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SPEAKERS

Baruch Korman

Well, our theme for tonight's study is one of rebelliousness, and we're going to see that there's a group of individuals, and they are a very significant group. First of all, there were 250 of them, and they were men of reputation. Some Bibles will say men of renown. And what we see here is that they were not just simple individuals, but they represented the leaders of Israel, and they were being rebellious against the order that God Himself had set up. And we see that they came and they spoke against two men. And these two men were Moshe, that is Moses, and Aharon, that is Aaron. And we see that that they felt that Moses and Aaron had taken too much upon themselves, that they had done so to exalt themselves, and therefore this group was coming against them for the purpose of rebelling and making a change in God's leadership, wanting to become the leaders of the children of Israel. And we're going to study this to see exactly what happens. We're only going to begin the first few verses in this chapter, but next week and the week to follow, we'll cover more of this 16th Chapter. Look with me to verse one, the book of Numbers, chapter 16, and verse one, where it says and Korah. Now that's an important leader, and we find that he is a Levite, and I'll prove that in a moment. Look again where it says Korah the son of Yitzhar, the son of kahath. Kahath is a Levitical family, the son of Levi so all of this point. To the fact that this one by the name of Korah, he is a Levite, but he is not satisfied with doing what God had called the Levites to do. So it says here that this one, Korah, he took and notice what it says he took and there was others with him, Daan and Aviram, the sons of eliyah and on the son of pelet, the sons of Reuben. Now we know that Reuben, although he was the firstborn, he lost that firstborn call why? Because of immorality, because he did not honor his father, and he went into the concubines of his father in a shameful display of likewise rebelliousness. And therefore we see that it was the sons of Joseph, and of course, I'm speaking about Manasseh and Ephraim that replace Reuben as the firstborn. We see that in the book of First Chronicles. Well, let's press on. Look with me now to verse two, where it says and they rose up before Moses and the men from the children of Israel. And now we find the number of them. It says that there were 50 and 200 and then we see nisi a EDA, which means leaders, those who were esteemed. Now that word here for leaders is a word which means to be lifted up. It's a word of honoring. It has to do with being in an exalted position. And it says here that they were leaders of most Bibles will say congregation. But again, we learned a very important truth, and that is this word for congregation is literally the word for a witness. And it reminds us over and over, we see this, of course, in the New Covenant, but it's also a Old Testament principle, and that is, after Israel was redeemed, we see that they were called to be a witness unto the Lord, to testify to what well to biblical

truth. So we see in this verse, look again. They were leaders, these exalted ones of the witness. And they were also Curie, and this is a word for called, or perhaps selected. And then we see the term moed. Now most of you are familiar with that word. Moed. We talk about the moadim or moadda Adonai, which are the festivals or the appointed times of the Lord. But this is also used in another sense. How is that? Well, we have the phrase Ohel moed. Oh hell is the Hebrew word for tent. So we're talking about the appointed tent. Another way that that can be understood is the tabernacle, or with another Hebrew word, Mishkan. So the Ohel moed is also the Mishkan, the tabernacle. And what it's saying here is that these individuals, and again, because they were from the tribe of Levite, they were called to serve in the tabernacle. And we'll see that in no uncertain terms in a moment. And then notice how the verse concludes verse two, where it says an shel, Shem, which means men of a name. Now some Bibles say men of renown, meaning that they were not just leaders, but they were respected leaders. Now we need to stop for a moment and understand what's going on. We see that there is a rebellion going on. We'll learn more about that in more precise terms in a moment. But take my word for it, there is rebellion going on, and we see that the ones who are leading this rebellion are individuals of a reputation. They have a name. They are exalted ones. They are leaders within Israel. So this rebellion is most serious, and it truly posed a threat to Moses and Aaron. Look now to verse three, and they assembled. Now this can mean it's a word, Kahal in a form, a verbal form, and CA how means to assemble. So literally, it says. And they assembled. And then we have a word of great significance, against they assembled, against Moses and against Aharon or Aaron. And they said to them, this. Is this group of rebels. What did they say? Rav lachem. Now, Rav has to do with something that is much, and in this case, they're saying too much. You have taken too much upon yourself, and what they're really accusing Moses and Aaron of is taking too much of the leadership upon themselves. So we read here, Rob Lechem, too much you have taken because and notice their explanation. Ko Ha, Ada, all, most Bibles say congregation, but all the witness, meaning all the group of witnesses, all of them. There's a word there that emphasizes this. All of them are what kiddoshin, all of them are holy ones, or it's the same word for saints. Now, let me just pause for a moment. Go off on a brief tangent. I hear all the time people talking about Old Testament saints. Well, a saint comes from the word holy, and there's only one way to be made holy, and that is through the work of Messiah, Yeshua, speaking, of course, of Jesus, of Nazareth. It is what he did. When did he do it? On Passover. What did he do? He laid down His life, He shed His blood, and it's only through that that one is transformed into a saint. In other words, in my opinion, although there were, of course, people from the Old Testament that after they died, where did they go? Well, the Bible is very clear about this, and so is the New Testament. We read in Luke, for example, chapter 16, those who died during the period of the Old Testament, before the birth of Messiah, those who died,

