

פרשת קרח / Parashat Korach

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5

Do you believe G-d or Man Made Doctrines?

השבועות הזה קוראים / This Week's Reading

תורה: Numbers 16:1-18:32

הפטרה: 1 Sam 11:14-12:22

הברית: Rom 13:1-7

החדשה

- 10 In Parashat Korach we find Korach, Datan, Aviram, and 250 men all unite to come against Moshe and Aharon to criticize their leadership and demonstrate their opposition saying Moshe and Aharon have raised themselves above G-d's congregation (holy people). The intentions of these men were specifically to promote themselves and to establish a power base from which to emerge as new leaders because they didn't believe G-d. While we continue to study this week's
- 15 parsha, ask yourself this question: "Is a similar thing happening today, do I believe G-d or manmade doctrines? To begin, let's look at the Hebrew text.

מִן וַיִּקַּח קֹרַח בֶּן־יִצְחָר בֶּן־קַהַת בְּדָלָיו וְיִתֵּן וְאַבְיָרִים בְּנֵי אֱלִיאֵב
וְאִין בֶּן־פִּלֵּת בְּנֵי רְאוּבֵן: וַיִּקְרְבוּ לְפָנֵי מֹשֶׁה וְאֲנָשִׁים מִבְּנֵי־
יִשְׂרָאֵל חֲמִשִּׁים וּמְאֹתָיִם נְשִׂיאַ עֵדָה קָרְאוּ מוֹעֵד אֲנָשִׁי־שֵׁם:
וַיִּקְהָלוּ עַל־מֹשֶׁה וְעַל־אַהֲרֹן וַיֹּאמְרוּ אֵלֵהֶם רַב־לָכֶם כִּי כָל־
הָעֵדָה כָּל־שָׂרִים קְדָשִׁים וּבְתוֹכְכֶם יְהוָה וּמִדּוּעַ תִּתְנַשְּׂאוּ עַל־קַהֲלֵי
יְהוָה: וַיִּשְׁמַע מֹשֶׁה וַיִּפֹּל עַל־פָּנָיו: וַיְדַבֵּר אֶל־קֹרַח וְאֶל־
כָּל־עֵדָתוֹ לֵאמֹר כִּי־בָרָךְ יְהוָה אֶת־אֲשֵׁר־לָו וְאֶת־הַקְּדוֹשׁ
וְהַקְּרִיב אֵלָיו וְאֶת אֲשֶׁר יִבְחַר־בוּ יִקְרִיב אֵלָיו: זֹאת עֲשׂוּ
קְחוּ־לָכֶם מַחְתּוֹת קֹרַח וְכָל־עֵדָתוֹ: וְתָנוּ כֶּהֱנָן אֵשׁ וְשִׂמּוֹ
עֲלֵיהֶן קִטְרֹת לְפָנֵי יְהוָה מִחֵר וְהָיָה הָאִישׁ אֲשֶׁר־יִבְחַר יְהוָה
הוּא הַקְּדוֹשׁ רַב־לָכֶם בְּנֵי לֵוִי: וַיֹּאמֶר מֹשֶׁה אֶל־קֹרַח שְׁמַע־
נָא בְנֵי לֵוִי: הַמַּעֲט מִמֶּנּוּ כִּי־הִבְדִּיל אֱלֹהֵי יִשְׂרָאֵל אֶתְכֶם
מֵעֵדַת יִשְׂרָאֵל לְהַקְּרִיב אֶתְכֶם אֵלָיו לַעֲבֹד אֶת־עַבְדָּת מִשְׁכַּן
יְהוָה וְלַעֲמֹד לְפָנֵי הָעֵדָה לְשִׁרְתָּם: וַיִּקְרַב אֶתְךָ וְאֶת־כָּל־אֲחֵיךָ
בְּנֵי־לֵוִי אֶתְךָ וּבִקְשָׁתֶם גַּם־כִּפְהֵנָה: לָכֵן אֶתְּךָ וְכָל־עֵדָתְךָ
הַנֹּעְדִים עַל־יְהוָה וְאַהֲרֹן מֵהֵי־הוּא כִּי תָלוּנוּ עָלָיו: וַיִּשְׁלַח
מֹשֶׁה לִקְרֹא לְדָתָן וְלֵאבִיָּרִים בְּנֵי אֱלִיאֵב וַיֹּאמְרוּ לֹא נַעֲלֶה:

And takes Koach ...

