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Proclaiming The Way of Messiah

Torah - Korach – Numbers 16:1 – 18:32

Haftarah – 1 Samuel 11:14-12:22

Thou Shalt Not Covet Someone's Position

Overview

B'rit Chadashah:

- On submitting to governmental authority: Romans 13:1–7; Hebrews 13:17
- On rebellion against governmental authority: Jude 1–25 (with emphasis on verse 11)
- On Yeshua being the spiritual rod or vine: John 15:1–7
- On supporting the ministry through tithes and offerings: 1Corinthians 9:7–14; Galatians 6:6; 1Timothy 5:17–18

Outline of This Week's Parashah (Torah Portion):

- 16:1 Korah's Rebellion
- 16:12 Moses Summons Dathan and Abiram
- 16:20 Elohim Responds and Miraculously Destroys the Malcontents
- 17:1 [16:41] The Israelites Protest and a Plague Breaks Out Among the Israelites
- 17:9 [16:43] Moses Intercedes Again on Behalf of the Israelites
- 17:16 [17:1] A Miraculous Confirmation of Aaron's Priesthood: The Budding Rod
- 17:28 [17:12] Fear of Elohim Falls Upon the Israelites and a New Respect for the Tabernacle
- 18:1 Aaron's Responsibilities Reconfirmed
- 18:1 Gifts to the Kohanim and Tithes to the Levite

Introduction to 16:1–35: The rebellions of Korah and Dathan and Abiram. These rebellions against the divinely appointed leadership of Moses and Aaron constitute public defiance that requires swift and harsh retribution. Like other rebellions in the wilderness, these begin with a few individuals and spread to the community at large. At least two insurrection stories are interwoven by the redactor. One involves Korah, a Kohathite Levite who demands a share in the Aaronite priesthood; the second has three Reubenites, two brothers, Dathan and Abiram, and a third individual, On, question the authority of Moses. The rebel leaders assemble followers. Defiance of Moses is clearly tied to miseries of the wilderness experience and doubts surrounding the eventual settlement of Canaan. On the other hand, the challenge of Aaron deals with the legitimacy of the priests' exclusive position vis-à-vis the Levites, who had a secondary role in the cult that was much less prestigious than the priestly role. Both situations are resolved by divine wrath. In



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the case of Dathan and Abiram, they, their families, and all their possessions are literally swallowed up by the earth. In a twist of fate, they who had refused to *come (up)* to Moses (v. 12), *went down* into the earth (v. 33). Korah's contingent is first offered a test to settle the matter of the priesthood for all time. For their punishment, they who had sought the right to make fire for God's offerings are consumed themselves by divine fire.¹

(Num 16:1 TLV) Now Korah, son of Izhar son of Kohath son of Levi, and sons of Reuben—Dathan and Abiram, sons of Eliab, and On son of Peleth—

1: *Descendants of Reuben:* This story may help to explain why the tribe of Reuben, the first-born, was supplanted by Judah. In fact, Ibn Ezra maintains that Reubenites challenged Moses because he did not give them their just due as descendants of Jacob's first-born. Instead he chose Joshua, an Ephraimite of the House of Joseph, as his assistant.

(Num 16:2 TLV) **rose up against Moses and took 250 men from Bnei-Yisrael, men of renown who had been appointed to the council.**

2: Two hundred and fifty Israelite chieftains join the uprising against Moses (v. 2), though later these chieftains are connected to the Levites who challenge Aaron (v. 35). This is a clear example of a redactor tightly weaving two separate accounts.

(Num 16:3 TLV) They assembled against Moses and Aaron. They said to them, "You've gone too far! All the community is holy—all of them—and Adonai is with them! Then why do you exalt yourselves above the assembly of Adonai?"

3: *All the community are holy:* Korah's group argues against the notion that only the priests are sanctified to perform religious rituals. The fact that Korah and his followers are proven wrong demonstrates that popular holiness attached to the tzitzit (15:40) still renders wearers subordinate to priests. The people's holiness derives from their obligation to follow the commandments (Lev. 19:2).

¹ Berlin, A., Brettler, M. Z., & Fishbane, M. (Eds.). (2004). [The Jewish Study Bible](#) (pp. 315–317). New York: Oxford University Press.

Ibn Ezra Rabbi Abraham Ibn Ezra, a Bible commentator and grammarian who lived in Spain in the 12th century.



