the “beit” to the word renders it “in the wilderness”. (Beit means “in”, “of”, “with”)

Order

Slide 41

This is how the tribes were to camp around the Tabernacle.

Slide 42

In the center of the tribes, there were the Levites.

Slide 43

They were in charge of “keeping Torah”!

Slide 44

The Levites surrounded the Tabernacle.

Slide 45

Within the Tabernacle is the Holy of Holies.

Slide 46

Within the Holy of Holies, is the Ark.

Slide 47

Within the Ark, is the Torah!

The Torah is the heart of the camp!

Heart

Slide 51

- 1) The Hebrew mindset is “circular”.
- 2) So reading the Torah is a continuous cycle.

Slide 57

The last word within Devarim is Yisrael.

Slide 59

Keep in mind, the Torah as originally written had no spaces between the words. The letters were all joined together.

Slide 60

The first letter of the first word is “beit”.

Slide 61

The last letter of the last word is “lamed”.

Reading from right to left, we get the word “lev”...HEART!

Slide 63

Another way to look at the “heart” of a matter is to call it the “apple of one’s eye”.

Slide 68

God tells us to guard the Torah as the pupil of our eye!

When God’s people guard the Torah as the apple of their eye, God will protect them as the apple of His eye!

Order

Slide 69

What is established on earth is a shadow of the Heavenly Temple!

So what is at the heart of the Tabernacle in Heaven? The Torah!

Who is the Living Torah? The Messiah, Yehsua!

Slide 72

By making the Tabernacle central to the nation the people would have a portable Mt Sinai.

Even though they were still at Mt Sinai God spoke from the tabernacle rather than the Mount.

Keeping the Mt. Sinai experience, God’s presence and the giving of the Torah would always go with them being in the center of their lives.

Slide 73

Encamping around the Tabernacle symbolized that their very existence was predicated on their closeness to Torah.

Slide 74

When it was time to move camp, which tribe went first?

Slide 77

This is not the first time we have read about Nachshon.

He was the first one to go into the Red Sea at the parting of the waters.

This is why he was named the Prince of Judah.

Slide 78

Judah assigned to lead first and from the East, the direction from which light comes into the world.

Slide 81

With Judah was Issachar the tribe of Torah!

Slide 85

Zebulun was the tribe of wealth.

Slide 87

Look at the description of the gates for the New Jerusalem Temple.

Slide 88

Revelation does not provide a description of which tribe has which gate.
But there is a description...

Slide 93

Notice that Ephraim and Mannasseh don't have gates, but Joseph does, and Levi does.

Wilderness

Slide 94

The absence of food and water, blazing heat and emptiness make the wilderness a place of death.

Slide 96

This is what God said when the people believed the spies and would not enter the Promised Land.

Slide 97

When Elijah despaired for life, he went to the wilderness, and asked to die.

Slide 98

The wilderness is pictured as a place of unclean spirits.

Slide 99

The denizens of the wilderness include snakes and scorpions.
The snakes and scorpions are literal, but they also represent evil spirits...

Slide 100

When we take verses out of context (i.e. start reading at verse 19, and not see what v18 has to say), we come up with a lot of weird theology!

Slide 101

The concept of the wilderness as a place of malevolent spirits is probably derived from Isaiah, who speaks of the wilderness as a place of unclean animals and birds that represent evil spirits. The animals he mentions are scavengers that feed on death.

Slides 102-103

Isaiah's descriptions of the unclean animals and evil spirits that haunt the wilderness are echoed in Revelation.

Slide 104

How did Yeshua respond to the temptations from Satan?

He used the Torah!

Bread – Deut 8:3

Authority – Deut 6:13 & 10:20

Jump – Deut 6:16

The very Torah that Yeshua used to defend Himself from Satan, is the same Torah we are told to ignore today!

Slide 105

Though the wilderness is a place of death, it is also a place of refuge.

Those seeking to escape pursuit find the wilderness to be a safe place where they can hide among the caves.

Slide 106

Again, we can use Hagar as an example.

Slide 107

Also, Moses also took the Children of Israel to the wilderness to escape Egypt.

Slide 110

Keep in mind, this is miraculous provision.

When we find ourselves at the “end of rope”, in our “wilderness”, this is when God sends His miraculous provision!

Slide 116

Yeshua is our place of refuge.

He is our provider.

Though He may lead us into places of spiritual wilderness, He protects us and conceals us from the enemy.

He provides for us, just as He provided for the thousands who followed Him in Galilee.

Slide 117

The wilderness is a place of spiritual revelation.

Those seeking a vision or encounter with God often find it in wilderness places.

With the rest of the world's fleshly comforts stripped away, the ascetic necessity and stark lines of wilderness experience bring us face to face with the Creator.

Slide 120

Yochanan the Immerser.

John lived all his life as an ascetic in the wilderness.

Slide 122

Wilderness is a place of refuge, provision and revelation.

It is not necessarily a bad thing.

Slide 123

It can nurture spiritual health.

Slide 124

The prophets sometimes look back at the wilderness experience nostalgically as they remember the romance of Israel following God through the desert.

Slide 129

God instituted the Feast of Tabernacles as an annual remembrance of Israel's wilderness experience.

Resources:

El Shaddai Ministries (www.elshaddaiministries.us)

First Fruits of Zion (www.ffoz.org)

Gateways to Torah, Rabbi Russell Resnik

Partners in Torah (www.partnersintorah.org)

Chumash

Tikkun

Judaism 101 (<http://www.jewfaq.org/index.htm>)

Chabad of Pierce County (www.chabadpiercecounty.com)

Saltshakers (<http://www.hebrewroots.com>)