Appears to be two groups of people; one group from the tribe of Reuben, and one from the tribe of Levi. Koach appears to have organized these groups of people. Maybe this is why the verse begins with "and takes Koach"

Moshe addresses the sons of Levi, and Koach.

20 This week's parsha begins with the words "Korach takes" which immediately
begs the question, what does Korach take? The Hebrew text in the first verse,
לקח is a transitive verb. A transitive verb describes an action performed on an
object, a verb that is accompanied by a direct object. However, our verse does not
25 provide an object for ויקח. Let's look at how the English translators chose to
translate this verse:

Numbers / Bamidbar 16:1

16:1 Now Korah the son of Izhar, the son of Kohath, the son of Levi, with
Dathan and Abiram, the sons of Eliab, and On the son of Peleth, sons of
30 Reuben, took action, (NASB)

Numbers / Bamidbar 16:1

16:1 Korah son of Izhar, the son of Kohath, the son of Levi, and certain
Reubenites--Dathan and Abiram, sons of Eliab, and On son of Peleth--
35 became insolent (NIV)

The opening sentence simply says that "Korach took" without explaining what he
took. Rashi says Korach took himself to a "different side". (See *Rashi on
Bamidbar Parashat Korach*). Rambam said that Korach took counsel into his
40 heart. (See *Rambam on Bamidbar Parashat Korach*). Other Torah commentators
such as Ibn Ezra, Chizkuni, and Sforno disagree saying Korach took other people,
for example the 250 national leaders.

The point of this specific portion of scripture is the rebellion of Korach's heart.
Rebellion is in the most general sense a refusal to accept authority. This naturally
45 encompasses a range of behaviors. In Korach's case he took action by bringing
together a group of people who agreed with him against the leadership G-d had
established by first questioning their authority and right to be their leaders. Not
only did they question the authority of their leaders they doubted the word of G-d.

Now as you know, Moshe received the word of the Lord from between the
cherubim upon the mercy seat on the Ark of the Covenant in the Mishkhan
(tabernacle). The Mishkhan was a portable sanctuary called the Ohel Moed (tent
of meeting) and the place where one would seek the counsel of the Lord. It is
50 interesting to note that Korach, Datan, and Aviram have their own Mishkhan
according to the Hebrew text. Now it does not say for certain that they actually
55 tried to create an Ohel Moed Mishkhan of their own, rather, I believe this relates
to them choosing to take counsel in themselves as Rambam puts it "Korach took
counsel in his own heart."

Ibn-Ezra / אבן-עזרא
Abraham ibn Ezra (1092-
1167) a Famous Jewish
scholar and biblical
commentator, poet,
astronomer, mathematician.

Chizkuni or Hezekiah
ben Manoah, a French
rabbi from the 13th
century around 1240.

Sforno or Hananeel
ben Jacob Sforno, a
scholar of the Talmud,
lived in the 15th and
16th centuries.

13 המעט פי העליתנו מארץ זבת חלב ודבש להמיתנו במדבר
 14 כיהתשתרר עלינו גסהשתרר: אף לא אל-ארץ זבת חלב
 ודבש הביאתנו ותתן לנו נחלת שדה וכרם העיני האנשים
 15 החם תנקה לא נעלה: ויחר למשה מאד ויאמר אל-יהוה
 אל-תסן אל-מנחתם לא חמור אחד מהם נשאתי ולא הרעתי
 16 את-אחד מהם: ויאמר משה אל-קרח אתה וכל-עדתך
 17 היו לפני יהוה אתה ורם ואהרן מחר: ויקחו איש מחתו
 ונחתם עליהם קשרת והקרבתם לפני יהוה איש מחתו
 18 חמשים ומאתים מחתת ואהרן איש מחתתו: ויקחו איש
 מחתו ויתנו עליהם אש וישומו עליהם קשרת ויעמדו פתח
 19 אהל מועד ומשה ואהרן: ויקהל עליהם קרח את-כל-העדה
 אל-פתח אהל מועד ורא כבוד-יהוה אל-כל-העדה:
 20, 21 וידבר יהוה אל-משה ואל-אהרן לאמר: הברלו
 22 מתוך העדה הזאת ואכלה אתם ברגע: ויפלו על-פניהם
 ויאמרו אל אלהי הרוחת לכל-בשר האיש אחד יחטא
 23 ועל כל-העדה תקעף: וידבר יהוה אל-משה
 24 לאמר: דבר אל-העדה לאמר העלו מסביב למשכן-קרח
 25 דתן ואבירם: וקם משה וילך אל-דתן ואבירם וילכו אחריו
 26 וקני ישראל: וידבר אל-העדה לאמר סורו נא מעל אהלי
 האנשים הרשעים האלה אל-תגעו בכל-אשר להם פן-תספו
 27 בכל-חטאתם: ויעלו מעל משכן-קרח דתן ואבירם מסביב
 ודתן ואבירם יצאו נעבים פתח אהליהם ונשיהם ובניהם
 28 וטפם: ויאמר משה בואת תדעין כיהונה שלחני לעשות
 29 את כל-דמעשים האלה כילא מלבי: אם-כמות כל-האדם
 ימתין אלה ופקדת כל-האדם יפקד עליהם לא יהנה שלחני:
 30 ואם-בריא יהוה ופעתה האדמה את-יפה ובלעה

