



GATEWAY EQUIP

Aaron's Blossoming Staff & Tithes

May 12th, 2018

Numbers 17-18 NKJV (*Tanakh 17:16-18:32*)

1And the L-RD spoke to Moses, saying: 2"Speak to the children of Israel, and get from them a rod from each father's house, all their leaders according to their fathers' houses—twelve rods. Write each man's name on his rod. 3And you shall write Aaron's name on the rod of Levi. For there shall be one rod for the head of *each* father's house. 4Then you shall place them in the tabernacle of meeting before the Testimony, where I meet with you. 5And it shall be that the rod of the man whom I choose will blossom; thus I will rid Myself of the complaints of the children of Israel, which they make against you."6So Moses spoke to the children of Israel, and each of their leaders gave him a rod apiece, for each leader according to their fathers' houses, twelve rods; and the rod of Aaron was among their rods. 7And Moses placed the rods before the L-RD in the tabernacle of witness.8Now it came to pass on the next day that Moses went into the tabernacle of witness, and behold, the rod of Aaron, of the house of Levi, had sprouted and put forth buds, had produced blossoms and yielded ripe almonds. 9Then Moses brought out all the rods from before the LORD to all the children of Israel; and they looked, and each man took his rod.10And the L-RD said to Moses, "Bring Aaron's rod back before the Testimony, to be kept as a sign against the rebels, that you may put their complaints away from Me, lest they die." 11Thus did Moses; just as the L-RD had commanded him, so he did.12So the children of Israel spoke to Moses, saying, "Surely we die, we perish, we all perish! 13Whoever even comes near the tabernacle of the L-RD must die. Shall we all utterly die?"

Notes

Context: Rebellion of Korach (Ch.16), Aaron has just stood between the living and the dead to stop the plague. This is all about leadership, who G-D has chosen to be the High Priest (Cohen Gadol).

- Public presentation of staffs

Back History on Aaron's Staff-

- Ex 7:9-10, His was the staff cast down before Pharaoh in the 1st meeting "When Pharaoh speaks to you, saying, 'Show a miracle for yourselves,' then you shall say to Aaron, 'Take your rod and cast *it* before Pharaoh, *and* let it become a serpent.'" 10So Moses and Aaron went in to Pharaoh, and they did so, just as

the LORD commanded. And Aaron cast down his rod before Pharaoh and before his servants, and it became a serpent.

- Word here in Heb. is not נָחָשׁ *nachash/snake* like when Moses cast his rod down in Ex.4:3. The word here is controversial because its תַּנִּין *tanin*. What is a tanin? Gen.1:21, תַּנִּינִים הַגְּדֹלִים /*taninim gedolim* NKJV- great sea monsters, *ESV*-great sea creatures, *Jubilee 2000*- great dragons, *KJV*-whales. What is it? Eze.29- Pharaoh is described as a *tanin* the great scaled marine predator of the Nile river. *ESV*- dragon, *CEV*- crocodile, modern Heb. a *tanin* is a crocodile. Could it be that they turned their rods into a crocodiles? Some of the Sages of Israel believe so. Is there more to this?
- Rev.12:9 describes Satan as a 7 headed *Dragon* (δράκων, drakon GRK used chiefly to translate *tanin* in LXX) but also calls him a *Serpent* (ὄφις, ophis used chiefly to translate *nachash* in LXX). ⁹*So the great dragon was cast out, that serpent of old, called the Devil and Satan...*This is clearly not a crocodile but its also clearly not a snake in this passage.
- *Tanin*/Drakon- can be any large reptile. *Nachash*/Ophis refers specifically to a snake. All snakes are reptiles, not all reptiles are snakes. There's room for debate as to what their staffs became. The enemy comes sometimes like a large reptile with rows of teeth, big arms and legs but in reality he is just nothing more than a snake.
- **This was a contention over who will lead, who would shepherd Israel.**
- It was Aaron's staff that was lifted up the first 4 times bringing forth the first 3 plagues upon Egypt. **Ex.7:19-20** (water into blood), **Ex.8:5** frogs, **Ex.8:16** lice.
- Besides Moses initial encounter with G-D at the burning bush the staff was only cast down to the ground once and that was when Aaron threw his down to the ground for the first time and it became a serpent and devoured the other serpents. Yeshua was only cast down into the grave once and like Aaron's rod He swallowed up death by being cast down. We will never truly realize the authority God has give us unless we are willing to lay it down. If you never lay it down you will never know if you can take it back up again and you will never see your greatest victory without laying it down. ***Power and position are often only as sustainable as popularity, whereas authority is only sustainable through integrity. Power & popularity never promise integrity but integrity always promises authority.***

This is a staff. It's a plain stick, inanimate, cut off, barren piece of wood. Nothing special about it. It isn't anointed, there is no special prophetic decree spoken over it. It is to plainly prove that G-D can do the miraculous with what is simple and just laying around.

