

Parashah #38

(Updated for 6.25.11)

Korach ~ כֹּרַח ~ Korah/Bald

Torah: B'midbar/Numbers 16:1~18:32

Haftarah: Sh'mu'el Alf/1st Samuel 11:14~12:22

B'rit Hadashah: 2nd Timothy 2:8-21; Y'hudah/Jude 1-25

Oh WOW!!!! As if we haven't had enough rebellion in the camp, we get a good dose of it this week; not once but twice . . . two days back to back!!!!

This week's Parashah about Korach's rebellion, could be described as the first "Mutiny on the Bounty" and most likely took place approximately one year after the Exodus from Egypt. Some believe it was right after the dedication of the Tabernacle and the installation of Aharon and his sons as priests.

CHAPTER 16

B'midbar/Numbers 16:1-3 tells us immediately Korach was a Levite; specifically a K'hatite, those who were privileged to carry the sacred articles of the Tabernacle. Korach's accomplices, (Dah-tahn) Datan, (Ah-vee-rahm) Aviram, and (Own) On were *Re'uvenites/Re'ubenites*. So what's the deal here; why were these guys so bent on trying to discredit Moshe and Aharon?

A little research shows Korach was a cousin to Moshe and Aharon. Amram was the father of Aharon ("first born") and Moshe. Amram had two brothers, Yitzhar and Uziel. Korach was the "first born" of Yitzhar and Elitzafan was "first born" to Uziel. According to what one might expect Korach felt he should have been appointed "prince", after Aharon and Moshe. Instead, he was skipped over and Elitzafan was chosen.

As we see so often, it isn't always the "first born" or the "next in line" Yehovah chooses for His purposes. For instance . . .

- Ishmael vs. Isaac
- Esau vs. Jacob
- Reuben vs. Joseph
- Aharon vs. Moshe

Additionally, it is said Korach was in charge of Pharaoh's treasury where he apparently had a substantial degree of wealth, power and position. Consequently, it appears a lot of this rebellion was centered on jealousy, as well as having problems with authority. As we know from previous (Pah-rah-shoat) Parashot, (plural of Parashah and meaning portion) originally, all the "first born" were to be dedicated, to and for the work of Yehovah. However, after the Golden Calf incident, Yehovah decided to set aside the *L'vi'im/Levites* in the place of the "first born".

Korach's band of "250 men of Israel" were . . .

- “leaders of the community
- key members of the council
- men of reputation

Perhaps they were “first born” as well. These first few verses teach us a lot about those who say they desire to serve Yehovah but, in truth, really want to elevate themselves above their fellow man. More than once, I have seen people desiring to be in leadership, whose motive is NOT service, but being “***Sombody in charge***”. When someone regards themselves as SOMEBODY BIG, they frequently become angry or hurt when others don’t acknowledge their SOMEBODYNESS. This individual wants to be The Boss. I am reminded of a quote I read not long ago . . .

- “Only then is a man's service of God sincere when he wants no publicity for it.”
Rabbi Nahman of Breslov and . . .
- The Master, Yeshua said, “Whoever exalts himself shall be humbled; and whoever humbles himself shall be exalted.” (**Mattityahu/Matthew 23:12**)

Yehovah is the only true Somebody and the only real Boss. Only when a man utterly subjects his own will to Yehovah and says, “Not as I will, but as You will” (**Mattityahu/Matthew 26:39**), is Yehovah able to inhabit him, work through him, and ultimately exalt him. Moshe was such a person, the most humble man of his generation.

Did you notice in **verse 4** Moshe’s first response to this attack? “When Moshe heard this he fell on his face.” I do not believe he fell over in astonishment at the accusations. Moshe did the very thing we should ALL do when attacked by brothers and sisters in Yehovah. Moshe fell on his face in prayer. He went to his Heavenly Father for guidance because the next words out of his mouth were directions for Korach and all his group to bring incense before Yehovah the next day.

