

# numbers\_chapter\_16\_part\_2\_Is1109 (1080p)

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## SUMMARY KEYWORDS

Numbers 16, Korah rebellion, blasphemy, Moses, Aaron, incense offering, judgment, Sheol, Levites, faithfulness, worship, biblical principles, God's will, righteousness, covenant.

## SPEAKERS

Baruch Korman

Well, again, we have seen last week that this chapter, and we're in Numbers, chapter 16, it begins with a group of people. Now most Bibles will call them a congregation, but if we pay attention to that word, a DA, it doesn't mean a congregation per se, but rather a group of witnesses. And why is that? Well, we are called to bear witness, not just by words we say, but primarily by behavior, by our actions, by our works. What does the Scripture say that people will know us by our fruit, and we need to be producing good fruit. That's what we're called to do. And we're called to do that at all times, in season and out. There should be a consistency in our walk with God, that we should be under the leadership of the Holy Spirit, and through that leadership of the Holy Spirit, that we are going to be individuals that show a commitment to the will of God, that we are going to be faithful to the purposes of God, the plans of God, and that we are going to live sacrificially, which is our reasonable? And that word reasonable in Romans chapter 12, literally is the word well pleasing, and that's what we want to be. We want to be individuals that behave in a manner that is well pleasing to God. So with that said, look with me to Numbers chapter 16. We're dealing with this rebellion that was led by a man Korah, and we see that he was a faithless man, and the Scripture is going to speak about him. And this group of 100 and or 250 individuals that were with him, that they were wicked and they did something, we're going to encounter a word again that speaks about blasphemy. So look with me to verse verse 15 of Numbers chapter 16. And we see that in this dialog that Moses is having with Korah and his group, we see that Moses became angry in a righteous way. Look at verse 15. It says here,

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and Moses became angry, and then we see that word maod, which means very angry, or exceedingly angry. And why? Because he knew the heart of Korah that this was a rebellious heart, a heart that did not speak the truth. In fact, a heart that was against the character of God. We'll see that in a moment. But once more, verse, verse 15, and Moses became angry, very angry, and he said to the Lord, do not and here again, we need to be accurate in. Our translation, this is a word which means to turn. Now I understand that many Bibles will say, don't respect, but literally, it's a word don't turn. Meaning, do not engage this. This is what Moses is sharing with God that what this group is doing should not be turned to. It should not be regarded in any way whatsoever. So Moses says to the Lord, do not turn to their offering. And then he speaks about something. He says, Not one donkey from them I have lifted up, meaning that I have taken and and we have to look at the Scripture. Now, when I was going over this

