



**Parsha Korach (Qorah)**  
**B'midbar / Numbers 16:1 – 18:32**  
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Now, the Book of B'midbar, "***In The Wilderness***" (*the Book of Numbers*) covers about 39 years of the history of the Children of Yisra'el (*B'nei Ya'aqob*). And, when we've read it through, we can look back at the whole of "***B'midbar***" and see that it's about "***teaching***" and "***instructions***". And, it's about "***non-belief***", "***complaining***" and "***rebellion***" and the "***consequences***" thereof. We can clearly see what we talked about last couple of weeks; that "***ha midbar***" (*the wilderness*) that "***sterile place***", is the "***Petri dish***" where Yahweh grew a new culture with the Children of Yisra'el. And how He uses "***ha Midbar Elohim***", or "***His Mouth***", to speak to His chosen people.

As we begin this week, remember how we ended last week's *parsha*; with the command to wear tzitzit on the corners of our garments, with "***techelet***" (***a cord of blue***). So that we remember Yahweh's instructions and not see with our own eyes and hearts, but His; so that we will believe and be perfect and complete in courage. Yahweh reminds us of this in what He said to Shelomoh (Solomon) in **Mishle / Proverbs 3:1-8**; ***My son, do not forget my Torah, And let your heart watch over my commands; For length of days and long life And peace they add to you. Let not kindness and truth forsake you – Bind them around your neck, Write them on the tablet of your heart, Thus finding favor and good insight in the eyes of Elohim and man. Trust in YHVH with all your heart, And lean not on your own understanding; Know Him in all your ways, And He makes all your paths straight. Do not be wise in your own eyes; Fear YHVH and turn away from evil. It is healing to your navel, and moistening to your bones.***

Now, our *parsha* begins with **B'midbar / Numbers 16:1-3**; ***And Korach, son of Yitshar, son of Qehath, son of Levi, took both Dathan and Abiram the sons of Eliyab, and On, son of Peleth, sons of Re'uben, and they rose up before Moshe with some of the children of Yisra'el, two hundred and fifty leaders of the congregation, called ones of the meeting, men of name. And they assembled against Moshe and against Aharon, and said to them, "Enough of you! For all the congregation is set-apart, all of them, and YHVH is in their midst. Why then do you lift up yourselves above the assembly of YHVH?"***

First of all, who are these people? Well, Korach was a Levite, a cousin to Moshe and Aharon. Being from the lineage of Qehath, he was one of the Levites who were to be responsible for transporting the Tent of Meeting and the set-apart objects of Yahweh. And, of course, the Levites would one day teach the Torah to Yisra'el, after they came into the Promised Land (Eretz Yisra'el). Now, as we look at Korach's name, we need to remember that he was a Levite (one of the "***Levi'im***"); which means "***joined to***" and is from the root word "***lev***" or "***heart***". It's like Siamese Twins who are "***joined***

at the heart". In Hebrew, "**Korach**", spelled "*kuf-reish-chet*" means to be or to make "**bald**", as in uncover one's self, with the connotation of doing so in grief. The letter "*kuf*" means to "**surround**", "*reish*" means "**head**" and "*chet*" is "**fear**". Think about it, he *surrounded* his *head* with *fear*. He was considered a prince, or leader of his clan. He persuaded three specific men and another 250 leaders of Yisra'el to follow him in rebellion, against the authority Yahweh had given Moshe and Aharon. Also, the numeric value of the letters in Korach's name is 308: which equals "**shuv**" or "**return**", and "**shepherd**". Isn't this what a Levite is to do? What's really interesting is that there are 6 variations of "**qavroo**" or "**to bury**" in the five books of the Torah with the same numeric value.