Numbers 16:24
 'Speak to the congregation, saying, 'Get back from around the dwellings of Korah, Dathan and Abiram.' (NASB)

Numbers 16:24
 "Say to the assembly, 'Move away from the tents of Korah, Dathan and Abiram.'" (NIV)

Numbers 16:27
 So they got back from around the dwellings of Korah, Dathan and Abiram; and Dathan and Abiram came out and stood at the doorway of their tents, along with their wives and their sons and their little ones. (NASB)

Numbers 16:27
 So they moved away from the tents of Korah, Dathan and Abiram. Dathan and Abiram had come out and were standing with their wives, children and little ones at the entrances to their tents. (NIV)

"Mishkhan" (Tabernacle) isn't translated in the English Bible.

Creating a creation

60 Note how the Torah uses the word "Mishkhan" to describe their dwelling place. Also note how the English translations in the margin do not translate the Hebrew word "Mishkhan" as tabernacle but translate as "dwellings" in the NASB and "tents" in the NIV. What do you think is the significance of the use of the word "Mishkhan" in the Torah? The use of the Mishkhan indicates that Korach, Datan and Aviram had set up a Tabernacle of their own that was in direct defiance of Moshe's leadership, along with the priesthood against the true Mishkhan at the Ohel Moed (Tent of Meeting).

65

70 What these men have done is so significant that Hashem creates a new thing specifically to address this rebellion. HaShem created a new thing, why does it say he created a new thing? בריאה denotes the creation of a phenomenon which has no precedent in the scriptures. The rabbis interpretation of this explains why the verse uses “if HaShem will create a creation” instead of “if HaShem will create” (*Gur Aryeh*) The rabbis say if the mouth of the earth is “a creation” from 75 the six days of creation then fine, but if not “may HaShem create.” I feel the reason the text is written this way is to demonstrate these men did not die in a manner that is common to man such as someone dying in an earthquake. In this case the earth swallows up the people and there is no trace of them left behind.

80 This is clear in the word ותבלעם “and will swallow them,” Rashi comments that ובלעה of the verse is a term of the conditions and not the result of the fulfillment of the conditions. The verse reads “If HaShem will create a creation, and the earth opens its mouth and swallows them”; not “if HaShem will create a creation and the earth opens its mouth, then it will swallow them.” Moshe speaks being lead by the Ruach HaKodesh (the Holy Spirit) and ground swallowed them 85 immediately.

After the events with Korach, the children of Israel complain and blame Moshe and Aharon for killing the people of HaShem.

וילנו בלעצת בני ישראל ממחרת על משה ועל אהרן
 לאמר אתם המתם את עם יהוה: ויהי בהקתל העדה
 על משה ועל אהרן ויפנו אל אהל מועד והנה כסחו הענן
 וירא כבוד יהוה: ויבא משה ואהרן אל פני אהל מועד:
 וידבר יהוה אל משה לאמר: הרטנו מתוך

The children of Israel complain and blame Moshe and Aharon, that they killed the people of HaShem.

העדה הזאת ואכלה אתם כרגע ויפלו על פניהם: ויאמר
 משה אל אהרן קח את המחתה ותן עליה אש מעל המזבח
 ושים קטרת והולך מהרה אליהעדה וכפר עליהם כיוצא

As a result, a plague breaks out and atonement is made for the people using burning incense from upon the altar.

