

Parasha 38: Korach Bamidbar/Numbers

16:1-18:32

*All Scripture References from The Orthodox Jewish Bible- Referred to as OJB- unless otherwise noted

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In our present parasha, we are actually finding a continuation, in a sense, from last week's parasha '*Sh'lach L'kha... Send For or On Behalf Of Yourself*'. We saw in that portion the danger of acting out of our own '*self-will*'. Am Yisrael has taken a slippery route, by choosing to follow '*their own heart*'. This week, we will see how dangerous this becomes and what it will mutate into... **FULL SCALE REBELLION!**

There are several lessons that we can learn from this Torah parasha. We are going to '*focus in on*' a man by the name of '*Korach/Korah*'. We will also encounter the '*ruach/spirit of rebellion*' that manifested itself through him and those '*in his assembly*'. Hasatan (**may his memory be blotted out forever**) understands the importance of our '*recognizing the authority*' of YHWH. The very Kingdom of The Mighty One is established on it! Whenever there is the '*true manifestation*' of YHWH's *authority*, it will '*draw out the kingdom of darkness in conflict*'. May YHWH teach us clearly about this '*ruach/spirit*' that we should not be taken in '*by its deceit*'. Those of us who are of the '*returning house of Yosef-Ephraim*' need to let these lessons '*go deep into us*'. The '*ruach/spirit of rebellion*' has been our plague from the very time the kingdom of Yisrael was divided. (**M'lekheim Alef/1 Kings 11-12**) It is still very present in this restoration today. May YHWH '*open the eyes of our heart*' to stay close to the '*principle of the execution stake*' (**Luke 9:23-24**) and '*walk*' even as Moshe Rabbeinu/Our Teacher did '*in meekness*'. Our Rebbe Yeshua has '*left us His example and His footsteps to walk in*'. (**Kefa Alef/1 Peter 2:21**)

Some Interesting Background On Korach

Who is this man Korach/Korah after whom our parasha is named? We really don't have much information on him until he seemingly bursts onto the scene in chapter sixteen of our present sefer/book. Yet, it is apparent from his influence that he was a person of '*much stature*' among Am Yisrael. So much so, that he was '*able to influence at least three very strong leaders*' from the tribe of Reuven: '*Datan, Abiram and On*', along with 250 other leaders from among the B'nei Yisrael/Children of Yisrael. The Torah calls them '*men of renown*'.

There is some information from the '*Jewish Traditional Writings*' (**Talmud/Mishnah**) about Korach/Korah. Among this, is the fact that while in Mitzrayim/Egypt, Korach/Korah rose to be a person of wealth and influence. Depending on how much weight we put on these writings, Korach/Korah may have served as a sort of '*liaison with those in authority*' in Mitzrayim/Egypt. As such, he may have been responsible for helping set up the oversight of the taskmasters who oversaw the Yisraelite slaves and their work. We can also glean from our Torah parasha itself, that Korach/Korah was '*not much in favor of YHWH's decision*' to cease with the original '*inherent entitlements*' afforded those who were '*bechorim/firstborn*'.

It is also at this point we have the ‘*Jewish Traditional Writings*’ making note of Korach’s/Korah’s entrance on the scene. He is portrayed to be a very ‘*charismatic individual*’. He is ‘*polished, well poised and able to exert influence*’. This was in complete contrast to Moshe. Who, while having ‘*known aristocracy*’ from his younger life in the house of Pharaoh, the ‘*forty subsequent years on the backside of the desert*’ had pretty much ‘*reduced that time to a memory*’? Now, the only things Moshe had going for him was his having ‘*encountered YHWH there at the burning bush, the call to ministry and YHWH’s faithfulness in both promise and power*’ manifest in his life afterward. The testimony of which was clearly proven in YHWH’s deliverance of Yisrael from Mitzrayim/Egypt; followed by their journey to Mt. Sinai. It was there He gave them His offer of marriage betrothal, displaying His glory through ‘*signs and wonders*’. There, Yisrael accepted that offer and now YHWH was attempting to follow through with His promise to lead them through the Midbar/Wilderness to the Land of Promise. However, Hasatan (**may his memory be blotted out forever**) is readying Israel for what he hopes will be the final knockout punch through this man, Korach! We now enter this most critical moment.

Korach Now Makes His Challenge

“Now Korach ben [son of] Yitzhar ben [son of] Kehat ben [son of] Levi, and Datan and Aviram, the Bnei [sons of] Eliav, and On ben [son of] Pelet, Bnei [sons of] Reuven, became insolent;

And they rose up before Moshe, with certain of the Bnei Yisroel [sons of Yisrael], two hundred and fifty Nasi’ei Edah [Princes/Leaders], chosen from the assembly, men of renown; And they gathered themselves together against Moshe and against Aharon...”
(Bamidbar/Numbers 16:1-3a OJB- **definitions mine**)

Now, we come to the place where Korach/Korah begins to ‘*step up and make his challenge*’. In an aside, before we look at this, the ‘*above passage*’ clarifies Korach’s/Korah’s standing among the lineage of his great grandfather, ‘*Levi*’. Korach’s/Korah’s father, ‘*Yitzhar*’ was ‘*second born*’ to his father ‘*Kehat*’. Korach/Korah was ‘*firstborn*’ to his father ‘*Yitzhar*’. This in turn meant that ‘*prior to the terrible failure*’ of the ‘*Golden Calf*’ and the ‘*subsequent removal of the firstborn as kohanim/priests*’, **ALL** the ‘*firstborn of Am Yisrael*’ were to be ‘*considered kohanim/priests*’. Accordingly, in that scenario, ‘*Korach/Korah*’ was to have been a ‘*kohen/priest*’. He may even have, in time, possibly ‘*been in line for the chief office of the kehunah/priesthood... the Kohen HaGadol/High Priest*’! However, because of the ‘*great sin of the Golden Calf*’ everything changed. While the ‘*tribe of Levi was rewarded for their faithfulness in being the only tribe that stood with YHWH*’ at that time, the privilege of being ‘*kohanim/priests*’ was relegated to Levi’s other grandson, Aharon, and specifically, only to his sons. The other ‘*three sons of Levi and their lineage*’ were given the ‘*privilege of serving within the immediate vicinity of the Mishkan/Tabernacle*’. They were also ‘*allowed to serve at the Mizbe’ach/Altar in preparation of the animal and grain korbanot*’ that were to be offered to YHWH by the kohanim/priests. They were also ‘*given the responsibility of breaking down and setting up the Mishkan/Tabernacle*’, when the amud/cloud of YHWH’s ‘*Sh’khinyah/Manifest Presence*’ moved and rested. So, the result of these changes ‘*put an end*’ to Korach’s/Korah’s hopes of ‘*upward mobility*’ within the ‘*kehunah/priesthood*’. Now, we may understand more clearly what is about to happen.