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Eight Accusations against Moses and Aaron

1. You exercise more authority than you have the right to.
2. You think you are the only holy ones but all in the congregation are holy.
3. You lift yourselves up above the congregation of the Lord.
4. You have brought us out of Egypt, the real land of milk and honey, to kill us in the wilderness (Num_16:13).
5. You make yourself a prince over us.
6. You have not brought us into the promised land of milk and honey (Num_16:14).
7. You have not given us the inheritance of fields and vineyards as you have promised.
8. You blind the eyes of the people to the fact that you keep none of your promises.

(Num 16:4 TLV) When Moses heard this, **he fell on his face.**

The Six Times that Moses Fell on His Face

1. When God would have destroyed the people at Sinai because of idolatry (Deu_9:18 with Exo_32:1-35)
2. When they rebelled at Kadesh-barnea (Deu_9:25 with Num_14:5)
3. When Korah and his company rebelled and accused Moses and Aaron of wrongdoing (Num_16:4)
4. When God determined to destroy the people because of Korah's rebellion (Num_16:22)
5. When God determined to destroy the people who rebelled because of His judgments upon the 250 princes (Num_16:45)
6. When Israel rebelled against Moses because of no water (Num_20:6)

(Num 16:5 TLV) Then he said to Korah and all his following saying, "In the morning Adonai will reveal who is His and who is holy. The one whom He will let come near to Him will be the one He chooses to come near to Him.

(Num 16:6 TLV) Do this, Korah and your whole following! Take for yourselves censers.

(Num 16:7 TLV) Put fire and incense into them in the presence of Adonai. Tomorrow the man that Adonai chooses will be the holy one! You sons of Levi are the ones who have gone too far!"

(Num 16:8 TLV) Moses also said to Korah, "Listen now, sons of Levi!



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(Num 16:9 TLV) **Isn't it enough that the God of Israel has set you apart from the community of Israel to bring you near to Him to do the work of the Tabernacle of Adonai and to stand before the community to minister to them?**

(Num 16:10 TLV) So He brought you close, along with all your fellow sons of Levi. But you are seeking the priesthood, too!

(Num 16:11 TLV) Therefore you and all your following are banding together against Adonai! Who then is Aaron—that you are grumbling against him?”

8-11: Moses rebukes Korah and the Levites for not being satisfied with their God-appointed positions as guardians of the Tabernacle. Their sin is challenging God's authority rather than that of Aaron.

Numbers 16:5-11,19,27

Sin affected even the families.

(Num 16:25 TLV) Moses got up and went to Dathan and Abiram. The elders of Israel followed after him.

(Num 16:26 TLV) He warned the assembly saying, “Move away from the tents of these wicked men! Don't touch anything that is theirs, or you will be swept away because of all their sins!”

(Num 16:27 TLV) So they moved away from near the dwelling of Korah, Dathan and Abiram. Dathan and Abiram came outside and were standing **at the entrance of their tents with their wives, their children, and their little ones.**

Sons of Korah did not die because they stood for righteousness.

KORAHITES—that portion of the Kohathites that descended from Korah. (1.) They were an important branch of the singers of the Kohathite division (2 Chr. 20:19). There are eleven psalms (42-49; 84; 85; 87; 88) dedicated to the sons of Korah.

(2.) Some of the sons of Korah also were “porters” of the temple (1 Chr. 9:17-19); one of them was over “things that were made in the pans” (31), i.e., the baking in pans for the meat-offering (Lev. 2:5).²

(Num 16:12 TLV) Then Moses sent word to call Dathan and Abiram, sons of Eliab. But they said, “We will not come!

(Num 16:13 TLV) Isn't it enough that you brought us from a land flowing with milk and honey, only to kill us in the wilderness? And now you would lord it over us?

(Num 16:14 TLV) What's more, you haven't brought us into a land flowing with milk and honey, nor given us an inheritance of fields and vineyards.

² Easton, M. G. (1893). In [*Easton's Bible dictionary*](#). New York: Harper & Brothers.



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Would you now gouge out the eyes of those men? We won't come!"

13-14: The rebels call Egypt a land flowing with milk and honey, thus attributing the bounty of the promised land to Egypt, the land of enslavement.

(Num 16:15 TLV) Then Moses became very angry and said to Adonai, "Do not accept their offering. I haven't taken from them a single donkey, nor have I wronged one of them!"

15: Moses defends his conduct as an honorable leader. The prophet Samuel responds similarly when the Israelites demand that a king replace him (1 Sam. 12:3). The prayer for their punishment sharply contrasts with Moses' other prayers for the nation's forgiveness.

