

## Triennial Parsha Reading for - 5/23/2009

Korach - "Korah"

Location: [http://torahlawform.com/Documents/Triennial\\_40\\_01\\_Korah\\_2009\\_05\\_23\\_Normal.pdf](http://torahlawform.com/Documents/Triennial_40_01_Korah_2009_05_23_Normal.pdf)

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### Psalm - Psa 114

<sup>1</sup> When Israel went out of Egypt, the house of Jacob from a people of strange language; <sup>2</sup> Judah was his sanctuary, and Israel his dominion. <sup>3</sup> The sea saw it, and fled: Jordan was driven back. <sup>4</sup> The mountains skipped like rams, and the little hills like lambs. <sup>5</sup> What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back? <sup>6</sup> Ye mountains, that ye skipped like rams; and ye little hills, like lambs? <sup>7</sup> Tremble, thou earth, at the presence of the Adonai, at the presence of the Elohim of Jacob; <sup>8</sup> Which turned the rock into a standing water, the flint into a fountain of waters.

### Torah - Num 16:1-17:15

<sup>1</sup> Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men: <sup>2</sup> And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown: <sup>3</sup> And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and YHVH is among them: wherefore then lift ye up yourselves above the congregation of YHVH? <sup>4</sup> And when Moses heard it, he fell upon his face: <sup>5</sup> And he spake unto Korah and unto all his company, saying, Even to morrow YHVH will show who are his, and who is holy; and will cause him to come near unto him: even him whom he hath chosen will he cause to come near unto him. <sup>6</sup> This do; Take you censers, Korah, and all his company; <sup>7</sup> And put fire therein, and put incense in them before YHVH to morrow: and it shall be that the man whom YHVH doth choose, he shall be holy: ye take too much upon you, ye sons of Levi. <sup>8</sup> And Moses said unto Korah, Hear, I pray you, ye sons of Levi: <sup>9</sup> Seemeth it but a small thing unto you, that the Elohim of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of YHVH, and to stand before the congregation to minister unto them? <sup>10</sup> And he hath brought thee near to him, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also? <sup>11</sup> For which cause both thou and all thy company are gathered together against YHVH: and what is Aaron, that ye murmur against him? <sup>12</sup> And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up: <sup>13</sup> Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us? <sup>14</sup> Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up. <sup>15</sup> And Moses was very wroth, and said unto YHVH, Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them. <sup>16</sup> And Moses said unto Korah, Be thou and all thy company before YHVH,

thou, and they, and Aaron, to morrow: <sup>17</sup> And take every man his censer, and put incense in them, and bring ye before YHVH every man his censer, two hundred and fifty censers; thou also, and Aaron, each of you his censer. <sup>18</sup> And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron. <sup>19</sup> And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and the glory of YHVH appeared unto all the congregation. <sup>20</sup> And YHVH spake unto Moses and unto Aaron, saying, <sup>21</sup> Separate yourselves from among this congregation, that I may consume them in a moment. <sup>22</sup> And they fell upon their faces, and said, O Elohim, the Elohim of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation? <sup>23</sup> And YHVH spake unto Moses, saying, <sup>24</sup> Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram. <sup>25</sup> And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him. <sup>26</sup> And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins. <sup>27</sup> So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children. <sup>28</sup> And Moses said, Hereby ye shall know that YHVH hath sent me to do all these works; for I have not done them of mine own mind. <sup>29</sup> If these men die the common death of all men, or if they be visited after the visitation of all men; then YHVH hath not sent me. <sup>30</sup> But if YHVH make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked YHVH. <sup>31</sup> And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: <sup>32</sup> And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. <sup>33</sup> They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation. <sup>34</sup> And all Israel that were round about them fled at the cry of them: for they said, Lest the earth swallow us up also. <sup>35</sup> And there came out a fire from YHVH, and consumed the two hundred and fifty men that offered incense. <sup>36</sup> And YHVH spake unto Moses, saying, <sup>37</sup> Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed. <sup>38</sup> The censers of these sinners against their own souls, let them make them broad plates for a covering of the altar: for they offered them before YHVH, therefore they are hallowed: and they shall be a sign unto the children of Israel. <sup>39</sup> And Eleazar the priest took the brazen censers, wherewith they that were burnt had offered; and they were made broad plates for a covering of the altar: <sup>40</sup> To be a memorial unto the children of Israel, that no stranger, which is not of the seed of Aaron, come near to offer incense before YHVH; that he be not as Korah, and as his company: as YHVH said to him by the hand of Moses. <sup>41</sup> But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of YHVH. <sup>42</sup> And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and the glory of YHVH appeared. <sup>43</sup> And Moses and Aaron came before the tabernacle of the congregation. <sup>44</sup> And YHVH spake unto Moses, saying, <sup>45</sup> Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces. <sup>46</sup> And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from YHVH; the plague is begun. <sup>47</sup> And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people. <sup>48</sup> And he stood between the dead and the living; and the plague was stayed. <sup>49</sup> Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah. <sup>50</sup> And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

## Mitzvot for the Parsha

Verse(s)	Mitzvah Number	Category	Law
Exo 13:13; Exo 34:20; Num 17:13	368	The Firstborn	To redeem the firstborn human male. See Pidyon Ha-Ben: Redemption of the Firstborn.
Num 17:1	395	Kohanim and Levites	That the Levites shall not occupy themselves with the service that belongs to the kohanim, nor the kohanim with that belonging to the Levites. See Kohein, Levi.
Num 17:2 - 5	396	Kohanim and Levites	That one not a descendant of Aaron in the male line shall not serve (in the Sanctuary).
Num 16:50	455	The Temple, the Sanctuary and Sacred Objects	To watch over the edifice continually.
Num 17:3	456	The Temple, the Sanctuary and Sacred Objects	Not to allow the Sanctuary to remain unwatched.

## Stand Alone Aleph Tav's for this Parsha

Bible Section	BCV	N <sup>th</sup> Word
Torah	Num 16:28	
Torah	Num 16:31	
Torah	Num 16:35	
Torah	Num 16:38	
Torah	Num 16:39	
Torah	Num 17:3	
Torah	Num 17:4	

## Haftorah - 1Sa 11:14-12:22

<sup>14</sup> Then said Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there. <sup>15</sup> And all the people went to Gilgal; and there they made Saul king before YHVH in Gilgal; and there they sacrificed sacrifices of peace offerings before YHVH; and there Saul and all the men of Israel rejoiced greatly. <sup>1</sup> And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you. <sup>2</sup> And now, behold, the king walketh before you: and I am old and grayheaded; and, behold, my sons are with you: and I have walked before you from my childhood unto this day. <sup>3</sup> Behold, here I am: witness against me before YHVH, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you. <sup>4</sup> And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand. <sup>5</sup> And he said unto them, YHVH is witness against you, and his anointed is witness this day, that ye have not found ought in my hand. And they answered, He is witness. <sup>6</sup> And Samuel said unto the people, It is YHVH that advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt. <sup>7</sup> Now therefore stand still, that I may reason with you before YHVH of all the righteous acts of YHVH, which he did to you and to your fathers. <sup>8</sup> When Jacob was come into Egypt, and your fathers cried unto YHVH, then YHVH sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place. <sup>9</sup> And when they forgot YHVH their Elohim, he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them. <sup>10</sup> And they cried unto YHVH, and said, We have sinned, because we have forsaken YHVH, and have served Baalim and Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee. <sup>11</sup> And YHVH sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe. <sup>12</sup> And when ye saw that Nahash the king of the