Do you think perhaps Moshe was “buyin’ time” for them to reconsider what they were doing? It should have been a clue, right then and there, things weren’t going to be good the next day!! I’m guessing these men must have had some type of memory loss. Don’t they remember what happened to Nadav and Avihu? In **Vayikra/Leviticus 10:2**, they brought strange fire before Yehovah and they were consumed by Elohim’s fire.

In **verses 8-11** Moshe lights into Korach for coming against Aharon. Actually, in fact, Korach was coming against Yehovah by complaining about Aharon. It was Yehovah who had appointed Aharon as ***Cohen Gadol/High Priest***. Afterwards (**verses 12-14**), Moshe summoned Datan and Aviram to come before him. Wait a minute! Go back and read verse 1. What happened to On? The Sages teach On had been one of the protest leaders but he is absent from these confrontations because his “wise and righteous wife” convinced him to withdraw AND she prevented his cohorts from coaxing him back into their ranks. One of her arguments was:

What have you to gain from this? If Korach wins, he will be Kohen Gadol and you will be subservient to him as you are to Moshe and Aharon, now.

Okay, back to Moshe summoning Datan and Aviram. These two (rah-sha-eem) *rasha'im/wicked scoundrels* flatly refuse to appear, unwittingly prophesying over themselves by stating “we won’t go up” (**verse 12**), and sending a message accusing Moshe of “bringing us up from a land flowing with milk and honey to kill us in the desert” (**verses 13 & 14**). Can you believe the audacity of suggesting Egypt was such a place, after all the oppression and suffering which took place there? Suggesting such a comparison, must have been an affront to Yehovah!

The Midrash Rabbah has some interesting information. According to the Sages, Datan and Aviram were stereotypical Israelites in challenging Moshe. The Midrash Rabbah says it was Datan and Aviram quarreling back in Egypt when Moshe attempted to intercede.

- “Two Hebrews were fighting with each other” (Exodus 2:13). These were Datan and Aviram, and they quarreled with Moses thereafter. It was they who said to Moses (in Exodus 2:14), “Who made you a prince or a judge over us?” It was they who kept the manna an extra day (when it turned to worms); it was they who said (Numbers 14:41), “Let us appoint a leader and return to Egypt.” They were the ones who rebelled at the Red Sea . . . both of them were wicked.” (Shemot Rabbah 1:29)

I cannot recall any other time when Moshe was (vah-yee-har may-ode) *va yihar meod/very angry* (**verse 15**). He even implores Yehovah not to accept Korach’s offering. Some believe this refers to the incense offering which was to be offered the next day. Others believe Moshe asked Yehovah to even ignore their daily communal offering.

According to **verses 18-27**, Korach, his entire group, Moshe and Aharon gathered before the entrance of the (Mish-kahn) *Mishkan/tent of meeting* with fire and incense in their fire pans and the (kah-vode) *kavod/glory* of Yehovah appeared. Immediately, one gets the impression Yehovah is incensed! (pun intended), when He says (Batyah’s translation), “get away from them, I’m gonna ZAP ‘em all!” Moshe, being the humble G~dly man he is, immediately falls on his face imploring the Mighty One of Israel not to destroy the entire assembly because of the sin of a few. So Yehovah gives directives for everyone to get away from the tents of Korach, Datan and Aviram and they comply. Datan and Aviram defiantly come out of their tents with their wives and children, standing their ground as if to say, we’re not moving!

What takes place in **verses 28-35** is pretty astounding! From what I can tell, for the one and only time in his life, Moshe asks for a miracle. “If Yehovah brings about something totally new and the earth opens its mouth and swallows them, then you will know these men have treated Yehovah with contempt.” No sooner were those words out of his mouth than WHOOSH!!! the ground splits apart, swallows Korach, Datan with his household, Aviram with his entire household and all their possessions, then the ground closes as if nothing had happened. AND immediately afterwards fire consumes the remainder of the 250 who had offered the incense.