Korach’s/Korah’s plan was ‘*no spur of the moment thing*’. It was a ‘*well-calculated and well-planned subversion*’. We know this because, where the OJB has the ‘*latter part of verse one read*’ as he, Korach/Korah, ‘*became insolent*’, the ‘*Stone Edition Chumash*’ actually reads: ‘**he**

separated himself'. This is done by using the 'Aramaic Targum Onkelos which explains and expands the meaning of the Hebrew Torah'. It puts this phrase 'immediately after identifying the subject of the verse as a personal reference to Korach/Korah himself'. It reads,

"Now Korach son of Izhar son of Kohath son of Levi SEPARATED HIMSELF, with Dathan and Abiram..." (Stone Edition Chumash/emphasis mine)

The Torah is giving us a 'real picture of the situation' as it is developing. Before anything has transpired, in an 'effort to challenge Moshe', Korach/Korah 'separated himself from among the assembly of Yisrael'. He then succeeded in 'influencing Datan and Abiram to join him'. Beloved, there can 'come no good' when we start 'separating ourselves' from YHWH's people. We are 'reminded of this' in the book of Ivrim/Hebrews,

"Not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more as you see the day drawing near." (Ivrim/Hebrews 10:25 NASB-New American Standard Bible)

The following verse from the 'sefer/book of Mishle/Proverbs' gives even 'further insight into the spirit at work' behind those who 'separate themselves' from YHWH's people.

"He who separates himself INDULGES HIS DESIRES and SHOWS CONTEMPT FOR SOUND ADVICE of any kind." (Mishle/Proverbs 18:1 CJB- Complete Jewish Bible-emphasis mine)

The 'living out of Torah' is to be a **COMMUNITY EXPERIENCE**. While there may be times and places where finding a 'Torah based community' can be difficult in the present 'galut/exile', being resigned to have to meet alone or with your family may be a necessity. However, that should be the **EXCEPTION... NOT THE RULE**. When a congregation is present, **THAT IS WHERE WE SHOULD SEEK YHWH'S PLACE FOR US**. Once that happens, then we should do all within ourselves to 'maintain that connection'. It is never easy to do this, but 'this is the place' where Torah is meant to be 'walked and worked out'. It has been my experience throughout the years that when people begin separating themselves, the **ENEMY IS CLOSE AT HAND!** One may provide all kinds of 'supporting signs and seeming agreeing spiritual and confirming witnesses' to attest that what they are doing is 'of the Lord'. Time unfortunately proves 'they are being deceived and led out of the way'. **IT NEVER ENDS WELL.**

Having once succeeded in having Datan, Abiram and On in 'league with him', Korach/Korah began to 'widen his influence'. In time **THERE WERE 250 MEN**. All of them of 'exceptional report' among Am Yisrael. At the same time, things were **SEEMINGLY NOT GOING WELL** for Moshe and Aharon. They had just come through 'one of the worst failures' Am Yisrael had ever experienced. ****[The golden calf incident]** The people had 'suffered a great defeat' when they refused to give heed to Moshe not to go up and try to fight against the people of Canaan. They **PRESUMED** to go anyway, and that 'presumption' caused them to be routed. So, Korach/Korah saw this as a 'moment of weakness' in Moshe and Aharon's 'leadership influence'. It was in that moment he 'seized the opportunity' to make his move.

The 'ruach/spirit of rebellion' takes 'many shapes'. It seems, that Am Yisrael 'carried a rather short memory'. It wasn't too long ago that Miryam/Miriam and Aharon were 'confronted by YHWH Himself' over their use of 'lashon hara/the evil tongue' against their brother Moshe. It

ended with YHWH's judgment falling upon Miryam and her being struck with 'tzara'at'. Though Moshe's intercession '*lessened the length of the judgment*', still she had to '*bear the effects*' for a week. As a result, the '*entire camp of Yisrael*' was **PREVENTED** from '*moving forward*'.

Korach/Korah and his contingency '*rose up together*' against Moshe and Aharon. Now, would '*come the accusations*'. These '*men of renown would seemingly give credence*' to what Korach/Korah '*would charge against YHWH's true leaders*'. **THE STORM WAS ABOUT TO BREAK WITH ALL ITS MIGHT.**

"Ye take too much upon you, seeing Kol HaEdah are Kadoshim [All the Assembly are Holy], every one of them, and Hashem [YHWH] is among them; why then LIFT YE UP YOURSELVES ABOVE the Kehal Hashem [Congregation of YHWH]?"
(Bamidbar/Numbers 16:3 OJB- *definitions mine*)

Korach/Korah is '*covering his real motives*' for what is happening. He does it by '*seemingly standing up against*' Moshe's **SUPPOSED** '*arrogant means of leadership*', as a **VOICE FOR THE PEOPLE**. He '*portrays himself*' as being for the average Yisraelite. '*Why does Moshe make such a big deal of himself? ALL the congregation of Yisrael was at Mt. Sinai. They ALL had seen and heard everything. They ALL are holy too, in fact, JUST AS HOLY as Moshe and his brother Aharon. How dare Moshe lift himself up above the people!*' This was the accusation.

Beloved, let me tell you what I've learned over the years when it comes to the '*subject of spiritual authority*'. I have seen those in ministry who have borne '*true spiritual authority*'. One thing has been constant. Whenever there is **TRUE SPIRITUAL AUTHORITY** at work, **IT DRAWS THE ENEMY OUT!** Hasatan (*may his memory be blotted out forever*) hates and despises YHWH's authority. He knows that YHWH's Kingdom is **ESTABLISHED UPON THAT AUTHORITY. TRUE SPIRITUAL AUTHORITY WILL UNSEAT HIM!** It will '*demolish the facade*' upon which his '*kingdom is built*'. It '*threatens him so deeply*' **THAT HE CANNOT HELP BUT TO CHALLENGE IT.** He knows if it is left in place... **IT WILL PREVAIL!**

Moshe's Response

"And when Moshe heard it, HE FELL UPON HIS FACE;" (Bamidbar/Numbers 16:4 OJB- *emphasis mine*)