(Num 16:16 TLV) So Moses said to Korah, "You and your whole following are to appear before Adonai—you, they and Aaron—tomorrow!

(Num 16:17 TLV) Each man will take his censer and you are to put incense into them—250 censers total. You are to present it before Adonai, you and Aaron each presenting his censer."

(Num 16:18 TLV) So each man took his censer, put fire and incense into it, and stood with Moses and Aaron at the entrance of the Tent of Meeting.

16-18: It is not specified that the fire which burnt the incense in the Levites' fire pans was taken from the altar. Thus, their sin may be compounded by the use of unauthorized *fire* (cf. Nadab and Abihu, Lev. 10:1-2).

(Num 16:19 TLV) When Korah and all his following had assembled in opposition to them at the entrance to the Tent of Meeting, then the glory of Adonai appeared to the entire assembly.

(Num 16:20 TLV) Then Adonai spoke to Moses and Aaron saying,

(Num 16:21 TLV) "Separate yourselves from among this assembly, so that I may consume them at once!"

(Num 16:22 TLV) But they fell on their faces and cried out, "**O God, God of the spirits of all** flesh, if one man sins, will you be angry with the entire community?"

20-22: Apparently God is ready to annihilate Israel. Moses and Aaron appeal to God as creator of humanity (v. 22a) and appeal to His sense of justice: Sin must be punished individually rather than communally (v. 22b; see Ezek. ch 18)³

see Frequently used in place of *cf.*, but usually intended to begin a note attached to another passage in the Bible.

³ Berlin, A., Brettler, M. Z., & Fishbane, M. (Eds.). (2004). [*The Jewish Study Bible*](#) (p. 317). New York: Oxford University Press.

b [God of the spirits of all flesh] This term is used twice (Num 16:22; Num 27:16). It simply means that all people will have to give an account to God for their lives and conduct (Job 12:10; 2Pe 2:9). All are in God's hands to be judged and sent to their own destiny, according to the way they have lived. The righteous go to heaven when they leave their physical bodies (2Co 5:8; Php 1:21-24; Heb 12:23; Rev 6:9-11), and the wicked go to hell to await the resurrection, being preserved there to be judged (Isa 14:9; Luk 16:19-31; Rev 20:11-15).

16:20–34 *The Death of the Ringleaders and Their Families.* **And the earth opened its mouth and swallowed them up.** God executes swift judgment on those who thought they could assume the privileges of priesthood for themselves. **Sheol** (v. 33) is the place of the dead, often pictured as being under the earth (Gen. 37:35; Ps. 6:5; 9:17; Isa. 14:9–20).⁴

(Num 16:23 TLV) Then Adonai spoke to Moses saying,

(Num 16:24 TLV) “Speak to the assembly saying, ‘**Move away from the dwelling of Korah, Dathan and Abiram!**’”

(Num 16:25 TLV) Moses got up and went to Dathan and Abiram. The elders of Israel followed after him.

(Num 16:26 TLV) **He warned the assembly saying, “Move away from the tents of these wicked men! Don’t touch anything that is theirs, or you will be swept away because of all their sins!”**

(Num 16:27 TLV) So they moved away from near the dwelling of Korah, Dathan and Abiram. Dathan and Abiram came outside and **were standing at the entrance of their tents with their wives, their children, and their little ones.**

(Num 16:28 TLV) Moses said, “**By this you will know that Adonai has sent me to do all these works, that they are not from my own heart.**

(Num 16:29 TLV) **If every one of these men die a common death and experience what happens to all people, then Adonai has not sent me.**

(Num 16:30 TLV) **But if Adonai brings about a new thing, and the earth opens her mouth and swallows them and everything that is theirs, and they go down alive into Sheol, then you will know that these men have despised Adonai.”**

(Num 16:31 TLV) **As soon as he finished saying all these things, the ground split under them.**

(Num 16:32 TLV) **The earth opened its mouth and swallowed them, along with all their households, all of Korah’s people and all their possessions.**

(Num 16:33 TLV) **They went down alive into Sheol, they and everything that was theirs. The earth closed over them and they were gone from among the community.**

(Num 16:34 TLV) All Israel around them fled at their outcry, for they shouted, “Perhaps the earth will swallow us!”

⁴ Crossway Bibles. (2008). *The ESV Study Bible* (p. 291). Wheaton, IL: Crossway Bibles.



