

# **TORAH TEACHINGS**



**Understanding YAH's Likes and dislikes**

**#38 Korach (קָרָח) – Hebrew for the name “Korah,” which in turn means “baldness, ice, hail, or frost,”**

Torah: Numbers 16:1-18:32

Haftarah: 1 Samuel 11:14-12:22

# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

#38 Korach (קָרָח) – Hebrew for the name “Korah,” which in turn means “baldness, ice, hail, or frost,” Chapter 16) Focus on Korach’s rebellion and the 250 wanting to be priests.

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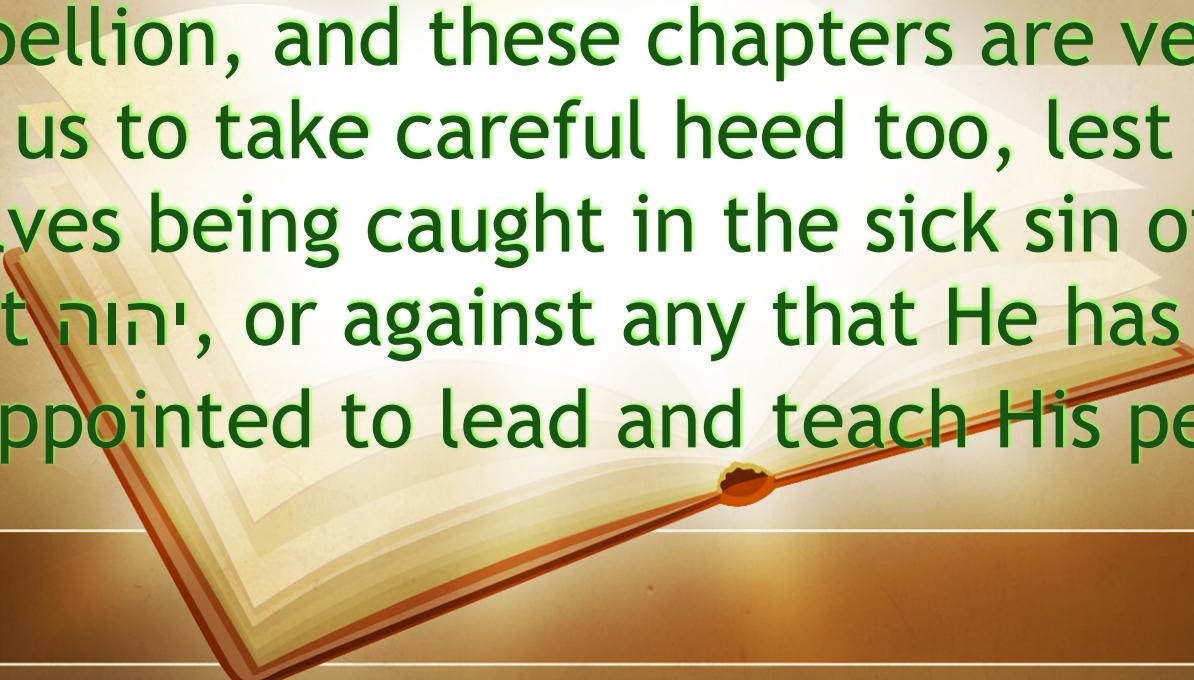
#38 Korach (קָרָח) – Hebrew for the name “Korah,” which in turn means “baldness, ice, hail, or frost,” Chapter 17) Focus on the plague due to rebellion killing 14,700 in Israel. Aaron’s rod becomes a sign by Elohim against those grumbling

# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

#38 Korach (קָרָח) – Hebrew for the name “Korah,” which in turn means “baldness, ice, hail, or frost,” Chapter 18) The Responsibility of the sons of Aaron being Priests.

This week's Torah portion is called 'Qorah', wherein which we see a continuation of the theme of rebellion, and these chapters are very critical for us to take careful heed too, lest we find ourselves being caught in the sick sin of rebellion against הָנָה', or against any that He has called and appointed to lead and teach His people!



We are also able to see in the Renewed Writings (N.T.) a very serious ‘woe’ being given to the wicked and rebellious, who err in the same way that Qorah did - in fact this kind of rebellion is ranked up high with that of Qayin and Bil'am and there are many wicked today who have fallen in this way:

Yehudah/Jude 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.”