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they went to a place called Sheol. And in Sheol, there were two compartments. What were those two compartments? Well, we have the Greek word Hades, which simply means hell, a place of torment. And there was also chek Avraham, which is known as the term for Paradise, or Abraham's bosom. Now, it's very simple. The Bible is clear on how one came into one or the other locations. Notice the better location that paradise is called by the term chek Avraham, or the chest area of Avraham. Now, what's in that chest area? Obviously, we all know this, the heart. So those who had a heart like Abraham, what do we do with our heart? Well, I've shared this many times. We all know the verse As a man thinketh in his heart. So it's how we think that's important to God. Do we think, according to the

truth, according to the revelation of God, Abraham did? What did Abraham do? Abraham believed in God, and what was the outcome of having that faith? God accounted it to him as righteousness. So those who shared that Abrahamic faith, they went to the bosom of Abraham, or Hek Avraham, this area, this compartment, for the faithful, those who did not share in that same faith that Abraham had they went where they went to hell or Hades, a place of torment. And we can read about that in the account of of Lazarus and the rich man. Many people say it's a parable. I reject that. It never says it's a parable. I would not count it as a parable. It is a narrative. It is a historical event that Messiah told to teach us a few things, but now understand something after Messiah has done his work. What did he do? Well, we know something, and we know where it's found in the Scripture. In First Peter, chapter three, we read something that Messiah descended into the lower parts of the earth. That is, he descended into Sheol. Never, never think that Messiah went to hell. He did not. He went to Sheol. There's two compartments. But what did he do? The Bible tells us, we don't have to guess, speculate. We just read what it says. It says he went and proclaimed. He gave a proclamation to those who were in Hades. Why? Because they did not believe like Abraham. They did not have faith in a coming Redeemer, and that one called the seed of Abraham, and who is the seed of Abraham? Him. Well, Paul tells us in Galatians, chapter three, verse 16, he says that it is Messiah. So those people who did not have a hope in a coming Messiah and a coming Redeemer, that because they had no faith, they went to hell. But those who were like Abraham and believed in the seed of Abraham, this coming Redeemer, this son of God, this Messiah, they would go to chek, Avraham, and Messiah, after going and revealing to those in in Hades why they were there, it says that he took captive captivity. Now He only says that in regard to those who were in Chech Avraham in Abraham's bosom. He took them captive, and we know something. After he resurrected, they too were resurrected coming out of the tombs, and they appeared to many, many witnesses. So we see here that it's only through faith and what? Well, let's just be biblical. We don't have to speculate. It says, For example, in Romans chapter 10, if you you believe with your mouth, and you confess with your mouth that Yeshua is Lord, and not only that, that you believe in your heart, very important statement, believe in your heart. Not too long ago, few years perhaps, there was an individual he leads a congregation in the DC area, and he was talking about how it's totally unbiblical to invite Messiah into your heart. No, he is wrong. Says that you believe with your heart, believe what that God has raised Messiah from the dead. You believe in the resurrection, where in your heart. So when you believe that you are inviting Messiah into your heart, into your thoughts, into your life, that's what it speaks about. And therefore we understand our commitment to him, to serve Him, to honor Him, to glorify Him, and to and here's the key, and to obey Him. Now I want to say something. Lot of people struggle with this. I believe they do in a a good with a good intention. But we have to understand something when it comes to salvation based upon the Torah, what we learn from Abraham, one is made righteous and thereby reconciled to God by faith. Abraham believed in God, and it was accounted to him as righteousness. So faith. Now Biblical faith. When you believe the truth of the scriptures, you will obey God. That faith leads to obedience. Understand that, but it's not faith plus obedience that save us. Not too long ago, John Piper gave a message, and he said something that, to me, is heresy. He says, Faith will reconcile you to God, but if you want to get into heaven, you have to have good works. How dangerous, how incorrect. Why? Because faith saves. That's how Abraham became a righteous one, why God would receive Him because of faith. So when you start adding something to faith, you are going off into heretical statements. Don't do that. We are saved by faith, not of works. Are works important? Yes, works are important. We are not saved by our works, but we're saved by faith. But that faith that saves us will cause us to be faithful to God, to engage in good works.

