

Korach Bamidbar 16:1 – 18:32

Korah – to be made bald.

Torot of Ra'ah, recognition and Torot of Kavod, honor

Korach - the root not dealt with that manifest - non acceptance and dishonoring of who Moshe and Aaron were appointed to be.

Acceptance and honor place the contractual obligation back on the presenter releasing you and I from all controversy and judgment.

Korah by non acceptance of Moshe and Aarons presentment to the congregation by יהוה as leaders placed him in dishonor which brought about his downfall.

This Parsha features a rebellion which is dishonor by Korah, a non-priest Levite, against the honorable, priestly status of Aaron and his line. They argue the facts, law, jurisdiction and venue that has been allotted to Aaron or anybody — as a priestly class that would outrank the Levites.

Dathan, Abiram and On were descended from Reuben. They would have resented Moshe's leadership and they encamped to the south alongside Kohathites they were neighbors of Korach – **Mishle “*woe to the wicked woe unto his neighbor.*”**

The vexing that should have been responded in honor, instead it was responded with in dishonor and the ramifications were hell - the opening up of the earth.

Reuben the firstborn has been replaced by the Levites and by the sons of Joseph. Korach was also a firstborn of the second born son Izhar.

Like kind after like kind: Two groups of rebels:

1. Korach who seeking the High Priesthood.
2. Dathan and Abiram who are looking for earthly, carnal pleasure.

Two different groups with two different agendas, yet they hook up for one unholy rebellion.

Jude 1:8-11 *“by dreaming, defile the flesh, and reject authority,” who “revile the things which they do not understand.”* These are like those who “perished in the rebellion of Korah.”

Korah is identified with dishonor and rebellion, turning YHWH's grace into indecency, defiling oneself and having a lack of understanding.

It's an account of two fathers and two destinies - one destined to honor another destined to dishonor - they choose it! We all choose it.

Did you know Ruach Ha Kodesh, Sophia or Wisdom determines to whom you're assigned and sometimes you are assigned to collide into chaos to see if you will walk in honor or dishonor.

Mal 4:1 For behold, the day is coming, burning like a fire pot; and all the proud, and every doer of wickedness, shall be chaff. And the coming day will set them ablaze, says יהוה Tzevot , which will not leave root or branches to them.

Mal 4:3 The righteous shall trample the wicked, for they shall be ashes under the soles of your feet in the day which I am preparing, says יהוה of Hosts. 4.4 Remember the Law of Moses My servant, which I commanded to him in Horeb for all Israel,

The Remedy:

The **Book of Wisdom**, or the **Wisdom of Solomon**, a Jewish work written in Greek and written in Alexandria, Egypt - mid-first century BCE. Balance spiritual wisdom with natural wisdom with what is known to Mystery Babylon as the Book of Wisdom - Burtons Legal Thesaurus and you will become aware of the Matrix of Mystery Babylon and be compelled to, ***“Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.”Rev 18:4 — Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah. Num 16:49.***

In the book Wisdom is shown as the perfection of knowledge of the righteous as a gift from יהוה showing itself in action. In direct relation to God, Wisdom is with God from all eternity

It is included in the deuterocanonical books by the Catholic Church and those which are to be read of the Eastern Orthodox Church. We would consider it part of the Apocrypha.

The judges of the earth know the difference between dishonor and honor, why do you think they like to be called “Your Honor” or “the Honorable”.

Wis 1:1 Love justice, you that are the judges of the earth. Think of the Lord in goodness, and seek him in simplicity of heart.

1:4 wisdom will not enter into a malicious soul, nor dwell in a body subject to sins.

1:11 Keep yourselves therefore from murmuring, which profiteth nothing, and refrain your tongue from detraction, for an obscure speech shall not go for nought: and the mouth that believeth, killeth the soul.

Depression and suicide are the byproducts of dishonor:

1:12 Seek not death in the error of your life, neither procure ye destruction by the works of your hands.