The **Stone Edition** of the **Artscroll Chumash** makes some very interesting observations: “Moshe wanted something unprecedented to happen, something so unusual it would convince everyone of his truthfulness. This plea was not for an ordinary earthquake; such an event, though unusual, is not totally unnatural. In this case, the earth opened up, swallowed the rebels, and simply closed again, without a trace that anything had happened.”

So, for me, the big question is . . . were Korach’s sons swallowed up as well? Based on **verse 27**, it makes one wonder. Our answer can be found in **B’midbar/Numbers 26:11**: “But the sons of Korach did not die”. Obviously, Torah teaches us Korach’s descendants did not die. In fact, they became the Korachite singers and servants in King David’s (Bait Hah Mik-dah-sh) **Beit HaMikdash/Temple**, found in **1 Chronicles 6:18-37** and **9:19**. The (Teh-he-leem) **Tehillim/Psalms** which are attributed to the descendants of Korah are . . .

- Psalm 42
- Psalm 44
- Psalm 45
- Psalm 46
- Psalm 47
- Psalm 48
- Psalm 49
- Psalm 84
- Psalm 85
- Psalm 87
- Psalm 88

In **verse 33**, Torah says they went down alive into (Sh-ole) Sh’ol/Sheol (שְׁאוֹל). Sheol is the biblical name for the place of the dead. In many places it is used as a poetic name for death. In some instances, it is depicted as an underworld where the dead are confined. For the most part, though, Sheol should be understood as a synonym for death or the grave.

The Midrash Rabbah tells an interesting story about a Middle Eastern tour guide who used to take tourists to hell and back:

Rabba, son of bar Chana said, “Once I was walking on the way when an Arab trader said to me, ‘Come, and I will show you the place where Korah’s men were swallowed by the earth.’ I went with him, and I saw two crevices in the ground from which smoke was rising. The Arab took a ball of wool, soaked it in water and affixed it to the top of a spear and lowered it into the crevice. [When he withdrew it] the wool was singed and burned. He said to me, ‘See if you can hear anything.’ I heard voices saying, ‘Moses is true and his Torah is true, and [Korah and his followers] are liars.’ The Arab explained, ‘Once every thirty days, Gehenna whirls them back to this spot like meat stirred in a pot . . .’ In the future the Holy One, blessed be He, will take them out of there.”
(*Numbers Rabbah 18:20*)

CHAPTER 17

Immediately after the fire consumed the 250, Moshe is given instructions from Yehovah to have the fire pans hammered into plates. They were to cover the altar as a reminder to the assembly of what had happened to the rebellious ones, **verses 1-5** (16:36-40 in English translations).

Sometimes, I believe, Yehovah takes what has been a reproach to Him and causes it to become holy, then places it for public display as a reminder He is able to take what was unholy and change it into a blessing for Himself.

Unbelievably, the events of the previous day had little impact on the Israelite community. Far from being intimidated, apologetic and repentant, they were back the very next day. They were fault-finding with the way Moshe had chosen to end the dispute the previous day. What amazes me, about all of this, is the succession of rebellious events over the last several (pah-rah-shoat) Parashot and the consequences which followed but no one seemed to get a clue!!!

On top of that, it almost never fails . . . during the time of the last two portions plus this one, there always seems to be rebellion in the camp!!! . . . our camp and others we know as well.

In **verses 9-14** (English translations 16:44-49), Yehovah is ready to destroy the people. Again Moshe and Aharon fall on their faces to intercede for them but a plague against the people had already begun. Moshe directs Aharon to quickly take his fire pan put fire from the altar with incense on it and hurry to the assembly. Before Aharon could make atonement for the people, 14,700 had died in addition to those who died in the Korach incident; approximately 15,000 total.