Num.17:20 'It shall be that the man whom I shall choose his staff will blossom;..' The staff represents authority and the Word of G-D.

- The miracle of Aaron's staff was that being a dead almond branch...G-D resurrected it. His staff wasn't just the first to blossom it was the only one to. The miracle was in the *natural* progression of growth for the almond branch

even though it was supernatural. G-D not only resurrected it but when it blossomed, it did so simultaneously at every stage of maturity of an almond tree's life There are 4 stages of maturity of an almond tree: branch (rod), flower, bud, almond. The resurrected almond branch refers to Yeshua's resurrection. What is the correlation between the 3 stages of the almond's life blossoming all @ once and Yeshua's resurrection? They represent the 3 stages of Yeshua's life **1.** HIS pre-incarnate life, **John.1:1** **2.** HIS incarnate life, **John.1:14**, **3.** Post resurrected glorified body. In all stages of Messiah's existence He has born fruit and the fullness of the Father's will. The resurrection was supernatural but it was in the Divine Nature of Messiah's progressive existence as fully G-D and fully Man. It represented the fullness of his existence as a Man because men are born, live, die, and ultimately resurrected. G-D is eternal...this is the miracle of the almond rod and Messiah.

- Messiah is referred to as 'The Branch,'" **Zech.3:8** **צֶמַח** **Tsemach** (*a sprout, branch, or bud—from tsamach—to bear, bring forth and grow again*). The Messianic prophecies pointing to the Messiah being resurrected after a point of being **cut off** like a branch, **Dan.9:26**.
- Of the almond branch that blossomed the 3 elements of it sprouting were *flower/ פֶּרַח perach (break forth, spread, blossom), bud/ צִיץ -tzitz (flower petals), the almonds- shkedim pl. or שָׁקֵד s. it's a permutation of the word Kadosh*. The Menorah had these three elements of the almond tree also in Ex 25:33-35, *Three bowls like almonds, with a bulb, and a flower in one branch*. The Almond is known among trees as "The Waker", (means the first in bloom) . In ancient agricultural practice the in Israel 1 almond tree was planted among every 12-20 olive trees in the olive grove. It was used as a clock and when it blossomed that signaled harvesters that it was time to harvest the olives in that they were ripe. **Jer.1:11-12**, *"What do you see? I see the branch of an almond tree. ..You have seen well, for I am ready to perform My Word."* There's a form of word play here in that the word ready is **Shakad**-*watching, waking, hastening, anticipating, to be sleepless, alert*.
- Aaron's rod wasn't just the first to blossom it was the only one to do so so without any mistake Israel would recognize he was the chosen High Priest.

Num.17:10 And the L-RD said to Moses, "Bring Aaron's rod back before the Testimony, *to be kept as a sign against the rebels*, that you may put their complaints away from Me, lest they die." ???

- Why is this kept as a sign **against** them so they won't die? If anything a sign against them would mean death or would mean some form of judgment. The sign *against* Korach meant death and judgment to his household, (Num.16:28-33).

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה

And the L-RD spoke to Moses,

הָשִׁב אֶת-מִטֵּה אֶהְרֹן לִפְנֵי הָעֵדוּת

set/put/bring/return/ the staff (of) Aaron before the testimony,

לְמִשְׁמֶרֶת לְאוֹת לְבְנֵי-מִרְי

To be a/for a guard, to be a/for a sign, for/to the rebellious

וַתִּכָּל תְּלוּנְתָם מֵעַלַי וְלֹא יָמָתוּ:

And you will take away their complaints from me and they will not die.¹

Num.17:12 So the children of Israel spoke to Moses, saying, “Surely we die, we perish, we all perish!”¹³ Whoever even comes near the tabernacle of the L-RD must die. Shall we all utterly die?”

- If they all thought they were going to die because they had gotten too close or fearful of getting too close to the Tabernacle that they would die the staff being in the Testimony (Ark of the Covenant) served for them to be as a guardian, a sign to them even in their rebellion that their sin of complaining was put away from God and He would not pass judgment on them. I.e. the blossomed staff served to be like Aaron was before the living and the dead it served a sign of mediatorship/intercessorship. They could believe the sign God gave through it and not die but live. This is what Yeshua does for us. It makes no sense that the sign was to testify against them since that would have meant their judgment but rather that the sign was for them to believe and live.

