



**Korach / Portrait of Rebellion**  
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The subject matter of this week's teaching is not one many teachers would pick and say, "Oh, I'll just teach on rebellion this week. Fortunately, Yahweh schedules these. Somehow, they always seem to fit what's going on. "Teaching in season", as Web Hulon calls it. It's a hard message, depending on where your heart is. There's something here for most of us.

This week's *parsha*, interestingly enough, follows right after the commandment to wear tzitzit with techelet. It begins with **Bemidbar 16:1-3**; *And Qorah, son of Yitshar, son of Qehath, son of Lewi, took both Dathan and Abiram the sons of Eliyab, and On, son of Peleth, sons of Re'uben, and they rose up before Mosheh with some of the children of Yisra'el, two hundred and fifty leaders of the congregation, called ones of the meeting, men of name. And they assembled against Mosheh and against Aharon, and said to them, "Enough of you! For all the congregation is set-apart, all of them, and YHVH is in their midst. Why then do you lift up yourselves above the assembly of YHVH?"*

You know, we have to look at this before we go on. First if all, who are these people? Well, Korach was a Levite, a cousin to Moshe and Aharon. Being from the lineage of Qehath, he was one of the Levites who were to be responsible for transporting the Tent of Meeting and the set-apart objects of Yahweh. And, of course, the Levites would one day teach the Torah to all Yisra'el. Now, as we look at Korach's name, we need to remember that he was a Levite; which means "**joined to**" and is from the root word "**lev**" or "**heart**". It's like a Siamese Twin who "*joined at the heart*". In Hebrew, "**Korach**", spelled "*kuf-reish-chet*" means to be or to make "**bald**" with the connotation of doing so for the dead. The letter "*kuf*" means to "**surround**", "*reish*" means "**head**" and "*chet*" is "**fear**". He *surrounded* his *head* with *fear*. Now, we're not told how old Korach was here. But, my guess would put him in the vicinity of Moshe and Aharon. He was obviously a pretty important guy, a leader. He persuaded three men from the tribe of Reuben and 250 leaders of Yisra'el to follow him against Moshe and Aharon. The numeric value of the letters in Korach's name is 308: which equals "**shuv**" or "**return**", also "**shepherd**" (which is what a Levite is to be) and there are 6 variations of the phrase "**to bury**" in Torah alone that match that value.

Now we're told here that **Korah** was the son of "**Yitshar**" which means "**new oil**" or "**anointed**"; son of "**Qehath**" which means "**assembly**"; the son of "**Levi**" or "**joined to YHVH's Heart**". Right there ought to be a clue. His family tree suggests an "*anointed assembly, joined to Yahweh's Heart*". Yet, his own name refers to making oneself bald for the dead.

Next, we have Dathan, or "**Datan**" which means a "**fountain**" or "*of a fountain*" and "**Abiram**" "**father is exalted**", the sons of "**Eliyab**" meaning "**El is my Father**" and "**On**" meaning "**strength**" or "**wealth**", son of "**Peleth**" meaning "**escape**" or "**flee swiftly**" as in *deliverance*, all sons of **Re'uben**, meaning "**behold the Son**". I'll let you put these meanings together. You get the idea. These men of the tribe of Re'uben were to be great men of Elohim.

So, what went wrong? Were these men born to be examples to us of what not to do? We see the answer to our question in the very first verse, if we read it correctly. I read a rabbinical commentary on this *parsha*, one of several, that conflicted directly with the ISR Scriptures, the HRV Bible and King Jimmy. After studying it out in the Stone Edition TaNaK and the Interlinear KJV, I found the others to be wrong and misleading in this instance. First, I'll go back to what we just read in the ISR Scriptures, **verse 1**; ***And Qorah, son of Yitshar, son of Qehath, son of Lewi, took both Dathan and Abiram the sons of Eliyab, and On, son of Peleth, sons of Re'uben,.....*** Now, from the Stone TaNaK, **verse 1**; ***Korah son of Izhar son of Kohath son of Levi separated himself, with Dathan and Abiram, sons of Eliab, and On son of Peleth, the offspring of Re'uben.***

I don't know about you, but I see a big difference here. These guys didn't just go and "take" some other guys to start a rebellion. Korach **separated** himself with these three leaders from Re'uben.