I know there are those who '*abuse and misuse spiritual authority*'. There are '*Scriptural ways to respond to those types of situations*' **WITHOUT GIVING PLACE** to a '*ruach/spirit of rebellion*' in the process. You can actually be '*submissive*' while at the same time, **NOT OBEYING** when someone '*in authority*' demands it. We are **NEVER** called upon by YHWH to do anything that is in '*direct violation*' of His Word. **SUBMISSION DOES NOT ALWAYS EQUAL OBEDIENCE, BUT REBELLION IS NEVER AN OPTION!**

Yet, in the above verse, we see a man who '*bears true spiritual authority*'. What does he do? **HE FALLS UPON HIS FACE.** Why? Because he '*knows*' **IT IS NOT HIMSELF** that those who are '*challenging him*' are actually coming against. **IT IS YHWH!** If we have '*true spiritual authority*', then it is **NOT SOMETHING WE INHERENTLY HAVE!** It is **GIVEN** by the One who **EMPOWERS** the one He has called to represent Him. You don't '*have to fight or take offense*' when resistance comes. If you bear '*true spiritual authority*', then you can rest assured

that YHWH is well able to handle the situation. It is a good idea to get ‘out of the line of fire’ in the process though!

And he spoke unto Korach and unto all his edah [assembly], saying, In the boker [morning] Hashem [YHWH] will show who are His, and who is the kadosh [holy]; AND WILL CAUSE HIM TO COME NEAR UNTO HIM: EVEN HIM WHOM HE HATH CHOSEN WILL HE CAUSE TO COME NEAR UNTO HIM.

This do: take you fire pans, Korach, and all his edah [assembly]; And put eish [fire] therein, put ketoret [incense] in them before Hashem [YHWH] tomorrow; it shall be that the man whom Hashem [YHWH] doth choose, he shall be haKadosh [the Holy]; ye take too much upon you, ye Bnei Levi [Sons of Levi].” (Bamidbar/Numbers 16:5-7 OJB- emphasis/definitions mine)

Now, having ‘humbled himself’, Moshe begins to ‘speak under the direction of YHWH’s HaRuach HaKodesh/The Spirit of His Holiness’. YHWH will ‘clearly show’ in time **WHO TRULY ARE HIS, and WHO HAVE HIS HOLINESS**. Moshe has been ‘given discernment’. He ‘sees through the facade’ of what Korach/Korah ‘is hiding’. **HE SEES EXACTLY WHAT THIS CONFRONTATION IS ALL ABOUT!**

Before we go on, let me make a ‘quick observation’ about Korach/Korah. Do you know what the name ‘Korach’ means? The ‘Hebrew meaning is bald’, in the sense of ‘uncovering oneself’. This, I believe, ‘is a warning’ to those who ‘give place to the ruach/spirit of rebellion’. **YHWH WILL SEE TO IT THAT THEY ARE UNCOVERED!**

The Real Motive Of Korach And His Rebellion

And Moshe said unto Korach, Hear, now, ye Bnei Levi [Sons of Levi]: Seemeth it but a small thing unto you, that Elohei Yisroel [Your Mighty One of Yisrael] hath separated you from the Adat Yisroel [Assembly of Yisrael], to bring you near to Himself to do the Avodat Mishkan Hashem [Service of the Tabernacle of YHWH], and to stand before the Edah [Assembly] to minister unto them?

And He hath brought thee near to Him, and all thy brethren the Bnei [Sons of] Levi with thee; and seek ye the Kehunah [Priesthood] also? For which cause both thou and all thy edah [assembly] are gathered together against Hashem [YHWH]; and what is Aharon, that ye murmur against him?” (Bamidbar/Numbers 16:8-11 OJB- definitions mine)

As we alluded to earlier, Korach/Korah was no fan of YHWH’s departure from the ‘practice of the promotion of the bechorim/firstborn’ to the Kehunah/Priesthood. Due to the ‘Golden Calf’ incident’, while the ‘bechorim/firstborn’ continued to belong to YHWH and have certain rights, they were ‘no longer chosen to be the appointed kohenim/priests’ as YHWH had originally intended. Korach/Korah ‘wanted the Kehunah/Priesthood’ and ultimately the ‘office of Kohen HaGadol/High Priest’ all to be as it was before. He felt it was ‘his right’ to have it and he was offended because it had been changed. ‘All the rhetoric about his ‘standing up for the average Yisraelite’ **WAS A SMOKE SCREEN!** It was plausible rhetoric ‘to cover his real motive and extend his support base’ in the process. **HOWEVER, MOSHE HAD DISCERNMENT.** He saw by YHWH’s HaRuach HaKodesh/The Spirit of His Holiness what the ‘real issue’ driving the uprising was.

Oh, how *'dark the human heart'* can be. While the *'office and responsibility of the kehunah/priesthood'* was a wonderful thing, as we have seen, **ALL THE LEV'IM** were *'still given a special place'*. Each division had their *'particular responsibility'*, along with Aharon and his sons. However, YHWH's *'judgment upon Yisrael'* for their sin with the Golden Calf derailed Korach's/Korah's ambition to become *'Kohen HaGadol/Chief Priest'*. Remember, in our last Torah parasha, how we discussed the *'danger of ambition'* when it comes to the ministry? We are about to see **WHY**, as our Torah parasha continues to unfold.

The Reason For The Fire-pans And The Incense

In our above passage, Moshe directs *'Korach/Korah and his assembly'* to do something. He tells them to get for themselves *'fire-pans'* the next morning. Why? Because, as we have discovered, the *'real issue'* with Korach/Korah was the *'Kehunah/Priesthood'* and more specifically, it was about the *'office of Kohen HaGadol/High Priest'*. So, there was *'one clear way to solve that question'* and in a roundabout manner *'take care of the rebellion'* at the same time. The old proverbial *'kill two birds with one stone'* is applicable here.

Only the *'kohanim/priests'* were allowed to take the *'fire from the Bronze Altar'* outside the Mishkan/Tabernacle to the *'Golden Altar in the Holy Place'*. They used *'firepans'* to carry it. Only the *'Kohen HaGadol/High Priest was allowed to place incense on that fire daily'* as intercession for Yisrael. Now, if *'Korach/Korah and his assembly'* **REALLY WERE** to be considered *'kohanim/priests'* by YHWH and him to be Kohen HaGadol, then *'they could carry the fire with no problem'*. **BUT IF NOT?** It hasn't been that long since *'the situation with the strange fire'* offered by Aharon's sons Nadab and Abihu. **DO YOU REMEMBER HOW THAT TURNED OUT?** Well don't think for a moment that it had escaped Moshe's mind! It seems that Korach/Korah and his rebels had *'either forgotten'* how YHWH's judgment came with *'such a terrible cost'* or they were *'truly so deceived'* that they thought they *'really could be kohanim/priests'*!

