

## **Korach(Korah)Torah Portion 38 Numbers 16:1-18:32**

**Background:** This Torah portion begins after the spies had returned with their evil report and the two spies with a good report, Joshua and Caleb. The people had mourned all night and had rebelled against Elohim and Moses. They were about to stone Moses when **יהוה** came and called the people to task. **יהוה** told them that because of their rebellion and **lack of faith** in Him they would not be allowed to enter the land, and that they would have to wander forty years in the wilderness until all those men who were over twenty years of age would die. Then their children would come and take the land. The people rebelled again and said they would now go up and take the land. Moses told them that they would not be able to because **יהוה** was not with them.

**Korach ( קרח ) = Korah (to make self bald )(cousin of Moses and Aaron)**

### **Events in this Torah portion:**

- Korah, Dathan and Abiram separated themselves from following Moses
- These three along with 250 leaders of Israel gathered against Moses
- They said all of Israel are holy, but you keep the leadership for yourself
- Moses told them to bring fire-pans and incense and **יהוה** will choose
- Moses sent for Dathan and Abiram but they refused to come
- The following day the men came with incense along with all Israel
- **יהוה** told Moses and Aaron to separate from them and He would destroy them
- Moses and Aaron fell on their faces as intercessors
- **יהוה** told Moses to tell the people to move away from Korah, Dathan and Abiram
- The earth opened and swallowed them and their households and closed back over them
- A flame came forth from **יהוה** and consumed the 250 leaders
- **יהוה** said to gather the fire-pans and make plates to cover the Altar
- The people gathered the next day and accused Moses of destroying the people of **יהוה**
- **יהוה** told Moses to separate from them and He would destroy them
- Moses and Aaron again fell on their faces as intercessors
- Moses told Aaron to take a fire-pan with fire from the Altar and incense and run among the people to stop the plague that had gone out from **יהוה**
- Aaron ran and stood between the living and the dead and the plague was stopped
- **יהוה** said to take a staff of each tribe with their name on each and lay them in the Tent of Meeting to show who He had chosen to minister before Him
- Aaron's rod blossomed and brought forth almonds
- **יהוה** said only the sons of Aaron are to be Priests forever the Levites are to carry and safeguard the Tabernacle but they do not offer sacrifices.
- **יהוה** said to the Levites, you shall not receive land "I" am your share. I give you the tithe
- Levites and Priests shall give a tithe of the tithe

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## Korah Dathan and Abiram Oppose Moses and Aaron

**Numbers 16:1-7** 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**, took *men*: 2 and they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the congregation, called to the assembly, **men of renown**: 3 and they assembled themselves together against Moses and against Aaron, and said to them, **You take too much on you**, seeing that all the congregation are holy, everyone of them, and **יהוה** is among them: therefore then lift you up yourselves above the assembly of **יהוה**? 4 And when Moses heard it, he fell on his face: 5 and he spoke to Korah and to all his company, saying, In the morning **יהוה** will show who are His, and who is holy, and will cause him to come near to Him: even him who He shall choose will He cause to come near to Him. 6 This do; take your censers, Korah, and all his company; 7 and put fire in them, and put incense on them before **יהוה** tomorrow: and it shall be that the man who **יהוה** chooses, he *shall be* holy: you take too much on you, you sons of Levi.

**Korah** = to make self bald, to be uncovered (s#07141 קרח ) (ko'rakh)

**Izhar** = to glisten, make oil (s#03324 יתשר ) (yits-hawr)

**Kohath** = to ally oneself (s#06955 קהת ) (keh-hawth)

**Levi** = Joined to (s# 03878 לוי )

**Dathan** = of uncertain derivation (s#01885 דתן ) (daw-thawn)

**Abiram** = father of height, lofty (s#048 אבירם ) (ab-ee-rawm')

**Eliab** = oak or strong tree, my Farher God (s#0446 אלון ) (ay-lone')

**On** = ability, power, wealth, force (s#0203 און ) (one)

**Peleth** = to flee, swiftness (s#06431 פלת ) (peh-leth)

**Reuben** = Behold a son (s#07205 ראובן )

**Men of renown** = exalted one, rising mist, prince (s#05387 נשא ) (naw-see')

These men were judges and important men who would be called with other leaders to meet at the door of the Tabernacle with Moses. Moses' humility may have allowed them to feel superior. He was humble and they were dignified, they thought they would look better in the office. They may have thought they would be a better leadership image for the people to follow. Pride often fools a person into thinking they would be better in a position than the one **יהוה** has placed there. Remember **יהוה** said that Moses was the most humble person on the earth. That is why he could be used in such a powerful position.

**Comment:** The phrase "**You take too much on you**" is Hebrew word **רב-לכם**

It is used in seven other places in the Scriptures although it is translated into different English words:

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16:3 and they assembled themselves together against Moses and against Aaron, and said to them, <b>You take too much on you</b> , seeing that all the congregation are holy, everyone of them, and יהוה is among them: therefore then lift you up yourselves above the assembly of יהוה?	Numbers 16:3
ויקהלו על-משה ועל-אהרן וימרו אלהם <b>רב-לכם</b> כי כל-העדה כלם קדשים ובתוכם יהוה ומדוע תתנשו על-קהל יהוה :	Numbers 16:3
16:7 and put fire in them, and put incense on them before יהוה tomorrow: and it shall be that the man who יהוה chooses, he <i>shall be</i> holy: <b>you take too much on you</b> , you sons of Levi.	Numbers 16:7
ותנו בהן אש ושימו עליהן קטרת לפני יהוה מחר והיה האיש אשר-יבחר יהוה הוא הקדוש <b>רב-לכם</b> בני לוי:	Numbers 16:7
12:28 Thereupon the king took counsel, and made two calves <i>of</i> gold, and said to them, <b>It is too much for you</b> to go up to Jerusalem: behold your gods, O Israel, which brought you up out of the land of Egypt.	1 Kings 12:28
ויוץ המלך ויניעש שני עגלי זהב ויאמר אלהם <b>רב-לכם</b> מעלות ירושלם הנה אלהיך ישראל אשר העלוך מארץ מצרים:	1 Kings 12:28
1:6 יהוה our Elohim spoke to us in Horeb, saying, You have dwelt <b>long enough</b> in this mount:	Deuteronomy 1:6
יהוה אלהינו דבר אלינו בחרב לאמר <b>רב-לכם</b> שבת בהר הזה:	Deuteronomy 1:6
2:3 You have compassed this mountain <b>long enough</b> : turn you northward.	Deuteronomy 2:3
<b>רב-לכם</b> סב את-ההר הזה פנו לכם צפנה:	Deuteronomy 2:3
44:6 And you shall say to the rebellious, <i>even</i> to the house of Israel, Thus says Adonai יהוה; O you house of Israel, <b>let it suffice you</b> of all your abominations,	Ezekiel 44:6
ואמרת אל-מרי אל-בית ישראל כה אמר אדני יהוה <b>רב-לכם</b> מכל-תועבותיכם בית ישראל:	Ezekiel 44:6

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45:9 This says Adonai ; <b>Let it suffice you</b> , O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from My people, says Adonai <b>יהוה</b> .	<b>Ezekiel 45:9</b>
כה־אמר אדני יהוה <b>רב־לכם</b> נשיאי ישראל חמס ושד הסירו ומשפט וצדקה עשו הרימו גרשתיכם מעל עמי נאם אדני יהוה:	<b>Ezekiel 45:9</b>

We see from all the places that this is used in the Torah, it is always a negative judgment. Korach used it in a negative judgment against Moses and Moses used this word to communicate that Korach was over stepping his bounds because only **יהוה** had the right to choose who He wanted to serve Him.

This word **רב־לכם** has a gamatra of 292. This is just the simple sum of the numerical values of all the letters. (ר) = 200 + (ב) = 2 + (ל) = 30 + (כ) = 20 + (ם) = 40 = 292

You can look at [www.biblewheel.com](http://www.biblewheel.com) to see other words that have the same gamatra (numerical value) as this word. Some of these words are **bless** (מברכ־), **wilderness** (וממדבר), **evil** (וירעו), **uncover** (ויערו), **rebellious** (במרים) and **wrath** (בקצפ־).