**Mishle (Proverbs) 18:1** in the HRV says it best; ***He that separates himself seeks his own wisdom, and snarls against all sound wisdom.*** Torah was designed and written to be "walked-out" in community. There's no room for isolationism in Torah. In fact it warns us against such selfishness. This week's *parsha* should help us focus on that.

Now Korach and these three Re'ubenites "***rose up before Mosheh with some of the children of Yisra'el, two hundred and fifty leaders of the congregation, called ones of the meeting, men of name.***" Now, the phrase translated "***rose up before***", in the Hebrew is "***qooma paniym***" which literally means to "arise in strength or power" in the "face". In other words, according to the DHV (Dyslexic Hebrew Version), "***They, with all their might, got in Moshe's face***". Plus, they brought into their rebellion, 250 leaders of the congregation, those summoned for meeting, men of renown. I wonder if any of these were out of the "seventy elders". We're not told. But, the number is significant. 250 is the numeric value of "***mer'ay***" (mem-reish-yud) which is "***rebellious***" and "***mer'od***" (mem-reish-vav-dalet) which is "***wandering***".

In front of these leaders, and in Moshe's face, Korach says something that many people express today, and have all along; "***You take too much upon yourself. The entire congregation is set-apart, so why are you elevating yourselves above the nation of Elohim?***" He tries to cover up his own lust for power by accusing Moshe and Aharon of the sin and suggesting that they don't need a leader. After all, the whole congregation hears from Yahweh.

Before we go on, I want to add just one more little "tidbit" here from the rabbis. They point out that in **verse 1**, when Korach's lineage is listed as going back to Levi, it stops there. You would expect that it would read "***son of Yitshar, son of Qehath, son of Levi, son of Ya'acov***", but it doesn't. The reason, they say, is because in **B'reshith 49:6**, Ya'acov prayed that his name not be linked to the rebellion of Shimon and Levi. It's interesting that later, when Korach's surviving descendants repented, that Ya'acov's name is again present in **1 Chronicles (Dibre haYamim Alef) 6:22-23** lineage for when they performed their duties as Levites.

Will come back to a few things in a bit. But first, let's read on with **Bemidbar 16:4-14**; ***And when Mosheh heard, he fell on his face, and spoke to Qorah and all his company, saying, "Tomorrow morning YHVH shall make known who is His and who is setapart, and bring him near to Him. And let Him bring near to Him the one whom He chooses. Do this: Take fire holders, Qorah and all your company, and put fire in them and put incense in them before YHVH tomorrow. And it shall be that the one whom YHVH chooses is the set-apart one. Enough of you, sons of Lewi!" And Mosheh said to Qorah, "Hear now, you sons of Lewi: Is it little to you that the Elohim of Yisra'el has separated you from the congregation of Yisra'el, to bring you near to Himself, to perform the service of the Dwelling Place of YHVH, and to stand before the congregation to serve them, and that He has brought you***

***near to Himself, you and all your brothers, the sons of Lewi, with you? Yet you seek the priesthood as well? Therefore you and all your company are set against YHVH. And Aharon, what is he that you grumble against him?" And Mosheh sent to call Dathan and Abiram the sons of Eliyab, but they said, "We are not coming up! Is it little that you have brought us up out of a land flowing with milk and honey, to kill us in the wilderness, that you would also seize total rule over us? Also, you have not brought us into a land flowing with milk and honey, nor given us inheritance of fields and vineyards. Would you bore out the eyes of these men? We are not coming up!"***

The stage is now set. Instead of "High Noon", the duel was to unfold the next morning. Korach thought that this was a showdown between him and Moshe. Moshe speaks to Korach and all Levi when he asks, ***"... is it not enough for you that Elohim has separated you from the people, and draw you near to Himself, to perform the service of the Mishkan (Tabernacle) and to minister to the whole assembly? He drew you and your brothers near, and yet you seek the priesthood also?"***

Then Moshe speaks according to his office, that of Prophet, when he says, ***"Therefore you and all your company are set against Yahweh"***. Noticing that Dathan and Abiram are not present, Moshe calls them to come. But, in sheer defiance they refuse, accuse Moshe of not bringing them into the Land, when it was the people that refused to go in; then refuse again to ***"come up"***. Come up? That's an interesting phrase. Remember, this was happening just outside the Mishkan courtyard, not far from the altar. The phrase ***"come up"*** indicates ascension toward the Most High. They refused to ***"ascend"***. Here we see the truth of their rebellion and exactly who they were rebelling against.