with my wife, in her translation says I have not harmed anyone or hurt someone. But that's not what the scripture literally says. If we look at this word, it says and I have not done evil with one of them, meaning that what Moses has done in this word, evil means against God's will. What Moses is testifying is that he has been faithful to God's will. This is an important truth that we need to understand. Moses is obedient to the will of God. Moses is concerned about the will of God. So he says here that he has not done any evil with one from them verse 16. And Moses said to Korah, you and all your witnesses, meaning this congregation, this group, it says were before the Lord. That's what Moses wants to bring them before the Lord. That's literally what it says. It's in the past they were before the Lord. And then it says you and them, and Aaron, when Mahar, which is that word tomorrow. So we're going to see something. It's going to be the next day that God is going to reveal truth. He is going to settle this dispute. He is going to show who is the rebellious one, because Moses has been accused of taking too much honor for himself. But we know this is not the case. Moses is a humble man, the most humble of any human being that has ever lived. And therefore, because of that, it is Moses, which is known as the servant of God, not Korah. He is a rebel. He is disobedient, and he does not speak truth, and we'll see that in a moment. So the stage is set. Moses is saying, you and your group, this group of witnesses, and they're bearing witness in a very displeasing way before the Lord. And he says, You and they, that group and Aaron, tomorrow, we're going to bring this to a conclusion. Look now to verse 17, and a man will take from his and we have a word censor or fire pan. Now this fire pan is what one places incense on, and also fire is there to offer an incense offering. So this is what it's saying. Look again at verse 17, a man will take his his fire pan and place upon it. Then we have the word ketored, which is incense, and you will offer it before the Lord. A man his his censor, that is his fire pan, and he says, How many people are going to do it? 50 and 200 fire pans. So 250 fire pans, you meaning Korah and Aaron, every man his his fire pan, so his censor is going to be used, and we're going to see something during this offering. It's going to be made clear to whom has the Lord chosen? This is where we're heading. So there's going to be a revelation, whether it's true what Korah has said that Moses has exalted himself, taken on too much honor, too much power, too much authority. Or is he someone that is following God? That's what's going to be revealed when it says tomorrow. Now we're ready for verse 18, where it says a man. Took his fire pan, and he set upon it, fire, and he placed upon it, meaning upon the the fire pans incense. And notice what happened. They stood. All of these individuals stood at the entrance to the Tent of Meeting. And there was there Moses and Aaron. So these two men were there. Now we need to be aware of something. We know that Korah had with him many Levites, but we need to realize something Moses and Aaron were also from the tribe of Levi so they were among them, and we see simple jealousy Korah and those who were with him, his congregation, or this group of witnesses. What were they doing? They were challenging Moses, that Moses had done things that he ought not have done gone well beyond what God's word has allowed him to do, and now this is going to be settled on that next day, as we've talked about tomorrow, if indeed, Moses has erred and taken too much honor, too much responsibility, too much authority over the people, or has Korah spoken something that is not true. That's what we're going to find out. So it says here that Moses and Aaron are there with this group of rebels. Look now to verse verse 19. It says here Korah and all the witnesses they assembled unto them where, just where Moses said to the entrance to the tent of the meeting, and notice what happens. That last part of verse 19 is very important. It says Kavod Hashem, that is the glory of the Lord appeared to all the congregation. Now this glory of the Lord that appeared, it represents the presence of God. And not only that, it's also going to show to whom is the Lord working with? To whom is he going to choose? Because we've been told

over and over on that next day, Mahar that is tomorrow, it is going to be manifested this, this choice of God, very important. Now we're ready for verse 20, where it says, And the Lord spoke to Moses and to Aaron, saying, now we're going to see a distinction. Moses and Aaron are going to be told something, something to do. And this is a very important word. And the first time that we've ever seen this word is going back to Genesis chapter one, and there we see that God wanted to do something, that God wanted to make a distinction. Now this word can also be translated a separation that God made, a separation between light and darkness, and we find one is good and one is not. So here notice what it says in verse 21

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we see again the Lord spoke to Moses and to Aaron, saying, So, this is God's revelation. And what does he say? He says, separate yourselves from the midst of this witness, this congregation, and what happens? What is God going to do? It says, And I will devour them in a moment. So God is going to place judgment upon Korah and those who are with him, and they are going to be and the key word here, this word is literally the word to eat. But in this case, it's to devour, to consume. In other words, they are going to reach their end. God is not going to tolerate them. God is going to move against this band of rebels, this witness, which is a poor witness and not pleasing to the will of God. Look now to verse 22 what happens? And they fell upon their faces, and they said to the God of spirits, the spirits of all flesh. And it says, The man, one man, or we could understand this as every man that will sin and upon all the congregation. You will be angry. Now this is a question. What we see here is that they knew, and I'm speaking about Moses and Aharon, Moses and Aaron, they knew what God had said. He says, In a moment, I'm going to devour but, but they didn't understand. Understand when he says all this, this congregation, he's not speaking about all the children of Israel. He's talking specifically about these 250 individuals that are rebelling against the purposes of God. They do not understand, not understand the mind of God. And therefore, look again, verse 22 and they that would imply Moses and Aaron. They fell upon their faces, and they said to the God of the spirits of all flesh, one man will sin, speaking primarily of Korah and all the witness, all the congregation, you will be angry. Verse 23 we'll see God's response to that. And the Lord spoke to Moses, saying, Speak to the witnesses, saying, meaning the congregation, this group, saying, Go up from around the the tabernacle of Korah, datan and Aviram. Now this helps us understand an earlier verse. If we go back, look, if you would to verse 21 remember when he says, separate, be distinct. Don't be among these, these rebels. And that's what's happening. If we go now to to verse 24 we see it says in the middle of that verse, go up from around. And then we have the word Mishkan, which is the word for tent or dwelling place of Korah detan and Aviram. In other words, get away from their dwelling place. Get away from their residence. And what happens? Look now to verse 25 and Moses got up and he went to detan of Iran, and they went after him, who went after him, the elders of Israel. Now what we see here is that Moses is going to come and visit these places. Why? Because Moses is going to be connected to the judgment of God that's going to fall upon these individuals. Look now to verse 26 and he spoke to the witnesses that is the congregation, this group, saying, remove yourself, please from above, or be near to the tents of and notice what he says these wicked men. Now it's very important that we see this everything in God's word is inspired. And we're going to learn that this group of bandits, these this group of rebels, a false witness God is seeing them as evil or wicked individuals. Now this word wicked implies something that is committed to that which is evil, that which is in conflict with the will of God. So look again. Verse 26 the second part, he says, basically, turn aside, please or remove yourself from above the tents of these