The name - קָרָה Qorah - Strong's H7141 simply means, 'bald', and comes from the root word קָרַח qarah - Strong's H7139 which means, 'to make bald, make yourself bald, shave your head'.

In terms of this being a lesson on rebellion for us, we come to understand clearly that this ‘baldness’ is picturing for us a reference to a ‘baldness’ that is not natural, as many will go ‘bald’ as they age, but rather this baldness is a picture of a ‘self-imposed shaving of the head’! Understanding this, we then see how serious this lesson is for us, as we also recognise and realise that the ‘head’ speaks of a covering, and the shaving of one’s head is actually forbidden for Yisra’ĕl, with a few exceptions - such as:

The following are instructions in regards to when one's head was to be shaved:

1 - with regards to an infection on the head or beard as part of the inspection/cleansing process:

Wayyiqra/Leviticus 13:33 “then he shall shave himself, but the eruption he does not shave. And the priest shall shut up *the one with* the eruption another seven days.”

## 2 - with regards to the Torah for the cleansing of a leper:

Wáyyiqra/Leviticus 14:8-9 “And he who is to be cleansed shall wash his garments, and shall shave off all his hair and wash himself in water, and shall be clean. Then after that he comes into the camp, but shall stay outside his tent seven days. 9 “And on the seventh day it shall be that he shaves all the hair off his head and his beard and his eyebrows, even all his hair he shaves off. And he shall wash his garments and wash his body in water, and shall be clean.”

3 - with regards to one taking a Nazirite vow who has become defiled during his days of separation by being in the presence of someone who dies:

Bemidbar/Numbers 6:9 “And when anyone dies beside him in an instant, suddenly, and he has defiled the head of his separation, then **he shall shave his head** on the day of his cleansing - on the seventh day he shaves it.”

4 - with regards to the Torah when the days of separation for a Nazirite are completed:

Bemidbar/Numbers 6:18 “And the Nazirite shall shave the head of his separation at the door of the Tent of Meeting, and shall take the hair from the head of his separation and shall put it on the fire which is under the slaughtering of the peace offering.”

5 - with regards to the ‘cleansing’ process of the Lěwites having to shave their whole body:

Bemidbar/Numbers 8:6-7 “Take the Lěwites from among the children of Yisra’ěl, and you shall cleanse them, 7 and do this to them to cleanse them: Sprinkle water of sin offering on them, and they shall shave all their body, and shall wash their garments, and cleanse themselves”

There is also the clear instruction and stern warning when you are NOT to ‘shave your head’: 1 - with regards to the requirements for a leader to not defile themselves:

Wayyiqra/Leviticus 21:4-5 “A leader does not defile himself among his people, to profane himself; 5 they do not make any bald place on their heads, and they do not shave the corner of their beard, and they do not make a cutting in their flesh.”

2 - with regards to the shaving of one's head to mourn for the dead not permitted for the children of Yisra'ĕl:

Debarim/Deuteronomy 14:1 “You are the children of יהוה your Elohim. Do not cut yourselves nor shave the front of your head for the dead, 2 for you are a set-apart people to יהוה your Elohim, and יהוה has chosen you to be a people for Himself, a treasured possession above all the peoples who are on the face of the earth.”

I have just listed some of the ‘do’s and don’ts’ with regards to the Torah’s instructions around the idea of shaving one’s head. Many people today argue that they do not shave their head for the dead and their shaving of the head is either simply just a preference of fashion or convenience or in support of a cause.

Now, while this may sound acceptable, and is deemed to be so in the world's eyes, we must recognise what the Word of Elohim says!!! Today we see a very popular trend of having campaigns to reach money for cancer research that call for people to 'shave their heads' in support for this much-needed cause!

Once again, this may sound like a very uplifting and worthy cause, yet it is not what the Torah accepts!!! Cancer is a deadly sickness and to shave one's head for a cancer drive is a picture of 'shaving one's head for the dead', which is prohibited for any of the children of יהוה, and we are not to follow after the ways of the nations, who have, for millennia, followed this ancient custom that has simply been dressed in a subtle approach at doing that which יהוה forbids.