children of Ammon came against you, ye said unto me, Nay; but a king shall reign over us: when YHVH your Elohim was your king. <sup>13</sup> Now therefore behold the king whom ye have chosen, and whom ye have desired! and, behold, YHVH hath set a king over you. <sup>14</sup> If ye will fear YHVH, and serve him, and obey his voice, and not rebel against the commandment of YHVH, then shall both ye and also the king that reigneth over you continue following YHVH your Elohim: <sup>15</sup> But if ye will not obey the voice of YHVH, but rebel against the commandment of YHVH, then shall the hand of YHVH be against you, as it was against your fathers. <sup>16</sup> Now therefore stand and see this great thing, which YHVH will do before your eyes. <sup>17</sup> Is it not wheat harvest to day? I will call unto YHVH, and he shall send thunder and rain; that ye may perceive and see that your wickedness is great, which ye have done in the sight of YHVH, in asking you a king. <sup>18</sup> So Samuel called unto YHVH; and YHVH sent thunder and rain that day: and all the people greatly feared YHVH and Samuel. <sup>19</sup> And all the people said unto Samuel, Pray for thy servants unto YHVH thy Elohim, that we die not: for we have added unto all our sins this evil, to ask us a king. <sup>20</sup> And Samuel said unto the people, Fear not: ye have done all this wickedness: yet turn not aside from following YHVH, but serve YHVH with all your heart; <sup>21</sup> And turn ye not aside: for then should ye go after vain things, which cannot profit nor deliver; for they are vain. <sup>22</sup> For YHVH will not forsake his people for his great name's sake: because it hath pleased YHVH to make you his people.

### **Brit - 2Ti 2:8-21**

<sup>8</sup> Remember that Y'shua Christ of the seed of David was raised from the dead according to my gospel: <sup>9</sup> Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of Elohim is not bound. <sup>10</sup> Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Y'shua with eternal glory. <sup>11</sup> It is a faithful saying: For if we be dead with him, we shall also live with him: <sup>12</sup> If we suffer, we shall also reign with him: if we deny him, he also will deny us: <sup>13</sup> If we believe not, yet he abideth faithful: he cannot deny himself. <sup>14</sup> Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. <sup>15</sup> Study to shew thyself approved unto Elohim, a workman that needeth not to be ashamed, rightly dividing the word of truth. <sup>16</sup> But shun profane and vain babblings: for they will increase unto more ungodliness. <sup>17</sup> And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; <sup>18</sup> Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. <sup>19</sup> Nevertheless the foundation of Elohim standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. <sup>20</sup> But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. <sup>21</sup> If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.

### **Brit - Jud 1:1-25**

<sup>1</sup> Jude, the servant of Y'shua Christ, and brother of James, to them that are sanctified by Elohim the Father, and preserved in Y'shua Christ, and called: <sup>2</sup> Mercy unto you, and peace, and love, be multiplied. <sup>3</sup> Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. <sup>4</sup> For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our Elohim into lasciviousness, and denying the only Lord Elohim, and our Lord Y'shua Christ. <sup>5</sup> I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. <sup>6</sup> And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. <sup>7</sup> Even as Sodom and Gomorrhah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

<sup>8</sup> Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. <sup>9</sup> Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. <sup>10</sup> But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. <sup>11</sup> Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. <sup>12</sup> These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; <sup>13</sup> Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. <sup>14</sup> And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, <sup>15</sup> To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. <sup>16</sup> These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. <sup>17</sup> But, beloved, remember ye the words which were spoken before of the apostles of our Lord Y'shua Christ; <sup>18</sup> How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. <sup>19</sup> These be they who separate themselves, sensual, having not the Spirit. <sup>20</sup> But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, <sup>21</sup> Keep yourselves in the love of Elohim, looking for the mercy of our Lord Y'shua Christ unto eternal life. <sup>22</sup> And of some have compassion, making a difference: <sup>23</sup> And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. <sup>24</sup> Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, <sup>25</sup> To the only wise Elohim our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

### **Gospel - Joh 11:30-57**

<sup>30</sup> Now Y'shua was not yet come into the town, but was in that place where Martha met him. <sup>31</sup> The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. <sup>32</sup> Then when Mary was come where Y'shua was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. <sup>33</sup> When Y'shua therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled. <sup>34</sup> And said, Where have ye laid him? They said unto him, Lord, come and see. <sup>35</sup> Y'shua wept. <sup>36</sup> Then said the Jews, Behold how he loved him! <sup>37</sup> And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? <sup>38</sup> Y'shua therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. <sup>39</sup> Y'shua said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. <sup>40</sup> Y'shua saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of Elohim? <sup>41</sup> Then they took away the stone from the place where the dead was laid. And Y'shua lifted up his eyes, and said, Father, I thank thee that thou hast heard me. <sup>42</sup> And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. <sup>43</sup> And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. <sup>44</sup> And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Y'shua saith unto them, Loose him, and let him go. <sup>45</sup> Then many of the Jews which came to Mary, and had seen the things which Y'shua did, believed on him. <sup>46</sup> But some of them went their ways to the Pharisees, and told them what things Y'shua had done. <sup>47</sup> Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. <sup>48</sup> If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation. <sup>49</sup> And one of them, named Caiaphas, being the high priest

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that same year, said unto them, Ye know nothing at all, <sup>50</sup> Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. <sup>51</sup> And this spake he not of himself: but being high priest that year, he prophesied that Y'shua should die for that nation; <sup>52</sup> And not for that nation only, but that also he should gather together in one the children of Elohim that were scattered abroad. <sup>53</sup> Then from that day forth they took counsel together for to put him to death. <sup>54</sup> Y'shua therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples. <sup>55</sup> And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves. <sup>56</sup> Then sought they for Y'shua, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? <sup>57</sup> Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.

### **History - 2Ch 12:1-16**

<sup>1</sup> And it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of YHVH, and all Israel with him. <sup>2</sup> And it came to pass, that in the fifth year of king Rehoboam Shishak king of Egypt came up against Jerusalem, because they had transgressed against YHVH, <sup>3</sup> With twelve hundred chariots, and threescore thousand horsemen: and the people were without number that came with him out of Egypt; the Lubims, the Sukkiims, and the Ethiopians. <sup>4</sup> And he took the fenced cities which pertained to Judah, and came to Jerusalem. <sup>5</sup> Then came Shemaiah the prophet to Rehoboam, and to the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith YHVH, Ye have forsaken me, and therefore have I also left you in the hand of Shishak. <sup>6</sup> Whereupon the princes of Israel and the king humbled themselves; and they said, YHVH is righteous. <sup>7</sup> And when YHVH saw that they humbled themselves, the word of YHVH came to Shemaiah, saying, They have humbled themselves; therefore I will not destroy them, but I will grant them some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak. <sup>8</sup> Nevertheless they shall be his servants; that they may know my service, and the service of the kingdoms of the countries. <sup>9</sup> So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of YHVH, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had made. <sup>10</sup> Instead of which king Rehoboam made shields of brass, and committed them to the hands of the chief of the guard, that kept the entrance of the king's house. <sup>11</sup> And when the king entered into the house of YHVH, the guard came and fetched them, and brought them again into the guard chamber. <sup>12</sup> And when he humbled himself, the wrath of YHVH turned from him, that he would not destroy him altogether: and also in Judah things went well. <sup>13</sup> So king Rehoboam strengthened himself in Jerusalem, and reigned: for Rehoboam was one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which YHVH had chosen out of all the tribes of Israel, to put his name there. And his mother's name was Naamah an Ammonitess. <sup>14</sup> And he did evil, because he prepared not his heart to seek YHVH. <sup>15</sup> Now the acts of Rehoboam, first and last, are they not written in the book of Shemaiah the prophet, and of Iddo the seer concerning genealogies? And there were wars between Rehoboam and Jeroboam continually. <sup>16</sup> And Rehoboam slept with his fathers, and was buried in the city of David: and Abijah his son reigned in his stead.

## Commentary

### Commentary - Year 3 Sabbath 9

<http://www.ahavta.org/Commentary%20Y-3/Y3-09.htm>

**Numbers 16:1-50\* - 1 Samuel 11:1-15 - (No Psalm) - Jude**

\*Numbers 16:1 - 17:15 in Hebrew Bibles

Iyyar 29, 5769 / May 23, 2009 - Tonight begins *Rosh Hodesh Sivan*. Friday is *Hag Shavuot* – a Holy Day.