Now we're told here that **Korach** was the son of "**Yitshar**" meaning "**new oil**" as in "**shining oil**" or "**fresh anointing**"; son of "**Qehath**" which means "**assembly**"; the son of "**Levi**" or "**joined to Yahweh's Heart**". His family tree suggests an "**anointed assembly, joined to Yahweh's Heart**". Yet, his own name means "**bald**" or to "**be uncovered**". Sometimes you wonder what a parent thinks when naming their children. Perhaps he was just a bald baby. Or, maybe his father, "**Yitshar**" (**fresh anointing**), was indeed a prophet.

Next, we have Dathan, or "**Datan**" which means a "**fountain**" or "**well**" (as in springing forth) and his brother "**Abiram**" meaning "**exalted father**", the sons of "**Eliyab**" meaning "**El is my Father**". These men were leaders among the tribe of **Zebulun** ("**dwelling**" or "**habitation**"). Then, there's "**On**" meaning "**strength**" or "**wealth**", son of "**Peleth**" meaning "**escape**" or "**flee swiftly**" as in *deliverance*, sons of **Re'uben**, meaning "**behold the Son**". I don't know about you, but here, in these names, I see a culture in slavery that was hoping and praying for deliverance. Then, when their deliverance came, it was like a foreign thing to them. While they had hope, they had no longer had belief.

Now, I ran into a little conflict of translations with the first verse, as I compared the ISR, KJV with the others that I use. After studying it out in the Stone Edition TaNaK and using an Interlinear KJV, I found something I want to share with you here. First, we'll go back to what we just read in the ISR Scriptures, **verse 1**; ***And Korach, son of Yitshar, son of Qehath, son of Levi, took both Dathan and Abiram the sons of Eliyab, and On, son of Peleth, sons of Re'uben,.....*** Now, from the Stone TaNaK, **verse 1**; ***Korach son of Izhar son of Kohath son of Levi separated himself with Dathan and Abiram, sons of Eliab, and On son of Peleth, the offspring of Re'uben.*** I don't know about you, but I see a big difference here. These guys didn't just go and "**take**" some other guys to start a rebellion. Korach **separated** himself with these three leaders from Re'uben and Zebulun.

**Mishle (Proverbs) 18:1** in the HRV says it best; ***He that separates himself seeks his own wisdom, and snarls against all sound wisdom.*** Torah was designed and written to be "**walked-out**" in community. There's no room for isolationism in Torah. In fact it warns us against such selfishness. This week's *parsha* should help us focus on that.

Now Korach and these three leaders "**rose up before Moshe with some of the children of Yisra'el, two hundred and fifty leaders of the congregation, called ones of the meeting, men of name.**" Now, the phrase translated "**rose up before**", in the Hebrew is "**qooma paniym**" which literally means to "**arise in strength or power**" in the "**face of**". In other words, according to the DHV (Dyslexic Hebrew Version), "**They rose up, in force, in Moshe's face**". Plus, they brought into their rebellion, 250 leaders of the congregation, those summoned for meetings, men of renown. These were of those that Moshe had called to be leaders of tens, fifties and hundreds. The number

here is significant. 250 is the numeric value of “**mer’ay**” (*mem-reish-yud*) which is “**rebellious**” and “**mer’od**” (*mem-reish-vav-dalet*) which is “**wandering**”.

In front of these leaders, and in Moshe’s face, Korach says something that too many people in this movement express today; **“You take too much upon yourself. The entire congregation is set-apart, so why are you elevating yourselves above the nation of Elohim?”** He tries to cover up his own lust for power by accusing Moshe and Aharon of *his* sin and suggesting that they don’t need a leader. After all, the whole congregation is set-apart and capable of hearing from Yahweh. Yet, he saw himself as *the* leader. They can all decide, he suggests, what is best for B’nei Yisra’el and what they be doing to correct their misfortunes. After all, *“We all have our rights.”*

Before we go on, I want to add just one more little “*tidbit*” here from the rabbis. They point out that in **verse 1**, when Korach’s lineage is listed as going back to Levi, it stops there. You would expect that it would read “*son of Yitshar, son of Qehath, son of Levi, son of Ya’aqob*”, but it doesn’t. The reason, they say, is because in **B’reshith 49:6**, Ya’aqob prayed that his name not be linked to the rebellion of Shim’on and Levi. It’s interesting that later, when Korach’s surviving descendants repented, that Ya’aqob’s name is again present in the **1 Chronicles (Dibre HaYammim Aleph) 6:22-23**) lineage, when they performed their duties as Levites.