If we look at this as two words separated with a dash, we have (**רב**) with a gamatra of 202. Other words with this same gamatra include **curse** (אאר), **eye** (בעיניכם), **lifted** (ויעפלו), **jealous** (אקניאם) and **avenge** (ואנקמה). The second word (לכם) has a gamatra of 90. Other words with this same gamatra include **mouth** (פי), **foot** (כנך), **ephod** (האפד) **redeem** (ונגאל), **tribe** (ולמטה) and **south** (לנגבה). There are two words that have the same gamatra and the same letters in a different order. These words are **Lemek** (למך) and **king** (מלך).

**Rabbi Daniel Lappin** in his Genesis study titled "**Decoding the Secrets of Noah**" spoke about the two Lemeks. Noah's father and his wife's father were both named Lemek. Rabbi Lappin pointed out that each of the three letters of their names are the first letter in the Hebrew words for (**ל**) **heart**, meaning our caring for others, (**מ**) **mind**, meaning our brain or or thinking ability, and (**כ**, **ך**) **bodily urges**, meaning unchecked sexual desire and the desire for wealth and power.

The order of the letters for the Hebrew word for King (מלך) reading from right to left, shows that a good king should use his mind first, then his heart in caring for others and then his bodily urges last. The word we have in Numbers 16:7 is not in this order. The word (לכם) that is spoken by Moses to Karoch has the (**ל**) **heart**, caring for others, then the (**כ**, **ך**) **bodily urges** next and the (**מ**) **mind**, last. This shows us that Korach was more interested in the approval of the people which would allow him to gain power and prestige. This apparently blinded him to the fact that he should have recognized with his mind that Moses was in direct contact with **יהוה** and he was the only one standing between him and instant death.

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## Related Scripture: Pride and Humility

**Luke 18:9-14** And He spoke this parable to certain which trusted in themselves that they were righteous, and despised others: 10: Two men went up to the Temple to pray; the one a Pharisee, and the other a publican. 11: The Pharisee stood and prayed thus with himself, Elohim, I thank You, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. 12: I fast twice in the week, I give tithes of all that I possess. 13: And the publican, standing afar off, would not lift up so much as his eyes to heaven, but smote on his chest, saying, Elohim be merciful to me a sinner. 14: I tell you, this man went down to his house justified rather than the other: for everyone that exalts himself shall be abased; and he that humbles himself shall be exalted.

**Comment:** On son of Peleth from the Tribe of Reuben is not mentioned again. We are not given any more information on him. Did he change his mind and not continue to rebel, or did he die? His name is not listed any more in this Torah portion.

## Related Scripture: Men of renown in the time of Noah

**Genesis 6:1-8** And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, 2 That the sons of powerful ones saw the daughters of ordinary men, that they *were* fair; and they took them wives of all which they chose. 3 And **יהוה** said, My spirit shall not always strive with man, for he also *is* flesh: yet his days shall be an hundred and twenty years. 4 There were giants in the earth in those days; and also after that, when the sons of the powerful ones came to the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown. 5 And **יהוה** saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually. 6 And it grieved **יהוה** that He had made man on the earth, and it grieved Him at His heart. 7 And **יהוה** said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth Me that I have made them. 8 But Noah found grace in the eyes of **יהוה**.

**They separated themselves** -- refused to follow Moses leadership. **יהוה** did not do the separation, therefore they took on themselves too much. This is exactly what they accused Moses and Aaron of doing. Right and wrong is decided by **יהוה**, this is a theocracy not a democracy. We must not decide right and wrong by the number of votes. We must give an account to **יהוה** that we obeyed His commands.

**Stone Edition Chumash** (page 821) **Background of Korah:** The Sages teach that Korah was Pharaoh's treasurer in Egypt and that he was very wealthy. He was a man of great charisma, people saw that he was a good looking powerful man who knew what he wanted and people loved to follow him. Moses on the other hand was the most humble of all men on the earth. Wealth was not important to him and he was not seeking power. Most people would say he is not the kind of person that they wanted to follow. Power and wealth are what people admire and support as a leader. The Sages also teach that Korah was not happy with the situation on leaving

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his important position in Egypt but when Moses was popular after the crossing of the Red Sea and at Mount Sinai he knew the people would not side with him against Moses. However after the death of the spies and the command to turn back to the desert to die, he knew the people just needed a leader to oppose Moses. It is believed that he came to Moses dressed in a garment of pure blue, (sign of royalty) and asked if a person who was wearing a garment of pure blue, needed to have one string of blue in his tzitzis? Moses replied yes, because **יהוה** had commanded it. With that Korah began to tell all who were present that this showed that Moses had made up the law of tzitzis, because a garment of pure blue does not need another thread of blue. **Korah only referred to the holiness of Israel as a nation and Moses only spoke of the holiness of individuals who יהוה has chosen.**

**Stone Edition Chumash** (page 820, 821) **Ramban** : Although the Sages teach that the Torah does not always follow chronological order, ordinarily one must assume that events took place in the order in which the Torah records them - unless there is a compelling reason to assume that a particular passage is out of order. In Korah's case, therefore, we must say that his rebellion took place after the incident of the spies, because people were resentful of the decree that all men over twenty would die in the wilderness. Korah's own resentment began earlier, when Aaron was made Kohen Gadol (Numbers 16:10), or when their cousin Elizaphan son of Uzziel was placed in charge of the Kohathite family (Numbers 3:30) thus making him Korah's superior, and giving him a position that Korah felt should have been his. At that time, however, Korah did not dare criticize Moses, who was so beloved by the people that they would not have tolerated a rival to him. But after the fiasco of the spies and the decree that the entire generation would die in the wilderness without ever seeing the land, Korah took advantage of the national dissatisfaction to foment rebellion.

**Offspring of Reuben:** Woe to the evildoer and woe to his neighbor (Talmud volume Negaim 12:6). The tribe of Reuben from whom most of Korah's followers came from, camped on the south side of the Tabernacle, the side that Korah and his family camped on. Korah would have been in the inner circle near the Tabernacle since he was from the Tribe of Levi. The Tribe of Reuben was on the same side near them.

**Comment:** Korah said that all the Hebrew people are holy. This is partially true, they had been set aside by **יהוה** for His purpose, but part of their level of holiness depended on their personal actions, thoughts and motives. Because they were all set aside or holy did not mean that they were all called to perform the same job. Their calling had to do with what **יהוה** had called them to do. Those who were filled with pride would not be in a place of leadership. This is why Moses was so great. The Torah says that Moses was more humble than any man on earth, therefore **יהוה** exalted him.

**Related Scripture:** **Humbleness of Moses**

**Numbers 12:3** Now the man **Moses was very meek, above all the men which were upon the face of the earth.**

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### Moses confronts Korah

**Numbers 16:8-11** And Moses said to Korah, Hear now, you sons of Levi: 9 does it *seem* but a small thing to you, that Elohim of Israel has **separated** you from the **assembly** of Israel, to bring you near to Himself; to do the service of the Tabernacle of **יהוה**, and to stand before the congregation to minister to them; 10 and that He has brought you near, and all your brethren the sons of Levi with you? and you seek the priesthood also? 11 Therefore you and all your company are gathered together against **יהוה**: and Aaron, what is he that you **murmur** against him?

