

# TORAH TEACHINGS



Understanding YAH's Likes and dislikes

**#38 Qorach (קֹרַח)– Hebrew for the name  
“Qorah,” which in turn means ‘bald’,  
“baldness”**



**Torah: Numbers 16:1-18:32  
Haftarah: 1 Samuel 11:14-12:22**



# TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

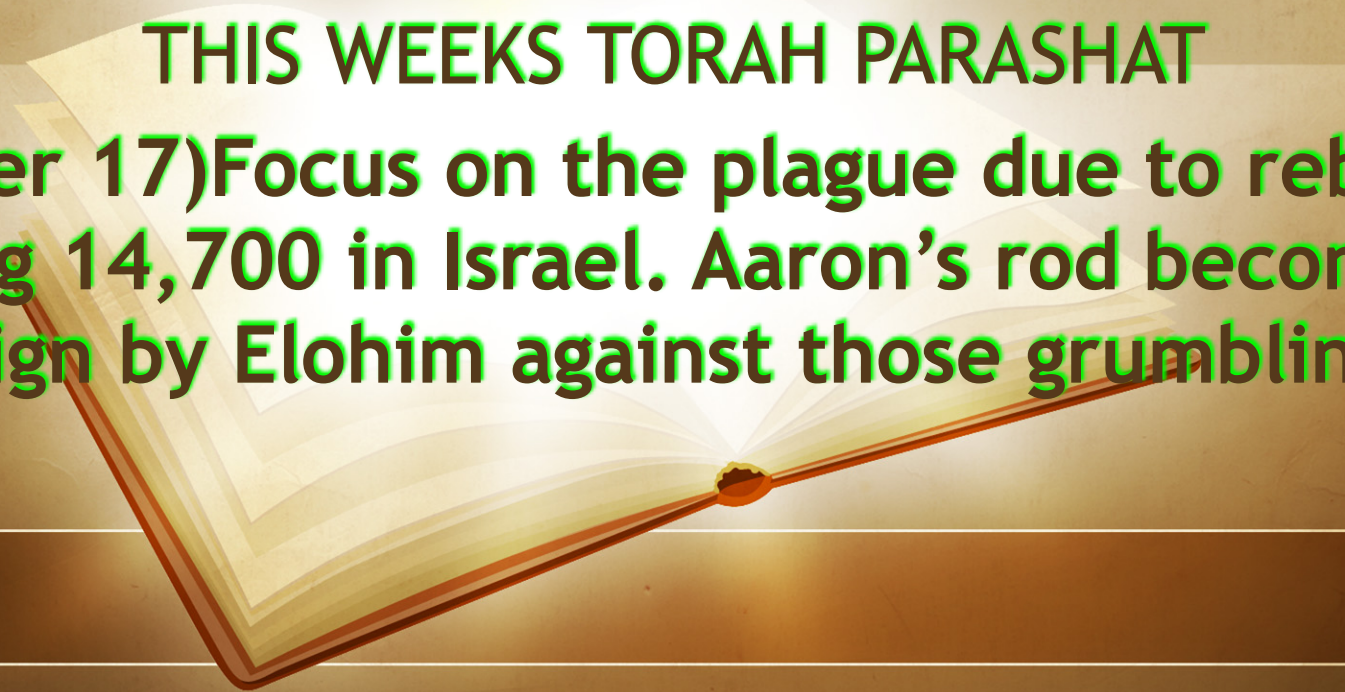
Chapter 16) Focus on Korach's rebellion and the  
250 wanting to be priests.



# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

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





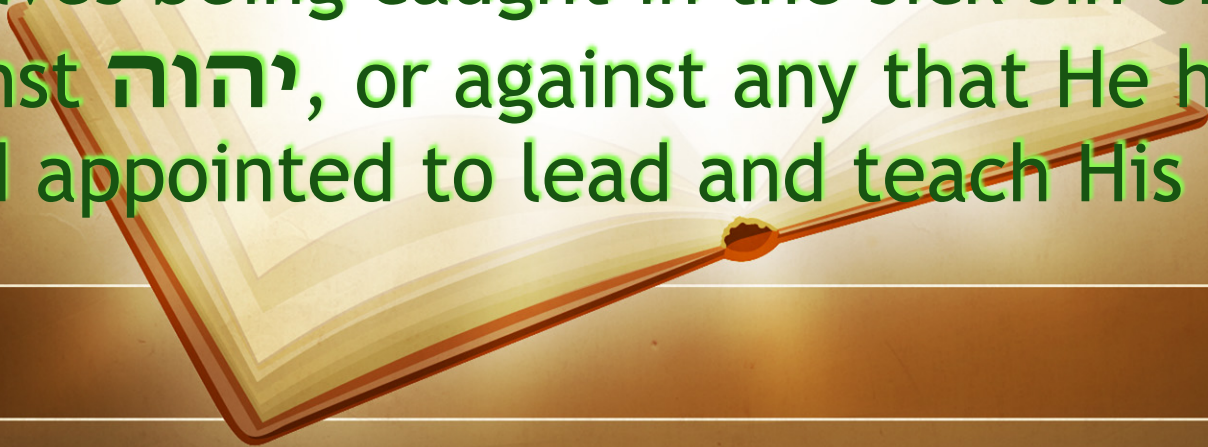
# **TOPICS IN THE PARSHA**

**THIS WEEKS TORAH PARASHAT**

**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 **יהוה**, 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 Qoraḥ 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 Qoraḥ.”**

The name - קֹרַח Qorah (ko'rakh)- Strong's H7141 simply means, **'bald'**, and comes from the root word קָרַח qarah (kaw-rakh')- 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 recognize and realize that the ‘head’ speaks of a covering, and the shaving of one’s head is actually forbidden for Yisra’ěl, 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:

Wayyiqra/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:

**Bemidqbar/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."



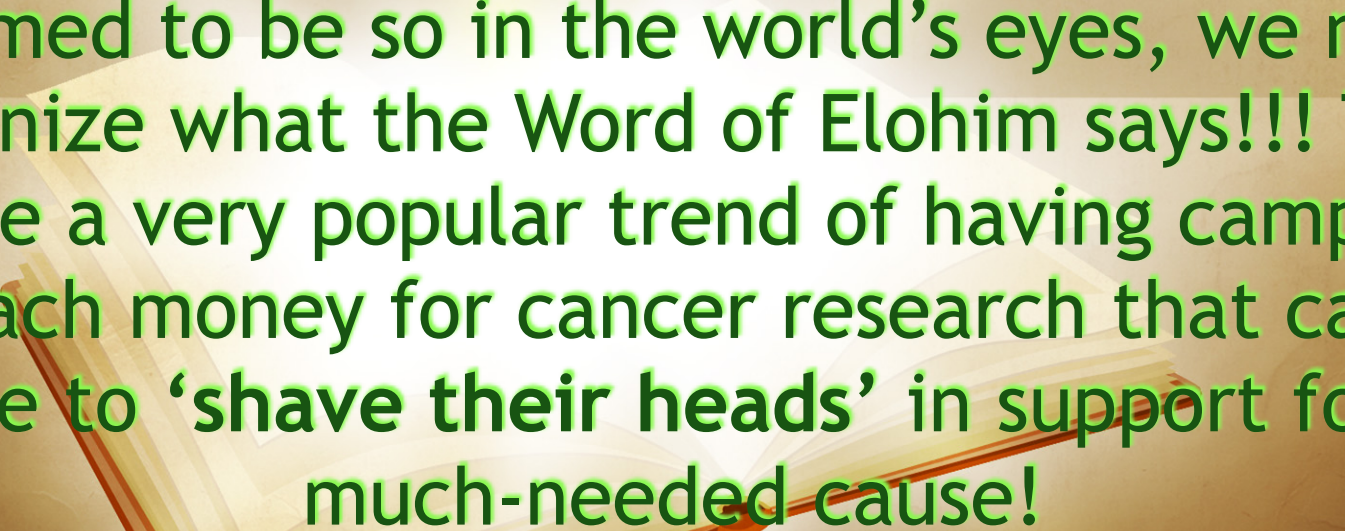
2 - with regards to the shaving of one's head to mourn for the dead not permitted for the children of Yisra'el:

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 recognize 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 Hanun son of Naḥash 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 Hanun 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'el'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 יהוה 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 יהוה 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 יהוה 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 יִצְהָר Yitshar (yits-hawr')- Strong's H3324 which carries the meaning, **'shining oil'**, who was the son of קֹהַת Qehath (keh-hawth')- Strong's H6955 meaning, **'assembly'**, who was the son of לֵוִי Lěwi (lay-vee')- Strong's H3878 meaning, **'joined to'**.



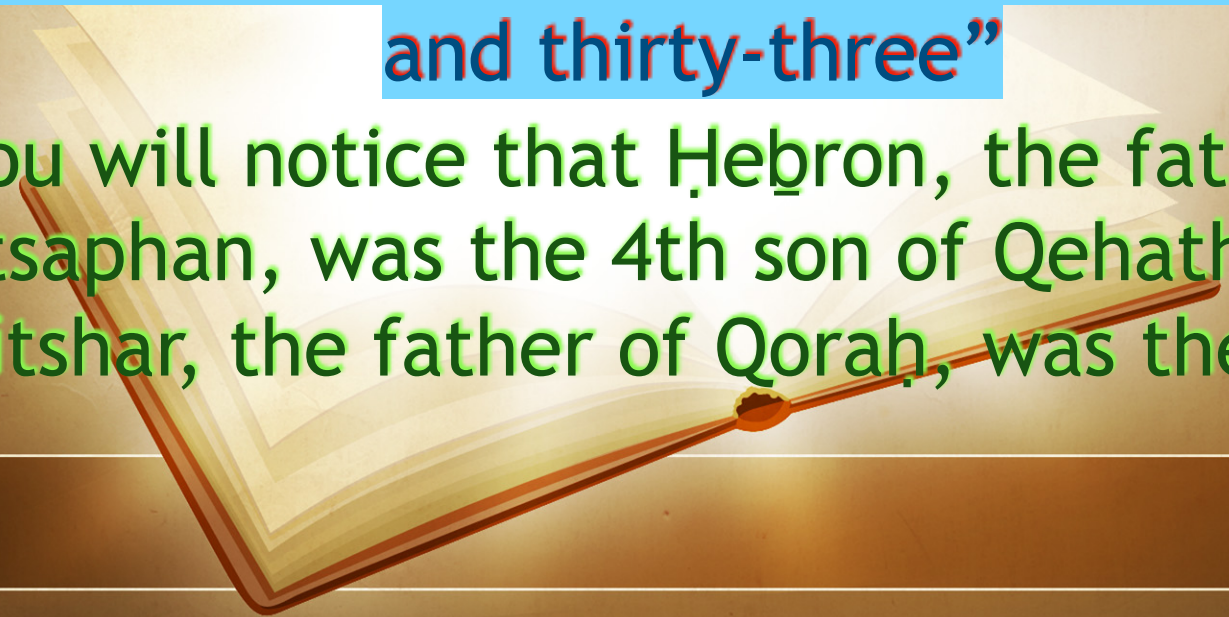
Qorah came from a good line, yet made himself 'bald', in a direct act of rebellion as a result of not being happy with his position.

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 Elitsaphan the son of Hebron was.