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(Num 16:35 TLV) Fire also came out from Adonai and consumed the 250 men offering the incense.

33: *Sheol* is the underworld, the place where the dead, both the righteous and the sinners, dwell (1 Kings 2:6; Isa. 14:9–20).

35: Korah is not mentioned as having died in the LORD's fire, although it is implied that he did (cf. 26:10, Korah perishes with Dotham and Amiram). The phrase *a fire went forth from the LORD and consumed* is used in Lev. 10:2 as well, in reference to Nadab and Abihu, thereby connecting these two units that focus on improper worship of God.⁵

(Num 16:36 TLV) Adonai spoke to Moses saying,

(Num 16:37 TLV) "Tell Eleazar son of Aaron the kohen, to take the censers from the burning, because they are holy, and scatter the coals at a distance.

(Num 16:38 TLV) As for the censers of these men who sinned at the cost of their lives, let them be taken and hammered into sheets as a covering for the altar. For they were presented before Adonai, so they are holy. They are to be a sign to Bnei-Yisrael."

A LESSON FOR ALL GENERATIONS

TWO GROUPS - TWO GRIPES

There are TWO independent grievances, raised by TWO independent groups, situated in TWO different locations:

GROUP ONE - the 250 men ["adat Korach"]- **protest Aharon's exclusive rights to the KEHUNA (High Priesthood)** . They stand ready for their 'test' at the OHEL MOED;

[Note that the Torah consistently refers to this group as "adat Korach" (see 16:5,6,11).]

GROUP TWO - Datan & Aviram (& followers) - **complain against the POLITICAL leadership of MOSHE**. They gather in the territory of shevet Reuven.

[This location is later referred to as "Mishkan Korach Datan v'Aviram" (see 16:24-27).]

There can be no doubt that there are two groups with two very different agendas.

⁵ Berlin, A., Brettler, M. Z., & Fishbane, M. (Eds.). (2004). [*The Jewish Study Bible*](#) (p. 317). New York: Oxford University Press.



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GROUP ONE

Members: 250 men

Claim : priesthood

Against: Aharon

Reason: spiritual equality

Location: Ohel Moed

Punishment: consumed by fire

GROUP TWO

Datan & Aviram + followers

new political leadership

Moshe

failure of leadership

Shevet Reuven

swallowed by the ground

The Mishna in Pirkei Avot (5:17) considers the rebellion of Korach as the paradigm of a dispute that was "**sh'lo l'shem sha'mayim**" (**an argument not for the sake of Heaven**).

Why is specifically Korach chosen for this paradigm? After all, the arguments presented by Korach ("for the entire nation is holy", etc.) seem to imply exactly the opposite - that it was actually an argument "**l'shem shamayim**" (**for the sake of Heaven**).

Pirkei Avot may be teaching us the very same message that the Torah may allude to through its complex presentation of these events. Precisely because Korach and his followers claim to be fighting "l'shem shamayim," Chazal must inform us of Korach's true intentions. Korach may claim to be fighting a battle "l'shem shamayim," but his claim is far from the truth. His primary interest is to promote himself, to build a power base from which he himself can emerge as the new leader.

This doesn't mean that any form of dissent is evil. In fact, Korach's own great great grandson - Shmuel ha'Navi (see Divrei Ha'yamim I.6:3-13) - also acted 'against the establishment' as he initiated both religious reform [against the corruption of the "kehuna" by the sons of Eli] as well as political reform [in the appointment of David as King instead of Shaul]; however, his intentions and motivations were pure and sincere.

Parshat Korach thus teaches us that whenever a dispute arises over community leadership or religious reform, before reaching conclusions we must carefully examine not only the claims, but also the true motivations behind the individuals who promote them. On a personal level, as well, every individual must constantly examine the true motivations behind all his spiritual endeavors. Menachem Leibtag



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Practical Application of Torah

Attack on God's Leaders

Issue was "Order of authority". All "Congregational Splits" stems from discontent from one spread to others of like minds.

Key Attitude of the Rebels

Acts 5:17-18

(Act 5:17 TLV) But the kohen gadol rose up, and all those with him (that is, the sect of the Sadducees), and **they were filled with jealousy.**

(Act 5:18 TLV) They grabbed the emissaries and put them in a public jail.

Romans 13:1

(Rom 13:1 TLV) Let every person **submit himself** to the governing authorities. **For there is no authority except from God, and those that exist are put in place by God.**

Leadership is not based on perfection, but appointment from God. There are those who will rise up and oppose the work of God in these last days.