According to Rashi, with regard to **verses 11 & 13**, “The people had maligned the service of incense, saying it had caused the deaths of Nadav and Avihu as well as Korach’s followers. God said, therefore, “Let them see incense is not lethal. To the contrary, it will stop the plague; it is sin that is deadly.”

Sforno further comments on **verses 13-15**: “The two parts of verse 13 suggest Aharon’s act of salvation took two forms.

- He stood between the dead and the living, implying there were people who were still alive but whom the plague had made ill. Aaron’s incense prevented them from becoming worse.
- The plague was checked meaning, from that point on, no one else became ill.
- **Verse 15**, which states the plague had been checked, implies yet a third aspect of the miracle: Those who had become ill were healed.”

In **verses 16-24** (17:1-9 in English translations), finally, the uniqueness of Aharon was proven in a peaceful manner. Moshe commanded every tribal head to write his name on his staff and bring

it to him. An interesting side note here is, the Hebrew word (mah-teh) *mateh* means *staff* and also means *tribe*. The tribe of Levi was represented by the staff of Aharon. It is a general rule only 12 tribes are listed for any function so, in this case, where the Levites were represented by Aharon's staff, the tribes of *Manasseh/M'nasheh* and *Ephraim/Efrayim* were combined as the united tribe of *Joseph/Yosef*. Moshe placed all the staffs in the (Koe-dehsh Koe-deh-sheem) *Kodesh Kodeshim/Holy of Holies*. The next morning, Aharon's staff sprouted not only buds but blossoms and almonds as well. Every tribal head took back his staff. However, Aharon's staff was placed in front of the Holy Ark as a reminder. It was established for all times Yehovah had chosen Aharon and his descendents as the priests of Israel.

Remember, those sticks were old, dead and used for walking. Some believe they were actually handed down from generation to generation to the heads of each tribe. That being the case, some of them were really old and had no life in them. What a parallel to our Messiah, who was dead, yet is alive!

Why almonds? In *Eretz Yishra'el/the Land of Israel*, almond trees are the first in the season to give forth fruit. We are taught this means the Kohanim are energetic like almonds, swiftly performing their obligations in the Temple. Also, whoever challenges the children of Aharon will be swiftly punished like the fast growing almonds.

“Yehovah said to Moshe, “Return Aharon's staff to its place in front of the testimony. It is to be kept there as a sign to the rebels, so they will stop grumbling against me and thus not die.” (verse 25 [17:10 in English translations]) That same staff was held in the hand of every king until the Temple was destroyed, and then it was hidden away. That same staff also is destined to be held in the hand of King Messiah . . . as it says, “Yehovah will extend your mighty staff from Zion; you will rule in the midst of your enemies.” (Numbers Rabbah 18:23 citing Psalm 110:2)

The writer of (Say-fer Eve-reet) *Sefer Ivrit/Book of Hebrews* (Ivrit/Hebrews 9:4) claims three things were kept inside the Ark of the Covenant:

- the gold jar containing the manna
- Aharon's rod which sprouted
- the stone Tablets of the Covenant

Each of these items symbolizes one of the three offices of Messiah: prophet, priest and king. In His first coming, Yeshua came primarily as a prophet. After His resurrection, He has functioned primarily as our high priest. When He comes again, He will function primarily as king. In the Hebrew Scriptures, prophets, priests and kings began their respective ministries after an anointing with oil. Messiah means “anointed one”.