Why to save us? No in order to testify, to bear witness that we have been saved. So we need to understand this truth properly. Well, let's move on. It says here, I want to go back to verse three and pick it up again where it says, And they assembled against Moses and against Aaron, and they said to them, you have taken too much because all the witness, meaning all the congregation, all of them are saints. This is not true. This is a factual statement, it says, And in the midst of of them is the Lord. No, that's not case. Only those who are walking in faith. That's who the Lord is with. And then it says, look at the end of verse, verse four, where it says, why? And this is the group of rebels speaking, why? Have you exalted yourselves above the congregation of the Lord? Now what they're saying is you have acted since. You have exalted yourself. Why will you do that? Is the question is actually in the future. Why will you exalt yourself over the congregation of the Lord? Now notice the next verse, verse four, how Moses responded. What was Moses? He was a humble man. I'm going to say that again, Moses was a humble man. You know that tells us that we should be also humble people. And notice what it says. Look at verse four, and Moses heard and what happened. He fell upon his face, meaning he prostrated himself down on the ground in humility because of this, this blasphemy, this attack that was was aimed upon him and his brother, Aaron. Well, let's move on to verse five, and he spoke to Korah and to all his congregation, or all those who had a similar witness saying, Korah, what's Korah mourning? And the implication is, in the morning, the Lord will, he will make known who belongs to Him and who is holy, and who will approach unto him, meaning who are His servants, who can draw near before God. This is what Moses is saying. And he said, we don't have to wait long in the morning, meaning the next day, this is going to be demonstrated. Look now to the verse, verse

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five at the end, and whom he will choose to draw near unto Him. So God's going to settle this. He is going to do something in order to demonstrate and leave nothing uncertain who it is that God has chosen to serve Him in this special way. Now look at verse six. This do take for yourselves, and we have the word makot. What is that? It is a some Bible will say a sensor or a fire pan. And it says that that take for yourself the fire pan of Korah and all of his witnesses, all of those who are part of his assembly, his congregation. And notice what he says. Look at Verse seven and set in them, meaning in these fire pans fire, and put upon them this incense before the Lord. And it says, tomorrow, remember in the morning. So tomorrow and it will be the man whom the Lord will choose. He is the Holy One. And then Moses says, he turns it right back on them. And he says, Rob Lechem, you have taken too much O O sons of Levi, meaning o tribe of the Levites. So we see here it's not just anyone who is rebelling against Moses and Aaron, and also we would understand also against God, it is these Levites. And here again, they're not just simple Levites, but they are men of renown, men who have a good reputation. So we see this as a very serious matter against Moses and Aaron. They are being challenged. Well, look, if you would, to Verse eight, where it says And Moses said to Korah, here please, O sons of Levi, verse nine, is it too small for you that the God of Israel has separated you, has made a distinguished distinction among you from the witnesses of Israel, meaning the congregation of Israel, that you should draw near unto Him. So they were chosen. They were selected in a unique way, and God gave them this honor that they would do something that was to serve at the tabernacle. And then it says, Just keep reading la voz to work or to serve the work of the tabernacle of the Lord, and to stand before the congregation and to serve them again. This word for congregation is literally the word witness. It just tells us that God brought the people out. He made them one people, and what were they called to do, bear witness of him to others, primarily to the nations. Why do I say that? Because Israel is