Datan And Abiram Reveal Themselves

"And Moshe sent to call Datan and Aviram, the Bnei [Sons of] Eliav, which said, WE WILL NOT COME UP.

Is it a small thing that thou hast brought us up out of an Eretz zavach cholov udevash [Land flowing with milk and honey], to kill us in the midbar [wilderness], yet thou also keep trying to dominate us?

Moreover, thou hast not brought us into an Eretz zavach cholov udevash [Land flowing with milk and honey], or given us nachalah of sadeh and kerem [inheritance of fields and vineyards]; wilt thou gouge out the eyes of these men? WE WILL NOT COME UP.

And Moshe was very angry, and said unto Hashem [YHWH], Respect not thou their Minchah [offering]; I have not taken one donkey from them, neither have I wronged one of them." (Bamidbar/Numbers 16:12-15 OJB- definitions/emphasis mine)

Moshe *'sees'* that Datan and Abiram *'are not to be found'* among Korach's/Korah's company as they all gathered at the *'Ohel Moed/Tent of Meeting'*. So, he sends for them. Where are they? They have *'separated themselves and are in their tents'*. It is apparent that they have *'no respect at all'* for Moshe. More than likely, the *'words spoken by Korach/Korah'* have done their work. As I've

already said, *'listen long enough and you will know* **WHAT KIND OF SPIRIT A PERSON IS OF**. However, if you listen too long... **YOU WILL BE DEFILED BY THAT SPIRIT!**

Moshe goes directly to the *'tents of Datan, Abiram and their families'*. **THEN COMES THE VENOM**. It is not merely your *'average accusation'*. They go past *'mere embellishment'* to **OUTRIGHT FANTASY!** Did you read what was said? Datan and Abiram **ACCUSED** Moshe of bringing Yisrael *'out of Mitzrayim/Egypt'*, a land which they described as **FLOWING WITH MILK AND HONEY!** It's one thing to longingly look back and desire the leeks, onions and other food they ate while there, but to say that Mitzrayim/Egypt was **A LAND THAT FLOWED WITH MILK AND HONEY WAS JUST SIMPLY LUDICROUS!** It was a slap, not only in the face of Moshe, but in the face of the Almighty Himself! To add *'insult to injury'*, you can see how *'deeply the words'* of Korach/Korah had gone to *'poison Datan and Abiram's heart'*. **THEY ACCUSED MOSHE OF BRINGING AM YISRAEL OUT INTO THE MIDBAR/WILDERNESS TO KILL THEM!** This *'rebellious ruach/spirit'* further attacks YHWH's *'true leader by accusing him'* of using his position to *'dominate the people'*.

Then, they further begin to *'zero in on Moshe'*. It was *'his fault'* that they had not made it into the Land of Promise. Forget the people's *'sinful rebellion, murmuring and unbelief'*. All of which Moshe had no control over. It was **THEIR SINFULNESS** that closed that door! But, in this time of *'apparent weakness in leadership'*, **NOW WAS THE TIME TO GO FOR BROKE!**

*“Behold, the Yad Hashem [Hand of YHWH] is not too short, that it cannot save; neither His ozen (ear) too kaved (hard, insensitive, heavy, dull) that it cannot hear;
But your avonot (iniquities) have separated you and Eloheichem [Your Mighty One], and your chattot (sins) have concealed His face from you, that He will not hear.”
(Yeshayahu/Isaiah 59:1-2 OJB- definitions mine)*

*“Your crookednesses have turned these away, and your sins have kept the good from you.”
(Yirmeyahu/Jeremiah 15:25 The Scriptures 1998)*

The *'ruach/spirit of bitterness'* is what was **DRIVING** Datan, Abiram and their contingency. It blamed Moshe for their failure **AND** their resulting judgment! The *'ruach/spirit of rebellion'* boiled over in *'complete defiance'* of anything Moshe required. **WE WILL NOT COME UP!**

The Judgment Begins

*“And Moshe said unto Korach, Be thou and all thy edah [assembly] before Hashem [YHWH], thou, they, and Aharon, tomorrow;
And take every man his fire pan, put ketoret [incense] in them, and bring ye before Hashem [YHWH] every man his fire pan, 250 fire pans; thou also, and Aharon, each of you his fire pan.
And they took every man his fire pan and put eish [fire] in them and laid ketoret [incense] thereon, and stood in the entrance of the Ohel Mo'ed [Tent of Meeting] with Moshe and Aharon.
And Korach gathered kol HaEdah [all the assembly] against them unto the entrance of the Ohel Mo'ed; and the Kavod Hashem [YHWH] appeared unto Kol HaEdah [All the Assembly].
And Hashem [YHWH] spoke unto Moshe and unto Aharon, saying,*

Separate yourselves from among this edah [assembly], that I may consume them in a moment. And they fell upon their faces, and said, El Elohei HaRuchot L'Chol Basar [Mighty One of Mighty Ones of The Spirits of All Flesh] shall one man sin, and wilt Thou be angry with Kol HaEdah [All the Assembly]?

And Hashem [YHWH] spoke unto Moshe, saying, Speak unto HaEdah [The Assembly], saying, Get you up away from the mishkan [tabernacle of] Korach, Datan, and Aviram.

And Moshe rose up and went unto Datan and Aviram; and the Ziknei [Elders] Yisroel followed him.

And he spoke unto HaEdah [The Assembly], saying, Move back, now, from the tents of these anashim resha'im [wicked men], and touch nothing of theirs, lest ye be consumed in all their chattot [sins].

So, they moved back from the mishkan [tabernacle of] Korach, Datan, and Aviram, on every side; Datan and Aviram came out, and stood in the entrance of their tents, their wives, their banim [children], and their little ones.” (Bamidbar/Numbers 16:16-27 OJB-definitions mine)

As we are about to examine the *judgment at hand*, let me draw your attention to an important insight. There are actually **TWO MANIFESTATIONS** of the ‘ruach/spirit of rebellion’ happening **AT THE SAME TIME!** The first is **AT THE MISHKAN/TABERNACLE** with ‘Korach/Korah and his 250’. While Moshe and Aharon are ‘initially present here’, the one being **CHALLENGED** is Aharon and ‘his office as Kohen HaGadol/High Priest and his sons as kohenim/priests’. At the ‘same time’, **A SECOND REBELLION ERUPTS** in the ‘encampment of Reuven’ with **DATAN AND ABIRAM**. Moshe then goes down to find out why they were not present at the Mishkan/Tabernacle. These two, specifically, were the ones who were ‘challenging Moshe and his position as the Leader of Yisrael’. **BOTH THESE UPRISINGS WERE HAPPENING SIMULTANEOUSLY!** Keep that in mind as we go on.