Numbers 18:1-7, Duties of Priests (Sons of Aaron-Cohanin) and Levites (the tribe)

1 Then the L-RD said to Aaron: “You and your sons and your father’s house with you shall bear the iniquity *related to the sanctuary*, and you and your sons with you shall bear the iniquity *associated with your priesthood*. Also bring with you your brethren of the tribe of Levi, the tribe of your father, that they may be joined with you and serve you while you and your sons *are* with you before the tabernacle of witness.³ They shall attend to your needs and all the needs of the tabernacle; but they shall not come near the articles of the sanctuary and the altar, *lest they die—they and you also*.⁴ They shall be joined with you and attend to the needs of the tabernacle of meeting, for all the work of the tabernacle; but an outsider shall not come near you.⁵ And you shall attend to the duties of the sanctuary and the duties of the altar, that there *may* be no more wrath on the

¹ Kehot Chumash P. Korach. 110.

children of Israel. ⁶ Behold, I Myself have taken your brethren the Levites from among the children of Israel; *they are* a gift to you, given by the L-RD, to do the work of the tabernacle of meeting. ⁷ Therefore you and your sons with you shall attend to your priesthood for everything at the altar and behind the veil; and you shall serve. I give your priesthood *to you* as a gift for service, but the outsider who comes near shall be put to death.

v.1- Last verse of ch.17, Israel was afraid they would die if they got too close to the Tabernacle. Here the L-RD tells Aaron and his sons they are responsible if anyone trespasses because they are chosen by Him to stand between Him and Israel.

The Levites were to protect the outer courts from regular Israelites trespassing otherwise the Levites would bear the responsibility. The Priests were to protect the holy vessels and inner sanctuary from the Levites trespassing otherwise the Priests would bear the responsibility of the Levites trespassing.

v.3, but they shall not come near the articles of the sanctuary and the altar, lest they die—they and you also. G-D chose them but He chose them to do a work. If someone trespassed that person was culpable but the person who let their guard down and didn't do their job was ultimately held responsible. *Everything rises and falls on leadership.*

- The Israelites were to depend on the Levites just like on Aaron's staff
- The Levites were to lean on the Priests just like on Aaron's staff
- The Priests were to lean on the High Priest like a man on his staff.
Everyone is looking up the chain of command but they are leaning down because the leaders have the weight of the community on them.
Everyone is leaning on someone but the weight of the community is on the shoulders of 1 person.

v.8-20, Offerings for Support of the Priests

- Through the rest of the chapter provisions for the Priests and Levites are discussed because of their service that they render before the L-RD.

⁸And the LORD spoke to Aaron: "Here, I Myself have also given you charge of My heave offerings, all the holy gifts of the children of Israel; I have given them as a portion to you and your sons, as an ordinance forever.

v.21-24, Tithes for Support of the Levites

²¹"Behold, I have given the children of Levi all the tithes in Israel as an inheritance in return for the work which they perform, the work of the tabernacle of meeting. ²²Hereafter the children of Israel shall not come near the tabernacle of meeting, lest they bear sin and die. ²³But the Levites shall perform the work of the tabernacle of meeting, and they shall bear their iniquity; it shall be a statute forever, throughout your generations, that among the children of Israel they shall have no inheritance.

- From v.8, 21-24 there is an emphasis on the provision allocated to those who are in service for as *long* as they are in service. Israel doesn't do anything because there are those who serve on their behalf all Israel has to do is provide the allocated provisions for the ones who have no inheritance among them so that they will be able to provide the service G-D has chosen the Levites and Priests for. The Levites and Priests couldn't have regular livelihoods like farming because they didn't have an inheritance of land among the people. As long as the Priesthood was in effect these tithes and offerings were also in effect. **The Tithes and Offerings witnessed towards the ongoing service.**

v.25-32, The Tithe of the Levites to the Priests

- v.26, *you shall raise it up a gift to the L-RD, a tithe from the tithe*
- v.28, *So shall you, too, raise up the gift of the L-RD...and you shall give from it the L-RD's gift to Aaron the Priest.*
- The tithes flow upward in the chain of command of G-D's leadership for as long as they are in service. The tithe and offering is not just a program to be blessed but it's a witness that the one who serves as High Priest lives. **Heb.7:5-8, (v.8) Here mortal men receive tithes, but there He receives them, of whom it is witnessed that He lives.**

Heb.7:5-8. ⁵ And indeed those who are of the sons of Levi, who receive the priesthood, have a commandment to receive tithes from the people according to the law, that is, from their brethren, though they have come from the loins of Abraham; ⁶ but he whose genealogy is not derived from them received tithes from Abraham and blessed him who had the promises. ⁷ Now beyond all contradiction the lesser is blessed by the better. ⁸ Here mortal men receive tithes, but there he *receives them*, of whom it is witnessed that he lives.

- Our tithes and offerings witness towards Messiah's eternal resurrected life and ongoing role as our great High Priest. If there is any reason to pay our tithes it is because to not do so testifies in another direction. He doesn't need our money but He has apostles, prophets, pastors, teachers, evangelists, ministries of all kinds who testify and witness to His life, good works, spread the Good News of His Kingdom. He has leadership that He has anointed and appointed and causes them to blossom before those who criticize, try to slander, usurp authority.