

Korach

The Preciousness of Every Jew to G-d

A verse: from the story of Korach's rebellion:

They fell on their faces and said, "O G-d, the L-rd of the spirits of all flesh, if one man sins, shall You be angry with the whole congregation?" (Numbers 16:22)

I. Our Questions:

1. Why do Moshe and Aharon use this name of G-d to describe G-d in this context? ("G-d, L-rd of spirits for all flesh" is used. "G-d, L-rd of spirits" refers to knowing all thoughts. "All flesh" refers to gentiles. What is the connection to gentiles here?)
2. Why isn't this name used where it would be appropriate? (with Avraham when referring to G-d's punishment of Sodom, who were gentiles)

II. Elaboration on the first question, and the answer to the second.

Moshe and Aharon are really asking G-d "knower of all thoughts" to differentiate between people who premeditated their sin and people who were swept up into sinning. Avraham was not.

III. A more detailed question and resolution

Why does Rashi use the active voice here in describing G-d's answer ("I know") versus the more common passive voice ("It is revealed and known before ...")?

1. "revealed and known"
2. active investment of G-d "to know". (reward and punishment from this level)
Moshe is trying to invoke the second

IV. A discussion of Divine Providence and how it applies to Korach and Another Question

The Rambam's 2 levels of Divine Providence:

1. humans who do his will - specific
2. animals and "fools who rebel" - general

Therefore, how could Moshe ask for specific Divine Providence for Korach and his congregation?

V. Resolution

The Mittler Rebbe makes peace between the Rambam's explanation of differentiated levels of Divine Providence and the BeShT's explanation of global specific Divine Providence:

There are two type of Divine Providence:

1. Hashgocha P'nimis
2. Hashgocha Chitzonis

It is always specific, but not always revealed.

VI. Answering the initial question

Moshe and Aharon referred to G-d as "G-d the L-rd of all flesh" because it is gentiles. If G-d can be involved with gentiles who don't serve Him, how much more so can He be involved of a Jew, even a sinful Jew.

VII. The different levels of Divine Providence, re-discussed

The level of Divine Providence for a gentile;

The level of Divine Providence for a sinful Jew

The level of Divine Providence for a Jew who cleaves to G-d.

How we can "go up" in our level of Divine Providence.

VIII. G-d's intent in concealing His Divine Providence

We should do teshuva!

IX. G-d's response

G-d's response to Moshe 's request of arousing the active investment of "to know" - YES!