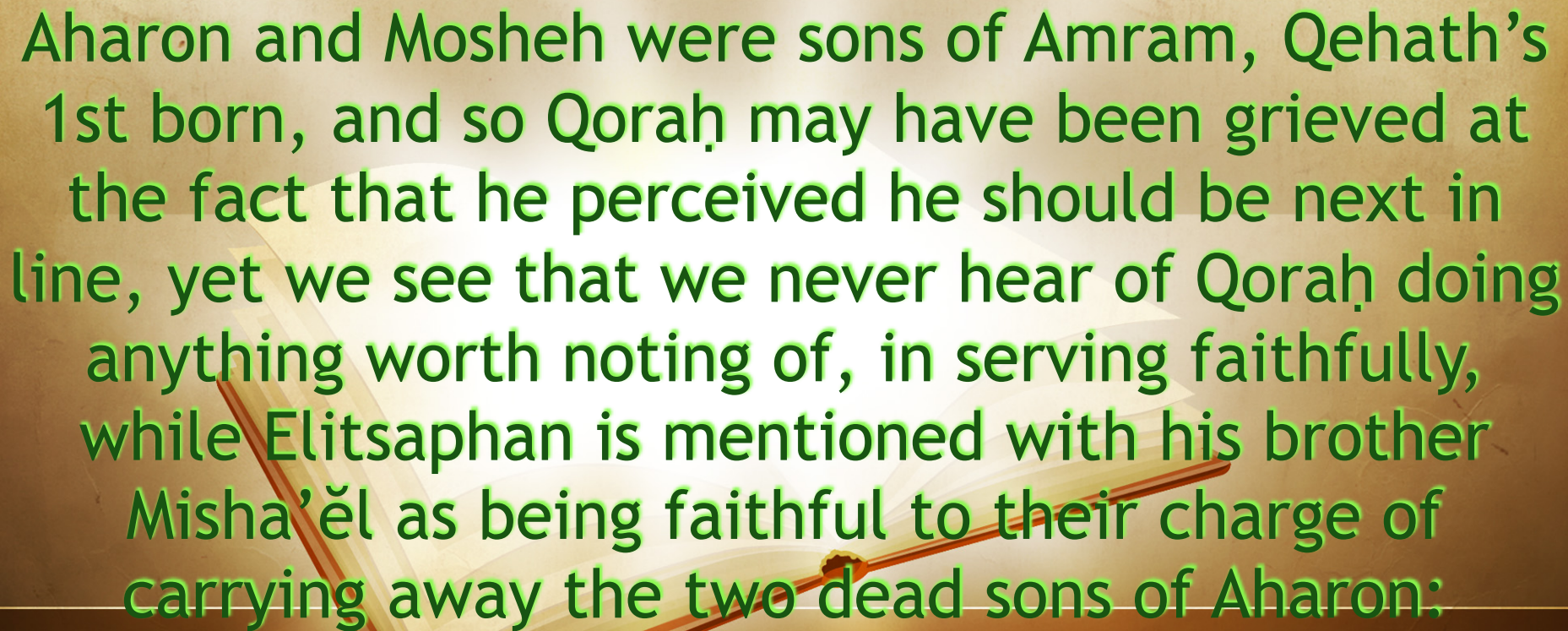
He may have felt that he was 'higher' in the birthing order of Elitsaphan his younger cousin and he was possibly upset against Mosheh's decision to put Elitsaphan ahead of Qorah.

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

You will notice that Hēbron, the father of Elitsaphan, was the 4th son of Qehath, while Yitshar, the father of Qoraḥ, was the 2nd!







Aharon and Mosheh were sons of Amram, Qehath's 1st born, and so Qoraḥ may have been grieved at the fact that he perceived he should be next in line, yet we see that we never hear of Qoraḥ 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 - Qoraḥ 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!