1 Cor. 3:11-16

(1Co 3:10 TLV) According to the grace of God which was given to me, like a skilled master builder **I laid a foundation, and another builds on it. But let each consider carefully how he builds on it.**

(1Co 3:11 TLV) **For no one can lay any other foundation than what is already laid—which is Yeshua the Messiah.**

(1Co 3:12 TLV) Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, straw,

(1Co 3:13 TLV) each one's work will become clear. For the Day will show it, because it is to be revealed by fire; and the fire itself will test each one's work—what sort it is.

(1Co 3:14 TLV) If anyone's work built on the foundation survives, he will receive a reward.

(1Co 3:15 TLV) If anyone's work is burned up, he will suffer loss—he himself will be saved, but as through fire.

(1Co 3:16 TLV) Don't you know that you are God's temple and that the Ruach Elohim dwells among you?



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Romans 8:4-9

(Rom 8:4 TLV) so that the requirement of the Torah might be fulfilled in us, **who do not walk according to the flesh but according to the Ruach.**

(Rom 8:5 TLV) For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Ruach set their minds on the things of the Ruach.

(Rom 8:6 TLV) For the mindset of the flesh is death, but the mindset of the Ruach is life and shalom.

(Rom 8:7 TLV) For the mindset of the flesh is hostile toward God, for it does not submit itself to the law of God—for it cannot.

(Rom 8:8 TLV) So those who are in the flesh cannot please God.

(Rom 8:9 TLV) **However, you are not in the flesh but in the Ruach—if indeed the Ruach Elohim dwells in you.** Now if anyone does not have the Ruach of Messiah, he does not belong to Him.

11 Cor. 4:2-3

(2Co 4:2 TLV) Instead, we renounced the hidden shameful ways—not walking in deception or distorting the word of God, but commending ourselves before God to everyone's conscience by the open proclamation of the truth.

(2Co 4:3 TLV) And even if our Good News is veiled, it is veiled to those who are perishing.

(2Co 4:4 TLV) In their case, **the god of this world has blinded the minds of the unbelieving,** so they might not see the light of the Good News of the glory of Messiah, who is the image of God.

(2Co 4:5 TLV) For we do not proclaim ourselves, but Messiah Yeshua as Lord—and ourselves as your slaves for Yeshua's sake.

(2Co 4:6 TLV) For God, who said, “Let light shine out of darkness,” is the One who has shone in our hearts, to give the light of the knowledge of the glory of God in the face of Messiah.

Other References

Obedience to God's Leaders

(Heb 13:17 TLV) Obey your leaders and submit to them, for they keep watch over your souls as ones who must give an account. Let them do this with joy and not with groaning, for that would be of no benefit to you.

On supporting Leadership

(1Co 9:7 TLV) What soldier ever serves at his own expense? Who plants a vineyard and does not eat its fruit? Or who tends a flock and does not drink its milk?

(1Co 9:8 TLV) I don't say these things merely as a man, do I? Doesn't Torah also say these things?



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(1Co 9:9 TLV) For it is written in the Torah of Moses, “You shall not muzzle an ox while it is threshing.” Is it the oxen that concern God,

(1Co 9:10 TLV) or is He speaking entirely for our sake? Yes, it was written for our sake, because the one plowing ought to plow in hope and the one threshing in hope of a share in the crop.

(1Co 9:11 TLV) If we sowed spiritual things into you, is it too much if we reap material things from you?

(1Co 9:12 TLV) If others have a share in this claim over you, shouldn't we even more? Nevertheless we did not use this right, but we put up with all things so that we cause no hindrance to the Good News of Messiah.

(1Co 9:13 TLV) Don't you know that those who perform the holy services eat from the Temple, and those who wait on the altar receive a share at the altar?

(1Co 9:14 TLV) So also the Lord ordered those who proclaim the Good News to get their living from the Good News.

(Gal 6:6 TLV) Now let the one who is taught the word share all good things with his teacher.

(1Ti 5:17 TLV) The elders who lead well are worthy of honor and honorarium—especially those who work hard in the word and teaching.

(1Ti 5:18 TLV) For the Scripture says, “You shall not muzzle the ox while he is threshing,” and, “The worker is worthy of his wage.”