For fifty days, from the Passover to Firstfruits, the future bride is maturing and counting the days.

*“Blessed are You, Yahweh our God, ruler of the universe, Who has sanctified us by His Word, and instructed us to count the omer. Today is the forty-fourth day of the Omer. It is the sixth week and the second day of the Omer.” – Lev 23:15-16*

***Qorah* / Korah (a Levite) SCRIPTURES should be read first**

Numbers 16

<sup>1</sup> Now Korah the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On the son of Peleth, sons of Reuben (*the firstborn of Jacob*), took action, <sup>2</sup> and they rose up before Moses, together with some of the sons of Israel, two hundred and fifty leaders of the congregation, chosen in the assembly, men of renown. <sup>3</sup> They assembled together against Moses and Aaron, and said to them, "You have gone far enough, for all the congregation are holy, every one of them, and Yahweh is in their midst; so why do you exalt yourselves above the assembly (*qahal: synagogue, church*) of Yahweh?"

*Num 12:3 -- (Now the man Moses was very humble, more than any man who was on the face of the earth.)*

Previously, the people had complained about various supposed “needs”, such as food, or water, or a different kind of leader. We need to see how we are naturally like these people. But in today’s portion, the problem is that other Levites wish to usurp Moses’ position. This also is a serious kind of problem in our religious organizations today.

Ibn Ezra: “Aaron and his sons were designated to replace the firstborn as the only ones who would perform the sacrificial service. This angered Korah, who himself was a firstborn (see Exodus 6:21), and it was easy for him to enlist two hundred and fifty leaders of the assembly, who were also firstborn. Dathan, Abiram, and On were from the tribe of Reuben, which had its own reason for resentment, having lost its privileged firstborn status to the offspring of Joseph (see Genesis 48:5).” Other Levites may have been upset at having been relegated to be mere assistants of the Kohanim.

*Ramban*: “Korah’s rebellion took place after the incident of the spies, because the people were resentful of the decree that everyone over twenty would die in the Wilderness. Korah’s own resentment began earlier, when Aaron was made Kohen Gadol (see v.10), or when their cousin Elizaphan son of Uzziel was placed in charge of the Kohathite family (3:30), thus making him Korah’s superior, and giving him a position Korah felt should have been his.”

Today, we have multitudes of people who say that God has called them to preach, and that they have the Holy Spirit – giving them the ability to discern truth. However, the majority does not have the least basic understanding of the Bible,

but proclaim their own ideas, or the ideas of their teachers – and these “Holy-Spirit-led” people can’t even agree between themselves. God said: *“If they speak not according to this Word – the Torah and its attestation – it is because there is no light in them”* – Isaiah 8:20. In other words, a preacher who puts himself above Moses, is in the place of Korah! The same is true for those who put themselves above Yeshua, of whom Moses prophesied: *“A prophet . . . like me, unto Him you shall hearken”* – Deuteronomy 18:15.

(V.4) Moses had made intercession when the people worshipped the golden calf, when they complained without justification, and when they believed their spies rather than God.

Now, Moses fell on his face; then, he told Korah and company that God would show, in the morning, whom He had chosen for His own (the Levites who replaced the firstborn), and whom He had made holy (the Kohen Gadol had been chosen by God; it was not up to Moses or Korah). Moses appealed in various ways for the rebels to acknowledge God, but they stubbornly refused.

Lessons here for us are: we should appeal for leaders to acknowledge God, and we should pray for those who are misled.

(V.6) In Leviticus 10, after fire from Yahweh had burned the offerings presented by Aaron, Nadab and Abihu brought offerings with their own fire, and then fire from Yahweh came forth and consumed Nadab and Abihu. So also now, this incense offering will be used to show whom God has chosen.

(V.12) Dathan and Abiram dared refer to Egypt in the terms God used for the Promised Land: *“flowing with milk and honey”*, and accused Moses of bringing the people out to die in the Wilderness. They refused Moses’ summon, saying *“We shall not go up”*, and God ultimately brought their words to pass in their destruction, for they descended alive into the pit (v.33).

Though the initial rebellion was limited to Korah and a group of distinguished leaders, they spread doubt among the congregation. Note that causing others to sin is even worse than one’s own sin.

Moses then summoned Aaron as well as Korah and company to offer incense, so that God could distinguish between them. Korah then had all the congregation gather at the Tabernacle.

Then the Yahweh’s glory appeared to all the congregation, and He told Moses and Aaron to get away so that He could destroy the congregation in an instant. But Moses and Aaron interceded for the congregation, after which Yahweh told Moses to get the people away from the tents of Korah, Dathan, and Abiram. Moses told the congregation that they would now see that God was making the choices; it was not of Moses’ desire or doing.

The earth opened beneath Korah and his followers, swallowing them up with their families. Then, as previously with Nadab and Abihu, fire from Yahweh came forth and consumed the two-hundred-fifty who were offering incense.

(V.17:6) The next day the entire congregation complained that Moses and Aaron had killed God’s people! Once again, God told Moses and Aaron to get away, and the people would be consumed in an instant. And, again, Moses and Aaron made intercession. But a plague was gone out – from the presence of Yahweh! – and fourteen-thousand people died before Aaron could take his fire-pan and stand between the dead and living.

## **Jude**

(V.10-11) We continually are rebuked by those who do not undertake to learn and understand Scripture, but promote their own feelings for doctrine. *“These men speak evil of things which they do not understand; and the things which they know by instinct, like unreasoning animals, by these things they are destroyed. Woe to them! For they . . . perish in the rebellion of Korah.*

(V.24-25) *“Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy, to the only God our Savior, through Yeshua the Messiah our Lord, be glory, majesty, dominion and authority, before all time and now and forever. Amen.”*

## Korach

<http://www.messianicisrael.com/sheepfold-gleanings/2007-2008/korach.html>

[Sheepfold Gleanings - 2007-2008](#) Written by Carl & Julie Parker Thursday, 26 June 2008 19:31

### Scriptures

Numbers 16:1 to 18:32  
1 Samuel 11:14 to 12:22  
2 Timothy 2:8-4:5  
2 John 1-13

In the Book of Bamidbar/Numbers we are taught about a series of rumblings throughout the camp. In some people's hearts they just could not leave Egypt. They exposed an *orphan's heart*, one that is disconnected. This Israelite behavior reflected a "slave" mentality. Their hearts were following the pattern of enslavement to worldly systems they had known in Egypt, and they thought nothing of blaming others – even leadership! – without looking at the cost. They did not recognize the freedom they had even though they had experienced it for two years in the wilderness. Their hearts were steadfast on declaring whatever their imaginations deemed to be the truth. This was mainly because they did not understand the *realms* they were in; the realm of life versus the realm of death. If they had, they would not have behaved like this. The *realms of life* in the Spirit are seen in the offerings of the Mishkan/Tabernacle, understood in the priesthood, and acted out in the decisions we make between clean and unclean, holy and unholy ways. Obedience to God's ways is a *choice*.

### Numbers 16:1-35 Korach, Dathan and Abiram's Rebellion

Korach must have been a very influential prince in the camp, for what he spoke seemed right to many people. As a result, he was able to sway them, as well as two hundred and fifty *influential leaders* of the community, into total rebellion. The speech used by Korach appeared as the truth. Lashon hara (gossip and slander) was the vehicle that controlled the people and proved a very appealing counterfeit to those who had not put the Word of God first and foremost in their hearts. This display of arrogance among the people was an act of rebellion to YHVH's Word. The men with Korach were fighting for something on an earthly level and missed the spiritual level all together. Korach did not understand the principles of YHVH and separated himself from the holy realm of God.