90 הקצף מלפני יהוה החל הנגף: ויקח אהרן באשר דבר
 משה וירץ אל תוך הקהל והנה החל הנגף בעם ויתן
 את הקטרת וכפר עליהם: ויעמד בין המתים ובין החיים
 ותעזר המגפה: ויהיו המתים במגפה ארבעה עשר אלף
 ושבע מאות מלבד המתים על דבר קרח: וישב אהרן אל
 משה אל פתח אהל מועד והמגפה נעצרה:

95 Then a plague breaks out and begins to destroy the people. Moshe quickly commands Aharon to take burning incense and make atonement for the people. Aharon then quickly takes burning incense and stands between the dead and the living making atonement for them. What I find interesting in this portion of

100 scripture is that burning incense makes atonement for the sin of the people. Why does burning incense make atonement in this case? Why doesn't Moshe make atonement in blood? To assure ourselves the word כפר here means atonement we should look elsewhere in the Torah. Take for example a comparison of the texts where כפר is used in the same form elsewhere in the Tanach. Two texts which illustrate the use of כפר describing "atonement" is found in *Leviticus / Vayikra 17:11* and its parallel in *Exodus / Shmot 30:16*.

<p>Exodus / Shmot 30:16 וְלִקְחֹתָ אֶת־כֶּסֶף הַכֹּפָרִים מֵאֵת בְּנֵי יִשְׂרָאֵל וְנָתַתָּ אֹתוֹ עַל־עֵבֶר דָּת אֱהִל מִוְעֵד וְהָיָה לְבְנֵי יִשְׂרָאֵל לְזָכָר וְזָכָר וְזָכָר וְזָכָר לְכַפֵּר עַל־נַפְשׁ תִּיכֶם: פ</p>	<p>Exodus / Shmot 30:16 'You shall take the atonement money from the sons of Israel and shall give it for the service of the tent of meeting, that it may be a memorial for the sons of Israel before the Lord, to make atonement for yourselves.' (NASB)</p>
<p>Leviticus / Vayikra 17:11 כִּי נַפְשׁ הַבָּשָׂר בַּדָּם הוּא וְאֲנִי נֹתְתִיו לָכֶם עַל־הַמִּזְבֵּחַ לְכַפֵּר עַל־נַפְשׁ תִּיכֶם כִּי יִהְיֶה הוּא בְנַפְשׁ יְכַפֵּר:</p>	<p>Leviticus / Vayikra 17:11 'For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood by reason of the life that makes atonement.' (NASB)</p>

105 Clearly the same word is used here in these verses which refer to the sinner being forgiven because his sins are wiped clean by the blood. The use of כפר in *Numbers / Bamidbar 17:11* and *12* clearly is used for making atonement, furthermore, in *Numbers / Bamidbar 17:13* it says Aharon stood between the living and between the dead. This indicates that the dead were intermingled amongst the living. Apparently these men that died the previous day were not the

110 only ones with a rebellious attitude towards Moshe, Aharon, and G-d.

115 **Conclusion**

Think back a little and remember in Parashat Akharei Mot (see *Leviticus / Vayikra 16*) Moshe reminds us of the death of Aharon's sons to emphasize that HaShem's way of atonement was the only way sins could be removed. What an important concept to grasp here. From since the beginning of HaShem's creation the deceiver (HaSatan) has been tempting men to think they could go their own way, that man could determine his own destiny and create his own righteousness. In this week's Parashat Korach we find a group of people who were united by a man who thought the same way that righteousness is a product of one's own making. The Torah teaches us that there is only one way of atonement because

120 there is only One G-d and His holiness must be satisfied in only one way through the sacrifice which was made by the appointed mediator, in this case it was Aharon and his children and Moshe. I feel this should drive home the thought about what our goal should be in our longing desire to draw closer to the Lord and knowledge of him. That is to strive hard to not be deceived by the intentions of

125 our heart but remain faithful according to the Word of G-d.

130

While reading through the scriptures we may come upon something that is unusual or difficult to understand. As a result it is easy to look elsewhere for answers to the difficult questions found in the Bible. Rather than seeking G-d through prayer and reading the scriptures a lot of times the first place we look to is what others have said about a particular portion of scripture. In both Christianity and Judaism there is a vast sea of commentaries to choose from. Below I have listed a few that are available today.