The only time any child of Elohim was to shave their head is made clear from the above Scriptures.

Now while there are certainly times when a person's head may need to be shaved in an emergency for medical operations, this is not seen as part of one's daily walk but are times where it is certainly permissible to save a life.

What we are talking about is the shaving of one's head by choice, either by doing it by self or by going to a hairdresser to have it done.

The shaving of any hair on one's head (beard included) is also seen in Scripture as a symbol of shame as we see in the example of when Dawid sent messengers to comfort Ḥanun son of Nahash the sovereign of the children of Ammon who died, because his father showed kindness to Dawid:

Dibre haYamim Aleph/1 Chronicles 19:4-5 “So Ḥanun took Dawid’s servants, and shaved them, and cut off their garments in the middle, at their buttocks, and sent them away. 5 And when some went and informed Dawid about the men, he sent to meet them, because the men were greatly ashamed. And the sovereign said, “Remain at Yeriḥo until your beards have grown, then return.”

In Yisra'ĕl's rebellious state they had obviously resorted to the practice of the nations by making one's self bald for the dead, and in Yirmeyahu יהוּנָה is speaking of how this rebellious nation would not continue to do such practices when and in the process of Him cleaning up and throwing this rebellious and corrupt people out of the land, those who would face His coming wrath would not even have the chance to continue in their compromised lifestyles:

Yirmeyahu/Jeremiah 16:6 “Both great and small shall die in this land. They shall not be buried, and no one shall lament for them, or cut themselves, or make themselves bald for them.”

There is another instance where the shaving of a woman's head was required:

Debarim/Deuteronomy 21:10-13 “When you go out to fight against your enemies, and יהו'ן your Elohim shall give them into your hand, and you shall take them captive, 11 and shall see among the captives a woman fair of form, and shall delight in her and take her for your wife, 12 then you shall bring her home to your house, and she shall shave her head and trim her nails, 13 and put aside the mantle of her captivity, and shall dwell in your house, and mourn her father and her mother a month of days. And after that you shall go in to her and be her husband, and she shall be your wife.”

In order for a foreign woman to be taken as a wife, you will notice that she had to shave her head - and this is also a picture of a willingness to surrender under a new authority.

The shaving of her head was a symbol of her removing her ‘covering’ and at the same time be a time of mourning for her father and mother, under whose authority she has been taken from. Her hair would be a picture of her pride and also identified her as a member of her former culture, so she can now make a fresh start. A woman’s hair is symbolic of her being under authority:

Qorintiyim Aleph/1 Corinthians 11:15 “And if a woman has long hair, it is an esteem to her, because the long hair has been given to her over against a veil.”

Having been captured and taken to be a wife, she is no longer under her old authority which she has been removed from, and therefore she symbolically removes all that resembled her old authority. She is in essence stripped of all authority and submits under a new headship/covering of her new husband.

We, as a Bride, having been taken out of captivity, have too, in a sense, been ‘captured’ by הוה' and it is up to us to put off that which we served before and become identified with our new Head and Husband!

So, as we have looked a little more deeply into the shaving of the head, we can clearly see that in terms of this week’s portion, how Qorah represents and pictures for us a truly wicked form of pride and rebellion that is constantly ‘mourning’ the loss of perceived rights!!!

Num 16:1 And Qorah, son of Yitshar, son of  
Qehath, son of Lěwi, took both Dathan and Abiram  
the sons of Eliyab, and On, son of Peleth, sons of  
Re'uběn,

Let us look at the meaning of the names given here in verse 1:

Qorah, as we have already seen, means and pictures ‘a making oneself bald’, and he was the son of יִצְחָר: Yitshar - Strong’s H3324 which carries the meaning, ‘*shining oil*’, who was the son of קְהֻת: Qehath - Strong’s H6955 meaning, ‘*assembly*’, who was the son of לֵוִי: Lěwi - Strong’s H3878 meaning, ‘*joined to*’.

Qorah came from a good line, yet made himself ‘bald’, in a direct act of rebellion as a result of not being happy with his position.

It may be possible that Qorah was not happy with the fact that he was not the leader of the Qehathites, as we see that Eltsaphan the son of Hebron was.