Moses and Aaron were not merely serving in an *earthly* Tabernacle, but in a shadow of the *heavenly* dwelling of YHVH, a *spiritual house* (Hebrews 8:5; Exodus 25:40). Moses knew he did not belong to himself but was a living sacrifice given totally – *body, SOUL and spirit* – over to YHVH. He did not separate himself from the holy realm of YHVH. Wherever Moses went and whatever he did, he was always aware of serving YHVH and the Children of Israel in a *holy, spiritual realm*. Moses continually separated himself from unclean acts of his heart and mind, that which did not line up with YHVH and that which would have rendered him unclean and defiled. This was what the offerings were all about – to continually renew our hearts and minds before YHVH. (See reference section below for further teaching on *offerings*: Vayikra/Leviticus 1-7.)

We who are in Yeshua are redeemed in *spirit*, but our *souls* have also trespassed YHVH's Word and needs cleansing. This is our job. Yeshua has given us the power to overcome sin and death. The bride is to make herself ready (Revelation 19:7). Yeshua spoke passionately about this on the Mount of Beatitudes (Matthew 5-7). As did the apostles, who wrote major portions of their letters on the *salvation of the soul* and how to renew

our minds by taking off the old offensive natures, such as unforgiveness, that separate us from the holy realm in Yeshua.

For you are receiving the goal of your faith, the salvation of your souls. Concerning this salvation, the prophets, who spoke of the grace that was to come to you, searched intently and with the greatest care, trying to find out the time and circumstances to which the Spirit of Yeshua in them was pointing when he predicted the sufferings of Yeshua and the glories that would follow. It was revealed to them that they were not serving themselves but you, when they spoke of the things that have now been told you by those who have preached the gospel to you by the Holy Spirit sent from heaven. Even angels long to look into these things. Therefore, prepare your minds for action; be self-controlled; set your hope fully on the grace to be given you when Yeshua Messiah is revealed. As obedient children, do not conform to the evil desires you had when you lived in ignorance. But just as he who called you is holy, so be holy in all you do; for it is written: "Be holy, because I am holy" (1 Peter 1:9-16, Peter quoted Leviticus 11:44,45; 19:2; 20:7.).

The above Scripture says that once something was given over to YHVH it then became holy and was not to be taken back unless it was redeemed monetarily (Leviticus 27:30; Acts 5:1-11). We do not belong to ourselves. This is not about us; it is about other people and glorifying our Heavenly Father. We are not the high priests; Yeshua is our High Priest. We serve Him, and that act of obedience makes us holy unto Him, as we serve in His High Priesthood, not in a priesthood of our own.

Messiah Yeshua's priesthood is in the order of Melchizedek. By Korach not understanding that the Tabernacle and Aaronic priesthood were shadows to guide us, he impetuously attempted to set up a man-made counterfeit that misled the people and glorified man rather than YHVH. How many of us have touched this realm unknowingly and tasted its fruit?

Korach wanted his own priesthood serving in the earthly dwelling to obtain self-glorification. He also did not understand the difference between a *servant* of YHVH versus a *slave*. Those who do not understand the dissimilarity are not motivated to serve and glorify YHVH in a holy lifestyle, and thereby separate themselves from the courts of YHVH to serve in the outer court of *man*, where they seek worldly recognition.

And it shall be, in that day that you will call Me "My Husband," And no longer call Me "My Master" (Hosea 2:16).

### **Numbers 16:17-40 YHVH's Response**

In response to Korach's rebellion, YHVH had Korach and the men with him meet at the entrance to the Tabernacle and there burn incense before Him. According to Torah, only descendants of Aaron were to handle the incense. Men who were holy and who honored YHVH's Word would have recognized this. They would have also known that incense was to be burned *inside* the Tabernacle. The very act of disregarding these two things rendered the men unclean and brought about their deaths. This showed their level of arrogance. Apparently they did not remember Aaron's first two sons Nadab and Abihu who had previously offered strange fire and died (Leviticus 10:1). As a result, Korach and the main leaders with him and their families were swallowed alive into the ground, while the two hundred and fifty men holding the burning censers were consumed by fire.

You must have the fire of YHVH burning in you or you will otherwise be consumed.

For everyone will be seasoned with fire (Matthew 3:11).

Every sacrifice will be seasoned with salt. He will baptize you with the Holy Spirit and fire (Mark 9:49).

Then there appeared to them divided tongues, as of fire, and one sat upon each of them (Acts 2:3).

Each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is. If anyone's work which he has built on it endures, he will receive a reward. If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire (1 Corinthians 3:13-15).

And of the angels He says: "Who makes His angels spirits and His ministers a flame of fire" (Hebrews 1:7).

For our God is a consuming fire (Hebrews 12:29).

As part of YHVH's furnishings, the censers were holy and were to remain with YHVH. The ones used by Korach and his people were retrieved from the smoldering remains and hammered into plates which were then bound to the Altar to remind the people bringing their offerings that the censers reflected what was in a man's heart and it was the Altar (Yeshua) that cleansed their *souls*. The presence of the mirrors was to remind them and us we are to be a continual living sacrifice, offering up our incense before YHVH.

You also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to YHVH through Yeshua (1 Peter 2:5).

### **Numbers 16:41-50 Grumbling**

Apparently, seeing the enormous supernatural judgement upon these *leaders* was not enough; the very next day *the whole Israelite community* grumbled against Moses and Aaron saying, "YOU have killed YHVH's people." Moses knew the people were stirring YHVH's anger when he saw the Glory of YHVH appear and a plague begin to spread among the people. Fearful of this, Moses instructed Aaron the high priest to run with incense into the midst of the congregation to atone for the people's uprising. Aaron stood between the living and the dead. The plague stopped; but not before 14,700 people died.

### **Numbers 17:1-13 The Budding of Aaron's Staff**

To put an end to all this discussion about authority and YHVH's choice in leadership, YHVH had Moses speak to the people and get them to bring twelve leaders, each representing one of the tribes of Israel, and have them bring a rod with their tribal name inscribed on it. YHVH said the one with the true living branch was YHVH's true appointed leader – the shadow of the Messiah. The next morning Moses found that only one rod had changed. It was Aaron's rod that had sprouted, budded, blossomed and produced ripened almonds, all from a seemingly separated, dead branch. This almond process on a normal tree would have taken at least seven months to produce but supernaturally exhibited fruit overnight by the hand of YHVH!

The cups on the Menorah were shaped like almond flowers, and Aaron's rod was a blooming almond branch. This proved Aaron was chosen by YHVH to lead His people along with Moses. He was the one who correctly portrayed and stood for YHVH's Word/Torah, the true light of the world, Yeshua the Messiah. The dormant rods of the eleven leaders, in contrast to the budding, fruitful rod of Aaron, also revealed the hearts of the people who had not cared for or cultivated the light of YHVH's Word in their hearts.

Almond in Hebrew is *shaged* from Strong's # 8246/TWOT 2451 which means waker or watcher and refers to the early flowering of the tree. Jeremiah 1:11-12 uncovers an apparent play on words. YHVH speaks to the prophet and asks him, "Jeremiah, what do you see?" "I see the branch/rod of an almond (*sheqed*) tree." YHVH

responds, “You have seen well, for I am watching (*shoqed*) over my Word to perform it.” YHVH is attentive and watches over His Word to fulfill it without delay.

### **Numbers 18:1-7 Duties of Priests and Levites**

YHVH reminds the people that of the tribe of Levi, only the Kohathite clans were the priests and had the responsibility over the Mishkan/Tabernacle. Their fellow Levites were to assist the Kohathites but they were not to go near the furnishings of the sanctuary or the altar or both priests and Levites would die. YHVH had given the service of the priesthood to Aaron and his sons as a gift; no one else was to come near the Tabernacle to serve.

### **Numbers 18:8-32 Offerings for the Priests and Levites**

YHVH put the Levites in charge of all the offerings presented to YHVH. Once the offerings were offered, they become holy and were to be handled like the holy furnishings in the Tabernacle. YHVH next expressed that the Levites could partake in the offerings and the tithes made to YHVH.