- The manna symbolizes His prophetic ministry, as the Torah says “(He) fed you with manna . . . that He might make you understand man does not live by bread alone, but

man lives by everything which proceeds out of the mouth of Yehovah.” (D’varim / Deuteronomy 8:3) What proceeds from His mouth is His Word. A prophet is one who speaks Yehovah’s word. In His first coming, Yeshua functioned primarily as a prophet. The jar of manna, which represents Yehovah’s nourishing, prophetic word, symbolizes Yeshua in His first coming, as He said, “I am the bread which has come down from heaven.” (Yochanan/John 6:4)

- The rod which budded symbolizes His resurrection and priestly ministry, seated at the right hand of the Father. Messiah is like the blossomed rod. He is the righteous branch which came back to life.
- The tables of the covenant symbolize His role as king. A king is a lawgiver. Messiah’s kingship will be most fully realized in His second coming when all nations will seek Him, and the Torah will go forth from Zion, as it says in Yesha’yahu/Isaiah: “Many peoples will go and say, “Come, let’s go up to the mountain of Yehovah, to the house of the Elohim of Ya’akov! He will teach us about His ways, and we will walk in His paths” For out of Tziyon will go forth Torah, the word of Yehovah from Yerushalayim.” (Yesha’yahu/Isaiah 2:3)

We can learn from this week’s Torah portion the rejection of Messiah Yeshua was anticipated by the Torah in the story of Korach’s rebellion. To settle the dispute raised by Korach, Yehovah offers the miraculous sign of Aharon’s staff budding. The staff budding is a type of resurrection miracle and is similar to the definitive sign which vindicates Yeshua’s Messianic claims is His own resurrection.

In **verse 27**, (Chapter 17:2 in English translations) *B’nei Israel/Children of Israel* said to Moshe “Behold! We perish, we are lost, we are all lost.” One commentary in the Chumash interprets these three expressions as references to the three different modes of punishment which took place:

- We perish part of Korach’s company had been swallowed up by the earth
- We are lost the rest were consumed by fire
- We are all lost 14,700 had died in the plague

CHAPTER 18

In **verses 1-7** Aharon’s duties are reiterated. The people were fearful any proximity to the Tabernacle would decimate them so Yehovah reiterated the commands He had given Aharon in:

- **B’midbar/Numbers 1:50-53** “Instead, give the L’vi’im charge over the tabernacle of the testimony, its equipment and everything else connected with it. They are to carry the tabernacle and all its equipment, serve in it and set up their camp around it. When the tabernacle is to be moved onward, it is the L’vi’im who are to take it down and set

it up in the new location; anyone else who involves himself is to be put to death. The rest of Isra'el are to set up camp, company by company, each man with his own banner. But the L'vi'im are to camp around the tabernacle of the testimony, so no anger will come upon the assembly of the people of Isra'el. The L'vi'im are to be in charge of the tabernacle of the testimony.”

- **B'midbar/Numbers 3:6** “Summon the tribe of Levi, and assign them to Aharon the cohen, so they can help him.”
- **B'midbar/Numbers 8:9** “You are to present the L'vi'im in front of the tent of meeting, and assemble the entire community of the people of Isra'el.”

Aharon, assisted by the Levites, had the responsibility to safeguard the Tabernacle against trespass. Apparently, it is repeated here to avoid any idea the rebellion of Korach, a leading Levite, had caused them all to be replaced.

Guarding the Sanctuary: “[The Levites] shall be joined with you and attend to the guarding of the Tent of Meeting . . .” (**B'midbar/Numbers 18:4**, Literal Translation.) It was the Levites' job to guard the Temple from intruders. But more than simply protecting the Temple's assets, the Levitical guards were to protect the Children of Israel from inadvertent trespassing. As Korach's followers discovered in **B'midbar/Numbers 16**, a step in the wrong direction could be fatal. The Levitical guard was meant to insure the common man did not make such a misstep.