Now, on with ***Bemidbar 16:15-22; And Mosheh became very displeased, and said to YHVH, "Do not respect their offering. I have not taken one donkey from them, nor have I done harm to any of them." Then Mosheh said to Qorah, "Tomorrow, you and all your company shall be there before YHVH, you and they and Aharon. And take each one his fire holder, and you shall put incense in it. And let each one bring his fire holder before YHVH, two hundred and fifty fire holders, and you and Aharon, each one with his fire holder." So each one took his fire holder, and put fire in it, and laid incense on it, and stood at the door of the Tent of Meeting with Mosheh and Aharon. And Qorah assembled all the congregation against them at the door of the Tent of Meeting. Then the esteem of YHVH appeared to all the congregation. And YHVH spoke to Mosheh, and to Aharon, saying, "Separate yourselves from the midst of this congregation, and let Me consume them in a moment." But they fell on their faces, and said, "O El, Elohim of the spirits of all flesh! When one man sins, are You wrath with all the congregation?"***

Once again, Yahweh tells Moshe to stand back because He's going to toast 'em. And, once again, Moshe and Aharon fall on their faces before Yahweh and intercede for the people. Avi said something during one of our talks. He reminded me that Judah will say to us that there is no precedent in Torah for a man atoning for the people. How many times have we read about Moshe falling on his face and interceding for B'nei Yisra'el? In fact, in Shemot 32, after the golden calf, as Moshe interceded for the people, he asked that Yahweh blot him out of the Book of Life rather than B'nei Yisra'el.

So, why the fire pans? Why the incense? How would this determine who Yahweh has sent? Well, several times in Torah, Aharon would take fire from under the altar and place incense on it and go out into the camp to make atonement for the people; and thus, stop a plague. We're going to read of one of these incidents at the end of this chapter. Korach aspired to be the High Priest. Moshe called him to the test, to see if indeed Yahweh had chosen him or not. Well, we're about to find out who was chosen.

Let's go back to **Chapter 16:23-35**; *And YHVH spoke to Mosheh, saying, "Speak to the congregation, saying, 'Move away from around the tents of Qorah, Dathan, and Abiram.' "* *So Mosheh rose up and went to Dathan and Abiram, and the elders of Yisra'el followed him. And he spoke to the congregation, saying, "Please turn away from the tents of these wrong men! Do not touch whatever belongs to them, lest you be consumed in all their sins."* *Then they moved away from around the tents of Qorah, Dathan, and Abiram. And Dathan and Abiram came out and stood at the door of their tents, with their wives, and their sons, and their little children. And Mosheh said, "By this you know that YHVH has sent me to do all these works, that they are not from my own heart. If these die as all men do, or if they are visited as all men are visited, then YHVH has not sent me. But if YHVH creates what is unheard of, and the earth opens its mouth and swallows them up with all that belongs to them, and they go down alive into the grave, then you shall know that these men have scorned YHVH."* *And it came to be, as he ended speaking all these words, that the ground under them split apart, and the earth opened its mouth and swallowed them up, with their households and all the men with Qorah, with all their goods. So they and all those with them went down alive into the grave, and the earth closed over them, and they perished from the midst of the assembly. And all Yisra'el who were round about them fled at their cry, for they said, "Lest the earth swallow us up!" And a fire came out from YHVH and consumed the two hundred and fifty men who were offering incense.*

The first thing I want to ask here is, "What happened to On, son of Peleth?" He's not mentioned again, at all, in Scripture. Hmm. Remember, his name meant "wealth" or "**strength**" and he was the son of Peleth ("escape" or "**deliverance**"). Well, the *strength* to *deliver* these rebellious men certainly fled that day, not to be heard from again. Isn't that the way of things?

Now remember, as Korach and the Levites had been "called out" to be separated from the people for service, Yahweh instructs Moshe (and Moshe instructs the congregation) to be separated from Korach and Dathan and Abiram, for judgement. In fact Moshe further instructs the people not to even "*touch*" what is theirs, lest they be "*consumed*" in all their sins. If that sounds familiar, it should. Yahweh says through the prophet, in **Yeshayahu 53:11-13**, as He speaks of our "**exodus**"; *Turn aside! Turn aside! Come out from there, touch not the unclean. Come out of her midst, be clean, you who bear the vessels of YHVH. For you shall not come out in haste, nor go in flight. For YHVH is going before you, and the Elohim of Yisra'el is your rear guard. See, My Servant shall work wisely, He shall be exalted and lifted up and very high.*

Now, before we go on, I want to point out something here. Verse 27 says something we often miss is our reading. It says; *Then they moved away from around the tents of Qorah, Dathan, and Abiram. And Dathan and Abiram came out and stood at the door of their tents, with their wives, and their sons, and their little children.* You'll notice that Korach's children are not mentioned here. In fact, they are not mentioned in this chapter at all. It would appear that they are not punished. Keep that in mind. We'll see, in a few minutes, how this all plays out.