13 For God made not death, neither hath he pleasure in the destruction of the living.

Chapter two of Wisdom show the dishonorable mental state of the unbeliever:

2:1 For they have said, reasoning with themselves, but not right: The time of our life is short and tedious, and in the end of a man there is no remedy, and no man hath been known to have returned from hell: For we are born of nothing, and after this we shall be as if we had not been: for the breath in our nostrils is smoke: and speech a spark to move our heart,³ Which being put out, our body shall be ashes, and our spirit shall be poured abroad as soft air, and our life shall pass away as the trace of a cloud, and shall be dispersed as a mist, which is driven away by the beams of the sun, and overpowered with the heat thereof:⁴ And our name in time shall be forgotten, and no man shall have any remembrance of our works.⁵ For our time is as the passing of a shadow, and there is no going back of our end: for it is fast sealed, and no man returneth. 6 Come therefore, and let us enjoy the good things that are present, and let us speedily use the creatures as in youth.⁷ Let us fill ourselves with costly wine, and

ointments: and let not the flower of the time pass by us.8 Let us crown ourselves with roses, before they be withered: let no meadow escape our riot.9 Let none of us go without his part in luxury (entitlement): let us everywhere leave tokens of joy: for this is our portion, and this our lot.10 Let us oppress the poor just man, and not spare the widow, nor honour the ancient grey hairs of the aged.11 But let our strength be the law of justice: (they erroneously believe their remedy is man, found the law of man - that's government and they think they will find justice in courts of man - they truly v.1 reason within themselves....we reason like the Berean's) **for that which is feeble, is found to be nothing worth.12 Let us therefore lie in wait for the just, because he is not for our turn, and he is contrary to our doings, and upbraideth us with transgressions of the law, and divulgeth against us the sins of our way of life.13 He boasteth that he hath the knowledge of God, and calleth himself the son of God.14 He is become a censurer of our thoughts.15 He is grievous unto us, even to behold: for his life is not like other men's, and his ways are very different.16 We are esteemed by him as triflers, and he abstaineth from our ways as from filthiness, and he preferreth the latter end of the just, and glorieth that he hath God for his father.**(you and I will be tested - the pain is in the process....that's why they call it a process server....just go through the process....it may take a decade that is not for us to determine, the pain is in the process and the remedy is honoring the pain and allowing it to transform you as fire refines silver and gold).**17 Let us see then if his words be true, and let us prove what shall happen to him, and we shall know what his end shall be.18 For if he be the true son of God, he will defend him, and will deliver him from the hands of his enemies.19 Let us examine him by outrages and tortures, that we may know his meekness and try his patience.20 Let us condemn him to a most shameful death: for there shall be respect had unto him by his words.21 These things they thought, and were deceived: for their own malice blinded them.22 And they knew not the secrets of God, nor hoped for the wages of justice, nor esteemed the honour of holy souls.23 For God created man incorruptible, and to the image of his own likeness he made him.24 But by the envy of the devil, death came into the world:25 And they follow him that are of his side.**

How do you get to see things you can't see? *Ruach Ha Kodesh!*

After the Golden Calf breach of Ex 32 recounted in Numbers 3, we see that יהוה honored the Levites, for full time service to Him. They were honorably ordained to

take care of the tabernacle and all of its implements, as well as the Ark of the Covenant. Yet only the descendants of Aaron were allowed to serve as priests. The three sons of Levi were Gershon, Merari, and Kohath.

Let's look at their functions and see if we can pinpoint the catalyst for rebellion and dishonor, there is always a catalyst - a trigger if you will.

The Gershonites were responsible for the care of the tabernacle and tent, its coverings, the curtain at the entrance to the tent of meeting, the curtains of the courtyard, the curtain at the entrance to the courtyard surrounding the tabernacle and altar, and the ropes—and everything related to their use.