In the Mishnah, we are told of how the captain of the Levitical guard would keep his watchmen awake at their posts by surprising them like a thief in the night. The man in charge of the Temple mount would go around to every watch post carrying lighted torches before him. When he found a watchman who was not standing at his post, he would say, “Shalom Aleichem (Peace be with you.)” If the man was sleeping, he struck him with his staff, and he had the right to light his garment on fire. The people would say, “What is the noise in the courtyard?” “It is the noise of a Levite being beaten and his clothes being burned because he fell asleep at his post.” Rabbi Eliezer ben Yaakov said, “One time they found my mother's brother sleeping and burned his garment.” (m. Middot 1:2) The threat of having your clothes lit on fire was probably a good incentive to stay awake. In Revelation 16:15, Yeshua refers to this custom of the Temple guards. “Behold, I am coming like a thief. Blessed is the one who stays awake and keeps his clothes, so he will not walk about naked and men will not see his shame.” Messiah comes like “the captain of the Temple guard' who, in turn, ‘comes like a thief in the night.’ This is why He says, “Blessed are those servants whom the master will find on the alert when he comes . . . whether he comes in the second watch, or even the third, and finds them so, blessed are those slaves (Bond servants).” (**Luke 12:37-38**)

Verses 8-19 address the gifts to the Kohanim. The Torah lists the gifts Yehovah presented to the **Kohanim/Priests** as a reward for their service, as well as a public affirmation of these men

being His personal representatives. Again, this was further affirmation of the priesthood after the challenge of Korach and his assembly.

Along this same line of thought, in **verses 15-17**, the Torah lists three kinds of living firstborn which are sources of gifts to the Kohanim (Exodus 13:11-15 and 34:19-20):

- The firstborn males of kosher animals – cows, sheep and goats – are sacred from birth and are given to the Kohanim to be brought as offerings.
- The first born sons of Israelites are redeemed for five shekels.
- The firstborn male donkeys are redeemed for a sheep, which then becomes the property of the Kohanim.

According to **verse 18**, the above offerings, were given to the Kohanim in their entirety unlike similar offerings, from which the Kohanim received only the breast and the right foreleg.

According to Rashi, Yehovah goes on to tell Aharon, in **verse 19**, the above is “. . . an eternal covenant of salt . . .” because salt never spoils, it is a symbol of perpetuity. Thus Yehovah tells the Kohanim His covenant with them is eternal, as if it had been sealed with salt.

SALT COVENANT: Salt was the food preservative **par excellence** in biblical times.

According to priestly law, all sacrifices were to be salted as well: "You shall season your every offering of meal with salt; you shall not omit from your meal offering the salt of your covenant with God; with all your offerings you must offer salt." (**Vayikra/Leviticus 2:13**) It is easy to understand this law in the context of meat sacrifices, as salt functioned to remove whatever blood remained after slaughter. What is surprising and unexpected is the requirement to use salt in grain offerings as well.

Scholar Jacob Milgrom notes salt stands in contrast to leaven and other fermentatives, whose use is forbidden on the altar. He perceives salt as a symbol of permanence, as opposed to leaven which produces change. Therefore, a "salt covenant" suggests an unbreakable covenant; noting it was very likely salt played a central role at the solemn meal which sealed a covenant. Milgrom recalls the two biblical covenants in Genesis and Exodus.

- "And they said: “We now see plainly Yehovah has been with you, and we thought: Let there be a sworn treaty between our two parties, between you and us. Let us make a pact with you...Then he made for them a feast, and they ate and drank. “(**Genesis 26:28, 30**)
- Then he took the record of the covenant and read it aloud to the people. And they said, “All the Lord has spoken we will faithfully do!” Then Moses and Aaron, Nadab and Abihu, and seventy elders of Israel ascended... and they ate and drank. (**Exodus 24:7, 9, 10**)

As mentioned above, salt is essential to life, but too much salt kills. The Kohanim were essential to the life of *B'nei Yishra'el/Children of Israel* but too much of their presence, influence and control could kill, as it did Yeshua.

In **verse 20**, the Sages teach the Kohanim not only do not receive a share of the Land but they will not share in the spoils of the war against the Canaanite nations either. Then **verses 21-24** talk about the tithes **TO** the Levites and the chapter concludes, **verses 25-32**, with directions concerning the tithe **FROM** the Levites.