wicked men. And then he says, Do not touch any that is to them. Why less? And then we have a word. Now, this is a word of destruction, but it's a word that's probably better translated to be swept away. What's going to happen? God is going to remove evil. That's what God does. Realize there is a day coming. I like that expression, bayom ha Hu, Yom ha Hu, that day, but biblically, and we've talked about this in other lessons, bayom ha Hu relates to Judgment Day, and that judgment day we should be looking forward to why we're not going to be judged. Why aren't we going to be judged? Because of the cross, because we have accepted that gospel message, we have put our faith in the work of Messiah. What work? When he on Passover, that is on that 14th day of the first month that he laid down his life. Why did he do that? For the purpose of redemption. He redeemed us from all evil. What evil, my evil, your evil, the evil of this world. Why? Because Messiah, he became a perfect sacrifice for sin. Why? Because he was without sin, he had never done anything that is incorrect against God, anything that is wrong spiritually, therefore Messiah's sacrifice is perfect and therefore administers righteousness to us so that we can be declared as righteous ones. Before God, He took our sinfulness and we. Were imputed with the righteousness of Messiah, therefore that gives us assurance and confidence that God will not forsake us, leave us, reject us, but he will deposit us in His Kingdom, first His kingdom of heaven, and then in the millennial kingdom. And ultimately, we will find ourselves forever and ever and ever where in the New Jerusalem. That's what we're talking about. So look at verse, verse 26 where it says, lest you be swept away with all their sin. Now this is important because it's emphasizing this sin. What sin? The sin of korah, this rebellion. And we'll learn more about that sinfulness as we continue to read. Let's move on to verse 27

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and they went up from above the dwelling place of Korah datan and Aviram around about and the tan and Aviram went forth. And what did they do? Well, these individuals, it says, they stood at the entrance into their tents, not only they, but also their wives and their children, and then we have a very important word. It's word TAF, which means a very, very small child. Now we need to understand God for a moment, because I think many people don't, and I'm talking about the God of Scripture, because what's going to happen? Well, there is these men, and these men are wicked. We've learned that from the Word of God itself. It's not my opinion, it's what we read in the Scripture. And they were wicked, and their wives had married wicked men, and this union had produced wicked children. And some of those children that were wicked were very, very young, and what's going to happen to them? Well, God is going to judge them. See, we live in a place where people think that if the child is young enough, and people talk about the age of accountability. I know nowhere in the Bible that it speaks about the age of accountability. I don't know a verse that says that this is a man made a term that is not found biblically. So what do we know? Well, we know this, that God is a righteous judge. I don't know what's going to happen to two children that's never been born. They have a soul. But God knows all things, and we need to be at peace. God is able to judge he is able to judge the living. He is able to judge those who have died, and he's able to judge those souls that maybe have never entered into this world, never taken a breath. I'm at peace with saying, God, you're a righteous judge. What you determine is proper. So we see here, and this is a good example of something, because this word their young children. It says here, tapam. This means very, very, very young children, and notice what happens. Look at verse 28 and Moses said, with this, you will know that the Lord has sent me to do all of the works. These works for it is not from my heart. That's literally what it says heart is associated with what mine what Moses is saying is this, all of these things that I have done, it has come from the