The Merarites were appointed to take care of the frames of the tabernacle, its crossbars, posts, bases, all its equipment, and everything related to their use, as well as the posts of the surrounding courtyard with their bases, tent pegs, and ropes.

The Kohathites were responsible for the care of the sanctuary. They were responsible for the care of the ark, the table, the lamp stand, the altars, the articles of the sanctuary used in ministering, the curtain, and everything related to their use. They were under the direct supervision of Eleazar, son of Aaron.

Korah was the grandson of Kohath, and he began the desert conspiracy with another group of Reubenite malcontents, namely, Dathan and Abiram, sons of Eliab, and On, son of Peleth. In dishonor they roused a group of 250 men together to challenge honor of Moses and Aaron to the priesthood (Numbers 16).

Jude 3: Brethren we must earnestly contend for the emunah which was once for all time delivered to the Yisraelite kidushim. 4 For there are certain men who slipped in secretly, who were before of old ordained to this condemnation, wicked Men, turning the favor of our Aloha into indecency and denying the only Master Aloha, and our Master Yeshiva ha Moshiach.5 I will therefore put you in remembrance, though you once knew this, how that the Master YHWH, having saved the people out of the land of Mitzrayim, afterward destroyed them that believed not (people that were saved by the blood of the lamb were still afterward destroyed)... V.8 these filthy dreamers defile the flesh, reject authority, and speak evil of His tifereth..... V10 But these speak evil of those things that they do not know: but what they know naturally, as unreasoning beasts, 2 in those things they corrupt themselves. 11 Woe to them! For they have gone in the way of Qayin, and ran with greed after the delusion of Bilam for a reward, and perished in the rebellion of Korach.

Matt 7:21 Not every one that says to Me, Master, Master, shall enter with Me into the malchut ha shamayim; but he that does the will of My Abba who is in the shamayim. 22 A great many will say to your Name have cast out shedim? And in your Name done many wonderful mitzvoth and nisim? 23 And then will I profess to them, I never knew you: depart from Me, you that work Torah-less-ness.

Anyone who speaks against Moshe's Covenant Torah and the Priesthood of MalkiTzedik in a dismissive manner during the tribulation - Num 16:41 will be swallowed up into the ground alive.

Just as in our Parsha, if the censer had not been thrown down no one would survive the following 7 trumpet judgments in Rev 8:1

Who are people in rebellion with anyway?

Our text defined is: You refuse to honor the teachings of Moses you're in rebellion and dishonor against YHWH – it's that simple, and the reason people fall into dishonor is....**Wisdom 2:1 reasoning with themselves but not right.**

As with Korah dishonor will only bring judgment and it'll spread rapidly in the Great Tribulation, only this time the censer is thrown down from heaven preventing utter destruction - Rev 8 – it's better to honor the testimony of Yeshua and keep His commandments *now* than to be caught up in *that* later.

Ivrim 10:26 if we sin willfully (transgress the Torah willfully – 1st John 3:14) after that we have received the da'at of the emet (Moshiach), there remains no more sacrifice for sins, (if you claim the sacrifice of Moshiach, then willfully break the Torah – He's not going to get back up on that tree and be crucified again for you.) 27 But a certain fearful anticipation of mishpat and fire, which shall devour His enemies. 28 Anyone who has rejected/sets aside Moshe's Torah dies (Gk: Apethnesko – about to die – ongoing - NOT past tense – NIV will full mistranslation to deceive the flock)_without rachamim under two, or three witnesses: 29 Of how much worse punishment, do you think, he shall deserve, who has trampled under foot the Son of YHWH, (when the altars of Moshe are kicked out the sacrifice falls to the ground and is trampled under the foot of greasy grace. Matt 23:19 the altar sanctifies sacrifices don't – religious men teach the sacrifice is greater the altar) and has counted the dahm of the brit, by which he was made kadosh as a common thing, and has insulted the Ruach of favor.