He may have felt that he was ‘higher’ in the birthing order of Eltsaphan his younger cousin and he was possibly upset against Mosheh’s decision to put Eltsaphan ahead of Qorah.

Shemoth/Exodus 6:18 “And the sons of Qehath:  
Amram, and Yitshar, and Hebron, and Uzzi’ěl. And  
the years of the life of Qehath were one hundred  
and thirty-three”

You will notice that Hebron, the father of  
Eltsaphan, was the 4th son of Qehath, while  
Yitshar, the father of Qorah, was the 2nd!

Aharon and Mosheh were sons of Amram, Qehath's 1st born, and so Qorah may have been grieved at the fact that he perceived he should be next in line, yet we see that we never hear of Qorah doing anything worth noting of, in serving faithfully, while Elitsaphan is mentioned with his brother Misha'ěl as being faithful to their charge of carrying away the two dead sons of Aharon:

Wayyiqra/Leviticus 10:4 “And Mosheh called to Misha’ēl and to Eltsaphan, the sons of Hebron the uncle of Aharon, and said to them, “Come near, take your brothers from before the set-apart place out of the camp.”

The metaphoric picture that we see here from these events is very clear - Qorah had the assumption that he deserved to be a leader and was grieved over the seeming loss of his perceived right to be in charge, yet his character was clearly shown as one who was unwilling to serve and pictures for us a pride filled person who expects to be served and wishes to exercise authority over others who must serve him.

Many people today expect the same thing - they feel that they are ‘owed’ something and when they do not get their perceived way, they carry a huge chip on their shoulder and reject and rebel against all authority! He wanted to be great, without paying the price of becoming a humble servant!

ישעיהו tells us in:

Mattithyahu/Matthew 23:10-12 “Neither be called leaders, for One is your Leader, the Messiah. 11 “But the greatest among you shall be your servant. 12 “And whoever exalts himself shall be humbled, and whoever humbles himself shall be exalted.”

Qorah wanted a title but did not want the responsibility that comes with being a true servant leader, as Mosheh and his younger cousin, Elitsaphan, was!

As already quoted, we take note that in the letter of Yehudah (Jude) there is the clear warning that is given in order to warn us against the wicked that have perverted the favour of Elohim and have denied the only Master **עשוּי**; and they are classed as being likened to those who had perished in the rebellion of Qorah.

The Greek word that is translated as ‘rebellion’ in Yehudah/Jude 1:11 is ἀντιλογία antilogia - Strong’s G485 which means, ‘rebellion, gainsaying, contradiction, dispute, hostility’, and it comes from the root word ἀντιλέγω antilegō - Strong’s G483 which means, ‘to speak against, contradict, oppose, object, obstinate, decline to obey, refuse to have anything to do with him’, which comes from the two words:

- 1) - ἀντί anti - Strong's G473 which is a primary preposition that means, ‘*over against, opposite, instead of*’ and
- 2) - λέγω legō - Strong's G3004 which means, ‘**to say, address, speak, call, command, exhort, advise**’.

The root word ἀντιλέγω antilegō - Strong's G483 is translated as ‘back-talking’ in:

Romiyim/Romans 10:21 “And to Yisra'ěl He says, “All day long I have stretched out My hands to a disobedient and back-talking people.”

The Greek word that is translated as ‘disobedient’ is ἀπειθέω apeitheō - Strong’s G544 which means, ‘to disobey, disbelieved’.

Sha’ul was quoting from the following verse:  
Yeshayahu/Isaiah 65:2 “I have held out My hands all day long to a stubborn people, who walk in a way that is not good, after their own thoughts”

Sha'ul was quoting this, when referring to the clear fact that while the Word of Elohim had gone out into all the earth, there were still many who refused to submit and obey to the clear call to turn to יהוה and put their trust in Him.

In Chapter 11 Sha'ul goes on and quotes the words of Ěliyahu and says that the rebellious had killed יהוה's prophets and overthrown יהוה's altars!

While Ěliyahu felt all alone after fleeing the threats of Izebel, he was clearly reminded that יהוה had left 7000 who had not bowed their knee to Ba'al, and Sha'ul confidently proclaims that there was still a true remnant of faithful servants of the Most-High - even amidst a wicked and rebellious generation! Today is no different - the majority of mankind is still very rebellious, disobedient and vicious back-talkers!