**Separated** = separate, select, distinguish (s#0914 **בדל**) (baw-dal')

**Assembly** = congregation, multitude, crowd, family (s#05712 **עדה**) (ay-daw')

**Murmured** = to be obstinate, to complain, abide all night (s#03885 **לון**) (loon)

### Dathan Abiram and Eliab rebel against Moses

**Numbers 16:12-18** And Moses sent to call Dathan and Abiram, the sons of Eliab: and they said, We will not come up: 13 is it a small thing that you have brought us up out of a land flowing with milk and honey, to kill us in the wilderness, but you must needs make yourself also a prince over us? 14 Moreover you have not brought us to a land flowing with milk and honey, nor given us inheritance of fields and vineyards: will you put out the eyes of these men? we will not come up. 15 And Moses was very wroth, and said to **יהוה**, Respect not their offering: I have not taken one donkey from them, neither have I hurt one of them. 16 And **Moses said to Korah, You and all your congregation be before יהוה**, you, and they, and Aaron, tomorrow: 17 and **take every man his firepan**, and put incense on them, and bring them before **יהוה** every man his censer, **two hundred** and **fifty** censers; you also, and Aaron, each with his censer. 18 And they took every man his censer, and put **fire** in them, and laid **incense** there on, and stood at the door of the tent of meeting with Moses and Aaron.

**Comment:** Dathan and Abiram twisted the truth, Egypt was not the land of milk and honey and they did not go into the promised land because of their own failures. Moses did not say **יהוה** said for you to all bring your fire-pans before **יהוה** tomorrow. Moses spoke directly to them. The Sages (Torah Scollars of the past) say that this is a clear example of the work of the Rauach HaKodesh (Holy Spirit) working in Moses.

**Fire** = fire, burning, hot (s#0784 **אש**) (esh) root word for man comes from fire

**200** = primary numeral, a hundred, also as a multiplicative (s#03967 **מאה**) (may-yaw')

**50** = multiple of five, 50 (s#02572 **חמשים**) (kham-ish-sheem')

**Incense** = fumigation, sweet incense, perfume (s#07004 **קטרת**) (ket-o'-reth)

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- What did Korah want?** To offer the incense on the Altar of incense, the most coveted job of the priestly duty.
- What did Dathan & Abiram want?** Land of milk and honey and the easy life, not to die in the wilderness.
- What did they have in common?** Moses stood in their way of having what they wanted and they were all firstborn.
- What was flawed with their argument?** Korah did not recognize that **יהוה** had chosen Moses to lead. All three ignored the fact that they did not go into the promised land because of **their failure**, not Moses'.
- The Sages speak of a sin unto death -** Rebellion against **יהוה** and His appointed leader.
- Dathan & Abiram's prophecy of deaths** Dathan and Abiram received exactly what they spoke. They did not go **up**, they went **down** alive into the pit

### **Korah assembled the Congregation against Moses**

**Numbers 16:19-22** And Korah assembled all the congregation against them to the door of the Tent of Meeting: and the glory of **יהוה** appeared to all the congregation. 20 And **יהוה** spoke to Moses and to Aaron, saying, 21 Separate yourselves from among this congregation, that I may consume them in a moment. 22 And they fell on their faces, and said, O Elohim, the Elohim of the spirits of all flesh, shall one man sin, and will You be angry with all the congregation?

**Comment: Korah assembled** the whole congregation with the two hundred fifty men with fire and incense in their fire-pans and Aaron also put incense in his, although it is not written in the text. The glory of **יהוה** appeared and told Moses and Aaron to separate themselves from the assembly so that He could destroy them, the two hundred fifty along with Korah. **Moses and Aaron fell on their faces and interceded for the people.**

**251** fire-pans of rebellion -- **1** fire-pan of authority  
**12** tribal staffs of rebellion -- **1** tribal staff of authority

**This duty** of offering up the incense on the Altar of Incense just outside the Kodish HaKodishim (Holy of Holies) in the **Temple** was given to the **Priest by drawing lots** and a Priest was only allowed to perform this once in his lifetime. This was the most coveted duty of the Priests. This was what John the Baptist's father Zacharyah was doing when the angel of Elohim told him that his wife Elisheva would bear a son and his name would be called Yochanan (John). It is believed that Korah wanted to always do this in the **Tabernacle**.

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### Judgment of Korah, Dathan, Abiram & the 250 men

**Numbers 16:23-35** And **יהוה** spoke to Moses, saying, 24 Speak to the congregation, saying, Get up from about the tabernacle of Korah, Dathan, and Abiram. 25 And Moses rose up and went to Dathan and Abiram; and the elders of Israel followed him. 26 And he spoke to the congregation, saying, Depart, from the tents of these wicked men, and touch nothing of theirs, lest you be **consumed** in all their sins. 27 So they moved away from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out **erect**, and stood at the door of their tents, and their wives, and their sons, and their little ones. 28 And Moses said, Here by you shall know that **יהוה** has sent me to do all these works; for *I have not done them* of my own mind. 29 If these men die the common death of all men, or if they are visited after the visitation of all men; then **יהוה** has not sent me. 30 But if **יהוה** makes a **new thing**, and the **earth opens** her **mouth**, and **swallows** them up, with all that they own, and they go down alive into the **pit**; then you shall **understand** that these men have **despised יהוה**. 31 And it came to pass, as he made an end of speaking all these words, that the ground opened that was under them: 32 and the earth opened her mouth, and swallowed them up, and their households, and all the men that appertained to Korah, and all their goods. 33 So they, and all that appertained to them, went down alive into the pit: and the earth closed up on them, and they perished from among the assembly. 34 And all Israel that were round about them fled at the cry of them: for they said, Lest the earth swallow us up. 35 And fire came from **יהוה**, and devoured the two hundred and fifty men that offered the incense.

**Erect** = pri. root, to sttion in various applications (lit or fig) appointed, deputy, **erect**, establish, rear up, set(over or up),settle, sharpen, stablish, stand weary (s#05324 **נצב**) (natsab)

**Phenomenon** = a creation, novelty, new thing (s#01278 **בריה**) (beer-yaw')

**Earth** = country, earth, ground (s#0127 **אדמה**) (ad-aw-maw)

**Open** = to rend, gape, utter, open (espec. the mouth) (s#06475 **פצה**) (paw-tsaw')

**Mouth** = mouth, edge, assent, collar, entry (s#06310 **פה**) (peh)

**Swallows** = swallowing, to destroy, devour (s#01104 **בלל**) (beh'-lah)

**Pit** = hades, grave, hell, pit, world of dead (s#07585 **שאול**) (sheh-ole')

**Sheole** = Hebrew, **Hades** = Greek, **Hell** = English All mean the same place.

**Understand** = to know, be aware, kinsfolk (s#03045 **ידע**) (yaw-dah')

**Despised** = abhor, blaspheme, despise, provoke (s#5006 **נאץ**) (naw-ats')

**Comment:** Moses and Aaron interceded for the 250 men with their firepans, but **יהוה** told them to go and tell the people to get away from the tents of Korah, Dathan and Abiram. Dathan and Abiram came out of their tents **erect** (*defiantly*). They were displaying their lack of respect for Moses. Korah is not described this way although he was saying in effect that Moses had appointed Aaron his brother as High Priest, Aaron's sons as supervisors of the Levites and Elizaphan as head of the Kohathites by his own decision, not the command of **יהוה**. Moses was saying that Elohim made the decision to appoint members of his family to these positions, and that it was not even in his heart to ask **יהוה** to appoint them. Moses told the people to move

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away from the tents of these men and that the proof that יהוה had called him to be their leader would be that these men and their families and possessions would fall into the earth when it opened up. They did not move as an act of obedience to יהוה's chosen leader. Fear was their motivation not loyalty to יהוה or Moses. When he had finished speaking these words the earth did open up and they all fell into their grave alive and the ground closed up. יהוה then sent fire and burned up the two hundred and fifty men with the firepans. The point may be taken that Moses was not to intercede for the men with the firepans. Judgment had already been determined that they would die at the same time as those who went into the earth.

**Related Scripture: Time for separation from those defiled:**

**Revelation 18:4-5** And I heard another voice from heaven, saying, **Come out of her, My people, that you are not partakers of her sins**, and that you receive not of her plagues. 5 For her sins have reached to heaven, and Elohim has remembered her iniquities.