The word *offerings* is Strong’s #H8641 *terumah* meaning: 1) contribution, offering 1a) a heave offering 1b) any offering 1c) an offering to YHVH 1d) an offering (of grain, money, etc) 1e) a contribution (TWOT 2133i *taruma*). It has its origin is the Hebrew word *romam* (Strong’s #H7311/ TWOT 2133f) meaning praise, from the root word *rum* (TWOT 2133) meaning high, lofty, and raised up.

The word *tithes* is the Hebrew word *ma’aser* (Strong’s # 4643 / TWOT #1711) meaning tenth part or payment of a tenth part, from the root word *ashar* (TWOT #1714) meaning to be rich, or to enrich. “*A faithful man [obeying YHVH’s Word] shall abound with blessings; but he that maketh haste to be rich shall not be innocent*” (Proverbs 28:20).

YHVH commanded the Children of Israel to bring freely, from their hearts, the offerings (tithes) for the building of the Tabernacle (Exodus 25:1-9). Once the Tabernacle was built, YHVH commanded the freewill offerings to be used to maintain the Tabernacle (Leviticus 27:30-34). In Numbers 18:8-32 this same tithe was commanded for maintaining those who served in the courts of YHVH and for those who taught and maintained the Tabernacle. The earthly Tabernacle was always to be a shadow of the heavenly dwelling of YHVH. Both the Tabernacle and the Torah were to act like tutors to guide the Children of Israel and show them how to dwell and have intimacy with YHVH. Both portrayed the Messiah.

YHVH knew the physical Temple would be destroyed, as its purpose would be fulfilled at the coming of the Messiah. He also knew there would be a remnant with the *pattern* of the Tabernacle on their hearts who would choose to walk in that Temple pattern and conform to its laws for magnifying the Glory of YHVH *in our day* (Ezekiel 43:10-12). Whoever is maintaining the Temple and teaching about the Sabbath, the Feast days and the difference between clean and unclean – they are the true priests today (Ezekiel 44:23-24). This is where our tithe resides. YHVH called the tithe a *lasting commandment throughout our generations*. This tribute becomes *our seed in our hearts*. What we sow we will reap. This is the harvest from YHVH. The field is ripe for harvest because the people have been sowing, as the tithe is physical as well as spiritual. It is a principle that governs the earth and carries an anointing for those who obey. As a people of YHVH we are to plant the tithes to reap the fullness. Grain represents people – the harvest! The tithe we give is for *our* benefit; we are both the sowers and the harvesters.

## Numbers 18:19 Covenant of Salt (also see reference below)

**The offerings and the tithe are an *everlasting covenant of salt* for the priests and their offspring forever.**

What is salt? The Hebrew word for salt is *melach* (Strong's #H4417), which is very close to the Hebrew word for king, *melek* (Strong's # H4428). Salt was obtained from large quarries located on the southwest side of the Dead Sea. Salt and oil were always to be part of the minchah/grain offering. Salt also accompanied the burnt/elevation offerings. Ezekiel 43:24 notes that the priests will cast salt on the elevation/burnt offerings in the millennial age. The incense offering, the symbol of public worship to YHVH, must also be *seasoned with salt* (Exodus 30:35; Leviticus 2:13).

The term *covenant of salt* was applied to the perpetual statute by which offerings and tithes were to be given to the priests (Numbers 18:19). The covenant established with David, whereby he was accorded an everlasting reign over Israel, was also a covenant of salt. Looking more closely we discover the qualities of salt are attributes and characteristics that closely resemble the characteristics of the priesthood.

Should you not know that YHVH God of Israel gave the dominion over Israel to David forever, to him and his sons, by a ***covenant of salt***? (2 Chronicles 13:5 ref. 2 Samuel 7:12-16; Leviticus 2:13; Hebrews 7:1-28)

Salt, tithe and priesthood are all linked together in scripture by covenant. Together they represent a covenant of preservation and protection, a pledge of loyalty, a preserving substance, the prevention of disease and a cleansing agent.

Let your speech always be with grace, seasoned with salt, that you may know how you ought to answer each one (Colossians 4:6).

The contamination of the heart shows up in a physical form as mildew and bacteria in our bodies and blood stream. That is why the apostle Paul said "our speech should always be full of grace and seasoned with salt."

According to Hebrews 13:15, we are to offer "slaughter offerings" to YHVH continually, no longer from our hands but from our lips. The "us" in Hebrews 13:15 is Renewed Covenant Israel, the House of Israel and the House of Judah and their companions (Hebrews 8:8-12; Jeremiah 31:31; Ezekiel 37:15-28).

We must season these sacrifices with salt. What kind of salt? The Name of YHVH according to Hebrews 13:15. We are to continue these salt offerings as children of the salt covenant, salted with the preservation and guarding power of the only true eternal "salt" Name of YHVH. All offerings must be salted and bound to the altar with the Name coming from our lips. Yeshua said, "While I was with them, I protected them and kept them safe by that Name you gave me" (John 17:12).

According to 2 Chronicles 13:5, YHVH has given the kingdom to David and to David's seed Israel FOREVER "by a covenant of salt." Since we are heirs of David's physical Kingdom, (Romans 8:17) we are the children of David, and the heirs of this eternal friendship covenant of and by salt. Messiah Yeshua came from David's loins, and thus His throne in Israel as Messiah, and the Tabernacle in which He ministers in the heavens, are both established by David's salt covenant with YHVH, that has been renewed by Messiah Himself, as the "Greater David" over both houses of Israel. His lineage and throne are both established by a covenant of salt. *If Messiah Yeshua rules on David's throne, then the people He rules over cannot, by definition, be a so called "gentile church" but must be the heirs of the salt covenant of all the children of Jacob both from the Jewish tribes and the non-Jewish ten tribes of Israel* (Luke 1:33). YHVH's covenant was, is and always will be with Judah and Ephraim, and their companions (Jeremiah 31:31-33; Hebrews 8:8-10). Yeshua's blood, along with His friendship covenant of salt, guarantees Israel's eternal security as Yeshua's bride."

This is what YHVH says: "If you can break my covenant with the day and my covenant with the night, so that day and night no longer come at their appointed time, then my covenant with David my servant-- and my covenant with the Levites who are priests ministering before me – can be broken and David will no longer have a descendant to reign on his throne" (Jeremiah 33:20-21).

That is how powerful the covenant of salt is. Reversing Israel's position as YHVH's only bride is as impossible as reversing YHVH's bond with nature. When nature ceases then Israel and Israel's Torah will cease. Salt covenants and ordinances cannot be altered, changed, done away with, repealed, broken or changed.

You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled by men (Matthew 5:13).

This is what happens when we take the Scriptures and discard the eternal ordinances of salt and the tithe. Some professing believers, who have taken the salt (scriptures), throw out the eternal parts of salt because either they do not like them or do not understand them. Since the throne of Israel was established by a *salt covenant*, and since we are the sons and daughters of that *Davidic Kingdom*, then Yeshua is saying to us today, "You are the salt of the earth" (Matthew 5:13) or "YOU ARE THE CHILDREN OF ISRAEL!" and "I have come to regather the children of salt back into their own kingdom" – a kingdom that never was a Jewish kingdom, since the "Jews" did not leave Egypt nor receive the Torah; Israel did, all Twelve Tribes. Yeshua also declared, "I have come only for the lost sheep of the *House of Israel*" (all Twelve Tribes). He directly correlates them back to their physical ancestors who stood at Sinai's base and received the living oracles of salt to be offered in worship back to YHVH for all eternity. As children of salt, we are to bring the salt of Torah and Messiah to all of Israel. This is our work, vision and mission today! (Isaiah 8:14-16; 8:20; 1 Peter 2:8)

Everyone will be [future imperative] salted with fire (Mark 9:49).

The above passage is a reference to Leviticus 2:13 "Season all your grain offerings with salt. Do not leave the salt of the covenant of your God out of your grain offerings; add salt to all your offerings." We are living sacrifices and offerings.