Now, the ‘scene shifts to the camp of the Reuvenites’ where Datan and Abiram are with their families. You can see that YHWH is ‘ready to be finished with it all’. He tells Moshe and Aharon to ‘separate themselves from the encampment’ where Korach/Korah had met with Datan, Abiram and their families. **BUT AGAIN, YOU SEE THE HEART OF TRUE LEADERSHIP. THEY FELL ON THEIR FACE BEFORE YHWH IN INTERCESSION FOR AM YISRAEL.** YHWH listens to their plea. Those who ‘have not joined themselves to the encampment of this rebellious assembly’ are instructed to ‘move back’. They are to ‘touch nothing’ of those who had ‘given themselves over to the ruach/spirit of rebellion’. The ‘residue of their sinfulness’ might attach itself to them and judgment come upon them too!

Now, please note something peculiar here. When ‘speaking of the tents’ associated with ‘Datan and Abiram’, instead of ‘using the word for tent’ which is ‘ohel’ in Hebrew, the word used is ‘mishkan or tabernacle’! I believe the Torah is making **CLEAR** that the ‘separation these men had made’ was a **COMPLETE ONE**. They no longer were desirous to be associated with anything that Moshe was part of. This included the ‘Ohel Moed/Tent of Meeting’ where YHWH met with him. No! These rebels had gone ahead and made **THEIR OWN MISHKAN/TABERNACLE/TENT OF MEETING WITHIN THEIR OWN CAMP, TO CARRY OUT THEIR OWN PLANS AND THEIR OWN PURPOSES!**

Please note the ‘sense of defiance’ with which Datan and Abiram appear. They would not ‘come to Moshe before’. Now, they will ‘not even come out of their own tents’, their own **PERSONAL**

MISHKAN/TABERNACLE to meet with him! **EACH OF THEIR FAMILIES STOOD WITH THEM IN THIS DEFIANCE.**

“And Moshe said, Hereby ye shall know that Hashem [YHWH] hath sent me to do all these ma’asim [works]; for I HAVE NOT DONE THEM OF MINE OWN WILL.

If these men die the common death of kol HaAdam [all The Mankind], or if they be visited after the visitation of kol HaAdam [all The Mankind], then Hashem [YHWH] hath not sent me.

But if Hashem [YHWH] creates a new thing, and haadamah [the earth] open her mouth, and swallow them up, with all that appertain unto them, and they go down chayyim [living] into Sheol [underworld, grave, the pit]; then ye shall have da’as [intimate revelation knowledge] that these men have spurned Hashem [YHWH].

And it came to pass, as he had made an end of speaking all these devarim [words], that haadamah [the earth] split asunder that was under them:

And ha’aretz [the earth] opened her mouth, and swallowed them up, their batim (houses), all the men that were of Korach, and all their possessions.

They, and all that were of them, went down chayyim [living] into Sheol [underworld, grave, the pit], and ha’aretz [the earth] closed over them; and they perished from the midst of the Kahal [Congregation].” (Bamidbar/Numbers 16:28-33 OJB- emphasis/definitions mine)

Suddenly, it happened! The ground ‘opened like a mouth’ and swallowed the rebellious leaders and their families. **IT TOOK ALL OF THEM** including their wives, children and little ones. They went down **ALIVE** into Sheol/The Grave!

If you remember back to the ‘judgment of YHWH’ concerning the lust Am Yisrael had concerning the quail, then you remember it was the **NOSE** that was involved. The people’s ‘murmuring’ was like a ‘fire that burned’ in the **NOSTRILS OF YHWH**. In turn, Am Yisrael ‘ate the meat’ until it began to be ‘vomited’ through their own **NOSES**. Well here we see a ‘correlation in this judgment’ with the **MOUTH**. The ‘ruach/spirit of rebellion’ in almost every instance **INVOLVES THE MOUTH!** This ‘ruach/spirit’ **USES WORDS** to ‘promote its agenda and poison the hearts’ of those to whom it speaks. In like manner, ‘the company of Datan and Abiram were judged’ for the **REBELLION** released through the **WORDS OF THEIR OWN MOUTHS**. They ‘all were taken down’ into Sheol/The Grave as the **MOUTH OF THE EARTH** opened and swallowed them alive!

Clarification On This Judgment

Now, I want to take just a moment to address ‘some of the finer points’ concerning the judgments we are looking at here. As you read, you will notice that there is a ‘certain ambiguity about where Korach/Korah is in all this’. So, we must ask some questions.

Did Korach/Korah ‘remain up at the Mishkan/Tabernacle with the 250 men of renown’ from his congregation? Did he ‘leave them there’ and follow Moshe and the Zekenim/Elders ‘down to the encampment of the tribe of Reuven’ where Datan and Abiram were? What about the ‘so-called tent of Korach/Korah, Datan and Abiram’? Was it an ‘individual tent which these three used to plot their conspiracy and uprising in’? Is this why this ‘tent is referred to in the Hebrew as a mishkan/tabernacle’ **RATHER THAN** an ‘ohel’, which is the ‘normal word used for tent’ in the TaNaKh/Hebrew Scriptures? Did Korach/Korah ‘move his family from the encampment of the tribe of Kehat’, one of the four tribes of the Levi’im or just his tent? The ‘four camps of the Levi’im’

encircled the *'Mishkan/Tabernacle as a protective wall of holiness'*. The *'tents of Korach/Korah and his family'* were located on the *'south side'* of the Mishkan/Tabernacle in the *'encampment of Kehat'*. This would have put them *'directly across from the encampment of Reuven'* where Dan, Abiram and their families were. Is this why, when the ground opened up under the tents of Dan, Abiram and their families, Korach/Korah was taken with them, but **NOT** his family? Is this why, when the Torah *'returns to the 250 men of renown'* still at the *'Mishkan/Tabernacle'*, there is *'no mention of Korach/Korah'*? If he had been there and was judged with them, wouldn't the Torah have said there was *'251 men'* that died by the *'fire of YHWH's judgment'* instead of 250?