**יהושע** 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 **יהושע**; 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 Yehudāh/Jude 1:11 is ἀντιλογία antilogia (an-tee-log-ee'-ah)- Strong's G485 which means, **'rebellion, gainsaying, contradiction, dispute, hostility'**, and it comes from the root word ἀντιλέγω antilegō (an-til'-eg-o)- 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 (an-tee')- Strong's G473 which is a primary preposition that means, 'over against, opposite, instead of' and

2) - λέγω legō (leg'-o)- 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'el 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* (ap-i-theh'-o)- Strong's G544 which means, 'to disobey, disbelieved'.

Sha'ul was quoting from the following verse:

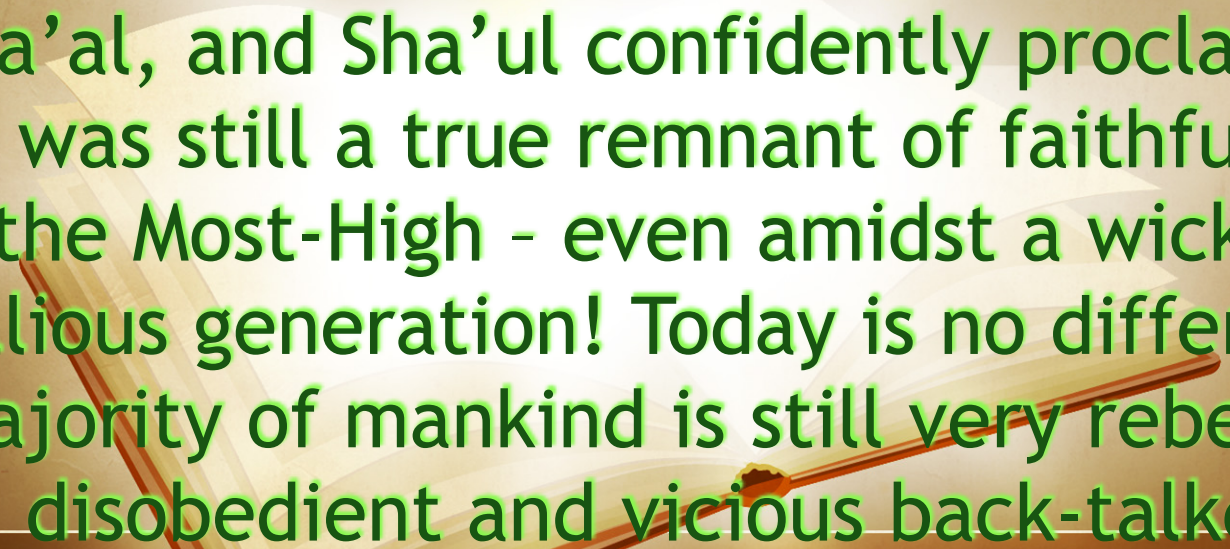
Yeshayahu/Isaiah 65:2 "I have held out My hands all day long to a stubborn people, who walk in a way that is not good, after their own thoughts"

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 Ĕliyahu and says that the rebellious had killed **יהוה's** prophets and overthrown **יהוה's** altars!



While Ėliyahu 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 describe a 'stubborn' people and the Hebrew word that is used here for 'stubborn' is סָרָר sarar (sar-rar') - 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 (saw-rar')- 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.