Therefore, I urge you, brothers, in view of YHVH's mercy, to offer your bodies as living sacrifices, holy and pleasing to YHVH – this is your spiritual act of worship (Romans 12:1).

Salt is good, but if it loses its saltiness, how can you make it salty again? Have salt in yourselves, and be at peace with each other (Mark 9:50).

What the scripture above is speaking to is the importance of not leaving the eternal parts of the salt covenant behind, such as the tithe offerings. Those who have salt in themselves, and walk out Torah principles in their own lives and with their brethren (Ezekiel 37:23-24), are no longer Jew or Gentile in the faith of Messiah. All are Israelites and all are being summoned to a state of blessed return from spiritual and physical exile.

Shabbat Shalom,  
Carl and Julie Parker

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# Korach

[Waters in the Wilderness - 2007-2008](#) Written by Natan Lawrence Thursday, 26 June 2008 19:20

<http://www.messianicisrael.com/waters-in-the-wilderness/2007-2008/korach.html>

## Scriptures

Numbers 16:1-18:32

### Haftorah Reading:

1 Samuel 11:14-12:22

### B'rit Chadashah:

*On submitting to governmental authority:* Romans 13:1–7; Hebrews 13:17

*On rebellion against governmental authority:* Jude 1–25 (with emphasis on verse 11)

*On Yeshua being the spiritual rod or vine:* John 15:1–7

*On supporting the ministry through tithes and offerings:* 1 Corinthians 9:7–14; Galatians 6:6; 1 Timothy 5:17–18

## Etz Chayeem Hoo (He Is a Tree of Life)

**Yeshua is a tree of life to those who take hold of Him, and those who support Him are praiseworthy. His ways are ways of pleasantness and all of His paths are shalom. Bring us back YHVH to You, and we shall come, renew our days as of old.**

As we begin to study the Torah let us never forget that YESHUA THE MESSIAH is the Living Torah, the Torah-Word of Elohim made flesh. He is the way, the truth and the life — the Living Manna sent from heaven. Without Him living in our lives through the indwelling Presence of his Set-Apart/Kadosh Spirit (Who leads us into all truth and revelation) the Written Torah can become the dead letter of the law!

## Outline of This Week's Parashah (Torah Portion):

- **16:1** Korah's Rebellion
- **16:12** Moses Summons Dathan and Abiram
- **16:20** Elohim Responds and Miraculously Destroys the Malcontents
- **17:1** [16:41] The Israelites Protest and a Plague Breaks Out Among the Israelites
- **17:9** [16:43] Moses Intercedes Again on Behalf of the Israelites
- **17:16** [17:1] A Miraculous Confirmation of Aaron's Priesthood: The Budding Rod
- **17:28** [17:12] Fear of Elohim Falls Upon the Israelites and a New Respect for the Tabernacle
- **18:1** Aaron's Responsibilities Reconfirmed
- **18:1** Gifts to the Kohanim and Tithes to the Levites

## Study Questions For This Week's Midrash (Torah Discussion):

1. **16:1–2** *Korah ... rose up before Moses.* Pride and ambition can easily give way to slander and rebellion. Yeshua said in Matthew 5:3, "Blessed are the poor [contrite] in spirit: for theirs is the kingdom of heaven," and in Matthew 20:27, "And whosoever will be chief among you, let him be your servant."

How easy it is to become displeased with those who YHVH has chosen to be leaders and to fall into the sin (spirit) of Korah. YHVH curses those who use their mouths to try to destroy godly leadership. (Read Jude 1–25, especially note verses 10–13.)

2. **16:1–3** Notice a progression (or downward spiral) of actions on the part of Korah and his rebels: they *separated* themselves from fellowship, *rose up* against Moses, *gathered together* others of like mind and falsely *accused leadership* of wrong doings. This is the world’s formula for achieving political (humanistic) power and domination. It is the opposite method of advancing in YHVH’s kingdom where the way down is the way up—the way of laying one’s life down in service, which brings spiritual reward and blessing (Matt 20:27; 23:10).

Rebels, like Korah, tend to separate themselves from fellowship, seek out other like-minded rebels, and then rise up in defiance and accusation against godly leadership. Again, this leads to political power. The way of spiritual power is laid out in Acts 2:42–47 where the followers of Yeshua continued steadfastly in the apostles’ doctrine, in fellowship, breaking bread together, in prayer and sharing their goods with one another. The result was spiritual power and anointing. This can only happen as people forsake not the assembling of themselves together (Heb 10:25), and function within the spiritual body of Yeshua submitted one to another.

3. The rabbis note that Korah and his malcontent followers had come under the power of resentment, which grew and festered until open rebellion broke out. Korah was a fellow Levite and cousin of Aaron who was among those “overlooked” for the priesthood and who were relegated to being “mere” assistants to the priests. He was also a firstborn of his household (Exod 6:21), and when the Tabernacle sacrificial service was inaugurated Aaron’s sons replaced the firstborn Israelites in offering sacrifices. Furthermore, Dathan, Abiram and On were of the tribe of Reuben, the first-born child of Jacob. These men had their own grudge, since Reuben had lost his birthright as the firstborn son to the sons of Joseph. (1 Chron 5:1). What do we see here? Resentment leads to bitterness, which then leads to separation, then to uprising, then to accusation, then to rebellion against YHVH-ordained authority, then to usurpation of authority, and eventually it leads to judgment and death. Is this not the path Lucifer took in his rebellion against YHVH Elohim? (Read Isa 14:12–23.)
4. **16:4, 15, 20–22** When you are falsely accused, what is your first response? In a knee-jerk manner do you automatically defend yourself through verbal retaliation? Or do you do as Moses, who was the meekest of men, hold your peace and first seek YHVH for wisdom and direction so as to know how to respond?
5. In **16:20–21** YHVH commanded the Israelites to separate themselves from the rebels. Does this not recall a warning in Revelation 18:4 where YHVH urges his people to separate themselves from Babylon (a rebellious, “Antichrist” system) so as not to be a partaker of her sins and plagues? (See also 2 Corinthians 5:17.) Are you still “flirting” with the world’s sin and rebellion and making yourself an enemy of YHVH and setting yourself up for judgment?
6. **16:35** *The Children of Israel Murmured*. Here we see an example of YHVH’s judgment. These 250 men were the wrong men (they were not priests) offering the right fire (from the altar) up to YHVH. YHVH struck down Nadab and Abihu who were the right men (they were priests), but they used strange fire (Lev 10:1–2). What can we learn from this? Does YHVH have his prescribed method of how men are to approach him? Discuss why leaders carry greater responsibility to not lead the people astray and how they will come under greater judgment if they do.
7. **16:41** *There came out a fire from YHVH*. Even after Elohim’s tremendous display of powerful judgment against the rebels, the people still continued in their complaining. Man is very arrogant and right in his own eyes. He will defend himself even to the death. How many times do we face YHVH’s judgment in our lives (perhaps health issues, financial troubles, broken relationships, legal problems, etc.), but we still refuse to repent and change our attitude toward others and our Heavenly Father? How long will we refuse to obey the laws of YHVH? How long will we insist on doing things our way, instead of YHVH’s

way? The choice is ours: obey YHVH and be blessed, disobey and suffer the long and short-term consequences of our sin and rebellion against Elohim.

8. **16:44–48** Moses was a true intercessor or intermediary between YHVH and the people—a picture of Yeshua who is our spiritual Advocate (legal representative) before Elohim. YHVH wanted to destroy the people for their unending rebellion and murmuring, yet Moses and Aaron interceded on their behalf and many lives were saved. How often are we inclined to write people off who have wronged us instead of interceding for them, praying for their salvation, healing, welfare or whatever their need may be? Do you go through life rendering good for evil? Where is the love of Elohim in all of this? It's all about love—the love of YHVH in us toward a dying and hurting world. Aaron went among the dying people burning incense (verse 47). Incense is prayer—the prayers of the saints (Rev 5:8; 8:4). How much time do you spend each day in prayer for others—or is most of your time spent in selfish prayer? Do you spend time each day in meaningful prayer? It has been reported that the average American Christian spends as little as ten minutes a week in prayer, and the average pastor about ten minutes per day. Is it any wonder this nation is as spiritually sick as it is? Perhaps the quality of your life would improve if you spent more time each day in prayer and intercession.