Beloved, all these questions are valid. The interesting thing here is, that the Torah *'doesn't come right out and give us the answers'*! In studying this out, I found *'this subject'* has been a *'conundrum/mystery'* for all the great Jewish scholars of Torah throughout time. If they don't know and the *'Torah scholars of the present day don't know'*, then I sort of feel in good company with the fact that I too may also be undecided. Here is the point. One of the *'preeminent characteristics of the Hebraic mindset'* is, that it *'accepts the fact'* YHWH, as M'lekh HaOlam/King of the Universe, **IS NOT REQUIRED** to *'tell us what He chooses not to'*! It is the *'Greek mindset'* that makes that *'sort of demand'*. We *'know'* **ALL THAT YHWH HAS CHOSEN** to *'allow us to know'*... that and **NO MORE!** Therefore, in humility, we must *'step back and praise Him'* for putting us in our place. **HE ALONE IS KING.** As the navi/prophet Yeshayahu/Isaiah said,

"Woe to the one who quarrels with his Maker—An earthenware vessel among the vessels of earth! Will the clay say to the potter, 'What are you doing?' Or the thing you are making say, 'He has no hands'?" (Yeshayahu/Isaiah 45:9 NASB- New American Standard Version)

So, here is what we can *'for sure take away from these passages'*. **REBELLION WILL ALWAYS END IN JUDGMENT! STAY AWAY EPHRAIM. STAY AWAY FROM THIS RUACH/SPIRIT. STAY FAR, FAR AWAY AND LIVE!** Remember the idiom we have learned in the past,

*Ma'aseh avot siman le'vanim...
The deeds of the fathers, are signposts to the children*

May YHWH *'save us'* from such a terrible end. Take up the *'execution stake'* and learn to **DIE DAILY TO OUR SELF-WILL. (Luke 9:23-24; 1 Corinthians 15:31)** Follow *'closely in our Master's footsteps'*. Let the words of Torah *'sink down in your hearing'*. Amen! The Torah teaches us that YHWH is a Mighty One of mercies, graciousness, patience and great lovingkindness. **HOWEVER, HE IS ALSO A MIGHTY ONE OF JUDGMENT!** He will *'bring judgment in time'*, **IF WE REFUSE TO YIELD TO HIS DEALINGS.**

"And there came out from Hashem [YHWH] an eish [fire], and consumed the 250 men that offered ketoret [incense]." (Bamidbar/Numbers 16:35 OJB- definitions mine)

What Happened To On?

Let's take a further moment to address another pertinent question. What happened to the *'fourth man'* in this conspiracy, On? First, while at the outset of our parasha there are *'four men listed'*: Korach/Korah, Dan, Abiram and On. Yet, shortly after the opening verses, you do not see On mentioned ever again. What do you suppose happened to him? Well, we are not told here in the Torah, but it could most likely be **HE CAME TO HIS SENSES!** In the *'Jewish Traditional Writings'* (**Talmud**), there is no mention of the *'children and little ones'* of Korach's/Korah's

family. We do learn later, in our present sefer/book of Bamidbar/Numbers, that they **DID NOT DIE!**

“These are the Mishpokhot HaReuveni [Family of The Reuvenites]; and they that were numbered of them were 43,730.

And the Bnei [children of] Pallu; Eliav.

And the Bnei [children of] Eliav; Nemuel, and DATAN, AND AVIRAM. This is that Datan and Aviram, which were summoned by theedah [assembly], who made a contention against Moshe and against Aharon in the Adat [Assembly of] Korach, when they contended in opposition to Hashem [YHWH]:

And ha’aretz [the earth] opened her mouth, and swallowed them up together with Korach, when that edah [assembly] died, when the eish [fire] devoured 250; and they became as a nes (warning).

NOTWITHSTANDING, THE BNEI [SONS/CHILDREN OF] KORACH DIED NOT.
(Bamidbar/Numbers 26:7-11 OJB- emphasis/definitions mine)

Then, in the TaNaKh/Hebrew Scriptures we are further told, that some of Korach’s/Korah’s descendants ‘served later in the first Heikhal/Temple’. The ‘sons of Korach/Korah are also listed in the Tehillim/Psalms and credited with writing eleven of those songs’ that were sung in worship in the first Heikhal/Temple! (Dibre HaYamim Alef/1 Chronicles 9:19) The navi/prophet Sh’muel/Samuel was himself ‘also a descendant of Korach/Korah’! (Dibre HaYamim Alef/1 Chronicles 6:32-38) **HOW GREAT ARE THE MERCIES AND LOVE OF OUR YHWH!**

The Firepans Become A Memorial

The ‘judgment of the rebellion’ and those involved was over. Now, YHWH gives instructions that the **firepans used by those in the rebellion** were to be gathered up, hammered out into sheets and ‘overlain on the Mizbe’ach/Altar as a sign’. It was to be a reminder that **NO ONE** but the ‘Kohen HaGadol/High Priest was to offer fire and incense’ before YHWH... **REMEMBER KORACH/KORAH!**

The Residue Of The Ruach Of Rebellion

“But the NEXT DAY Kol Adat Bnei Yisroel [All the Assembly of the Children of Yisrael] MURMURED AGAINST MOSHE AND AGAINST AHARON, saying, Ye have killed the Am Hashem [The People of YHWH].” (Bamidbar/Numbers 16:41 OJB- or [17:6 depending on translation]- emphasis/definitions mine)

Now, just when it seems we have made it through ‘another dark chapter’ in Yisrael’s history, then you read the ‘next verse’. It starts out, ‘But...’ The truth is, ‘we are not yet finished with the ruach/spirit of rebellion’. The Torah teaches us something about the ‘spiritual reality’ of sin. **IT CAN LEAVE A RESIDUE BEHIND.** That ‘residue’ can gravely affect how we think and respond, **EVEN IF WE HAVEN’T PARTICIPATED IN THE ACTUAL SINFUL ACT ITSELF!** It can ‘influence us, even prep us to be receptive to the mindset’ of this deceptive ruach/spirit. It is why Rav Sha’ul writes to the Corinthian Assembly,

“Do not be deceived: “Bad company corrupts good morals.” (1 Corinthians 15:33 NASB- New American Standard Bible)

This is one of the reasons for the use of the 'Mikvah'. 'Immersion in mayim chayim/running/ living waters' does have a 'spiritual effect'. It can 'wash away the residue' that sin leaves behind. It is a way to **KEEP ONESELF CLEAN** from the 'contamination of just being in the world'. Brother Judah 'implements the use of the Mikvah' at least once every week before Shabbat, and in addition before other Mo'edim/Appointed Times and Chagim/Feast Days.