supposed to be a lie. Right unto the nations. So let's press on to verse 10. Verse 10 says, and He will draw you near and all of your brothers, meaning all those here with you. Who are we talking about? Bene Levy, the sons of the Levites with you. So there's going to be this group of rebels, and God is going to draw them all. And it says here, and you seek also qanon. What's qanon? The priesthood? So what we find here is that they and Moses and Aaron had discernment. They understood they weren't satisfied with being the Levites. They weren't satisfied in doing the calling that God had placed upon them. They wanted more. And what was that? Well, we see in no uncertain terms, look at the end of verse 10 that you seek also keuna, also the priesthood. Now look at verse 11. Therefore you and all your witnesses, those who have assembled against the Lord. Now notice this, we see a very significant change, because previously we saw that this group of rebels, they had assembled against Moses and Aaron, but the Word of God changes, and now we reveal, or have revealed to us, that it's not just against Moses and Aaron, but when we look at this verse, we find that they have, have assembled against who assembled against the Lord and Aaron? What is he that you should complain against him? So Moses says, What has Aaron done in this now we know something. Primarily Moses is the leader. God is speaking face to face with Moses. Moses is directing the people. But Aaron, who is he? He's the high priest. He's over the priesthood. And we've already had a hint from the scripture that this group of rebels, what did they want? They also were seeking the priesthood. They wanted to have an elevated position. And what were they saying? Well, Moses and Aaron, you've elevated yourself too much. No, it was really then, and we see this so frequently, that what one person is doing, they simply accuse another one of doing that same thing to conceal their own guilt and their own shame. Well, let's continue look now, if you would to to verse, verse 12 and Moses sent to call to the tan and Aviram, the sons of eliaiv. But they said, We will not go up. So we see here that Moses sent not just for that main leader, Korah, but also some of the other leaders that were supporting Korah. He sent word to them that they should come and be part of this. And what did they say? Well, look at the end of verse, verse 12, but they say, We will not go up, meaning what, they don't want to participate in this revealing of the way that Moses had had had been revealed to him. They didn't want to take part in this. Why? Because they were going to be exposed. Because they knew that they had not heard from God. All of this that they were doing was part of their flesh, and we'll see later on in the weeks to come, we'll see evidence that God was very displeased with this group of 250 rebels. Let's go now to verse 13, where it says, and is it too small that he has brought us from the land that flows with with milk and honey to kill us in the wilderness. Now, something is very significant here. Now the people, including all of this group of rebels, where did they come from? Well, they took part in the Exodus from Egypt. That's obvious. But here's the problem, notice what they say. Go back to verse verse 13. It says, Here