OK, let’s read on with **B’midbar 16:4-14**; **And when Moshe heard, he fell on his face, and spoke to Korach and all his company, saying, “Tomorrow morning YHVH shall make known who is His and who is set-apart, and bring him near to Him. And let Him bring near to Him the one whom He chooses. Do this: Take fire holders, Korach and all your company, and put fire in them and put incense in them before YHVH tomorrow. And it shall be that the one whom YHVH chooses is the set-apart one. Enough of you, sons of Levi!” And Moshe said to Korach, “Hear now, you sons of Levi: Is it little to you that the Elohim of Yisra’el has separated you from the congregation of Yisra’el, to bring you near to Himself, to perform the service of the Dwelling Place of YHVH, and to stand before the congregation to serve them, and that He has brought you near to Himself, you and all your brothers, the sons of Levi, with you? Yet you seek the priesthood as well? Therefore you and all your company are set against YHVH. And Aharon, what is he that you grumble against him?” And Moshe sent to call Dathan and Abiram the sons of Eliyab, but they said, “We are not coming up! Is it little that you have brought us up out of a land flowing with milk and honey, to kill us in the wilderness, that you would also seize total rule over us? Also, you have not brought us into a land flowing with milk and honey, nor given us inheritance of fields and vineyards. Would you bore out the eyes of these men? We are not coming up!”**

The stage is now set. Instead of “*High Noon*”, the duel was to unfold the next morning. Korach thought that this was a showdown between him and Moshe. Moshe speaks to Korach and all the Levites when he asks, **“.... is it not enough for you that Elohim has separated you from the people, and draw you near to Himself, to perform the service of the Mishkan (Dwelling Place or Tabernacle) and to minister to the whole assembly? He drew you and your brothers near, and yet you seek the priesthood also?”** Then Moshe speaks according to his office, that of Prophet, when he says, **“Therefore you and all your company are set against Yahweh”**.

Noticing that Dathan and Abiram are not present, Moshe calls them to come. But, in sheer defiance they refuse, accuse Moshe of not fulfilling his calling, when it was the people that refused to go in to the Land; then refuse again to “**come up**”. Come up? That’s an interesting phrase. Remember, this was happening just outside the Mishkan courtyard, not far from the altar. The phrase “**come up**” or

**“aliyah”** indicates ascension toward the Most High. They refused to **“ascend”**. Here we see the truth of their rebellion and exactly who they were rebelling against. They confirm their rebellion by saying that Moshe brought them out of a land (*Egypt*) flowing with milk and honey to kill them in the wilderness; but, did not bring them into a land flowing with milk and honey. Remember what just happened. They, along with all of that generation, believed the evil report of the ten spies and refused their inheritance, Eretz Yisra’el. So, Yahweh swore in His wrath that they would not enter their land, a land flowing with milk and honey, a land with fields and vineyards. They blamed Moshe and Yahweh for their punishment and took no responsibility for their own actions. Thus, they refused to **“come up” (draw near)** to Yahweh.

Now, on with **B’midbar 16:15-22**; ***And Moshe became very displeased, and said to YHVH, “Do not respect their offering. I have not taken one donkey from them, nor have I done harm to any of them.” Then Moshe said to Korach, “Tomorrow, you and all your company shall be there before YHVH, you and they and Aharon. And take each one his fire holder, and you shall put incense in it. And let each one bring his fire holder before YHVH, two hundred and fifty fire holders, and you and Aharon, each one with his fire holder.” So each one took his fire holder, and put fire in it, and laid incense on it, and stood at the door of the Tent of Meeting with Moshe and Aharon. And Korach assembled all the congregation against them at the door of the Tent of Meeting. Then the esteem of YHVH appeared to all the congregation. And YHVH spoke to Moshe, and to Aharon, saying, “Separate yourselves from the midst of this congregation, and let Me consume them in a moment.” But they fell on their faces, and said, “O El, Elohim of the spirits of all flesh! When one man sins, are You wroth with all the congregation?”***