Here are some Scriptures that reveal the work of Yeshua the Messiah as the Mediator between Elohim (the Father) and man, and as the only way to the Father:

I am the way, the truth, and the life; no man comes unto the Father, but by me.” (John 14:6)

Truly, truly, I say unto you, Whatsoever you shall ask the Father in my [Yeshua's] name, he will give it to you. (John 16:23, see also 14:13, 14, 16; 16:24, 16.)

But these are written, that you might believe that Yeshua is the Messiah, the Son of Elohim; and that believing you might have life through his name. (John 20:3)

Therefore being justified by faith, we have peace with Elohim through our Master Messiah Yeshua by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of Elohim. (Rom 5:1–2)

For the wages of sin is death; but the gift of Elohim is eternal life through Messiah Yeshua our Master. (Rom 6:23)

Who is he that condemns? It is Messiah that died, yes rather, that is risen again, who is even at the right hand of Elohim, who also makes intercession for us. (Rom 8:34)

But thanks be to Elohim, which gives us the victory through our Master Messiah Yeshua. (1 Cor 15:57)

Wherefore you are no more a servant, but a son; and if a son, then an heir of Elohim through Messiah. (Gal 4:7)

But now in Messiah Yeshua you who sometimes were far off are made nigh by the blood of Messiah. For he is our peace, who has made both one, and has broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto Elohim in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. (Eph 2:13–18)

In whom we have boldness and access [to the Father in heaven] with confidence by the faith of him [Yeshua]. (Eph 3:12)

For there is one Elohim, and one mediator between Elohim and men, the man Messiah Yeshua; who gave himself a ransom for all, to be testified in due time. (1 Tim 2:5–6)

Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to Elohim, to make reconciliation for the sins of the people. (Heb 2:17)

Wherefore, set-apart brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Messiah Yeshua. Who was faithful to him that appointed him, as also Moses was faithful in all his house. (Heb 3:1–2)

Seeing then that we have a great High Priest, that is passed into the heavens, Yeshua the Son of Elohim, let us hold fast our profession. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. (Heb 4:14–15)

So also Messiah glorified not himself to be made an high priest; but he that said unto him, “You are my Son, today have I begotten you.” As he says also in another place, “You are a priest for ever after the order of Melchizedek.” (Heb 5:5–6)

Which hope we have as an anchor of the soul, both sure and steadfast, and which enters into that within the veil; whither the forerunner is for us entered, even Yeshua, made an high priest for ever after the order of Melchizedek. (Heb 6:19–20)

Now of the things which we have spoken this is the sum: we have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.... But now has he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. (Heb 8:1–2,6)

But Messiah being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the set-apart place, having obtained eternal redemption for us.... And for this cause he is the mediator of the renewed covenant, that by means of death, for the redemption of the transgressions that were under the first covenant, they which are called might receive the promise of eternal inheritance.... For Messiah is not entered into the set-apart places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of Elohim for us. (Heb 9:11–12,15,24)

By that will we have been sanctified through the offering of the body of Yeshua Messiah once for all. And every priest stands daily ministering and offering oftentimes the same sacrifices, which can never take away sins, but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of Elohim.... having therefore, brethren, boldness to enter into the holiest by the blood of Yeshua, by a new and living way, which he has consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of Elohim. (Heb 10:10–12,19–21)

And to Yeshua the mediator of the recently born/youthful covenant, and to the blood of sprinkling, that speaks better things than that of Abel. (Heb 12:24)

My little children, these things write I unto you, that you sin not. And if any man sin, we have an advocate with the Father, Messiah Yeshua the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world ... I write unto you, little children, because your sins are forgiven you for his name's sake. (1 John 2:1–2, 12)

9. **17:1–13** Aaron's rod that budded is a picture of what? Who was the rod or branch from the stem of Jesse? Spiritual life for you and me came from what dead tree? Yeshua is at the center of everything! Can there be any doubt that he is the Messiah? Only he fulfilled all the prophetic types and shadows that we find in the Hebrew Scriptures.
10. Aaron's ministry was anointed of YHVH. The rod represented his authority and its budding represented the fruitfulness of his ministry. Is your ministry anointed of YHVH? What are the fruits being born of it? Are people's lives being changed for the good, or are you living in delusion thinking that you are called and anointed of YHVH when in reality you are self appointed like the rebels who challenged Aaron? If we are to be pleasing to YHVH we must periodically ask ourselves these hard questions and stay accountable before YHVH.
11. **18:21** *I have given the children of Levi all the tenth.* The Children of Israel were to pay a tithe (a tenth) of their income to support the Levites—those who ministered to the Israelites and taught them YHVH's Torah. Since we are no longer subject to the Levitical priesthood system, some people interpret this to mean that tithing and giving to support those who minister to the saints and feed them spiritually is no longer obligatory. Some have the notion that pastors and Bible teachers are to minister free of charge. What does the Apostle Paul say about this? In 1 Timothy 5:17–18 we read,

Let the elders that rule well be counted worthy of **double honour, especially they who labour in the word and doctrine.** For the Scripture says, You shall not muzzle the ox that treads out the corn. And, **The labourer is worthy of his reward.**

Are you a giver or a taker? Do you support financially and prayerfully those who feed you spiritually? To not do so is theft and rebellion against the Word of Elohim, and you risk opening your finances up to demonic attack! (Mal 3:7–12)

## **Korah & Communism**

In Jude 11, we find a stern warning against those who will infiltrate the congregation of the saints and who are rebels like Korah and will do great damage. What is the spirit of Korah and how can you identify it?

The spirit of Korah is behind most political power on earth today. It is the spirit that drives most to seek power and control over others. It is at work in religious movements, churches and is at the heart and core of the political movements known as socialism, Marxism and communism. It even figures prominently in the seemingly benign movement with which we are so familiar called democracy.

*To learn more about the spirit of Korah, and how to recognize its insidious infestation, please read our teaching article entitled "Korah and Communism: A Character Study of a Malcontent and Rebel" at <http://www.hoshanarabbah.org/pdfs/korah.pdf>.*

## Haftarah – 1 Samuel 11:14-12:22

### Israel Chooses to Walk in YHVH's Permissive and Not His Perfect Will

Both this week's Parashah and Haftarah portions chronicle Israel's rebelling against the rule of YHVH-ordained leaders. In the former, Korah and company rebelled against Moses, while in the latter, Israel rejected Samuel's leadership in favor of a king. Both righteous leaders defend their integrity in service of the people.