The sinfulness of the 'ruach/spirit of rebellion' which Korach/Korah and his assembly exhibited, was also a 'means of contaminating the rest of the congregation of Yisrael'. We see the reality of this **THE VERY NEXT DAY**. Again, the whole assembly of the Children of Yisrael were 'manifesting a ruach/spirit of rebellion'! They were busy 'murmuring' against YHWH's 'chosen leadership and making accusations' against them. They had just seen the 'judgment of YHWH' on Korach/Korah and his followers. Yet, they were 'seemingly blinded' to all that had happened, and 'rose up to accuse Moshe' of killing Korach's/Korah's sect! Beloved, **IF** we have learned one thing here in our present parasha it is: **WHEN YOU RISE UP AGAINST TRUE YHWH APPOINTED LEADERSHIP, YOU ARE NOT RISING UP AGAINST IT, BUT AGAINST YHWH HIMSELF!**

*"And it came to pass, when HaEdah [The Assembly] was gathered against Moshe and against Aharon, that they looked toward the Ohel Mo'ed [Tent of Meeting]; and, hinei [behold], the Anan [cloud] covered it, and the Kavod Hashem [Glory of YHWH] appeared.
And Moshe and Aharon came before the Ohel Mo'ed [Tent of Meeting].
And Hashem [YHWH] spoke unto Moshe saying,
Get you away from among this edah [assembly], that I may consume them as in a moment.
And they fell upon their faces." (Bamidbar/Numbers 16:42-45 OJB- or [17:7-10 depending on translation]- definitions mine)*

Again, we see the response of 'true YHWH given leadership'. YHWH tells Moshe that He is going to bring 'judgment on the assembly'. What is Moshe and Aharon's response? **THEY FALL ON THEIR FACE IN INTERCESSION**. The people deserve what they are about to get. Yet, Moshe and Aharon 'begin to intercede', not only on their behalf, but for YHWH to 'consider His glory'. **THEIR INTERCESSION RESULTS IN THE INTERVENTION OF HIS MERCIES**.

*"And Moshe said unto Aharon, Take a fire pan, and put eish [fire] therein from off the Mizbe'ach [Altar], and put ketoret [incense], and go quickly unto HaEdah [The Assembly], and make kapparah [atonement] for them; for there is Ketzef (Wrath) gone out from Hashem [YHWH]; the plague is begun.
And Aharon took as Moshe commanded, and ran into the midst of the Kahal [Congregation]; and, hinei [behold], the plague was begun among HaAm [The People]: and he offered ketoret [incense], and made kapparah [atonement] for HaAm [The People].
And he stood between the mesim [dead] and the chayyim [living]; and the plague was stopped." (Bamidbar/Numbers 16:46-48 OJB- or [17:11-13 depending on translation]- definitions/emphasis mine)*

Moshe instructs Aharon to take the 'fire pan with fire and put incense in it'. As 'Kohen HaGadol/High Priest', Aharon had the 'authority to bring atonement/covering' for Am Yisrael. What do you see him doing? Something you would have never seen Korach/Korah do! 'True YHWH placed leadership' cares for those they have been given oversight of. Aharon rushes out with the fire pan and takes his place **BETWEEN THE DEAD AND THE LIVING!** As a result,

the plague was stopped. But, not before another 14,700 Yisraelites lost their lives! **HOW COSTLY IS THE PRICE OF FOLLOWING THE RUACH/SPIRIT OF REBELLION!**

Beloved, there are so many *'deep lessons to be learned'* from last week's parasha and our present one. We really do not understand the *'necessity of recognizing YHWH's government'* in our lives. YHWH is the *'M'lekh HaOlam/King of the Universe'*. The *'Kingdom of The Mighty One'* is **FIRST AND FOREMOST** established upon His **AUTHORITY**. Therefore, it is *'imperative'* that if we are going to *'live within the realm of YHWH's Kingdom'*, we **MUST** learn to **RECOGNIZE, IDENTIFY AND LIVE ACCORDING TO THAT AUTHORITY!** There are many who are busy doing many things in the *'Name of YHWH'*. But, little do they realize, they are actually serving according to the *'principle of Hasatan'*... **REBELLION!** Why? **BECAUSE IT IS FORCED ALONG BY THE STRENGTH OF MAN'S WILL!** It *'claims to recognize'* YHWH's authority, but *'fails to recognize and submit to His DELEGATED AUTHORITY'*. We must remember this *'vital principle'* when it comes to *'serving YHWH'* on any level, but *'especially in ministry'*:

The *'soulical power of the human will'* **MUST BE DEALT WITH**. Until the *'will is touched and broken'* our service will be a *'mixture of flesh and spirit'*. Only the *'execution stake'* can *'pierce the life of our soulical will'*. **LIFE OUT OF DEATH... LIFE OUT OF DEATH...** that is the *'earmark of true YHWH 'approved ministry'*! Look at Moshe. How *'deep the dealings'* of YHWH went to *'prepare him for the ministry'* to which he was called. Only when our *'soul-life that empowers our will is broken'*, can our *'spirit be released to flow in the pure life'* of YHWH's HaRuach HaKodesh/The Spirit of His Holiness. Only then is it *'safe for us to be trusted'* around YHWH's glory. **WE WILL KNOW BETTER THAN TO TOUCH IT.** We will become *'jealous for His glory and guard it'* in our lives. May YHWH *'give us that kind of heart'* as people and as leaders.

YHWH Establishes The Leader Of His Priesthood

*“And Hashem [YHWH] spoke unto Moshe, saying,
Speak unto the Bnei Yisroel [Children of Yisrael], and take of every one of them a rod
according to the Bais Av [House of their Father], of all their Nasiim [Princes] according to
the Bais [House] of their Avot [Fathers] twelve rods; write thou every man's shem [name]
upon his matteh (rod, staff).*

*And thou shalt write shem [name of] Aharon upon the rod of Levi; for one rod shall be for
the Rosh [Head] of the Bais [House] of their Avot [Fathers].*

*And thou shalt lay them up in the Ohel Mo'ed [Tent of Meeting] before HaEdut [The
Testimony], where I will meet with you there.*

*And it shall come to pass, that the man's rod, whom I shall choose, shall sprout; and I WILL
RID MYSELF OF THE MURMURINGS of the Bnei Yisroel [Children of Yisrael], whereby
they murmur against you.*