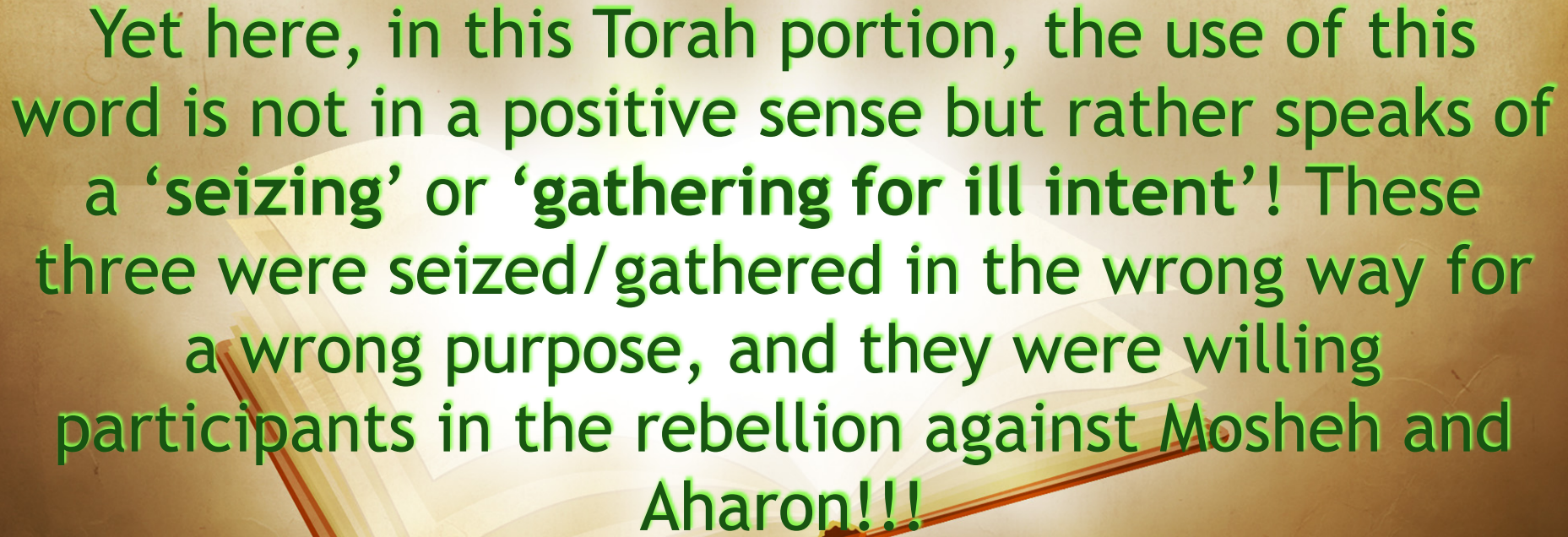
Qorah had to get others on his side and so he went and took Dathan and Abiram and On:

Dathan (daw-thawn')- Strong's H1885 means, 'belonging to a fountain' and אַבִּירָם Abiram (ab-ee-rawm')- Strong's H48 means, 'exalted father / my father is exalted / the exalted One is my father'. They were sons of אֱלִיאָב Eliyab (el-ee-awb')- Strong's H446 meaning, 'El is my Father'.  
אֹן On (one)- Strong's H203 means, 'wealthy/vigour', who was the son of פֶּלֶת Peleth (peh'-leth)- 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!

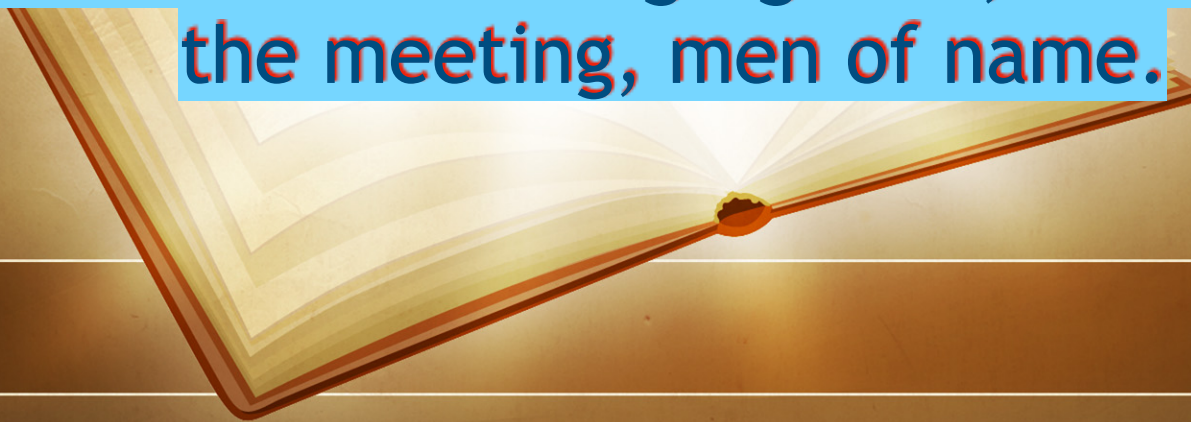
The Hebrew word that is translated as 'took' comes from the root verb לקח laqah (law-kakh)- Strong's H3947 and carries the meaning, **'take, fetch, lay hold of, seize, snatch away, take away, lead'**. Now we may recognize this term as it can speak in a positive sense the picture of Messiah coming to 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'ěl, two hundred and fifty leaders of the congregation, called ones of the meeting, men of name.