**Related Scripture: Separate the holy from the profane**

**Numbers 5:1-4** And יהוה spoke to Moses, saying, **2 Command the children of Israel, that they put out of the camp every leper, and every one that has an issue, and whoever is defiled by the dead:** 3 Both male and female shall you put out, outside the camp shall you put them; that they do not defile their camps, in the midst where I dwell. 4 And the children of Israel did so, and put them out without the camp: as יהוה spoke to Moses, so did the children of Israel.

**Numbers 16:32 Earth opens and swallows them:**

<p><b>Open did the earth its mouth and swallowed them and their households <u>and all</u> the people who were with Korah <u>and all</u> the wealth.</b></p>	<p><b>Numbers 16:32 Chumash translation</b></p>
<p><b>ותפתח הארץ את־פיה ותבלע אתם ואת־בתיהם ואת כל־האדם לקרח ואת כל־הרכוש:</b></p>	<p><b>Numbers 16:32 Hebrew</b></p>

We see that part of verse 32 is bracketed between two (vav alef tavs) (ואת). This like the alef tavs that do not have a vav also represent Messiah. Messiah told us that He is the Aleph Tav the first and the last. The Scriptures were originally written in Hebrew and then translated into other languages and the oldest manuscripts we have of the New Testament for all but Matthew are Greek or Aramaic translations. This is why most English translations of Revelations keep the first and last Greek letters (Alpha, Omega) instead of the original Hebrew which would be Aleph and Tav. The point is that Messiah said He was the Aleph Tav, so when we see stand alone Aleph and Tavs, (without a dash connecting it to another Hebrew word), we should look to see what He is telling us. The first Vav Aleph Tav (ואת) in the Scripture is the one in the first verse in Genesis chapter one verse one.

## Korach(Korah)Torah Portion 38 Numbers 16:1-18:32

### Related Scripture: The First and Last

**Isaiah 44:6** This says יהוה the King of Israel, and his redeemer יהוה of hosts; **I am the first, and I am the last;** and beside Me *there is* no Elohim.

### Related Scripture: The First and Last

**Revelations 1:11** Saying, **I am Alpha and Omega, the first and the last:** and, What you see, write in a book, and send *it* to the seven churches .....

In the beginning of God's creating the heavens and the earth	Genesis 1:1 Chumash translation
בראשית ברא אלהים את השמים ואת ארץ:	Genesis 1:1 Hebrew

Genesis chapter one verse one is a picture of the seven thousand year plan of Elohim. Each word represents a thousand year period of time. The placement of the two (את) the first one is the fourth word, showing that Messiah would come four thousand years from creation and He would come again after six thousand years. Also notice that the second (ואת) has a vav which has a numerical value of six, also showing that He will be ruling for the sixth thousand year period. This (ואת) may be showing us that it is a hint that other (את) in other Scripture are also related to this period of time. If this is true and I can not say that I have proof of this, but if it is then the two (ואת)'s in Numbers 16:32 may be showing us that the thing that happened there will also happen in the sixth thousand year period. This may be telling us that those who join with a leader who is like Korach will be the ones who will desire to be killed by the rocks falling on them

### Related Scripture: The First and Last

**Revelations 6:16** And said to the mountains and rocks, Fall on us, and hide us from the face of Him that sits on the throne, and from the wrath of the Lamb:

**Comment:** Korah and all who were with him, Dathan, Abiram and their families and all the entire wealth fell as the earth opened to swallow them. **They descended alive like the goat at Atazel. Korah's sons were not killed,** according to Numbers 26:11. They wrote some of the greatest Psalms of praise. Psalms 42, 44, 45, 46, 47, 48, 49, 84, 85, 87, 88

## **Korach**(Korah)Torah Portion 38 Numbers 16:1-18:32

### **The 250 Censors (Firepans) are used to cover the Altar**

**Numbers 16:36-40** And יהוה spoke to Moses, saying, 37 Speak to Eleazar the son of Aaron the priest, that he will take up the censers/firepans out of the burning, and scatter the fire away; for they are holy; 38 even the censers of these sinners against their own lives, and let them be made beaten plates for a covering of the Altar: for they offered them before יהוה, therefore they are holy: and they shall be a sign to the children of Israel. 39 And Eleazar the priest took the brass censers, which they that were burnt had offered; and they beat them out for a covering of the Altar: 40 to be a memorial to the children of Israel, to the end that no stranger, which is not of the seed of Aaron, come near to burn incense before יהוה; that he is not as Korah, and as his company: as יהוה spoke to him by the hand of Moses.

**Comment:** This is the same way that Aaron's two sons were killed for bringing strange fire/incense before יהוה. Aaron's sons did so foolishly not in rebellion, but these men did so rebelling against יהוה's appointed leader. We must recognize what Korah and the 250 men were attempting to do. They wanted to take the Priesthood away from Aaron and his descendants. This office was not given to him by Moses, It was given to him by יהוה Himself as an eternal decree. There are many today who say wrongly "We have the Holy Spirit so we are the Kingdom of Priests. "They say the Priesthood of the sons of Aaron was done away with when Messiah died. We are priests after the order of Melchisedec." Remember the priesthood is never taken, it is appointed by יהוה and no one else. Paul did not say he was a priest after the order of Melchisedec, He described himself as a bond servant of Messiah. I don't think we need to take on a title but let יהוה appoint us if He desires to. **The fire-pans were to be gathered** since they were offered up to יהוה, just as an animal that has been designated to be offered up to יהוה is Holy from the time that a vow was given stating that the animal was to be given to Him. The Fire-pans were to be hammered into plates and used as covering sheets for the Brass Altar. The women had given their mirrors when the Laver was made and now the fire-pans from the men who displeased יהוה were to be used on the Altar as a reminder that only the descendants of Aaron are to perform this Sacred duty.

### **Related Scripture: Levites are Priests Forever**

**Exodus 29:8-9** And you shall bring his sons, and put coats on them. 9 And you shall gird them with garments, Aaron and his sons, and put the head coverings on them: and the **Priest's office shall be theirs for a perpetual statute**; and you shall consecrate Aaron and his sons.

### **Related Scripture: Levite Priests Forever**

**Exodus 40:13-15** And you shall put on Aaron the holy garments, and anoint him, and sanctify him; that he may minister to Me in the priest's office. 14 And you shall bring his sons, and clothe them with coats: 15 And you shall anoint them, as you did anoint their father, that they may minister to Me in the priest's office: for **their anointing shall surely be an everlasting Priesthood throughout their generations**.

## **Korach(Korah)Torah Portion 38 Numbers 16:1-18:32**

### **Related Scripture: Levite Priests Forever**

**Leviticus 6:20-22** This *is* the offering of Aaron and of his sons, which they shall offer to יהוה in the day when he is anointed; the tenth part of an ephah of fine flour for a Grain Offering perpetual, half of it in the morning, and half of it at night. 21 In a pan it shall be made with oil; *and when it is* baked, you shall bring it in: *and* the baked pieces of the Grain Offering shall you offer *for* a sweet savor to יהוה. 22 And the **Priest of his sons that is anointed in his stead shall offer it: it is a statute forever** it shall be completely burnt to יהוה; .