Now, again, in his office as Prophet, Moshe set a condition; he called out the way judgement would happen, in order that the people would know, without a doubt, that it was Yahweh who performed it. Their punishment would begin with the earth swallowing them up and they would "*go down to the grave alive*". Let's take a closer look at verses 31 through 33; *And it came to be, as he ended speaking all these words, that the ground under them split apart, and the earth opened its mouth and swallowed them up, with their households and all the men with Qorah, with all their goods. So they and all those with them went down alive into the grave, and the earth closed over them, and they perished from the midst of the assembly.*

We read that the earth literally opened its mouth and swallowed them up, with their tents and those with them and all their belongings. They **vanished**. To the assembly, it was as if they never existed. It says here that they went down to the grave alive. Now, that's frightening if we think about it. And, it should be. They descended (yarad) alive (chai) into the grave (yom she'ol).

**"She'ol"**, Strongs #7585 (shin-aleph-vav-lamed) literally translates as **"grave"** or **"hell"**. It is a hollow subterranean place of thick darkness, according to Job's lament in **lyob 10:19-22; I should have been as though I had not been – brought from the womb to the grave. Are not my days few? Then cease! Leave me alone, so that I brighten up a little, Before I go, and not return, to the land of darkness and the shadow of death, a land as dark as darkness itself, as the shadow of death, without any order, whose light is as darkness."**

**"She'ol"** also shares its spelling with **"Sha'ul"** or Saul whose name means **"asked for"**. The only difference is the vowel pointing.

We see in verse 34 of our text that the children of Yisra'el fled as the cries of these people were heard; as they feared that they might be judged also. Then, in verse 35, fire came forth from Yahweh and consumed the 250 rebellious ones burning incense. That brings back memories of Nadab and Abihu, who were consumed by the same fire while burning incense (offering strange fire). Yahweh does not accept offerings from the rebellious.

Let's read on with **Chapter 16:36-40; And YHVH spoke to Mosheh, saying, "Say to El'azar, son of Aharon the priest, to pick up the fire holders out of the blaze, for they are set-apart, and scatter the fire some distance away. The fire holders of these men who sinned against their own lives, let them be made into beaten plates as a covering for the altar. Because they brought them before YHVH, therefore they are set-apart. And let them become a sign to the children of Yisra'el."** And El'azar the priest took the bronze fire holders, which those who were burned up had brought, and they were beaten out as a covering on the altar – a remembrance to the children of Yisra'el that no stranger who is not of the seed of Aharon, should come near to offer incense before YHVH, and not be like Qorah and his company – as YHVH had said to him through Mosheh. Just as Yahweh has given us tzitzit to help us remember Torah, He had El'azar, the priest, gather up the fire pans and have them beaten and placed as a covering over the altar as a remembrance that only the sons of Aharon (priests) are to offer incense before Yahweh. This illustrates the point that Yahweh may call us to different areas of service; some to leadership, teachers, worship (through music or cantorial) and some to bearing the set-apart things. Today, I liken bearing the burdens of the set-apart place to bearing the burden of furthering the "Good News of the Restoration of the Kingdom to Yisra'el", whether financially, physically and/or through prayer. We don't have time to look at it right now; but, you'll notice that after this chapter, Torah again speaks of that portion of the offerings that are to go to the Levites. Just as they are called to teach and deliver the Torah message, so others are called to help them, as torah prescribes. It does not mean, however, that Yahweh values one above another. He does not! It also does not mean that leaders, teachers, etc. are to separate themselves from the community. As Sha'ul would say, "Elohim forbid"! We are all "called out" or "chosen" by Yahweh for His purpose. But, that purpose always involves service to Him and to His community, Yisra'el. That was the beginning of Korach's rebellion. He separated himself, then three others with him and selfishness, false doctrine and open rebellion ensued; followed by judgement. When we maintain community, we can exhort and reprove one another. That's how we maintain our focus and restoration is accomplished.