Table 1 List of Christian and Rabbinic commentaries.

Rabbinic Commentaries	Christian Commentaries
<p>Tanach and Commentaries</p> <p>Tanach</p> <ul style="list-style-type: none"> • Rashi on Chumash • Ramban (Nachmanides) on Chumash • Ohr HaChayim on Chumash • Ba'al HaTurim on Chumash • Targum Onkelos on Chumash <p>Talmud</p> <ul style="list-style-type: none"> • Mishnayot • Tosefta • Talmud Bavli • Rashi on Talmud • Tosafot • Mesechtot Ketanot • Talmud Yerushalmi <p>Kabbalah</p> <ul style="list-style-type: none"> • Zohar • Tikunei Zohar <p>Midrash Halacha</p> <ul style="list-style-type: none"> • Mechilta • Sifra • Sifrei <p>Midrash Aggadah</p> <ul style="list-style-type: none"> • Midrash Rabbah on Chumash and Five Megillot • Midrash Tanchuma (Warsaw Edition) on Chumash • Midrash Tanchuma (Buber Edition) on Chumash 	<ul style="list-style-type: none"> • Word Biblical Commentary (WBC 59 Volume) • The Expositor's Bible • Sheffield/T & T Clark Bible Guides Collection (44 Vols.) • Seventh-Day Adventist Bible Commentary, Expanded Edition • Socio-Rhetorical Commentary Series (8 Vols.) • R. Kent Hughes' Preaching the Word Upgrade (12 Vols.) • R. Kent Hughes' Preaching the Word Collection (19 Vols.) • Jon Courson's Application Commentary on the Whole Bible • Calvin, Spurgeon and ISBE • Reading the New Testament Commentary (12 Vols.) • The Bible Speaks Today New Testament (22 Volumes) • Roy Gingrich's Commentaries in Outline Form • Romans: Donald Grey Barnhouse (4 Vols.) • Charles Simeon's Horae Homileticae Commentary (21 Vols.) • The IVP New Testament Commentary Series (18 vols) • Hermeneia (40 Vols.) [CD-ROM] • Baker Exegetical Commentary on the New Testament (8 Vols.) • College Press NIV Commentary Series: Old Testament (16 Vols.) • JPS Tanakh Commentary

- Midrash Rabbah (Margoliot Edition) on Shemot, Vayikra, Bamidbar, and Devarim
- Midrash Bereshit
- Aggadat Bereshit
- Midrash Shmuel
- Midrash Mishlei
- Midrash Tehillim
- Midrash Zuta on Shir HaShirim, Ruth, Eicha, Kohelet
- Midrash Ruth
- Midrash Eicha
- Pirkei D'Rabbi Eliezer
- Seder Olam Rabbah
- Seder Olam
- Seder Eliyah Rabbah
- Seder Eliyah Zuta
- Pesikta Rabbati
- Pesikta D'Rav Kahana
- Midrash Pirkei HaYeridot
- Midrash Abba Guryon
- Midrash Panim Acherim
- Otzar Midrashim
- Batei Midrashot (Alef and Bet) Collection (9 Vols.)
- Exposition of Ephesians (8 Vols.)
- Boice's Expositional Commentaries (27 Vols.)
- International Theological Commentary (27 Vols.)
- The Lectionary Commentary: Theological Exegesis for Sunday's Texts (3 vols)
- Crossway Classic Commentary Collection (13 vols)
- The College Press NIV Commentary Series (Complete NT)
- International Critical Commentary Series - T&T Clark Int'l (53 Volumes)
- Ancient Christian Commentary on Scripture, Volume 1
- Selected Works of Martyn Lloyd-Jones (10 volumes)
- Warren Wiersbe's Old Testament "Be" Series (27 vols)
- Collegeville Catholic Reference Library
- Bible Lessons International Collection (17 volumes)
- The New International Greek Testament Commentary (12 Volumes)
- Pillar New Testament Commentary (8 Vols.)
- Believers Church Bible Commentary (19 Vols)
- The Pulpit Commentary (77 Electronic Vols)
- Classic Commentaries on the Greek New Testament
- The Preacher's Commentary
- Baker's New Testament Commentary Set, ed. Kistemaker and Hendriksen (12 Vols.)
- The McGee Lifeworks Library
- Christian Home Library (ND)
- Bible Study Library (ND)
- Barnes' Notes on the Old and New Testaments

