

# פרשיות קרח / Parashat Korach

Shabbat Tammuz 5, 5769, June 27, 2009  
32:1-32:52 MATSATI.COM / Rightly Dividing The Word of G-d  
<http://www.matsati.com> | [matsati@matsati.com](mailto:matsati@matsati.com)

5

## A Life of Righteousness or Wickedness?

### השבועות הזה קוראים / This Week's Reading

תורה: Numbers 16:1-18:32

הפטרה: 1 Samuel 11:14-12:22

הברית: Romans 13:1-7

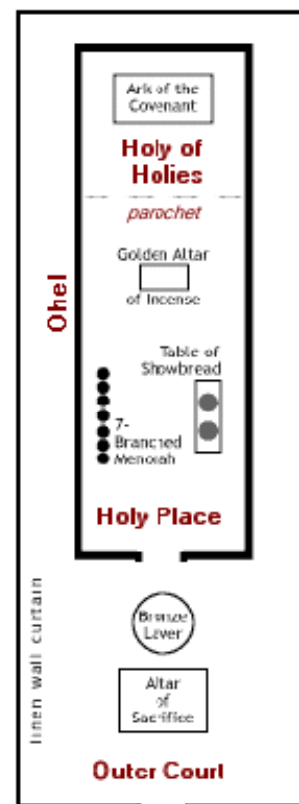
החדשה

10 This week I would like to look at a Hebrew word study from Parashat  
Korach. It would be ideal to study Biblical Hebrew by immersing ourselves in  
the Hebrew grammar, vocabulary, and the entire range of Scriptural readings. For  
this week's study (see *Bamidbar / Numbers 16:20-17:24*) however, I would like  
15 to discuss the use of the Hebrew words "Mishkhan" (הַמִּשְׁכָּן, tabernacle) and  
"ohel" (אוֹהֶל, tent) in the Torah. Reading through the Bible, it is interesting that  
these words are used interchangeably as a reference to a dwelling place,  
habitation, the temple of HaShem, and even as a reference to our bodies in the  
Ketuvei Shelachim (Apostolic Writings). The various uses of the words  
Mishkhan and ohel may help us gain a deeper understanding into our relationship  
20 with HaShem and others.

A word study on the word Mishkhan will help us to discern how the word  
was most likely used by the authors in the Tanach. In the Tanach, Mishkhan  
(tabernacle) is used to describe (i) a house or dwelling (*Job 5:24, 18:6*), (ii) a  
portable shrine containing the image of Moloch (*Amos 5:26*), (iii) the human body  
25 (*2 Corinthians 5:1, 5:4*), (iv) a tent as opposed to a permanent dwelling, (v) the  
sacred tent which Moshe constructed for the service of G-d (*Shmot / Exodus 25:9,  
25:16, 25:22, Bamidbar / Numbers 1:50, Ivrit / Hebrews 8:5*), (vi) the tabernacle  
of witness (*Bamidbar / Numbers 17:8*), (vii) the house of the Lord (*Devarim /  
Deuteronomy 23:18*), (viii) the temple of the Lord (*Yehoshua / Joshua 6:24*), and  
30 (ix) a sanctuary (*Shmot / Exodus 25:8*). Jewish history today understands that the  
Mishkhan (Tabernacle) was the portable sanctuary constructed by Moshe as a  
place for worship during the period of time of wondering in the desert until  
entering the Promised Land. Studying the Hebrew text it appears there is more to  
this word than meets the eye. It is obvious that the use of this word (Mishkhan)  
35 has a broader meaning occurring 139 times in the Tanach.

The structure of the Mishkhan consists of two parts, (i) the outer court  
which contained the altar for blood sacrifices with the bronze laver and (ii) the  
Ohel, the tent which contained the most holy place, the kodosh kodoshim (the  
holy of holies). The High Priest would enter the Mishkhan and perform his duties  
40 at the altar of sacrifices. The priest would also draw nearer to HaShem by  
entering the ohel (indicating a greater level of intimacy with G-d). Once a year  
the Kohen Hagadol would also go into the kodosh kodoshim (the holy of holies)

### The Mishkhan (Tabernacle)



and sprinkle the blood upon the Ark of the Covenant. With this information, what can we learn by the use of Mishkhan and ohel in our text?