What’s interesting here, is that the rebellion begins with Korach separating himself with three of his followers and now Yahweh would have Moshe and Aharon separate themselves, so that He may consume the entire assembly. And, once again, Moshe and Aharon fall on their faces before Yahweh and intercede for the people. It’s also interesting that Judah often says to us that there is no precedent in Torah for a man atoning for the people. But, how many times have we read about Moshe falling on his face and interceding for the Children of Yisra’el? In fact, in **Shemot 32**, after the golden calf, as Moshe interceded for the people, he asked that Yahweh blot him out of the Book of Life rather than B’nei Yisra’el.

So, why would Moshe use fire pans? Why the incense? How would this determine who Yahweh has sent? First, only a priest, chosen as Yahweh chose the sons of Aharon, can offer incense laid upon fire to Yahweh. Secondly, these offerings can only be made as Yahweh prescribes. Remember Nadab and Abihu. In fact, several times in Torah, Aharon would take fire from under the altar and place incense on it and go out into the camp to make atonement for the people; and thus, stop a plague. We’re going to read of one of these incidents in just a minute. Korach, in his pride, lusted to be the High Priest. Moshe called him and the others to the test, to show all Yisra’el whom indeed Yahweh had chosen.

Let’s go back to **Chapter 16** with **verses 23-35**; ***And YHVH spoke to Moshe, saying, “Speak to the congregation, saying, ‘Move away from around the tents of Korach, Dathan, and Abiram.’” So Moshe rose up and went to Dathan and Abiram, and the elders of Yisra’el followed him. And he spoke to the congregation, saying, “Please turn away from the tents of these wrong men! Do not touch whatever belongs to them, lest you be consumed in all their sins.” Then they moved away from around the tents of Korach, Dathan, and Abiram. And Dathan and Abiram came out and stood at the door of their tents, with their wives, and their***

*sons, and their little children. And Moshe said, "By this you know that YHVH has sent me to do all these works, that they are not from my own heart. If these die as all men do, or if they are visited as all men are visited, then YHVH has not sent me. But if YHVH creates what is unheard of, and the earth opens its mouth and swallows them up with all that belongs to them, and they go down alive into the grave, then you shall know that these men have scorned YHVH." And it came to be, as he ended speaking all these words, that the ground under them split apart, and the earth opened its mouth and swallowed them up, with their households and all the men with Korach, with all their goods. So they and all those with them went down alive into the grave, and the earth closed over them, and they perished from the midst of the assembly. And all Yisra'el who were round about them fled at their cry, for they said, "Lest the earth swallow us up!" And a fire came out from YHVH and consumed the two hundred and fifty men who were offering incense.*

The first thing I want to ask here is, "**What happened to On, son of Peleth?**" He's not mentioned here, or ever again, at all, in Scripture. Hmm. Remember, his name meant "wealth" or "**strength**" and he was the son of Peleth ("**escape**" or "**deliverance**"). Maybe he found the strength to escape the judgment. Perhaps he even repented.

Now remember, as Korach and the Levites had been "**called out**" to be separated from the people for service, Yahweh instructs Moshe, and Moshe instructs the congregation, to be separated from Korach and Dathan and Abiram, for judgment. You see the people had already begun to gather at the "**tents**" or "**tabernacles**" of Korach and the men he chose to be *elders*. Now, Moshe further instructs the people not to even "**touch**" what is theirs, lest they be "**consumed**" in all their sins. If that sounds familiar, it should. Yahweh says through the prophet, in **Yeshayahu / Isaiah 53:11-13**, as He speaks of our "**exodus**"; **Turn aside! Turn aside! Come out from there, touch not the unclean. Come out of her midst, be clean, you who bear the vessels of YHVH. For you shall not come out in haste, nor go in flight. For YHVH is going before you, and the Elohim of Yisra'el is your rear guard. See, My Servant shall work wisely, He shall be exalted and lifted up and very high.**