revelation of God, not from my own thought, not from my own desire. I did not conjure these things up. I did not invent them. I have done what God has revealed to me. So all of this is from the Lord. That's what Moses is saying boldly to this group of of of rebels that are led by Korah. Let's press on. Look, if you would to Now, verse 29 he says, earlier on, he says, with this, you shall know that the Lord has sent me to do these things. What things well look in verse 29 he says, If, now this word makes a possibility, it puts the grammar in the range or the part of speech that relates to possibility. And he says, If, as the death of all men, these die, so this group of people, kurak, datan, Aviram and those 250, people that were also there, if they die as all men die, he says something. He says, if they die as all men, then he goes on, and the the charge or the order concerning are all men is, is visited upon them, meaning that they die in a natural way. Then he says, The Lord has not sent me. So if they die in a normal way, meaning they just live out their life, they get old, old people die. That's just part of it. And therefore, he's saying, if this is what happens to them, then realize something God has not sent me and what they have accused me of. It's true, but that's only in the condition that these people die a normal death. But what's going to happen? Look, if you would, to verse 30, he says, but if the Lord creates a creation, meaning something new, and then he's specific about what it is, and the ground opens up its mouth and swallows them up, and all which is to them. And they go down alive. Notice that they go down alive to where Sheol now, Sheol is the Hebrew word for the place of the death. It should not hear this. It should not be acquainted with hell. So many times I see hell is translated for Sheol. This is wrong. Why Sheol? And we learned this from Messiah himself in Luke's Gospel chapter 16. When we look at Sheol, it comprises of two compartments. There is gehinom or Hades or hell, so that's part of it, but there's also Abraham's bosom. And therefore Abraham's bosom is reserved for those of faithfulness, and they're going to have the mind the same faith that Abraham had, and they're going to be rewarded like Abraham was rewarded. So it says, Here, look carefully at the Scripture. He says, but if the Lord creates a creation, and then he tells us what it is, and the ground opens up its mouth and swallows them up, and all which is to them, and they go down alive towards Sheol, the place of the death. Then you know that these men have done something. And this is a word we looked at last week, if I'm not mistaken, it's a word nyatsu. What is that? It is a synonym for blasphemy. What Moses is saying is this, if, let me ask you, have you ever seen that? Have you ever seen the Earth at a specific moment just open up and swallow up a large group of people at the time that Moses or another individual says it's going to happen. That doesn't really happen too frequently, does it? It is a miraculous occurrence, and all of this miracle is to show that indeed, God has chosen Moses, and that God has chosen Aaron to be the high priest. And from the household of Aaron comes the priests. They haven't taken this upon themselves, but they have been chosen by God. They are submissive to God, and this is the test. So this is what Moses says is going to happen. And he says, then you shall know that that these men, they have blaspheming the Lord verse 31 and it came about as he was speaking and finishing speaking all these words that what happened? It says the ground split underneath them. And what happened? Look now to verse 32 and the earth opened up its mouth and swallowed them and their houses and all that was to these men, the men that were with Korah and all their possessions. Now notice that this, this punishment they received were on all of these individuals, these men, this 250 rebels, their wives, their children, and even their little young children, like toddlers, very, very young. That word tough. Do a study of that word, you'll find out how significant it is, and what did God do? God judged them all. Why? Because He's holy, because He's righteous, and God knew that these individuals, they were from a household that blasphemed God, and therefore the punishment. Was just not on the adults, not just those that were at the age of accountability, which doesn't exist biblically, but



it was upon the men, upon their wives, upon their children and upon their very, very young children. This is what the Word of God is saying. They lost their homes. They lost all that was to them, and all. And we have a word, rahush. What's rahush? Their possessions, they lost it all. God's judgment was a strong judgment that came upon them. Look now to verse 33 it says here,