So, in light of all that we have read, of what has just happened; what do the Children of Yisra'el do next? **Bemidbar 16:41-50; But all the congregation of the children of Yisra'el grumbled against Mosheh and against Aharon on the next day, saying, "You, you have killed the**

*people of YHVH.” And it came to be, when the congregation assembled against Mosheh and against Aharon, that they turned toward the Tent of Meeting. And see, the cloud covered it, and the esteem of YHVH appeared. And Mosheh and Aharon came before the Tent of Meeting. And YHVH spoke to Mosheh, saying, “Arise from amidst this congregation, and let Me consume them in a moment.” And they fell on their faces. So Mosheh said to Aharon, “Take the fire holder and put fire in it from the altar, and lay incense on, and go, hurry to the congregation and make atonement for them, for wrath has gone out from YHVH, the plague has begun.” And Aharon took it as Mosheh commanded, and ran into the midst of the assembly, and saw that the plague had begun among the people. And he laid on the incense and made atonement for the people, and stood between the dead and the living. And the plague was stopped. And those who died in the plague were fourteen thousand seven hundred, besides those who died on account of Qorah. Then Aharon returned to Mosheh at the door of the Tent of Meeting, for the plague had stopped.*

Again, Moshe and Aharon fall on their faces before Yahweh on behalf of the people. This time, Aharon had to take fire and incense and go out among the people and make atonement for them to stop the plague that had begun, because of their rebellion. Aharon literally stood between the living and the dead. Rebellion spreads like a cancer throughout a community if it once gets started. But, in these closing verses we see the great difference between the players. Korach was proud, even haughty, in his rebellion and lust for authority. He would never have done what Aharon just did. You see Aharon, even with his human weaknesses, loved Yahweh and the people. He went out among them, on more than one occasion, to make atonement for their sin, as a High Priest should. He placed himself between life and death for them. This is exactly what Yahshua did for us, only knowing that it meant His death.

Once again, the numbers have meaning. Those who died in the plague numbered 14,700. Fourteen is the numeric vale of “**dalet-bet-chet**” or “**sacrifice**” and 700 is the numeric value of “**Kapporet**”, the “**Lid of Atonement**” on the Ark. 14,700 represents “**sacrifice of atonement**”.

Rebellion comes in many forms and affects us all, at one time or another. Whether it is open and “out there”, with fists raised up against our brother, or Yahweh directly; or whether we keep it inside, as just an attitude. You’ll hear it if you listen. You start hearing the “I” word a lot. “I” this and “I” think that and “I” know better. We need to be very careful and watchful. Rebellion comes easy for us. Our fathers have practiced rebellion for the last 2700 years; even before that, since they separated from Judah under Jeroboam. Our fathers went the way of Cain. Because Yahweh honored Hebel’s sacrifice and not his, Cain rebelled and in his jealousy killed his brother Hebel. Ephraim has worried that Yahweh excepts Judah’s worship over his and so has persecuted Judah and in many instances in history killed his brother.

At best, Ephraim has tried to convert Judah to his Greek idolatrous belief system. This is what Bil’am taught Balak to do. We’ll read about this again in two weeks. Because Bil’am could not curse the Children of Yisra’el, as Balak had asked, Bil’am showed him how to throw stumbling blocks (foreign wives) in front of the Yisra’elites and cause them to stumble with idol worship. This delusion is still very much with us in Yisra’el today. Remember how Yahweh views rebellion. The prophet and judge Shemu’el had this to say, regarding rebellion, to King Sha’ul (Saul) in **1 Shemu’el 15:22-28**; ***Then Shemu’el said, “Does YHVH delight in burnt offerings and slaughterings, as in obeying the voice of YHVH? Look, to obey is better than an offering, to heed is better than the fat of rams. For rebellion is as the sin of divination, and stubbornness is as wickedness and idolatry. Because you have rejected the word of YHVH, He also does reject you as sovereign.” And Sha’ul said to Shemu’el, “I have sinned, for I have transgressed the command of YHVH and your words, because I feared***