God will vindicate His People:

Isaiah 54:17

(Isa 54:1 TLV) “Sing, barren one, who has not given birth. burst into singing and shout, you who have not travailed. For more are the children of the desolate than the children of the married one,” says Adonai.

(Isa 54:2 TLV) “Enlarge the place of your tent, stretch out your tabernacle curtains. Do not hold back—lengthen your cords, strengthen your stakes.

(Isa 54:3 TLV) For you will spread out to the right hand and to the left. Your offspring will possess the nations and will resettle the desolate cities.

(Isa 54:4 TLV) Fear not, for you will not be ashamed. Nor cringe, for you will not be disgraced. For you will forget the shame of your youth, and you will remember the reproach of your widowhood no more.

(Isa 54:5 TLV) For your Maker is your husband—Adonai-Tzva'ot is His Name—the Holy One of Israel is your Redeemer. He will be called God of all the earth.



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(Isa 54:17 TLV) **No weapon formed against you will prosper and you will condemn every tongue that rises against you in judgment. This is the heritage of Adonai's servants—their vindication is from Me.” It is a declaration of Adonai.**

Prophecy in Isaiah 54

Sixteen Predictions

1. Gentiles will be saved during Judah's rejection and barrenness (Isa 54:1).
2. Israel will eventually inherit the Gentiles and fill their cities with inhabitants (Isa 54:2-3).
3. Israel will be restored as God's wife and her past shame and confusion will be forgotten (Isa 54:4-6).
4. Israel will be gathered (Isa 54:7; Isa 11:10-12, notes).
5. God will yet have mercy on Israel eternally (Isa 54:8).
6. God will never again rebuke Israel or be angry with her (Isa 54:9).
7. Mountains and hills will depart and be completely removed (Isa 54:10).
8. God's kindness will never depart.
9. God's covenant will never be removed.
10. Israel and Jerusalem will be built and fully restored to glory (Isa 54:11-12).
11. Israel will be taught by Jehovah and have great peace (Isa 54:13).
12. Israel will be restored and not oppressed anymore; she will not live in fear and terror (Isa 54:14).
13. Nations will be gathered together against Israel, but God will not be with them (Isa 54:15).
14. They will be destroyed that gather against Israel.
15. No weapon formed against you will prosper (Isa 54:17).
16. Every tongue that will rise against you in judgment you will condemn (Isa 54:17).

Yeshua is the Vine

(Joh 15:1 TLV) **“I am the true vine, and My Father is the gardener.**

(Joh 15:2 TLV) **Every branch** in Me that does not bear fruit, He takes away; and **every branch** that bears fruit, **He trims** so that it may bear more fruit.

(Joh 15:3 TLV) You are already clean because of the word I have spoken to you.

(Joh 15:4 TLV) **Abide in Me, and I will abide in you. The branch** cannot itself produce fruit, unless it abides on the vine. **Likewise, you cannot produce fruit unless you abide in Me.**



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(Joh 15:5 TLV) **“I am the vine; you are the branches. The one who abides in Me, and I in him, bears much fruit; for apart from Me, you can do nothing.**

(Joh 15:6 TLV) If anyone does not abide in Me, he is thrown away like a branch and is dried up. **Such branches are picked up and thrown into the fire and burned.**

(Joh 15:7 TLV) **“If you abide in Me and My words abide in you, ask whatever you wish, and it shall be done for you.**

(Joh 15:8 TLV) **In this My Father is glorified, that you bear much fruit and so prove to be My disciples.”**

(Joh 15:9 TLV) **“Just as the Father has loved Me, I also have loved you. Abide in My love!**

(Joh 15:10 TLV) **If you keep My commandments, you will abide in My love, just as I have kept My Father’s commandments and abide in His love.**

(Joh 15:11 TLV) These things I have spoken to you so that My joy may be in you, and **your joy may be full.**

(Joh 15:12 TLV) **“This is My commandment, that you love one another just as I have loved you.**

(Joh 15:13 TLV) No one has greater love than this: that he lay down his life for his friends.

(Joh 15:14 TLV) **You are My friends if you do what I command you.**

(Joh 15:15 TLV) “I am no longer calling you servants, for the servant does not know what his master is doing. **Now I have called you friends, because everything I have heard from My Father I have made known to you.**

(Joh 15:16 TLV) **“You did not choose Me, but I chose you.** I selected you so that you would go and produce fruit, and your fruit would remain. Then the Father will give you whatever you ask in My name.

(Joh 15:17 TLV) **“These things I command you, so that you may love one another.”**