*And Moshe spoke unto the Bnei Yisroel [Children of Yisrael], and every one of their Nasiim
[Princes] gave him a rod apiece, for each nasi [prince] one, according to their Bais Avot
[House of their Fathers], even twelve rods; and the rod of Aharon was among their rods.*

*And Moshe laid up the rods before Hashem [YHWH] in the Ohel HaEdut [Tent of the
Testimony].” (Bamidbar/Numbers 17:1-7 OJB- or [17:16-22 depending on translation]
emphasis/definitions mine)*

YHWH is about to 'put an end to the murmuring of the Children of Yisrael' over who is the one chosen to lead the kehunah/priesthood. Moshe was 'instructed to take a rod for every tribe' of the Children of Yisrael. The 'names of each of the princes of each house were to be written upon the rods'. As a result, each leader was a 'potential contender' for the office of Kohen HaGadol/High Priest. Upon the 'rod of Levi the name of Aharon' was to be placed. Having 'Aharon's name on Levi's rod' showed it was 'YHWH's will' to have him be the one among all the Levi'im to be considered for this office. All 'twelve rods' were to be taken by Moshe and placed 'within the Ohel Moed/Tent of Meeting before the Ark of the Testimony'. They were to remain there overnight. The next morning, when the rods were brought out, the **ONE** that YHWH had 'chosen' would have 'signs of life'. **IT WILL HAVE SPROUTED LEAVES!**

Again, we see how important that we 'learn the significance of the principle of life out of death'. It is the 'sign of YHWH's approval'. Again, the 'principle of the execution stake' is **CENTRAL** in this process. All the way through Scripture this 'principle is found'. The enemy had provoked much discord in the camp. Now, YHWH would put it all to rest. The 'rod' of the one 'He had chosen' would have the 'manifestation of life'.

"And it came to pass, that the next day Moshe entered into the Ohel HaEdut [Tent of the Testimony]; and, hinei [behold], THE ROD OF AHARON for the Bais Levi [House of Levi] was budded, and brought forth buds, and bloomed blossoms, AND YIELDED ALMONDS. And Moshe brought out all the rods from before Hashem [YHWH] unto Kol Bnei Yisroel [All the House of Yisrael]; and they looked, and took every man his rod. And Hashem [YHWH] said unto Moshe, Bring Aharon's rod again before HaEdut [The Testimony], to be kept for an ot (sign) against the rebels; and thou shalt QUITE PUT AN END TO THEIR MURMURINGS AGAINST ME, that they die not. And Moshe did so; as Hashem [YHWH] commanded him, so did he." (Bamidbar/Numbers 17:8-11 OJB- or [17:23-26 depending on translation]- emphasis/definitions mine)

Now, we see 'how' YHWH works. Why all this business with 'life out of death'? Because only YHWH can deal with that. Man and Hasatan ****[may his memory be blotted out forever]** are out of their league here. Man is capable of many things in his own 'will power and ingenuity'. Hasatan ****[may his memory be blotted out forever]** also has many capabilities with his 'dark powers'. **HOWEVER, THEY ARE BOTH DONE WHEN FACED WITH DEATH!** There is a 'finality' to that, neither are capable of defeating!

The next morning, Moshe goes into the Ohel Moed/Tent of Meeting before the 'Ark of the Testimony to gather the rods' and bring them out. What does he find? Among all the rods, **ONE** has not only 'sprouted buds of almond leaves and blooms', **THERE IS ONE YIELDING FRUIT!** This rod had **BOTH LEAVES AND ALMONDS!**

Beloved, here's the 'glory and power' of YHWH. **ONLY HE CAN TAKE A ROD CUT OFF ON BOTH ENDS AND CAUSE IT TO NOT ONLY SPROUT LEAVES AND BLOOM... IT ALSO BRINGS FORTH FRUIT!** This is a 'picture' of **RESSURECTION!** That's why the 'principle of the execution stake is so central to all of the work of YHWH'. There is both a 'negative and positive' side to it. Negatively, it takes **ALL** that is 'against' YHWH, **ALL** that is from the 'powers of darkness' resisting His purpose and brings it **TO A COMPLETE END**. Positively, however, it is 'out of that end' that YHWH brings forth a 'new beginning'... **LIFE!** This is **NOT** just any 'kind of life'. **IT IS RESURRECTION LIFE! LIFE THAT OVERCOMES DEATH! RESURRECTION SILENCES THE ENEMY.** He has nothing

beyond that to argue. Death **WAS** his power and his **FINAL END**. Yet, YHWH meets that, and **OVERCOMES** it through **HIS SON**, whom **He RAISED FROM THE DEAD!** (**Ivrim/Hebrews 2:14-15**) It is 'completely impossible' for a rod 'cut off on both ends' to have any 'signs of life'. **IN DEFIANCE OF THAT POSSIBILITY ONE DOES!** That 'sign of resurrection' **PUTS AN END** to the 'murmuring' impelled by the 'ruach/spirit of rebellion'. **IT SHUTS THE MOUTH OF THE ACCUSER.** He has nothing more to offer. YHWH then commands Moshe to take Aharon's rod and to place it 'back in the Tent of the Testimony' before the Ark. It is there to be **A SIGN** of YHWH's choice for 'Kohen HaGadol/High Priest'.

This is why the 'dealings of YHWH' in our lives are of 'paramount importance'. The way of YHWH's glory is a costly one. But, 'if we choose' to go that way, then we 'choose the way of life'... **LIFE OUT OF DEATH! IT IS THE MARK OF YHWH ON OUR LIFE.** It will **ALWAYS** silence the enemy. They have nothing more to say or do. We stand **ALIVE** in the life of YHWH and we stand **VICTORIOUSLY!** The world only wants results. YHWH wants to know **HOW** those results were attained. If there is 'no mark of the execution stake', if there is 'no manifestation of life' that has **FACED DEATH AND OVERCOME**, then whatever the result is, it will be rejected. The glory of man or the **GLORY OF YHWH**, there cannot be both!

This is the 'lesson of Torah'. **IT IS ALL ABOUT THE GLORY OF YHWH.** May YHWH make us 'people of the process'. Let us strive for the 'marks that identify' us as His own. **MAY WE TAKE UP OUR STAKE DAILY, KNOWING THE END RESULT WILL BE THE GLORY OF YHWH IN OUR LIVES. LIFE OUT OF DEATH...** that and nothing less. Amein!

We say the following blessing as we continue each week's study of Torah...

*Chazak u'Barukh...
Strength and Blessings*

****Click the link below to listen to the mp3 audio-reading of our parasha**

Parasha 38: Korach/Korah