*the people and listened to their voice. And now, please pardon my sin, and return with me, and let me bow myself to YHVH.” But Shemu’el said to Sha’ul, “I do not return with you, for you have rejected the word of YHVH, and YHVH does reject you from being sovereign over Yisra’el.” And as Shemu’el turned around to go away, Sha’ul seized the edge of his robe, and it tore. And Shemu’el said to him, “YHVH has torn the reign of Yisra’el from you today, and has given it to a neighbor of yours, better than you.* There’s a couple of things at work here. First, we have Shemu’el speaking. OK, he is a descendant of Korach. More on that in a bit. He’s speaking to Sha’ul. Remember the word play between Sha’ul and “she’ol” (which is the reward for rebellion). Shemu’el says that rebellion is as the sin of “**divination**”, “**kehsem**” in Hebrew. It means to consult the “**dead**” or “**strange prophets**” for wisdom and prophecy. This is exactly what Sha’ul would do later. After the death of Shemu’el, Sha’ul will consort with a “witch” to contact the spirit of Shemu’el for guidance. Lo tov, folks. It’s like Korach speaking from She’ol to warn us about the judgement for rebellion, through Shemu’el and Sha’ul. I just love how all this fits together in Hebrew. The numeric value of “**kehsem**” (kuf-samech-mem) is 200 which equals “**anger**” and is also the number of expectation.

So, what is to come of us? Are we to suffer the fate Yehudah speaks about in **Yehudah 1:11**; *Woe to them! Because they have gone in the way of Qayin, and gave themselves to the delusion of Bil’am for a reward, and perished in the rebellion of Qorah.* ? Well, what happened to the descendants of Korach? As we’ll read in three weeks; as **Bemidbar 26:9-11** recounts these events at the taking of the census; *And the sons of Eliyab: Nemu’el, and Dathan, and Abiram. This Dathan and Abiram, were the called ones of the congregation, who contended against Mosheh and against Aharon in the company of Qorah, when they contended against YHVH, and the earth opened its mouth and swallowed them up together with Qorah when that company died, when the fire consumed two hundred and fifty men. And they became a sign, but the sons of Qorah did not die.*

Yes, they lived and because they repented of their father’s sin, they fulfilled their calling. In **Dibre haYamim Aleph (1 Chron.) 9:19** we read; *And Shallum son of Qorah, son of Elyasaph, son of Qorah, and his brothers, from his father’s house, the Qorhites, were over the work of the service, guards of the thresholds of the Tent. And their fathers had been guards of the entrance to the camp of YHVH.* Also, in Chapter 26:19 we see; *These were the divisions of the gatekeepers among the sons of Qorah and among the sons of Merari.* It’s interesting here that after the Tent of meeting came to rest in Shiloh, that these men who bore and carried the set-part objects of the Mishkan, became its guards. The Hebrew word used in 1 Chronicles 9:19 is “**shamar**” which means to “**guard**” or “**observe**”; just as we are to “**shamar**” Torah in order to receive the blessings

Also, the sons of Korach would later become singers in the Temple of Shelomoh and write some of Tehillim, or the Psalms. In fact, they are credited with writing 11 of them. Our ISR Scriptures do not show the introductions, which are a part of the Hebrew TaNaK. But, you can see them in the KJV and the HRV. Tehillim 46, in particular, directly refers to the miraculous preservation of the surviving descendants of Korach. And, as I pointed out a few minutes ago, the prophet Shemu’el is perhaps the most famous descendant of Korach.

As with most teachings, this one didn’t go exactly where I pictured it, when I started. I pray that we “**sh’ma**” hear and do according to this sidrah, this lesson. May we remember another **Sha’ul (asked for)** who wrote in **Ibrim 3:7-19**; *Therefore, as the Set-apart Spirit says, “Today, if you hear His voice, do not harden your hearts as in the rebellion, in the day of trial in the wilderness, where your fathers tried Me, proved Me, and saw My works forty years. Therefore I was grieved with that generation, and said, ‘They always go astray in their*

***heart, and they have not known My ways.’ As I swore in My wrath, ‘If they shall enter into My rest ...’ ” Look out, brothers, lest there be in any of you a wicked heart of unbelief in falling away from the living Elohim, but encourage one another daily, while it is called “Today,” lest any of you be hardened by the deceivableness of sin. For we have become partakers of Messiah if we hold fast the beginning of our trust firm to the end, while it is said, “Today, if you hear His voice, do not harden your hearts as in the rebellion.” For who, having heard, rebelled? Was it not all who came out of Mitsrayim, led by Mosheh? And with whom was He grieved forty years? Was it not with those who sinned, whose corpses fell in the wilderness? And to whom did He swear that they would not enter into His rest, but to those who did not obey? I So we see that they were unable to enter in because of unbelief.***