1. **11:14** *And renew the kingdom there.* According to *The ArtScroll Rubin Edition Prophets Commentary*, Gilgal was the place where Joshua had originally set up the Tabernacle upon Israel entering the Promised Land (p. 69; Josh 5:9–10). From the time of Joshua to Samuel Israel had fallen on hard times physically and spiritually. As a nation, Samuel was leading Israel back to the geographical spot where Israel was last a great nation and walking in the perfect will of YHVH. A wise person once said, “If you're not hearing the voice of YHVH in your life and he seems to be silent, then go back to the last place where he told you to do something and you said, ‘No.’ That's where he told you to go right and you went left.” This principle applies to nations *and* to individuals, as well. Reflect on this as pertaining to your life.
2. **12:1ff** The establishment of Saul as king in Israel was a constitutional or limited monarchy, unlike the kings of other Eastern nations of the time where the king had total, unlimited and absolute power. “Their kings ruled by whim and fancy, Israel's would be subservient to the Torah; their kings placed their self-aggrandizement above the national interest, Israel's king was charged with upholding and safeguarding the nation's righteousness, and with guiding Israel as the bearer of [Elohim's]—not the king's—majesty” (*ArtScroll Stone Edition Chumash*, p. 1187). “The Jewish king was bound to respect the liberty, honour, and the property of his subjects, and his powers were strictly limited by the fundamental laws of the Torah (Deut 17:14–20). Prophets, psalmists, and sages all conceived of the king as a shepherd of his people, whose scepter should be a scepter of peace, pity, and righteousness” (*The Soncino Pentateuch*, p. 649). This is the basis of a republican form of government, which, in theory, is the basis for American government. As you become more familiar with YHVH's laws it will become evident that certain aspects of the American legal code derive from the Torah. This truth underscores the fact that our society has deep Judeo-Christian roots.
3. **12:3** *Whose ass have I taken?* The moral integrity of spiritual leadership is essential. Most leaders in Christian or Messianic circles would strongly assert their probity (honesty and decency), and at the same time would deny that they are building their ministry kingdoms for personal benefit, but what is the real truth? How do they treat their children and wives behind the scenes? What is their response toward their detractors? How do they treat other “competing” ministries? Do they live off of YHVH's sheep, or do they use tithes and offerings for the care and feeding of YHVH's sheep? If they do receive income from their flocks, how dependent are they on that income? To what degree do they make decisions affecting the congregation in order to solicit a response that will ensure the security of their position as chief leader and beneficiary of the congregation's largesse? To what degree do they angle their teaching and preaching to curry the favor of their constituents thus keeping the funds flowing toward them? These are questions that spiritual leaders all need to ask of themselves from time to time.
4. **12:17** *Your wickedness is great.* Samuel, speaking for YHVH, called Israel's desire to be like the other nations and to have a king rule over them a great wickedness. To emphasize YHVH's displeasure, Samuel asked YHVH to send a destructive rain upon Israel's wheat harvest (verse 18). As a result of this punishment, Israel recognized their sin of rejecting YHVH's mode of ruling them, and choosing instead to accept a worldly form of government (verse 19). But how deep was Israel's repentance? Did it bring about a course change for the nation? How often does YHVH attempt to capture our attention because of sin in our lives, and as a result of his punishment and the impending physical loss (our personal “wheat harvest”) we verbally admit our sin, but our hearts remain hardened and predisposed to continue walking in the same sin?

5. **12:19** *We have added unto all our sins this evil, to ask us a king.* The people knew they had sinned, but they refused to repent and to turn away from their sin. To know one has sinned and to even admit it is *not* the same as repentance, which means deeply regretting that sin, and then with one's whole heart turning away from that sin and walking in righteousness.
6. **12:22** *It has pleased YHVH.* Despite Israel's unrepentant recalcitrance, what was YHVH's response to his people? Some Bible teachers would have us to believe that the concept of grace is foreign to the "Old Testament" and is revealed only in the "New Testament." YHVH's response to Israel's rebellion is but one of many such examples to be found in the Hebrew Scriptures (Old Testament) of his mercy superseding his judgment. What are some other examples of this?

## Korach

<http://www.messianicisrael.com/cutting-to-the-root/2007-2008/korach.html>

[Cutting to the Root - 2007-2008](#) Written by Boaz & Rina Dreyer Thursday, 26 June 2008 18:36

### Scriptures

Numbers 16:1 – 18:32

### Haphtarah:

1 Samuel 11:14-12:22

This week I feel like changing format a bit, let's see how it goes!

At the beginning of the parasha, Rashi quotes Chazal who explains that the target of Korach's rebellion was the *Kehunah* (Priesthood). Similarly, many occurrences and mitzvot later in the parasha indicate that Korach's assault was directed against Aaron and his position.

One may question how Korach's argument applied to the Priesthood, as Korach seemingly was upset about the general leadership. His contention (16:3) was against the perceived monopoly on leadership as exercised by Moses and Aaron and Moses was responsible for appointments to all positions of prestige. (To be precise, it was Moses's appointment of Elitzafan ben Uziel as Prince of *Bnei Kehat* which stirred Korach's rage [Rashi from Tanchuma on 16:1]. This incident was unrelated to Aaron and the *Kehunah*.) Why, then, was the Priesthood specially and primarily targeted by Korach?

The answer to this question is found in the *haphtarah*. It is related how Samuel the Prophet warned the nation about its desire for a king. Samuel feared that – unlike a prophet, who merely conveys YHVH's direct commands to Man – a king would serve to remove the people from YHVH.

This is exactly the reason why Aaron was the real foe of Korach. Aaron exemplified submissiveness to YHVH. His very "leadership" title was one of divine service. Korach sought to usurp Torah and democratize its interpretation, stripping it of holiness and making it into a loose, non-binding text (16:3), and he felt that true leadership meant asserting autonomy on Torah law, thus disconnecting it from YHVH's defining role. Korach felt that spiritual leaders, somewhat like secular ones, should enact and interpret law as they see fit, in accordance with popular interests, and that *avodah* (work) was subject to common interpretation rather than *Mesorah*. Thus Aaron, whose leadership position embodied pure self-effacement and submissiveness to God, was the true antithesis of Korach's vision for government, and Korach viewed Aaron and the Priesthood in its current state as the greatest enemy of democratic religion.

Many interpreters struggle to explain the sin of the spies, but when one looks at the text itself much is revealed. Prior to Moses's description to the spies of what they may find in Eretz Yisrael, he says,

"*Ureitem et Haaretz Ma Hi*," "and you should see the land as it is."

This statement introduced the ensuing verses, as Moses specified the possibilities: *hatova hi im raah* – the good with the bad, *hashmena hi im raza* – the fat with the thin, however *Ureitem Et Haaretz Ma Hi*, could be a directive unto itself. Before Moses offers specifics regarding the Land, he warned the spies to see beyond all of the failings they may encounter in the Land. Moses understood that there were physical challenges in Eretz  
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Yisrael. He knew that the spies could report negatively about Eretz Yisrael. Therefore he charged the spies to look at Eretz Yisrael with the attitude of *Ma Hi* ("As it is"), and to appreciate its intrinsic value and character. Regardless of the severe challenges that accompanied conquering and settling Eretz Yisrael, Moses was confident that viewing Eretz Yisrael *Ma Hi* would help accentuate its spiritual meaning and transcend a vision for the future.

The spies obstructed this vision when they reported negatively about Eretz Yisrael.

The same is true for Korach. One of the questions Korach posed to Moses was whether or not a *tallit* that is blue needs strings attached to it. At first glance this question seems absurd. Surely any four-cornered garment regardless of its color requires *tzitzit*. The sages explain that the color white represents clarity and lucidness. The white strings of the *tzitzit* represent the direction offered to us by sages and teachers, who help us understand and appreciate the depths and the complexities of the Torah. A dark color represents that which is challenging and difficult for us to comprehend. The blue strand of *techelet* amongst the seven white strings demonstrates that there are bound to be concepts we are incapable of understanding without seeking advice. Korach wanted to remove the white of the *tzitzit* and to persuade the children of Israel to undermine the authority of Torah. The Ramban says that the episode of the spies and the story of Korach are connected because both wanted to dissuade the children of Israel from entering the land. Both the spies and Korach were self-absorbed with wanting the nation to see things their way and not *ma hi* – the way it is.

On a national level it is sometimes necessary for our leaders to see their people as *ma Hi* – to see beyond the failings and to show concern and foresight based on sensitivity, rather than self-absorption. On a personal level as well, if we were to see things at times in our lives as *ma hi*, life would become more fulfilling and take on new spiritual meaning.

May YHVH guard us, the nation of Israel and the world over from harm and send Messiah speedily. May He protect the armed forces of Israel and that they be *Chazak!*

Let us remember to pray for all the soldiers that are missing and especially for their families. May they know the comfort that only the spirit of YHVH can bring, that peace that passes all understanding. May they be returned to their families soon.

Shabbat Shalom.