Now, before we go on, I want to point out something here. **Verse 27** says something we often miss in our reading. It says; **Then they moved away from around the tents of Korach, Dathan, and Abiram. And Dathan and Abiram came out and stood at the door of their tents, with their wives, and their sons, and their little children.** You'll notice that Korach's children are not mentioned here. In fact, they are not mentioned in this chapter at all. Were they not punished? We'll be reading in a few minutes why they were not punished at all.

Now, again, in his office as Prophet, Moshe set a condition; he called out the way judgment would happen, in order that the people would know, without a doubt, that it was Yahweh who performed it. Their punishment would unfold with the earth swallowing them up and they would "**go down to the grave alive**". Let's take a closer look at **verses 31 through 33**; **And it came to be, as he ended speaking all these words, that the ground under them split apart, and the earth opened its mouth and swallowed them up, with their households and all the men with Qorah, with all their goods. So they and all those with them went down alive into the grave, and the earth closed over them, and they perished from the midst of the assembly.**

We read that the earth literally opened up, as with a mouth, and swallowed them up, with their tents and all those with them and all their belongings. It says they "**perished**" from the midst of the assembly. In a moment, it was as if they never existed. The Hebrew word here for "**perished**" is

“**abad**” and also means to “**vanish**” or “**be lost**” or “**destroyed**”. It says here that they went down to the grave alive. Now, that’s frightening if we think about it. And, it should be. They descended (**yarad**) alive (**chai**) into the grave (**Yom She’ol**). “**She’ol**”, Strong’s #7585 (*shin-aleph-vav-lamed*) literally translates as “**grave**” or “**hell**”. It is a hollow subterranean place of thick darkness, according to Job’s lament in **Iyob / Job 10:19-22**; *I should have been as though I had not been – brought from the womb to the grave. Are not my days few? Then cease! Leave me alone, so that I brighten up a little, Before I go, and not return, to the land of darkness and the shadow of death, a land as dark as darkness itself, as the shadow of death, without any order, whose light is as darkness.*”

“**She’ol**” also shares its spelling with “**Sha’ul**” or Saul whose name means “**asked for**”. In our parsha, Korach and his guys, “**asked for it**” This also relates to our Haftorah reading for this *parsha* from **1 Shemu’el / 1 Samuel 11:14-12:22**, about B’nei Yisra’el “**asking**” Yahweh for a king to protect and lead them, instead of following Yahweh, their King of Kings.

We see in **verse 34** of our text that the children of Yisra’el fled as the cries of these people were heard; as they feared that they might be judged also. Then, in **verse 35**, fire came forth from Yahweh and consumed the 250 rebellious ones burning incense. That brings back memories of Nadab and Abihu, who were consumed by the same “**fire**” (**aish**), or “**anger**”, from Yahweh while burning incense (*offering strange fire*).

It’s very interesting how fire plays an important part in our relationship with Yahweh. We “**draw near**” or make “**korban**” with fire, through the altar (*a pleasing fragrance to Yahweh, Torah says*); as well as with incense on the altar (*a pleasing aroma to Yahweh*) within the “**Mishkan**” or “**Dwelling Place**”. The word for “**fire**” is “**aish**” (*aleph-shin*) and is synonymous with “**anger**”, as “**aish**” is used for “**anger**” in quite a number of scriptures. In Hebrew thought, “**anger**” is associated with the “**flaring of the nostrils**”; which is why the word “**awph**” (*aleph-fey*) meaning “**nostrils**” or “**nose**” is also a Hebrew word for “**anger**”. In fact, when **Tehillim / Psalms 103:8** says that Yahweh is slow to “**anger**”, what the Hebrew literally says is that Yahweh is slow to “**flare the nostril**”. Why did we find this so interesting? Well, if “**drawing near**”, or “**korban**”, and incense and the “**bulls of lips**” (*praise and worship*) are pleasing fragrances to Yahweh; then, “**korban’ot**” (*drawings near*) of any kind offered in our own pride or “**self**” and acts of rebellion are as “**strange fire**”. And, as such, they “**sting the nostrils**” and are as a stench in the nose of Yahweh and therefore cause “**anger**” or the “**flaring of the nostrils**”. Also, these acts of “**inhaling**” and “**exhaling**” through the “**nostrils**” are part of the “**Breath**” or “**Ruach**” (**Spirit**). I think this is fodder for a great word study. Who’s up for it? I mean, you gotta love Yah’s Word in Hebrew.