### **Related Scripture: Levite Priests Forever**

**Leviticus 7:35-36** This *is the portion* of the anointing of Aaron, and of the anointing of his sons, out of the offerings of יהוה made by fire, in the day *when* he presented them to minister to יהוה in the priest's office; 36 Which יהוה commanded to be given them of the children of Israel, in the day that **he anointed them, by a statute forever throughout their generations.**

### **Related Scripture: Levite Priests Forever**

**Numbers 8:11-22** And Aaron shall offer the Levites before יהוה *for* an offering of the children of Israel, that they may execute the service of יהוה. 12 And the Levites shall lay their hands on the heads of the bulls: and you shall offer the one *for* a sin offering, and the other *for* a burnt offering, to יהוה, to make an atonement for the Levites. 13 And you shall set the Levites before Aaron, and before his sons, and offer them *for* an offering to יהוה. 14 Thus shall **you separate the Levites from among the children of Israel: and the Levites shall be Mine.** 15 And after that shall the Levites go in to do the service of the Tabernacle of the congregation: and you shall cleanse them, and offer them *for* an offering. 16 For **they are wholly given to Me from among the children of Israel;** instead of such as open every womb, *even instead of* the firstborn of all the children of Israel, have I taken them to Me. 17 For **all the firstborn of the children of Israel are Mine, both man and beast: on the day that I smote every firstborn in the land of Egypt** I sanctified them for Myself. 18 And I have taken the Levites for all the firstborn of the children of Israel. 19 And I have given the Levites *as* a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the Tabernacle of the congregation, and to make an atonement for the children of Israel: **that there be no plague among the children of Israel, when the children of Israel come near to the Sanctuary.** 20 And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according to all that יהוה commanded Moses concerning the Levites, so did the children of Israel to them. 21 And the Levites were purified, and they washed their clothes; and **Aaron offered them as an offering before יהוה; and Aaron made an atonement for them to cleanse them.** 22 And after that went the Levites in to do their service in the Tabernacle of the congregation before Aaron, and before his sons: as יהוה had commanded Moses concerning the Levites, so did they to them.

### **Related Scripture: Levite Priests Forever**

**Number 25:11-13** Phinehas, the son of Eleazar, the son of Aaron the Priest, has turned My wrath away from the children of Israel, while he was zealous for My sake among them, that I

## **Korach(Korah)Torah Portion 38 Numbers 16:1-18:32**

consumed not the children of Israel in My jealousy. 12 Therefore say, Behold, **I give to him My Covenant of peace: 13 And he shall have it, and his seed after him, even the Covenant of an everlasting Priesthood;** because he was zealous for his Elohim, and made an atonement for the children of Israel.

### **Related Scripture: Levite Priests Forever**

***Deuteronomy 18:1-5*** The Priests the Levites, *and* all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of יהוה made by fire, and his inheritance. 2 Therefore shall they have no inheritance among their brethren: יהוה *is* their inheritance, as He has said to them. 3 And this shall be the Priest's due from the people, from them that offer a sacrifice, whether *it be* ox or sheep; and they shall give to the Priest the shoulder, and the two cheeks, and the maw. 4 The firstfruit *also* of your grain, of your wine, and of your oil, and the first of the fleece of your sheep, shall you give him. **5 For יהוה your Elohim has chosen him out of all the tribes, to stand to minister in the name of יהוה, him and his sons forever.**

### **Related Scripture: Levite Priests in the New Heavens and New Earth**

***Isaiah 66:20-24*** And they shall bring all your brethren *for* an offering to יהוה out of all nations on horses, and in chariots, and in litters, and on mules, and on swift beasts, to My holy mountain Jerusalem, says יהוה, as the children of Israel bring an offering in a clean vessel into the house of יהוה. 21 And **I will also take of them for Priests and for Levites,** says יהוה. 22 For as the **new heavens and the new earth, which I will make, shall remain before Me, says יהוה, so shall your seed and your name remain.** 23 And it shall come to pass, *that* from one New Moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, says יהוה. 24 And they shall go forth, and look on the carcasses of the men that have transgressed against Me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring to all flesh.

### **This lesson is important to us in the near future?**

Psalms 78 tells us that the 1st Exodus is an example to us, so that we will not make the same mistakes that they did when we are in the greater Exodus.

## Korach(Korah)Torah Portion 38 Numbers 16:1-18:32

### The People still blame Moses and 14,700 die

**Numbers 16:41-50** 41 But on the next day all the congregation of the children of Israel murmured against Moses and against Aaron, saying, You have killed the people of יהוה. 42 And it came to pass, when the congregation was assembled against Moses and against Aaron, that they looked toward the tent of meeting: and, behold, the cloud covered it, and the glory of יהוה appeared. 43 And Moses and Aaron came to the front of the tent of meeting. 44 And יהוה spoke to Moses, saying, 45 Get up from among this congregation, that I may consume them in a moment. And they fell on their faces. 46 And Moses said to Aaron, Take your censer, and put fire in it from off the Altar, and lay incense on it, and carry it quickly to the congregation, and make atonement for them: for there is wrath gone out from יהוה; the plague has begun. 47 And Aaron took as Moses said, and ran into the midst of the assembly; and, behold, the plague had begun among the people: and he put on the incense, and made atonement for the people. 48 And he stood between the dead and the living; and the plague was stoped. 49 Now those that died by the plague were fourteen thousand and seven hundred, besides those that died about the matter of Korah. 50 And Aaron returned to Moses to the door of the tent of meeting: and the plague was stoped.

**Comment:** The people complained the next day saying that Moses had killed the people of יהוה. They gathered together against Moses and Aaron as if they would violently kill them or at least accuse them of killing the people of Elohim. When the people turned they saw that the cloud had covered the Tabernacle, and the Glory of יהוה appeared. Moses and Aaron came before the Tabernacle and יהוה said to them again to remove themselves from among the people and He would destroy them in an instant. Moses and Aaron fell on their faces in intercession for the people. Moses told Aaron to take his fire-pan and put incense in it and quickly take it to the people, because a plague had gone forth from יהוה. Aaron did so and quickly ran to the people. The deadly plague stopped when he got to the people. Those in front of him lived but those behind him had already been killed by the plague. Aaron stood between the living and the dead. Aaron had to run to get ahead of the plague in order to stop the plague from killing even more people. Only that intercession prevented them from dying. They all deserved to die as יהוה had said before, but it was stoped by the righteous intervention of Aaron. Remember all the people were guilty, but the righteous act of intercession saved most of the people from the justice of יהוה. The people feared they would all die if they came too close to the Tabernacle. This fear is good, It could save their lives. They did not respect and honor the presence of יהוה until this happened. We also must fear and honor our Creator. Many today feel that יהוה is their buddy since they have the Holy Spirit, they believe like Korah that they can take liberties in their dealings with Him.

Messiah was between the living and the dead Messiah on the cross stood between the thief who had repented and asked Yeshua to remember him when he came into His kingdom (the living), and the thief who did not repent and even jeered at him (the dead).

## **Korach(Korah)Torah Portion 38 Numbers 16:1-18:32**

### **Related Scripture: Fire-pan is used to stop the plague of death**

**Revelation 8:1-6** And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. 2: And I saw the seven angels which stood before Elohim; and to them were given seven trumpets. 3: **And another angel came and stood at the Altar, having a golden censer (fire-pan);** and there was given to him much incense, that he should offer it with the prayers of all saints on the Golden Altar which was before the throne. 4: And the smoke of the incense, which came with the prayers of the saints, ascended up before Elohim out of the angel's hand. 5: And the **angel took the censer (fire-pan), and filled it with fire of the Altar, and cast it to the earth:** and there were voices, and thunders, and lightnings, and an earthquake. 6: And the seven angels which had the seven trumpets prepared themselves to sound.

### **Related Scripture: Messiah interceded for all the world**

**Messiah prayed that this sin not be laid to their charge,** because they did not know what they were doing. This righteous act was foreshadowed by Aaron and Moses

**Luke 23:34** Then said Yeshua, Father, forgive them; for they know not what they do. And they parted His raiment, and cast lots.

### **Related Scripture: Mercy overshadows Justice**

**Romans 3:23-24** **For all have sinned and come short of the glory of יהוה.** Being justified freely by His grace through the redemption that is in Messiah Yeshua.

**Comment:** Many are redeemed and are being saved from the justice of יהוה by His mercy

**The words of popular song** a few years ago "Some want to live within the sound of chapel bells, but I want to run a mission a yard from the gates of hell!" Not many people would be able to survive here for long.

### **Each Tribe places a Rod in the Tent of Meeting**

**Numbers 17:1-5** And יהוה spoke to Moses, saying, 2 Speak to the children of Israel, and take of them staffs, one for each fathers' house, of all their princes according to their fathers' houses, twelve staffs: write every man's name on his staff. 3 And you shall write Aaron's name on the staff of Levi: for there shall be one staff for each head of their fathers' houses. 4 And you shall lay them up in the tent of meeting before the Testimony, where I meet with you. 5 And it shall come to pass, that the man who I shall choose, his staff shall bud: and I will make to cease from Me the murmurings of the children of Israel, which they murmur against you.