Halachic Works

- Mishneh Torah
- Shulchan Aruch (Mechaber and Rama)
- Ba'er Heitev
- Sha'arei Teshuva
- Mishnah Berurah
- Be'ur Halacha
- Ketzot HaChoshen
- Aruch HaShulchan

Ethics and Philosophy

- Sha'arei Teshuva
- Orchot Tzaddikim
- Mesillat Yesharim
- Writings of the Maharal (excluding Gur Aryeh)
- Sh'nei Luchot HaBrit (Shlah)

- Minor Prophets Combo CD (Finley, Merrill, Patterson)
- Wesleyan - Arminian Collection
- Word Biblical Commentary 6 Volume
- Keil & Delitzsch Commentary on the Old Testament
- The Life Application Bible Commentary New Testament
- Luther's Works
- The Essential IVP Reference Collection Version 2
- The New American Commentary (31 Volumes)
- John Wesley and Adam Clarke Collection (85 Vols.)
- Calvin's Commentaries (22 Volumes)

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As you can see there is a virtual ocean of materials out there to study and one could spend a lifetime researching these various commentaries. I don't think it is difficult to believe that one could get lost in the teachings of men. Take for example Judaism's heavy reliance upon the rabbinic sages and the Christian church believing tradition against what the bible says about the role of the Torah in our lives today. The question remains do we take the teachings of G-d which are found in the scriptures or the teachings of the classical texts which are listed above. Thousands of years ago were it any different than it is today? In the Cetuvei Shelachim (apostolic writings), this very thing occurred in Yeshua's day, the chief priests refused to believe upon G-d's chosen Messiah. Though Yeshua gave them signs of his Messiah ship such as the healing of the lepers; healing of leprosy was a miracle that only G-d could perform because leprosy is an incurable disease. After their healing Yeshua directed the men to perform the specified sacrifices according to the Torah of Moshe as a testimony unto the priests; yet in the midst of these miracles the priest remained in unbelief because of their own man made doctrines.

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Now I know what you may be thinking. Today there are so many beliefs, not only in Christianity, but also in Judaism. I don't see HaShem opening up the ground today like he did in the Torah. G-d has not caused me to die because of my beliefs, so I have to have it right. Well, do not mistake G-d's patience for His tolerance of false doctrine. Let's talk a little about the patience of HaShem.

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The patience of HaShem

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You may ask yourself saying G-d is patient and will overlook some of these manmade doctrines that I accept. This isn't the age of the giving of the Torah so judgment doesn't come like it did to Korach and friends. Arguing from this point

170 of view is not quite correct in the sense that G-d is patient, and he demonstrates
his grace in his patience in that by his patience we are lead to repentance. Take
for example what it says in the book of Romans: *Romans 2:4 Or do you think
lightly of the riches of His kindness and tolerance and patience, not knowing that
the kindness of God leads you to repentance? (NASB)*

175 The record in *Bereshit /Genesis* records the wickedness of Lemach including
the generations that followed him prior to Noah's flood. *Genesis / Bereshit 6:5*
reports "the wickedness of man was great upon the earth." Yet from the time
recorded of Lemach until the flood, G-d had been patient for 800 years. Consider
Jeroboam's sin in 931 BCE, Jeroboam was an idolater and the kings that followed
him walked in what the Tanach calls "the sins of Jeroboam." HaShem allowed
180 the northern kingdom however to last over 200 years before causing the enemy to
take Israel into exile. In G-d's written record, the Tanach, and later in the Cetuvei
Shelachim (apostolic writings) we know for certain what God approves of and
disapproves of because of the word of G-d itself. G-d commands us to conform to
the unchanging standard of His word, the Bible. Surely the Sages of old had keen
185 insights into the text which are often helpful, especially for obtaining the mindset
of the times. But, when deciding upon what is correct and what is not correct we
need to accept the inspired word of the Most High G-d found in the Bible as
authoritative over the doctrines of men.

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Be Blessed in Yeshua our Messiah!

הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:
Hallelujah for our Lord, our Teacher, our Rabbi,
215 "Yeshua" King Messiah forever and ever