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and they went down. And all which was to them a living, meaning they were alive, and they went down alive to Sheol, and notice what it says, And the earth covered them, and they perish from the midst of the congregation. Now this is a different word. It's not the word Ada, which is witness, but it's the word CA, how, which means the assembly, this group. And this is a word that's speaking about the children of Israel. So it was this group that God punished, and he punished all of their household, the men, the women, the children and the very, very young children, this is God. Now, let me just tell you, never question the actions of God. Whatever God does, it is right? It is holy, it is perfect, and it is pleasing to Him. So we never stand in judgment of God. Now, I'm going to pause for a moment. We're in the book of Numbers, but if we go back to Leviticus, and the reason why I'm fresh with this is because when this is being recorded, the Day of Atonement is just a few days ago. And during the day of atonement, we remember something. We remember the two sons of Aharon Nadav and Abihu, where God had said it's not acceptable for you to go just anytime you want into the Holy of Holies, but only one day of the year. And what did these two young men do? Nadav and Abihu, they rebelled, and they said, We're going to go and worship God when we want to worship Him, where we want to worship Him, and with what we want to worship him with. And they took these incense, and it says that they brought a strange fire. Now the fire goes with the incense. It was something that God did not command, that God did not recognize, meaning he had never ordered such an incense to be offered up to him. And because of that, what did God do? Well, this merciful, gracious, forgiving God, he slayed them. And what did? What did Aaron do? Their father, the Scripture says emphatically, he held his peace, meaning he did not question God, he did not disagree with God, but he accepted it as a righteous judgment. That is the mindset that we need to have as well. Look now to verse 34 it says here and all of Israel, which were around them. What did they do? They fled to their their voice, meaning, from this sound that they heard of these people going down alive into Sheol, because they said, lest the earth swallows us up. Well, they shouldn't have thought that way. They were fearful. They were scared. On what they beheld, they saw, in a very, very real way, the judgment of God. Let me just pause for a moment before we go any further. Realize the God of Israel is indeed a God of judgment, and God holds all people accountable. And there is only one way to escape this judgment of accountability. And what is that way? It is only through the cross that you accept that the Son of God, Messiah, Yeshua, Jesus Christ, that He is the Lamb of God that takes away the sins of the world. And it's only through faith in Him, believing that he died upon that tree, that He was buried. But here's what's also so important, and we see this in Romans chapter 10, that we have to confess with our mouth, but also believe in our heart, believe what that God has raised Him from the dead. If you reject the resurrection, you can't be saved. You have to believe in the death, burial and resurrection. And what is that? That is the gospel message. So these individuals. Voice. They fled from their voice. What voice? From the voice of and the sound of those going down to Sheol alive, that's emphasized that they were alive when the earth swallowed them up. Well, let's go to our last verse, verse 35 where it says, and fire went forth from the Lord and devoured all the 50 and 200 that is the 250 men. And what did they do? They offered up this incense. But again, it wasn't pleasing. They offered up an incense offering according to what they wanted to do, what made sense to

them, their perspective and their perspective was a blaspheming perspective. Their desire was not to seek truth, not to serve God, but they were simply jealous of Moses and Aaron and they said, you know, we've all heard God's voice. We all are prophets of God. We all can be used by God. Well, that's true, but, but there are some unique servants. And I think we would all agree that Moses and Aaron were unique servants, servants God called them in a special way, at a special time, for a special purpose, for a purpose of bringing the people into a right relationship with God, into a covenant, into the land of Israel, and teaching them how to worship God. This is foundation. I'll close with this. If you are going to be pleasing to God, then you must learn something. You must learn how to worship God. And the Bible gives numerous examples of that. I'm going to close with a commercial. And what I mean by that is this we're going to see. In fact, probably when this is being recorded, it's going to be long gone, but we are going to be having a conference in southern Georgia along the Atlantic Ocean, in a place called Darien. Again, I apologize, it's already happened when you're hearing that, but let me just simply say one of the things that we're going to be talking about is worship. What is biblical worship, and how do we worship God? What are some examples in the scripture of worship that was pleasing to God? And then finally, how do we worship God in such a way? Well, hopefully, those teachings will be recorded, and you can go on to YouTube, to the loveisrael.org channel, and watch that, because learning how to worship God is a necessity for the people of God. Well, I'll close with that. May God bless you. May we learn the principles of biblical worship so that we can be found pleasing to God, and that we can be individuals that are truly servants of The living God until next week, Shalom from Israel. You