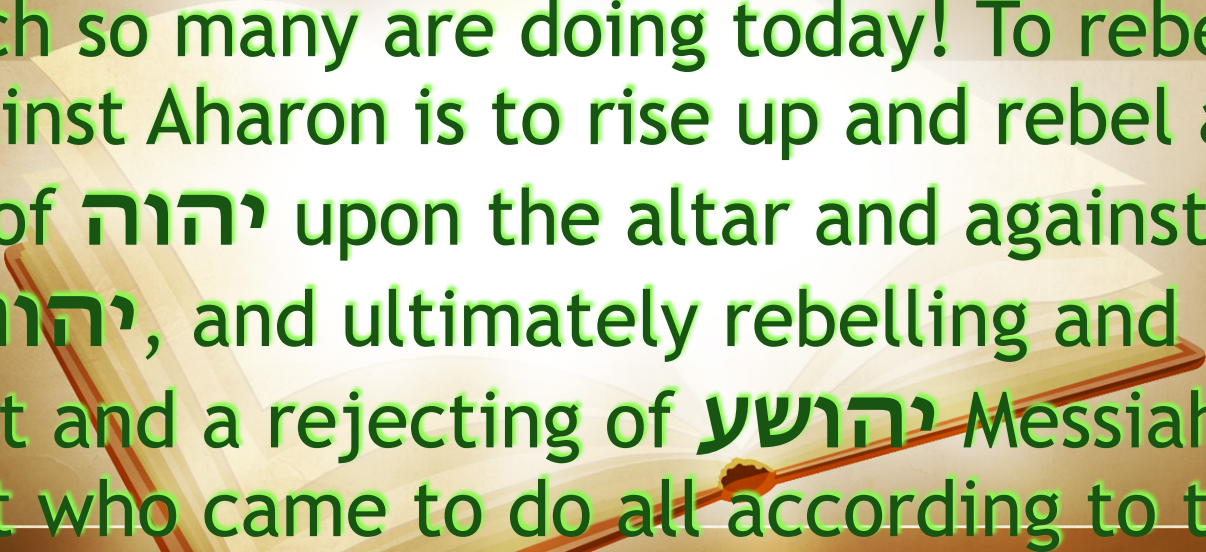
In verse 2 we see the phrase, “*they rose up*”, and the root word in Hebrew for ‘*rose up*’ is קום qum (koom)- Strong’s H6965 which means, ‘**to rise, arise (in a hostile sense), stand up in defiance**’.

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 recognize, 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 יהוה is in their midst. Why then do you lift up yourselves above the assembly of יהוה?”