The Aramaic translation of Yeshayahu renders this verse as “I have sent my prophets”; and what we are able to see from these words of יהוה', in telling us that He has held out His hand all day long, is that He is making it clear that He has continually made known His Outstretched Arm and Hand through His servants, the prophets!

The prophets were called to call the backsliding and rebellious back to Elohim, yet they refused to listen! What we can clearly see from this is how Elohim has continually made His Hand readily available to a people who disobey and speak against His clear commands!

Both of these Greek words (ἀπειθέω apeitheō - Strong's G544 and ἀντιλέγω antilegō - Strong's G483) are used in the LXX (Septuagint - Greek translation of the Tanak) in Yeshayahu/Isaiah 65:2 to described a ‘stubborn’ people and the Hebrew word that is used here for ‘stubborn’ is סָרָר sarar - Strong's H5637 which means, ‘*stubborn, rebellious, backslide*’.

It is a very dangerous thing to be stubborn and rebellious toward the Truth, and those who refuse to humble themselves and submit to walking in the Truth, a Truth that has been made known to all, stand the risk of facing an extreme judgement of fire This root word - סָרַר sarar - Strong's H5637 - basically speaks of being obstinate and rebellious, and lays stress on the attitude of a person - a wrong attitude that results in wrong actions!

Qorah's rebellion is something that we continue to see happening today as many are stubbornly rebelling against the authority of the Word of Elohim and His appointed leaders, and those who are rebelling and back-talking will always seek to gain others on their side, in order to substantiate their own rebellion as an acceptable stand.

Qorah had to get others on his side and so he went and took Dathan and Abiram and On:

Dathan - Strong's H1885 means, 'belonging to a fountain' and אַבִּירָם Abiram - Strong's H48 means, 'exalted father / my father is exalted / the exalted One is my father'. They were sons of אֵלִיאָב Eliyab - Strong's H446 meaning, 'El is my Father'. אֹן On - Strong's H203 means, 'wealthy/vigour', who was the son of פְּלֶת Peleth - Strong's H6431 meaning, 'swiftness, to flee'.

Qorah went and took these three men: Dathan, Abiram and On, and by doing so he gained some momentum in his rebellious uprising!

The Hebrew word that is translated as ‘took’ comes from the root verb נָקַח laqaḥ - Strong’s H3947 and carries the meaning, ‘*take, fetch, lay hold of, seize, snatch away, take away, lead*’. Now we may recognise this term as it can speak in a positive sense the picture of Messiah coming to lift up and take His Bride, and is used in Ruth when we see when Bo’az took Ruth and she became his wife (Ruth 4:13).

Yet here, in this Torah portion, the use of this word is not in a positive sense but rather speaks of a ‘**seizing**’ or ‘**gathering for ill intent**’! These three were seized/gathered in the wrong way for a wrong purpose, and they were willing participants in the rebellion against Mosheh and Aharon!!!

Num 16:2 and they rose up before Mosheh with some of the children of Yisra'ĕl, two hundred and fifty leaders of the congregation, called ones of the meeting, men of name.

In verse 2 we see the phrase, “*they rose up*”, and the root word in Hebrew for ‘*rose up*’ is קם qum - Strong’s H6965 which means, ‘*to rise, arise (in a hostile sense), stand up in defiance*’. This was an orchestrated uprising, or better termed in today’s language - ‘a riot in the making’! Who were they rising up against? Mosheh and Aharon!!!

What they did not recognise, was that to rebel and rise up against Mosheh is a picture of rebelling and rising up against the Torah and against יהוה' Himself - which so many are doing today! To rebel and rise up against Aharon is to rise up and rebel against the work of יהוה' upon the altar and against the order of יהוה', and ultimately rebelling and rising up against and a rejecting of יהושע' Messiah, the High Priest who came to do all according to the Torah!

Num 16:3 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 הָנוּ is in their midst. Why then do you lift up yourselves above the assembly of הָנוּ?”