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is it too small that he has brought us up from the land that flows with milk and honey in order to kill us in the wilderness. What are they calling the land that flows with milk and honey? See they're calling that Egypt. Now, here's the problem, and this is the basis for rebelliousness. Learn this principle very carefully. It is when we have the wrong objective. What was their objective? Well, they wanted to go back to Egypt. They saw Egypt as the better land. They didn't have the vision. They didn't have a commitment to the things of God, and therefore, they wanted to go back to Egypt. And what did they think that God was going to kill them in the wilderness? No, was something very different. God wanted to teach the people something in that wilderness. And what was that? Three things, to trust in Him, to depend upon Him, and to rely upon him always. Let me just simply say to you, that is the message of

the Feast of Tabernacles, and it's something that we need to demonstrate all the time. If we want to grow and we want to mature, realize that God is always trustworthy. God, we can always depend upon him, and we can always rely upon him, always and for all things. That is a biblical truth. Base your life upon it. If you do, things are going to go much better. But when we begin to doubt, when we begin to look and desire the things that other people have, just like this group of rebels did they wanted that position that Moses had and what happened? Well, we'll see in the weeks to come what the consequences were. But look, if you would, to the last half of verse, verse 13. Now there's a word that appears twice, and this word is a word for making oneself a prince. Now that word Prince is also simply known as a high official. For example, that same word today is used in modern Hebrew for a cabinet official, someone who's in the upper echelon of a government. So what it says here for will you make yourself this high position over us, even that he has done that meaning he has and this is the second time the word has appeared. Made himself a prince, made himself this elevated position. This is what the rebellion is. Because they wanted that position. They did not want Moses and Aaron to have it. Well, let's go to our last verse, verse 14. It begins with the word AF. Now, lots of times the word AF can mean nos, but not here. Here. It is a unique word. It is a word of emphasis. It is a word similar to Hina that says, pay attention, because what's going to follow is of great significance. So it says, surely, that's how some Bibles will translate it. Or even though, even though not to a land that flows with with milk and honey you have brought us. Then it says, and you will give to us a inheritance of field and vineyards. Now notice how it concludes the eyes of the men, those men, or what notice it says here to not care which is uprooted. What he's saying is where you are leading us. It is so distasteful to us, we would rather rip up our rip out our eyes than see how you are leading us. This is a very strong word, and it just to show us the strong rebelliousness that this group had. And then finally, notice how the text concludes for tonight, where it says, no lo nale, which means we will not go up now, what this means is they did not want to participate because they had a different desire. What was that they wanted to go back to Egypt. That is where they thought the land that flows with milk and honey was not where God was leading them to be, but realize a very important principle in order to take possession of that promised land, let me just say it a little bit broader sense. In order to take possession of the promises of God, we need to trust God. Depend upon him, rely upon him, and be committed to his plans, his purposes, his will. What? We find here is this, 250 of these exalted leaders of Israel who became rebellious. Why they had a different desire. They did not desire the things of God. So let me close by asking you something. What about you? Do you desire the things of God. Are you interested, for example, in what the Bible calls the fruit of the Spirit, and one of those fruits are our self control. It's learning how to chasten yourself in order that you stay in God's will, doing the things that God would have you to do. And when you're doing those two things in his will and bearing witness to what God would have you to do, you know what you are. You are pleasing to God. What else are you? You are his servant. Here's the truth of the matter, these 250 individuals. They were men of a reputation, but they were not committed to the things of God. They were committed to their perspective, what they thought was best, what they desired. They weren't interested in the promises of God. They were interested in what they could, could achieve for themselves. In other words, and we'll, we'll end with this. Remember our call to worship. It says, Please, O Lord, save us when we are saved by God's grace, not by works, but by faith. What can we expect? Well, what's the next part? Ana hachlacha Na, which means, please, O Lord, make us successful. What is successful? Not your will, not your plans, not your purposes. What is success when you carry out the will of God, when you walk humbly, obediently, submissively to the will of God, that's what we're called to do. And when we don't, God sees

us, just like those 250 rebels, and we're going to see, as we press on in this chapter, chapter 16, what is going to happen to rebels who do not have the mind of God, do not see things as God sees them, and are not interested in the plans and the purposes of God. If you want success, true success in your life, fulfilling God's will, then that success is all based upon one thing, and that is you humbling yourself and growing committed to the will of God. Well, close with that until next week. Shalom from Israel. You