To me, it is quite apparent Yehovah expects a tithe regardless of ones station or rank in life. After all, He gave 100% of Himself when He gave us His son, Yeshua! The least we can do is return 10% of what belongs to Him in the first place.

Korach ~ קרח ~ Korah/Bald

Haftarah: Sh'mu'el Alf/1st Samuel 11:14~12:22

This Haftarah portion is about (Sh-moo-ehl) *Sh'mu'el/Samuel's* leadership being challenged by the people. In essence it was very similar to the challenge of Moshe and Aharon's leadership. They weren't satisfied with the rule of the (Meh-lekh Hah Oh-lahm) *Melech HaOlam/King of the Universe* through prophets and judges.

Ironically, it was Korach's descendant Samuel who, some four centuries later championed Moshe's understanding of the national leader's function. So far, Yehovah had always provided the nation of Israel with an outstanding leader – either a prophet or a judge but they wanted to be like the nations around them and have a human king.

Yehovah consented but the prophet Sh'mu'el emphasized how this king (*Sha'ul/Saul*) would differ from the kings of other nations. Israel's king was to be subservient to Yehovah and His Torah and he was charged with upholding and safeguarding the nation's righteousness. Unfortunately, Sha'ul became unfaithful to Yehovah's Torah and, as a result, loses his kingship and dynasty. This is one of those times when Yehovah allowed His **permissive will** when His children chose not to walk in His **perfect will**. Needless to say, there are always consequences when we choose other than His perfect will.

Korach ~ קרח ~ Korah/Bald

B'rit Hadashah: 2nd Timothy 2:8-21; Y'hudah/Jude 1-25

2nd Timothy 2:8-21

Verse 14 “Keep reminding people of this, and charge them solemnly before Yehovah not to engage in word-battles. They accomplish nothing useful and are a catastrophe for the hearers!”

As I reflect on our Torah portion, for the most part, Moshe did not resort to “word-battles”. Rather, he fell on his face before Yehovah and sought His direction. I believe Moshe essentially gave Korach and his followers twenty-four hours to change their minds and repent. We, too, must allow those who oppose us and wrong us the chance to repent. We must realize, ultimately Yehovah is in control. As in Korach’s example, Yehovah swallowed up those dissenters in the earth, not Moshe and Aharon. We must let Yehovah be Who He is and follow His Will, not our own. We need to be patient and longsuffering allowing time to work everything out.

Y’hudah/Jude 1-25 We have a strong word from Y’hudah which specifically relates to Korach’s rebellion. In **verse 5** Y’hudah reminds Yeshua’s followers not to lose faith and follow after ungodly people who pervert the grace and mercy of Yehovah. Further, he reminds them of Yehovah delivering the people from Egypt but later destroyed those who did not trust or have faith in Yehovah. Those like Korach, grumblers and complainers, follow their own passions. Their mouths speak grandiosities and they flatter others to gain advantage (**verse 16**). Woe be to those who fall for those flattering words. We need to keep in mind during the last days there will be scoffers following their own passions. These are the people who cause divisions and are controlled by their own impulses because they do not have the ***Ruach HaKodesh/Holy Spirit***.

The designated Psalm for this Torah portion is: Psalm 5

Next week’s lesson: Parashah #39

Chukat ~ חוקות ~ Statute/Regulation

Torah: B’midbar/Numbers 19:1~22:1

Haftarah: Shof’tim/Judges 11:1-33

B’rit Hadashah: Yochanan/John 3:9-21; 4:3-30; 12:27-50

Who fills his mind with Torah clears it of fear and folly.

Rabbi Chanina Sgan HaKohanim

The giving of Torah happened at one specific time, but the receiving of Torah happens all the time, in every generation.

Meir Alter, the Gerer Rebbe

Organize yourselves into classes for the study of Torah, since it can best be acquired in association with others.

Talmud: Berkot 63b

Shavuah tov (have a good week)!!!