Let’s read on with **Chapter 16:36-40**; *And YHVH spoke to Moshe, saying, “Say to El’azar, son of Aharon the priest, to pick up the fire holders out of the blaze, for they are set-apart, and scatter the fire some distance away. The fire holders of these men who sinned against their own lives, let them be made into beaten plates as a covering for the altar. Because they brought them before YHVH, therefore they are set-apart. And let them become a sign to the children of Yisra’el.” And El’azar the priest took the bronze fire holders, which those who were burned up had brought, and they were beaten out as a covering on the altar – a remembrance to the children of Yisra’el that no stranger who is not of the seed of Aharon, should come near to offer incense before YHVH, and not be like Korach and his company – as YHVH had said to him through Moshe.*

Even in their rebellion in bringing “**strange fire**” before Yahweh; because they brought the fire-pans before Him, those vessels became “**Set-apart**”. Just as Yahweh gave us tzitzit to help us remember Torah and the source of our strength, He had El’azar, the priest, gather up those set-apart fire pans and have them beaten and placed as a covering over the altar as a remembrance for all the people that only the sons of Aharon (priests) are to make offerings before Yahweh.

This illustrates the point that Yahweh may call us to different areas of service; some to leadership, teachers, worship (through *music* or *cantorial*) and some to bearing the set-apart things. Today, I liken bearing the burdens of the set-apart place to bearing the burden of furthering the “*Good News of the Restoration of the Kingdom to Yisra’el*”, whether financially, physically and/or through prayer. We don’t have time to look at it right now; but, you’ll notice that after this chapter, Torah again speaks of that portion of the offerings that are to go to the Levites. Just as they are called to teach and deliver the Torah message, so others are called to help them. It doesn’t mean, however, that Yahweh values one above another. He does not!

It also does not mean that leaders, elders, teachers, or whomever are to separate themselves from the community; either singly, or in a small group. As Sha’ul would say, “**Elohim forbid!**” We are all “**called out**” or “**chosen**” by Yahweh for His purpose. But, that purpose always involves service to Him and to His community, Yisra’el. When we maintain community, we can exhort and reprove one another. That’s how we maintain our focus and restoration is accomplished. This was the beginning of Korach’s rebellion. This leader, who let pride and lust for power take hold, separated himself with three others, then false doctrine and open rebellion ensued; drawing 250 others into an attempt to usurp the authority of Yahweh, not Moshe. This of course, led to swift judgment and punishment.

But, it didn’t end there. The insidious seeds of rebellion had already spread. **B’midbar 16:41-50;** *But all the congregation of the children of Yisra’el grumbled against Moshe and against Aharon on the next day, saying, “You, you have killed the people of YHVH.” And it came to be, when the congregation assembled against Moshe and against Aharon, that they turned toward the Tent of Meeting. And see, the cloud covered it, and the esteem of YHVH appeared. And Moshe and Aharon came before the Tent of Meeting. And YHVH spoke to Moshe, saying, “Arise from amidst this congregation, and let Me consume them in a moment.” And they fell on their faces. So Moshe said to Aharon, “Take the fire holder and put fire in it from the altar, and lay incense on, and go, hurry to the congregation and make atonement for them, for wrath has gone out from YHVH, the plague has begun.” And Aharon took it as Moshe commanded, and ran into the midst of the assembly, and saw that the plague had begun among the people. And he laid on the incense and made atonement for the people, and stood between the dead and the living. And the plague was stopped. And those who died in the plague were fourteen thousand seven hundred, besides those who died on account of Korach. Then Aharon returned to Moshe at the door of the Tent of Meeting, for the plague had stopped.*