## Korach(Korah)Torah Portion 38 Numbers 16:1-18:32

### Only Aaron's rod blooms and had Almonds (Authority Established)

**Numbers 17:6-13** And Moses spoke to the children of Israel, and all their princes gave him staffs, for each prince one, according to their fathers' houses, even twelve staffs: and the staff of Aaron was among their staffs. 7 And Moses laid up the staffs before **יהוה** in the Tent of the Testimony. 8 And it came to pass on the morrow, that Moses went into the Tent of the Testimony; and, behold, the staff of Aaron for the house of Levi was budded, and put forth buds, and bloomed blossoms, and bare ripe almonds. 9 And Moses brought out all the staffs from before **יהוה** to all the children of Israel: and they looked, and took every man his staff. 10 And **יהוה** said to Moses, Put back the staff of Aaron before the Testimony, to be kept for a token against the children of rebellion; that you may make an end of their murmurings against Me, that they not die. 11 Thus did Moses: as **יהוה** commanded him, so did he. 12 And the children of Israel spoke to Moses, saying, Behold, we perish, we are undone, we are all undone. 13 Everyone that comes near, that comes near to the Tabernacle of **יהוה**, dies: shall we perish all of us?

**Staff** = branch, tribe, rod (s#04294 **מטה** ) (mat-teh)

**Almonds** = almond tree or nut; as being the earliest to bloom, (*first fruit*) (s#8247 **שקד**) (shaw-kade')

**Comment:** Their sin of rebellion was made even worse in that they had approached the Tabernacle of יהוה in a contemptuous manner. Even the law today says that if a person enters your house in a contemptuous manner desiring to do you harm, you can take whatever means necessary to protect yourself including using deadly force.

Aaron rod had blossomed, **sprouted (ויצץ)** a **bud (ציץ)** and put forth ripe almonds.

ויהי ממחרת ויבא משה אל־אהל העדות והנה פרח מטה־אהרן לבית לוי ויצא פרח ויצץ ציץ ויגמל שקדים:	<b>Numbers 17:8</b> (17:23)
Moses went into the Tent of the Testimony; and, behold, the staff of Aaron for the house of Levi was had budded: it brought forth a blossom, <b>budded (ויצץ)</b> a <b>bloomed blossoms (ציץ)</b> and bare ripe almonds.	<b>Numbers 17:8</b> (17:23)

The words translated as **budded** and the word translated a **bud** are the same word in Hebrew. The first occurrence it is in the verb form and the second occurrence it is a noun. It is the word for **Tzitz**, the tassels that **יהוה** commanded all of Israel to wear on the corners of their garments to remind them to keep His commandments. **יהוה** was saying that the one who brings forth fruit by keeping the commandments is to be the leader of His people. Israel was gathered together, so there was only one leader. We however are in many groups scattered all over the world, so we

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will have many leaders now. The leaders of the small groups may be the leaders of tens and fifties and hundreds etc under the leadership of a leader appointed by יהוה when we are gathered together in the Greater Exodus.

### **Related Scripture: We need buds (צִי) to bear fruit**

**Luke 13:6-9** He spoke also this parable; A certain *man* had a fig tree planted in his vineyard; and he came and sought fruit on it, and found none. 7 Then he said to the dresser of his vineyard, Behold, these three years **I come seeking fruit** on this fig tree, and find none: cut it down; why cumbereth it the ground? 8 And he answering said to him, adonai, let it alone this year also, till I shall dig about it, and dung it: 9 And if it bear fruit, *well*: and if not, *then* after that you shall cut it down.

### **Related Scripture: Israel buds and will bring forth fruit**

**Isaiah 27:6** He shall cause them that come of Jacob to take root: Israel shall blossom and bud (צִי), and **fill the face of the world with fruit.**

**Almonds** = almond tree or nut; as being the earliest to bloom, (*first fruit*) (s#8247 שקד) (shaw-kade')

**Watch** = to be alert, sleepless; to be on lookout, watch (s#8245 שקד) (shaw-kad')

### **Brad Scott Haftarah cycles of Righteousness** (CD on Torah portion Korah)

We see that the **almond** is shaped like an **eye**. Meaning that Aaron and those who bear fruit are the ones that יהוה has chosen to **watch over** His people. We see that the Hebrew word for **watch** is the same word for **almond** in the following passages. Ezer 8:29 Psa 102:7, Isa 29:20, Jer 5:6, Jer 31:28, Jer 44:27, Pr 8:34, Heb 13:17, Ep 6:17

**Strong Edition Chumash** (page 831) **Aaron's staff remained in bloom for centuries.** it was placed in front of the Holy Ark through most of the First Temple era, together with a flask of Manna (Exodus 16:33-34), until they were hidden by King Josiah (Talmud volume Yoma 52b).

**Staff** = branch, tribe, rod (s#04294 מטה) (mat-teh)

**Inscribe** = write, record, inscribe (s#03789 כתב) (kaw-thab)

### **Related Scripture: Intercession & Grace during the Great Tribulation**

**Ezekiel 14:12-20:** The word of יהוה came again to me, saying, 13: Son of man, when the land sins against Me by trespassing grievously, then will I stretch out My hand on it, and will break the **staff of bread** and will send famine on it, and will cut off man and beast from it: 14: Though these three men, Noah, Daniel, and Job, were in it, they would only deliver their own souls by their righteousness, says Adonai יהוה. 15: If I cause **noisome beasts** to pass through

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the land, and they spoil it, so that it is desolate, that no man may pass through because of the beasts: 16: Though these three men were in it, as I live, says Adonai יהוה, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate. 17: Or if I bring a **sword** on that land, and say, Sword, go through the land; so that I cut off man and beast from it: 18: Though these three men were in it, as I live, says Adonai יהוה, they shall deliver neither sons nor daughters, but they only shall be delivered themselves. 19: Or if I send a **pestilence** to that land, and pour out My fury on it in blood, to cut off from it man and beast: 20: Though Noah, Daniel, and Job, were in it, as I live, says Adonai יהוה, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness. 21 For this says Adonai יהוה; How much more **when I send My four sore judgments** on Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast? 22 Yet, behold, there shall be left a remnant that shall be brought forth, *both* sons and daughters: behold, they shall come forth to you, and you shall see their way and their doings: and you shall be comforted concerning the evil that I have brought on Jerusalem, *even* concerning all that I have brought on it. 23 And they shall comfort you, when you see their ways and their doings: and you shall know that I have not done without cause all that I have done in it, says Adonai יהוה.

### **Related Scripture: Our prayers are as the Evening sacrifice**

***Psalms 141:2*** Let my prayer be set forth before You as incense; and the lifting up of my hands as the evening sacrifice.