## Verse 3 - Enough of you!

These rebels had now gathered 250 men - men who were known leaders and people who the masses would have looked up to for guidance and direction, and in a defiance of the set authority of ה'נָה, they stood up against Mosheh and Aharon and declared that they had now had enough of their leadership, and basically taunted them by saying, in a nutshell, what many do today to those in leadership that they do not respect or submit to:

“What makes you so special?”,  
or  
“Why do you think you are special, we are all  
set-apart?”

Those who are unwilling to submit humbly, and serve as they should, in the community of Yisra'ĕl, will always be the ones who have the most to say, in a negative reaction to any perceived violation of their personal rights that they claim to have!

The ones who do this, will naturally rebel against those whom יהוה has appointed and will claim that they have no need to submit to another as they themselves are able to direct their own lives.

This was not the first time someone had this kind of accusation against Mosheh - way back in Mitsrayim when he tried to stop two Yisra'ĕlites from fighting, they said, “**who made you ruler and judge over us?**”.

This time Mosheh did not flee, but rather he fell  
on his face!!!

While the rebels were ‘standing up’, the humble  
leader fell down!!!

Let us briefly look at some of the tactics of  
rebellious people, which are those who refuse to  
submit under any authority that יהוה has called  
and ordained:

## The ‘bald’ rebels will:

1 - Always find others to share in their gripes and will seek out other grumblers who they will be able to seize in their plot to gain a following of others who will take their side.

They are those who do not like it that they are not the ones who are in the leadership role, yet are never serving in any way and will always find something to moan about with others and will carefully seek out those who will agree with them, as they will take any who will be ‘swift’ to bring a false accusation against a leader, just because they do not like what he says, or if they do not get their own way, and feel that their personal rights have been attacked!

2 - The Rebellious will then get those that they have gathered, to identify with their problem and look for sympathy, while playing on the emotions of those that they have seized to hear their gripes, and in the process, they will emotionally manipulate others who may also be falsely disgruntled and gain their support for their united rebellion.

This happens so often today as we even see how when someone may become disgruntled at the leadership of those called of הָנוּ, simply because they disagree with those who are declaring the truth, and when the truth hurts due to an exposing of any areas of compromise or lack of commitment, the rebellious will speak out against the servant leader who makes their compromise known through the Word;

which then causes them to find others who too may have been disgruntled by the manner in which the Truth, that has been boldly delivered by honourable and humble leadership that יהוה has appointed, has clearly exposed any hidden compromised lifestyles and areas of hypocrisy, which they simply are unwilling to admit and fix! The grumblers will therefore seek others to gain their support in agreement against a leader that they collectively do not like.

3 - A disgruntled rebel will then create a false perception or image of the one that they are disgruntled with, and 'paint a picture' to the others that is not valid, yet what we must recognise in life is that one's perception of another becomes a reality to the ones perceiving what is being told to them, whether the picture that has been created is a picture of the truth or not.

We base our perceptions on what we know by the evidence we have being presented to us. Now a disgruntled rebel will always give their side and anyone being manipulated and drawn into gossip and slander by such negativity and lies will perceive their lies as truth.

4 - The disgruntled and rebellious one will always assume that יהוה' is one their side and that being the case, they assume that יהוה' is then naturally against the one that they are upset with, as they begin to believe and think that ‘numbers’ prove them right - that is why they will gather a crowd for an uprising, instead of confronting an issue one on one, possibly knowing that a one on one confrontation will expose their rebellion quicker than with a collective audience of others who have been influenced by their negativity!

Qorah is guilty here of gossip and slander at its peak, and when you have wicked and evil thoughts and hatred towards your brother, we must take note of what our Master says: יְהוָשׁוּעַ says that it is as good as having committed murder!!!

Qorah was guilty of such and was leading people astray.

He was demanding to be heard - and this is a very dangerous option to take - especially when you are grumbling against יְהוָה's chosen order!!!

Grumbling fuels and feeds on pride and is a picture of an unrenewed mind, unwilling to allow the Truth to renew their wicked and stiff-necked rebellion against authority.

What we see here, is the clear picture of humility versus pride.