45

## במדבר 16:23-34

23 וַיִּדְבֹר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־הָעֵדָה  
 24 לֵאמֹר הָעֵלוּ מִסָּבִיב לְמִשְׁכַּן־קִרְחַ דָּתָן וְאַבִּירָם: וַיָּקָם  
 25 מֹשֶׁה וַיֵּלֶךְ אֶל־דָּתָן וְאַבִּירָם וַיִּלְכוּ אַחֲרָיו וְקִנֵּי יִשְׂרָאֵל:  
 26 וַיִּדְבֹר אֶל־הָעֵדָה לֵאמֹר סוּרוּ זֶא מֵעַל אֱהִי־הָאֲנָשִׁים  
 27 הַרְשָׁעִים הָאֵלֶּה וְאַל־תִּגְשׁוּ בְּכָל־אֲשֶׁר לָהֶם פְּרִדְתִּסְפוּ  
 28 בְּכָל־הַטְּאֲתָם: וַיַּעֲלוּ מֵעַל מִשְׁכַּן־קִרְחַ דָּתָן וְאַבִּירָם  
 29 מִסָּבִיב וְדָתָן וְאַבִּירָם יָצְאוּ נֹצְבִים פֶּתַח אֹהֶל־הֵם  
 30 וְנָשֵׁיהֶם וּבְנֵיהֶם וְטַפָּם: וַיֹּאמֶר מֹשֶׁה בּוֹאֵת תִּרְעִין פִּי־  
 31 יְהוָה שְׁלַחְנִי לַעֲשׂוֹת אֵת כָּל־הַמַּעֲשִׂים הָאֵלֶּה בִּי־לֹא  
 32 מַלְכִּי: אִם־כָּמוֹת כָּל־הָאָדָם יִמְתָּן אֵלֶּה וּפְקַדְתָּ כָּל־  
 33 הָאָדָם יִפְקֹד עֲלֵיהֶם לֹא יְהוּה שְׁלַחְנִי: וְאִם־בְּרִיאָה  
 34 יִבְרָא יְהוָה וּפָצְתָה הָאֲדָמָה אֶת־פִּיהָ וּבָלְעָה אֹתָם  
 35 וְאֶת־כָּל־אֲשֶׁר לָהֶם וַיִּרְדּוּ חַיִּים שְׂאֵלָה וַיִּדְעֹתָם כִּי  
 36 נִאֲצוּ הָאֲנָשִׁים הָאֵלֶּה אֶת־יְהוָה: וַיְהִי כְּכַלְתּוֹ לְדַבֵּר אֵת  
 37 כָּל־הַדְּבָרִים הָאֵלֶּה וַתִּבְקַע הָאֲדָמָה אֲשֶׁר תַּחְתֵּיהֶם:  
 38 וַתִּפְתַּח הָאָרֶץ אֶת־פִּיהָ וַתִּבְלַע אֹתָם וְאֶת־בְּתֵיהֶם וְאֵת  
 39 כָּל־הָאָדָם אֲשֶׁר לָקְרַח וְאֵת כָּל־הַרְכֹּשׁ: וַיִּרְדּוּ הֵם  
 40 וְכָל־אֲשֶׁר לָהֶם חַיִּים שְׂאֵלָה וַתִּכַּס עֲלֵיהֶם הָאָרֶץ  
 41 וַיֹּאבְדּוּ מִתּוֹךְ הַקֹּהֵל: וְכָל־יִשְׂרָאֵל אֲשֶׁר סָבִיבֵיהֶם  
 42 נָסּוּ לְקָלָם כִּי אָמְרוּ פִּן־תִּבְלַעֵנוּ הָאָרֶץ: וְאֵשׁ יֵצֵאָה

מאת

**Bamidbar / Numbers 16:23-34**

16:23 Then the Lord spoke to Moses, saying, 16:24 'Speak to the congregation, saying, 'Get back from around the dwellings of Korah, Dathan and Abiram.' 16:25 Then Moses arose and went to Dathan and Abiram, with the elders of Israel following him, 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. 16:28 Moses said, 'By this you shall know that the Lord has sent me to do all these deeds; for this is not my doing. 16:29 'If these men die the death of all men or if they suffer the fate of all men, then the Lord has not sent me. 16:30 'But if the Lord brings about an entirely new thing and the ground opens its mouth and swallows them up with all that is theirs, and they descend alive into Sheol, then you will understand that these men have spurned the Lord.' 16:31 As he finished speaking all these words, the ground that was under them split open; 16:32 and the earth opened its mouth and swallowed them up, and their households, and all the men who belonged to Korah with their possessions. 16:33 So they and all that belonged to them went down alive to Sheol; and the earth closed over them, and they perished from the midst of the assembly. 16:34 All Israel who were around them fled at their outcry, for they said, 'The earth may swallow us up!' (NASB)

50

The Hebrew text, in *Bamidbar / Numbers 16:25-27*, Moshe uses Mishkhan and Ohel almost synonymously. The use of these words indicates that they are closely associated being used in reference to the dwelling places of Korach, Datan, and Aviram. From our understanding of the tabernacle, the use of the word ohel (tent) suggests a greater level of intimacy over against the use of the word Mishkhan. The people are asked to leave the Mishkhan of Korach, Datan and Aviram indicates that the congregation had a close relationship with these wicked men. Moshe also using the word "ohel" further indicates that the congregation had of an even greater level of intimacy with these wicked men.