Even with the lessons of the golden calf, the water from the rock, the quail, the sins of the “*ten spies*” and refusing their inheritance and with all their grumbings and Yahweh’s rebukes, much like today, there was still no “**fear of Yahweh**”. They did not reverence their Redeemer and Deliverer. And again, Moshe and Aharon fell on their faces before Yahweh on behalf of the people. This time, Aharon was told to take fire and lay incense on it and go out among the people to make atonement for them in order to stop the plague that had begun, because of their rebellion. Aharon literally stood between the living and the dead.

Here, in these closing verses we see the great difference between Yahweh's High Priest and the imposter who would presume to rule the people instead of serve them. Proud and power-hungry, Korach would never have done what Aharon just did. You see Aharon, even with his human weaknesses, loved Yahweh and the people. He went out among them, on more than one occasion, to make atonement for their sin, as a High Priest should. He placed himself between life and death for them. Which is exactly what Yahshua did for us, only He knew that it meant His death.

Once again, the numbers have great meaning. Those who died in the plague numbered 14,700. Fourteen is the numeric value of "**dabach**" (*dalet-bet-chet*) or "**slaughter offering**" and 700 is the numeric value of "**Kapporet**", the "**Lid of Atonement**" on the Ark. 14,700 represents "**sacrifice of atonement**".

I know, we've studied this all before. Every year, every Torah cycle, we look at this rebellion and the other acts of disobedience that B'nei Yisra'el committed against Yahweh. But, we need to be educated in the lessons of "**ha midbar**", "**the wilderness**". Rebellion comes in many forms and affects us all, at one time or another. Whether it is open and "*out there*", with fists raised up, or fingers wagging; or whether it is kept inside and surfaces as just an attitude. Rebellion comes easy for us. Our fathers have practiced rebellion for the last 2730 years; even before that, since they separated from Yehudah under Yarob'am. They began by mixing worship and went headlong into idolatry.

The prophet and judge Shemu'el had this to say, regarding rebellion, to King Sha'ul (Saul) in 1 **Shemu'el 15:22-28**; *Then Shemu'el said, "Does YHVH delight in burnt offerings and slaughterings, as in obeying the voice of YHVH? Look, to obey is better than an offering, to heed is better than the fat of rams. For rebellion is as the sin of divination, and stubbornness is as wickedness and idolatry. Because you have rejected the word of YHVH, He also does reject you as sovereign." And Sha'ul said to Shemu'el, "I have sinned, for I have transgressed the command of YHVH and your words, because I feared the people and listened to their voice. And now, please pardon my sin, and return with me, and let me bow myself to YHVH." But Shemu'el said to Sha'ul, "I do not return with you, for you have rejected the word of YHVH, and YHVH does reject you from being sovereign over Yisra'el." And as Shemu'el turned around to go away, Sha'ul seized the edge of his robe, and it tore. And Shemu'el said to him, "YHVH has torn the reign of Yisra'el from you today, and has given it to a neighbor of yours, better than you.*

There's a couple of things at work here. First, we have Shemu'el speaking. He was a descendant of Korach. More on that in a bit. He's speaking to King Sha'ul. Remember the word play between **Sha'ul** (*asked for*) and "**She'ol**" (*the grave, which is the reward for rebellion*). Shemu'el says that rebellion is as the sin of "**divination**", "**kehsem**" in Hebrew. It means to consult the "**dead**" or "**strange prophets**" for wisdom and prophecy. This is exactly what Sha'ul would do later. After the death of Shemu'el, Sha'ul will consort with a "**witch**" to contact the spirit of Shemu'el for guidance. Lo tov, folks. It's like Korach speaking from She'ol to warn us about the judgment for rebellion, through Shemu'el and Sha'ul. I just love how all this fits together in Hebrew. The numeric value of "**kehsem**" (*kuf-samech-mem*) is 200 which equals "**naqam**" or "**shall be punished**" and "**ee'saqal**", which means "**shall be stoned**".

So, what is to come of us? Are we to suffer the fate Yehudah speaks about in **Yehudah / Jude 1:11**; *Woe to them! Because they have gone in the way of Kayin (Cain), and gave themselves to the delusion of Bil'am for a reward, and perished in the rebellion of Korach.* ? Well, what



happened to the descendants of Korach? As we'll read in a few weeks; as **B'midbar 26:9-11** recounts these events at the taking of the census; *And the sons of Eliyab: Nemu'el, and Dathan, and Abiram. This Dathan and Abiram, were the called ones of the congregation, who contended against Moshe and against Aharon in the company of Korach, when they contended against YHVH, and the earth opened its mouth and swallowed them up together with Korach when that company died, when the fire consumed two hundred and fifty men. And they became a sign, but the sons of Korach did not die.*

Yes, they lived and because they repented of their father's sin, they fulfilled their calling. In **Dibre HaYammim Aleph (1 Chronicles) 9:19** we read; *And Shallum son of Korach, son of Elyasaph, son of Korach, and his brothers, from his father's house, the Korhites, were over the work of the service, guards of the thresholds of the Tent. And their fathers had been guards of the entrance to the camp of YHVH.* Also, in **Chapter 26:19** we see; *These were the divisions of the gatekeepers among the sons of Korach and among the sons of Merari.* It's interesting here that after the Tent of meeting came to rest in Shiloh, that these men who bore and carried the set-part objects of the Mishkan, became its guards.

The sons of Korach later became singers in the Temple of Shelomoh and wrote some of **Tehillim**, or the **Psalms**. In fact, they are credited with writing at least 11 of them. Our ISR Scriptures do not show the introductions, which are a part of the Hebrew TaNaK. But, you can see them in the KJV and the HRV. **Tehillim 46**, in particular, directly refers to the miraculous preservation of the surviving descendants of Korach. And, as I pointed out a few minutes ago, the prophet Shemu'el is perhaps the most famous descendant of Korach. So it is with Yahweh, that there is always hope and a reward for those who love and seek to obey Him.

I pray that we "**Sh'ma**" (hear and do) according to this week's *parsha*. As the prophet speaks of our regathering and future, Yahweh says to us, in **Yehezqel / Ezekiel 20:30-38**; *"Therefore say to the house of Yisra'el, 'Thus said the Master YHVH, "Are you defiling yourselves in the way of your fathers? And do you whore after their abominations? For when you lift up your gifts and make your sons pass through the fire (anger, flaring of the nostrils), you defile yourselves with all your idols, even to this day. And shall I be inquired of by you, O house of Yisra'el? As I live," declares the Master YHVH, "I am not being inquired of by you. And what comes up in your spirit shall never be, when you say, 'Let us be like the gentiles, like the tribes in other lands, serving wood and stone.' "As I live," declares the Master YHVH, "do not I, with a mighty hand, with an outstretched arm, and with wrath poured out, reign over you? And I shall bring you out from the peoples and gather you out of the lands where you are scattered, with a mighty hand, and with an outstretched arm, and with wrath poured out. And I shall bring you into the wilderness of the peoples, and shall enter into judgment with you face to face there. As I entered into judgment with your fathers in the wilderness of the land of Mitsrayim, so I shall enter into judgment with you," declares the Master YHVH. And I shall make you pass under the rod, and shall bring you into the bond of the covenant, and purge the rebels from among you, and those who transgress against Me. From the land where they sojourn I bring them out, but they shall not come into the land of Yisra'el. And you shall know that I am YHVH."*

**Baruch HaShem Yahweh !**