Qorah is standing up for his self-imposed rights and Mosheh falls down - a picture which is wonderfully portrayed in the parable of the wheat and the darnel or tares, where the darnel pictures the proud and lofty who have refused to submit to, and obey, His Word and as a result will be cut off and gathered into bundles that will be thrown into the fire, whereas the wheat pictures His faithful Bride who has washed and readied Herself for His return, by fearing יהוה and walking humbly before Him.

A farmer sows seed with the expectation of a fruitful harvest.

The Good seed is the Word of Elohim which brings forth the wheat; and the field is the world, but the enemy has also sown seed which brings forth darnel (a counterfeit) and so what we also recognise is that wheat and darnel grows up together.

Taking the darnel out prematurely could result in uprooting good wheat and the major factor that distinguishes the wheat from the darnel/tares is at the ripening of harvest time where the ‘ear’ must develop!

As the ear of the wheat develops it becomes heavy and causes the entire plant to ‘droop’ or hang down, whereas in darnel the ‘ear’ does not develop and remains upright - a picture of pride and stubbornness to hear.

What happens at harvest when the sickle is put to the harvest - the upright is chopped down!

We know that the darnel grows up as a result of seed sown by the devil and wheat as a result of seed sown by הָנִיחָה; and so, it is in life that we can begin to clearly recognise the wheat from the darnel in that those who have ears - that is - those who are listening and obeying - hearing and doing, for those who display their ‘faith with works’ of righteousness are the wheat, as they are hearers and doers of the Word, whereas those who have no ear to hear the Truth are in fact the darnel and may even resemble the wheat on the surface, only to be exposed at harvest time.

Qorah, being unwilling to bow down and submit, is a clear picture of darnel without and ear for the Truth, whereas Mosheh is ‘all ears’ and humbly falls down!

What were Qorah’s motives here?

He basically wanted to overthrow his cousin Eltsaphan and then take the place of High Priest by force.

What worth taking note of is that the people who Qorah took with him were from Re’ubēn’s line, and we know that Re’ubēn had the similar covetousness who lost his firstborn status when he sinned, and when sin is left unchecked and not dealt with, we see how it can affect even down to the 3rd and 4th generations!

Dathan, Abiram and On, were great grandsons of Re’ubēn , who fell into the same trap of assuming to take a position that what not theirs to take.

Num 16:4 And when Mosheh heard, he fell on his face,

Num 16:5 and spoke to Qorah and all his company, saying, “Tomorrow morning יהוה shall make known who is His and who is set-apart, and bring him near to Him. And let Him bring near to Him the one whom He chooses.

Num 16:6 “Do this: Take fire holders, Qorah and all your company,

Num 16:7 and put fire in them and put incense in them before יְהוָה tomorrow. And it shall be that the one whom יְהוָה chooses is the set-apart one. Enough of you, sons of Lěwi!"

Num 16:8 And Mosheh said to Qorah, "Hear now, you sons of Lěwi:

Num 16:9 "Is it little to you that the Elohim of Yisra'ěl has separated you from the congregation of Yisra'ěl, to bring you near to Himself, to perform the service of the Dwelling Place of יְהוָה, and to stand before the congregation to serve them,

Num 16:10 and that He has brought you near to Himself, you and all your brothers, the sons of Lěwi, with you? Yet you seek the priesthood as well?

Num 16:11 “Therefore you and all your company are set against יהוה. And Aharon, what is he that you grumble against him?”

## Verse 5-11 - Message to Qorah

This is a message that Mosheh spoke to Qorah and all who were with him.

It is still a very clear message today to all who have assumed to take their own position of authority in how they live their life; and the Torah speaks clearly to them all:

**By the way you draw near and bring your fire holder - will be made known as to whether it is the correct way to draw near or not - for הָנֹה' will make known who He has chosen, and will judge according to His Torah.**



Many who rebel against the need to submit and walk in the Torah have a very big awakening and shocking sentence coming. There are so many who, in their rebellious and stiff necked state in refusing to walk in the Torah, while having the perception that what they are doing is right and justified and try to lay claim to an assumed position of authority in Messiah, will find themselves having fallen very short of being found to be walking in the righteous standards of the Torah, and shall be exposed for their rebellion against the authority of The True Messiah - The Living Torah - and their heads will be exposed as having been 'shaved' of their willingness to love and obey Elohim by guarding His commands: