

Wild Society: Vocabulary and Sermon Study Guide

This study guide explores the transition from the book of Leviticus into the book of Numbers, focusing on the themes of organization, identity, and inheritance. It examines how a "wild" society is transformed into a disciplined army through the wilderness experience.

Section 1: Hebrew Word Studies

Understanding the original Hebrew terms used in the book of Numbers provides a deeper look at how a group of people becomes a nation under divine leadership.

Hebrew Word	Transliteration	Definition and Spiritual Significance
צָבָא	Tsava / Sava (H6635 / H6633)	A mass of persons organized for war or service. It refers to an army or a disciplined campaign rather than an unruly mob. It represents the order and accountability required for a group to move in the same direction.
מִדְבָּר	Midbar (H4057)	Wilderness, desert, or pasture. It has three specific definitions: an uninhabited pasture fit for flocks, a sterile sandy desert, and poetically, the instrument or organ of speech (the throat or lungs).
דָּבַר	Dabar / Davar (H1696)	To speak, arrange words in order, lead, or put in a row. It is the root of <i>Midbar</i> , suggesting that the wilderness is a "speaking place" where order is established.
אֲדוֹן	Adon (H136)	Sovereign, master, or lord. This term denotes one who has total authority and provides richness to those who call upon him.
כָּרַע	Barack (H1288)	To kneel, bow down, or bless. In this context, blessing is not just about receiving; it is about making oneself small in humility through the act of kneeling.

Letter Breakdown of Tsava (Tzade-Bet-Aleph)

The construction of the word for "army" reveals the hierarchy and purpose of the community within the letter's name definition:

- **Tzade:** Represents the individual "hunting" after righteousness (associated with *Tzadock* or the righteous). It symbolizes a person who hunts opportunities for righteousness rather than living for themselves.
- **Bet:** Represents the house or the family. It is the building block of the community.
- **Aleph:** Represents the leader, the father, the one we are accustomed to, and the divine force that spoke creation into being. Though the letter is silent, it represents the strength and discipline that tames the individual.

Names of Tribal Leaders

The names of the heads of the houses in Numbers chapter one tell a story of the character required for the community, here are a few:

- **Elizur:** Meaning "Elohim is my rock".
- **Nahshon:** Meaning a "willing offering" or one who observes the times.
- **Nethaneel:** Meaning "Elohim-given smallness," emphasizing the importance of humility over self-enlargement.

Section 2: Greek Connections & New Testament Terms

The themes of sovereignty and inclusion found in the Hebrew scriptures are echoed in the Apostolic writings, showing that the "Wild Society" includes all who call upon the Master.

Kurios (G2962)

The Greek word *Kurios* means Lord or Master. It corresponds directly to the Hebrew *Adon*. In Romans 10:12-13, it is used to show that there is no difference between the Jew and the Greek, as the same *Adon* (Lord) is rich toward all who call upon him. This highlights a universal authority that offers salvation to anyone who seeks it.

Prosolyte and the Sojourner

The concept of the *Prosolyte* (one who comes up or comes over) is linked to the "sojourner"—a person living apart from their original society within a new one. It closely matched the Hebrew term used to describe Abraham IVREY (Hebrew): one who crossed over. The

prosolyte was one who wanted to become and live as Israel. A change from the nations perspective to the order of YHWH.

- **Grafting In:** According to Galatians 3:29, those who belong to Messiah become "Abraham's seed" and heirs according to the promise.
- **Equal Inheritance:** Ezekiel 47 outlines that strangers who sojourn and raise families among the tribes are to be treated as if they were born in the country. They receive an inheritance right along with the native tribes. This shows that identity is found in belonging to the community of faith rather than just physical lineage.

Section 3: Summary of Word Usage in the Sermon

The sermon "Wild Society" uses these linguistic roots to explain how a group of people survives and thrives in difficult circumstances.

The Purpose of the Wilderness (Midbar and Dabar)

The wilderness is often viewed as a wasteland or a place of danger. However, the connection between *Midbar* (wilderness) and *Dabar* (to put in order) suggests that the wilderness is actually a "speaking place." It is a fertile ground for the spirit because it is a place where human distractions are stripped away. In the *Midbar*, YHWH puts our lives in order by arranging our priorities and speech, much like a shepherd guides a herd to a pasture. It is a place of transition where we decide to see either a dry desert or a spiritual pasture.

The Army of Righteousness (Tsava)

An army is not just a collection of people with weapons; it is an organized family. The *Tsava* is built on discipline and a chain of command that keeps everyone accountable and safe. The sermon emphasizes that this organization starts with the "Leader" (Aleph), moves through the "Family" (Bet), and reaches the "Individual" (Tzade). The individual's role in this army is to "hunt" for righteousness. Without this order, the group becomes a mob; with it, they become a society capable of claiming an inheritance.

Humility and Inheritance (Barack, Adon, and Sojourners)

Leadership and blessing in this society are defined by *Barack* —the act of kneeling or making oneself small. The tribal leaders, such as Nethaneel, carried names that reflected this "given smallness." This humility is necessary to recognize the *Adon* as the true Master. Furthermore, the sermon clarifies that inheritance is not restricted to those who have a perfect heritage. Just as Joseph's sons were brought in from the "world" to become tribes of Israel, sojourners and those who have lost their identity are sought out and restored. The sermon concludes that to

"sojourn" with the Master is to be naturalized into the family, receiving the same power, identity, and heritage as a firstborn child.