**Incense** = prayers of the saints

### **Related Scripture: Buring of incense bring life**

***Luke 1:5-24:*** There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth. 6: And they were both righteous before Elohim, walking in all the commandments and ordinances of Adonai blameless. 7: And they had no child, because that Elisabeth was barren, and they both were now well stricken in years. 8: And it came to pass, that while he executed the Priest's office before Elohim in the order of his course, 9: According to the custom of the Priest's office, **his lot was to burn incense** when he went into the Temple of Adonai. 10: And the whole multitude of the people were praying without at the time of incense. 11: And there appeared to him an angel of Adonai standing on the right side of the Altar of Incense. 12: And when Zacharias saw him, he was troubled, and fear fell on him. 13: But the angel said to him, Fear not, Zacharias: for your prayer is heard; and your wife **Elisabeth shall bear you a son**, and you shall call his name John. 14: And you shall have joy and gladness; and many shall rejoice at his birth. 15: For he shall be great in the sight of Adonai, and shall drink neither wine nor strong drink; and he shall be filled with the **Holy Spirit, even from his mother's womb**. 16: And many of the children of Israel shall he turn to Adonai their Elohim. 17: And he shall go before Him **in the spirit and power of Elijah**, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for Adonai. 18: And Zacharias said to the angel, How shall I know this? for I am an old man, and my wife well stricken in years. 19: And the angel answering said to him, I am Gabriel, that stand in the

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presence of Elohim; and am sent to speak to you, and to show you these glad tidings. 20: And, behold, you shall be dumb, and not able to speak, until the day that these things shall be performed, because you believed not my words, which shall be fulfilled in their season. 21: And the people waited for Zacharias, and marvelled that he tarried so long in the Temple. 22: And when he came out, he could not speak to them: and they perceived that he had seen a vision in the Temple: for he beckoned to them, and remained speechless. 23: And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house. 24: And after those days his wife Elisabeth conceived, and hid herself five months,

**Elohim showed by this that incense did not cause death, it could actually stop a plague. It was sin that was deadly.**

### **Related Scripture: Elders of Judah sinned with fire-pans and incense**

**Ezekiel 8:1-18** And it came to pass in the sixth year, in the sixth month, in the fifth day of the month(665), as I sat in my house, and the elders of Judah sat before me, that the hand of the Adonai יהוה fell on me. 2: Then I beheld, and behold a likeness as the appearance of fire: from the appearance of His loins even downward, fire; and from His loins even upward, as the appearance of brightness, as the color of amber. 3: And He put forth the form of a hand, and took me by a lock of my head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of Elohim to Jerusalem, to the door of the inner gate that looks toward the **north**; where was the seat of the **image of jealousy**, which provoked to jealousy. 4: And, behold, the glory of Elohim of Israel was there, according to the vision that I saw in the plain. 5: Then said He to me, Son of man, lift up your eyes now the way toward the north. So I lifted up my eyes the way toward the north, and behold northward at the gate of the Altar this **image of jealousy** in the entry. 6: He said furthermore to me, **Son of man, see what they do? even the great abominations that the house of Israel commits here**, that I should go far off from My sanctuary? but turn yet again, and you shall see greater abominations. 7: And He brought me to the door of the court; and when I looked, behold a hole in the wall. 8: Then said He to me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door. 9: And He said to me, Go in, and behold the wicked abominations that they do here. 10: So I went in and saw; and behold **every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed on the wall round about**. 11: And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with **every man his censer (fire-pan) in his hand; and a thick cloud of incense went up**. 12: Then said He to me, Son of man, have you seen what the **ancients of the house of Israel do in the dark**, every man in the chambers of his imagery? for they say, יהוה sees us not; יהוה has forsaken the earth. 13: He said also to me, Turn yet again, and you shall see greater abominations that they do. 14: Then He brought me to the door of the gate of יהוה's house which was toward the north; and, behold, there sat **women weeping for Tammuz**. 15: Then He said to me, Have you seen this, O son of man? turn yet again, and you shall see greater abominations than these. 16: And He brought me into the inner court of יהוה's house, and, behold, at the door of the Temple of יהוה, between the porch and the Altar, were about **five and twenty men, with their backs toward the Temple of יהוה, and their faces toward the east; and they worshiped the sun** toward the east. 17: Then He said to me, Have you seen this, O

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son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke Me to anger: and, behold, they put the branch to their nose. 18: Therefore will I also deal in fury: My eye shall not spare, neither will I have pity: and though they cry in My ears with a loud voice, yet will I not hear them.

### **Related Scripture: Judgment of the House of יהוה**

**Ezekiel 9:1-11** He cried also in my ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand. 2: And, behold, six men came from the way of the higher gate, which lies toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the Brass Altar. 3: And the glory of the Elohim of Israel was gone up from the cherub, where He was, to the threshold of the house. And He called to the man clothed with linen, which had the writer's inkhorn by his side; 4: And יהוה said to him, Go through the midst of the city, through the midst of Jerusalem, and **set a mark on the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.** 5: And to the others He said in my hearing, Go after him through the city, and strike: let not your eye spare, neither have pity: 6: **Slay utterly old and young, both maids, and little children, and women: but come not near any man on who is the mark; and begin at My sanctuary. Then they began at the ancient men which were before The House.** 7: And He said to them, Defile The House, and fill the courts with the slain: go forth. And they went forth, and slew in the city. 8: And it came to pass, while they were slaying them, and I was left, that I fell on my face, and cried, and said, Ah Adonai יהוה! will You destroy all the residue of Israel in Your pouring out of Your fury on Jerusalem? 9: Then said He to me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, **יהוה has forsaken the earth,** and יהוה see not. 10: And as for Me also, Mine eye shall not spare, neither will I have pity, but I will recompense their way on their head. 11: And, behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as you have commanded me

### **Related Scripture: Fire-pan thrown from heaven to stop a plague**

**Revelation 8:1-13** And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. 2: And I saw the seven angels which stood before Elohim; and to them were given seven trumpets. 3: **And another angel came and stood at the Altar, having a golden censer (fire-pan); and there was given to him much incense, that he should offer it with the prayers of all saints on the Golden Altar which was before the throne.** 4: **And the smoke of the incense, which came with the prayers of the saints, ascended up before Elohim out of the angel's hand.** 5: **And the angel took the censer (fire pan), and filled it with fire of the Altar, and cast it to the earth: and there were voices, and thunderings, and lightnings, and an earthquake.** 6: And the seven angels which had the seven trumpets prepared themselves to sound. 7: The first angel sounded, and there followed hail and fire mingled with blood, and they were cast on the earth: and the third part of trees was burnt up, and all green grass was burnt up. 8: And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; 9: And the third part of the creatures which were in the sea, and had life, died; and the third part of

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the ships were destroyed. 10: And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell on the third part of the rivers, and on the fountains of waters; 11: And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter. 12: And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. 13: And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

**What will actually happen:** The censor or fire-pan that is thrown to the earth before the first trumpet judgment is part of the judgment of the house of יהוה. Actually it is stopping the plague that has gone out from יהוה. Just as Aaron put fire from the Brass Altar and incense in his golden fire-pan and ran into the people to get ahead of the plague to stop it, so will the angel throw the fire-pan to the earth to stop the plague of the judgment of the House of יהוה. All of us deserve to be judged but through יהוה's mercy many will be spared. The judgment will begin at the house of יהוה, this means it will start with the leaders who are not submitting to יהוה's will. Those who are in pride, riches and power and who want to control יהוה's people and those who speak against יהוה's commands and His true appointed leaders will be judged severely by Elohim. This does not mean that none of them will enter into the kingdom, just as the 14,700 who were killed will not all go to hell. Adonai has judged them and removed them from the earth but not for eternity. They will not be leaders in the future thousand year reign of Messiah. They will be least in the kingdom. Reference: Monty Judah

### **Related Scripture: Resurrection at the end of days**

***1 Thessalonians 4:11-5:5***: And that you study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; 12: That you may walk honestly toward them that are without, and that you may have lack of nothing. 13: But I would not have you to be ignorant, brethren, **concerning them which are asleep, that you sorrow not, even as others which have no hope.** 14: For if we believe that Yeshua died and rose again, even so them also which sleep in Yeshua will Elohim bring with Him. 15: For this we say to you by the word of Adonai, that we which are alive and remain until the coming of Adonai shall not prevent them which are asleep. 16: For Adonai Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of Elohim: and the dead in Messiah shall rise first: 17: Then we which are alive and remain shall be caught up together with them in the clouds, to meet Adonai in the air: and so shall we ever be with Adonai. 18: Wherefore comfort one another with these words.

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### **Related Scripture:**

**I Thessalonians 5:1-5:** But of the times and the seasons, brethren, you have no need that I write to you. 2: For yourselves know perfectly that the day of יהוה so comes as a thief in the night. 3: For when they shall say, Peace and safety; then sudden destruction comes on them, as travail on a woman with child; and they shall not escape. 4: But you, brethren, are not in darkness, that that day should overtake you as a thief. 5: You are all the children of light, and the children of the day: we are not of the night, nor of darkness.