55

2

60 I believe the use of these Hebrew words provides for us insight into the  
various levels of intimate contact the congregation of Yisrael had with Korach,  
Datan, and Aviram. Here, we see the children of Yisrael learning about G-d by  
observing His ways. This reveals to us a sense of direction or aim in the way of  
life before the Lord. The example, shown here in the text, provides evidence for  
65 how HaShem is calling out his people from the gathering places of wicked men  
(out from the way of unrighteousness) and into His ways of righteousness. This is  
understood even in the first century by the distinction that is made between the  
righteous and the unrighteous in *1 John 3:10*.

***1 John 3:10***

70 *3:10 By this the children of God and the children of the devil are obvious:  
anyone who does not practice righteousness is not of God, nor the one  
who does not love his brother. (NASB)*

75 The Ketuvei Shelachim (Apostolic Writings) makes a distinction between  
those who are the children of G-d and those who are not. *Bamidbar / Numbers  
16:25-27* and subsequent verses indicate that the men of Korach, Datan, and  
Aviram did not practice righteousness. The sin of the unrighteousness of the heart  
is incompatible with the presence of G-d and is the reason HaShem required the  
congregation to remove themselves from the Mishkhan/Ohel of Korach.

80 The congregations close association with these men should be a warning  
to us. The warning is related to the danger of becoming friends with  
unrighteousness, the consequences of which lead to death. In light of what  
happened to Korach, Datan, and Aviram, we must closely examine ourselves and  
our walk before the Lord for anything that may parallel what was happened in  
85 Parashat Korach. For example, are there any habitual sins in your life? Examine  
carefully your walk with the Lord, what actions on your part demonstrate your  
love for G-d? In light of this week's study, how should this affect the way you  
live? Do you live as if these things are true that are written in the scriptures?  
Yeshua laid down his life on our behalf, His blood was shed for the forgiveness of  
90 our sins. Having received Yeshua as our Savior we have demonstrated a desire to  
live a life of faith and righteousness. Yeshua Himself taught that many religious  
people in the Day of Judgment will be surprised at the divine verdict (see  
*Matthew 7:22-23*) though they had prophesied, cast out demons, and done  
miracles in the name of Yeshua, they will nevertheless hear the condemning  
95 words: "I never knew you, depart from Me, you who practice lawlessness." In  
other words, the judgment against them is the result of having lived contrary to G-  
d's ways does not come in their lifetime, but is reserved for the Day of Judgment.  
There appears to be a close parallel here with our text in *Bamidbar / Numbers  
16:25-27*. The people Yeshua is referring too here have tabernacled with  
100 wickedness and lawlessness just as the men of Korach, Datan, and Aviram. If we  
are to know without a doubt what G-d approves and disapproves of in our lives,  
our only sure measure is found in the Word of G-d. We need to return to a  
diligent study of G-d's unchanging Word and recognize that G-d's patience leads  
to repentance. If we are to walk the way Yeshua walked, and live the way G-d  
105 wants us to live we must do so by the map of the Scriptures for our lives. The

110 Lord told the congregation to remove themselves from the Mishkhan (tabernacle) of wicked men and stop dwelling in the tents of wickedness. Taking into consideration Parashat Korach and Yeshua's stern warning in *Matthew 7:22-23* this should be a strong motivating factor to stop living in an unrighteous way. If we live righteously and upright before the Lord, he will guard and sustain us and draw us nearer to Himself. As a true child of the Most High G-d, shouldn't that be what we are looking for, a closer, more intimate relationship with the Lord?

115 Heavenly Father,

120 I know I have not lived according to your ways and in fact have lived a life that presumes a form of religiosity that is lacking in intimacy with You. I don't want to be as one of those men in Parashat Korach or those mentioned by Yeshua on the great Day of Judgment. Please forgive me of my sins, I confess Yeshua as Lord of my life and I want to begin to live a life of righteousness before you today. Lord, fill me with Your Spirit, enable me to live my life for You and help me to have a desire to honor You in Your Holy Word. Help me to recognize the unrighteousness that may be prevalent in my life so that I am able to  
125 repent and return to your ways of righteousness. Thank You for all of Your blessings.

In Yeshua's Name I pray. Amen.

130

135

140

145

**Be Blessed in Yeshua our Messiah!**

\*\*\*\*\*

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