**Comment:** Those who have died will be resurrected (possibly even those who died in rebellion)  
Reference: Monty Judah

### **Aaron and his sons are given the Priesthood and Offerings**

**Numbers 18:1-11** And יהוה said to Aaron, You and your sons and your fathers' house with you shall bear the iniquity of the sanctuary: and you and your sons with you shall bear the iniquity of your priesthood. 2 And your brethren also, the tribe of Levi, the tribe of your father, bring near with you, that they may be joined to you, and minister to you: but you and your sons with you shall be before the tent of the Testimony. 3 And they shall keep your charge, and the charge of all the Tent: only they shall not come near 4 And they shall be joined to you, and keep the charge of the tent of meeting, for all the service of the Tent: and a stranger shall not come near to you. 5 And you shall keep the charge of the sanctuary, and the charge of the Altar: that there will be no wrath more on the children of Israel. 6 Behold, I have taken your brethren the Levites from among the children of Israel: to you they are a gift, given to יהוה, to do the service of the tent of meeting. 7 And you and your sons with you shall keep your priesthood for everything of the Altar, and for that within the veil; and you shall serve: I give you the priesthood as a service of gift: and the stranger that comes near shall be put to death. 8 And יהוה spoke to Aaron, And I, behold, I have given you the charge of My Heave Offerings, even all the hallowed things of the children of Israel, to you have I given them by reason of the anointing, and to your sons, as a due forever. 9 This shall be yours of the most holy things, *reserved* from the fire: every oblation of theirs, even every Grain Offering of theirs, and every Sin Offering of theirs, and every Guilt Offering of theirs, which they shall render to Me, shall be most holy for you and for your sons. 10 As the most holy things shall you eat of them: every male shall eat of them; it shall be holy to you. 11 And this is yours the Heave Offering of their gift, even all the Wave Offerings of the children of Israel: I have given them to you, and to your sons and to your daughters with you, as a due forever: everyone that is clean in your house shall eat of it.

**Comment:** יהוה said to Aaron that the Levites would assist the Priest in the performance of the Tabernacle and would guard it but would not approach the Holy things within the Tabernacle lest they die. All the holy things in the holy place had to be covered before the Levites were allowed to come in and carry them.

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### Offerings are given to the Priesthood as wages

**Numbers 18:12-19** All the best of the oil, and all the best of the vintage, and of the grain, the firstfruits of them which they give to יהוה, to you have I given them. 13 The firstripe fruits of all that is in their land, which they bring to יהוה, shall be yours; everyone that is clean in your house shall eat of it. 14 Everything **devoted** in Israel shall be yours. 15 Everything that opens the womb, of all flesh which they offer to יהוה, both of man and beast, shall be yours: nevertheless the firstborn of man you shall surely redeem, and the firstling of unclean beasts shall you redeem. 16 And those that are to be redeemed of them from a month old you shall redeem, according to your estimation, for the money of five shekels, after the shekel of the sanctuary (the same is twenty gerahs). 17 But the firstling of an ox, or the firstling of a sheep, or the firstling of a goat, you shall not redeem; they are holy: you shall sprinkle their blood on the Altar, and shall burn their fat for an offering made by fire, for a sweet savor to יהוה. 18 And their flesh shall be yours, as the Wave Breast and as the Right Thigh, it shall be yours. 19 All the Heave Offerings of the holy things, which the children of Israel offer to יהוה, have I given you, and your sons and your daughters with you, as due forever: it is a **Covenant of salt** forever before יהוה to you and to your seed with you.

**Devoted** = dedicated thing (s#02764 חרם ) (kheh'-rem)

**Salt-Covenant** = to rub to pieces, powder, easily pulverized & dissolved (s#04417 מלח ) (meh'-lakh)

**Comment:** יהוה has given the Priesthood to Aaron and his sons forever. יהוה keeps His covenants. Forever did not end when Messiah died on the tree. Forever will not end when He returns. Sons of Aaron will offer up sacrifices to Him in Jerusalem when He returns and the whole thousand year reign of Messiah. Only in the beginning of the eighth thousand year period when all evil and sin is judged will their services no longer be needed.

### The Levites are given the tithe in place of land

**Numbers 18:20-24** And יהוה said to Aaron, You shall have no inheritance in their land, neither shall you have any portion among them: I am your portion and your inheritance among the children of Israel. 21 And to the children of Levi, behold, I have given all the **tithe** in Israel for an **heritage**, in return for their service which they serve, even the service of the Tent of Meeting. 22 And now on the children of Israel shall not come near the Tent of Meeting, lest they bear sin, and die. 23 But the Levites shall do the service of the Tent of Meeting, and they shall bear their iniquity: it shall be a **decree** forever throughout your generations, and among the children of Israel they shall have no inheritance. 24 For the tithe of the children of Israel, which they offer as a Heave Offering to יהוה, I have given to the Levites for an inheritance: therefore I have said to them, Among the children of Israel they shall have no (*other*) inheritance.

**Tithe** = tenth (fem.) (s#04643 מעשר ) (mah-as-ayr')

**Heritage** = property inherited, heirloom not to be sold (s#05159 נחלה ) (nakh-al-aw')

**Decree** = statue, ordinance (s#02708 חקה ) (khook-kaw)

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Decrees are those that are unfathomable by human intelligence, such as the prohibitions against the consumption of forbidden meat, wearing mixtures of wool and linen, and the laws of removal of contamination. Because these are beyond logic the verse ends with "I am **יהוה**, your Elohim. These are **יהוה**'s decrees and they are not for us to decide whether or not they are worthy of our approval.

### **The tithe is given in exchange for service**

**Comment:** The Tithe is given for offering up sacrifices. There is not a Temple in Jerusalem today, so there are no sacrifices being offered, therefore there is no tithe to be given. This does not eliminate the giving of money and service/time to the ministry that feeds you and it does not eliminate giving of alms to the poor or those in need. The tithe is the wages of the Levities. It may be eaten by the Priests anywhere since it is a wage, it does not need to be eaten in the Temple or Tabernacle. It can not be received by any other person. Elohim has not changed His mind. We are to give to whoever feeds us spiritually but we must not call the amount a tithe. This does not mean that we are not to give an amount that will enable that ministry to continue. But it does mean that the tithe still belongs to the Levites. Any ministry that tells you to bring your tithe to them has overstepped their bounds and has assumed that they now have replaced the Levities and they are taking that which **יהוה** has given to another. When the Temple is rebuilt we are to give our tithes to the Levities to support the Temple.

### **Levites are to tithe to the Priests**

**Numbers 18:25-32** And **יהוה** spoke to Moses, saying, 26 Moreover you shall speak to the Levites, and say to them, When you take of the children of Israel the tithe which I have given you from them for your inheritance, then you shall offer up an Heave Offering of it for **יהוה**, a **tithe of the tithe**. 27 And your Heave Offering shall be reckoned to you, as though it were the grain of the threshing-floor, and as the fullness of the winepress. 28 This way you also shall offer an Heave Offering to **יהוה** of all your tithes, which you receive of the children of Israel; and from them you shall give **יהוה**'s Heave Offering to Aaron the priest. 29 Out of all your gifts you shall offer every Heave Offering of **יהוה**, of all the best of, even the hallowed part out of it. 30 Therefore you shall say to them, When you heave the **best** from it, then it shall be counted to the Levites as the increase of the threshing-floor, and as the increase of the winepress. 31 And you shall eat it in every place, you and your households: for it is your reward in return for your service in the tent of meeting. 32 And you shall bear no sin by reason of it, when you have heaved from it the best of it: and you shall not profane the holy things of the children of Israel, that you do not die.

**Tithe** = a tenth especially a tithe (s#04643 **מעשר**) (mah-as-ayr')

**Best** = to be fat, choicest part, sacred part (s#02459 **חלב**) (khay'-leb)

### **Levities are to give a tithe of their tithe to the Priests**

**Comment:** The Levities shall receive the tithe from the people and they shall take a tenth of it and give it to the Priests who offer up the sacrifices.