## 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 **יהוה**, 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:

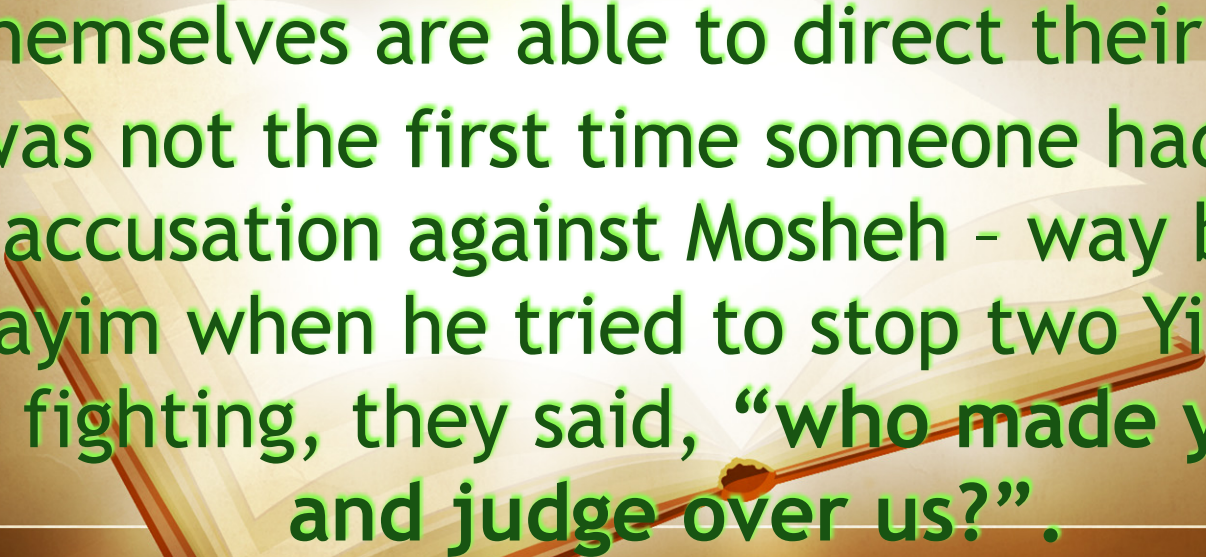
**“What makes you so special?”,  
or**

**“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'el, 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'ēlites 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 **יהוה**, 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 recognize 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 on 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: **יהושע** says that it is as good as having committed murder!!!

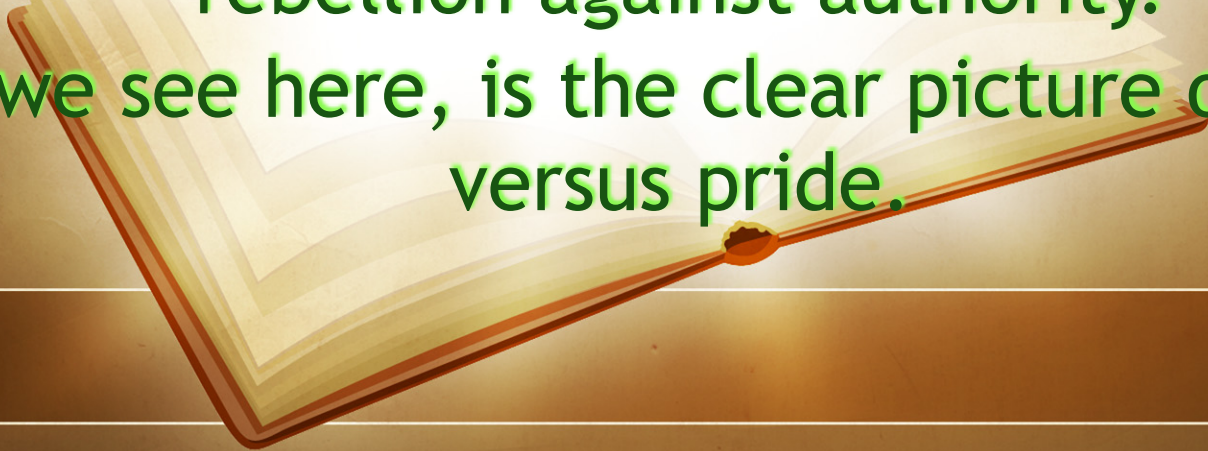
Qorah was guilty of such and was leading people astray.

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



Grumbling fuels and feeds on pride and is a picture of an un-renewed 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.



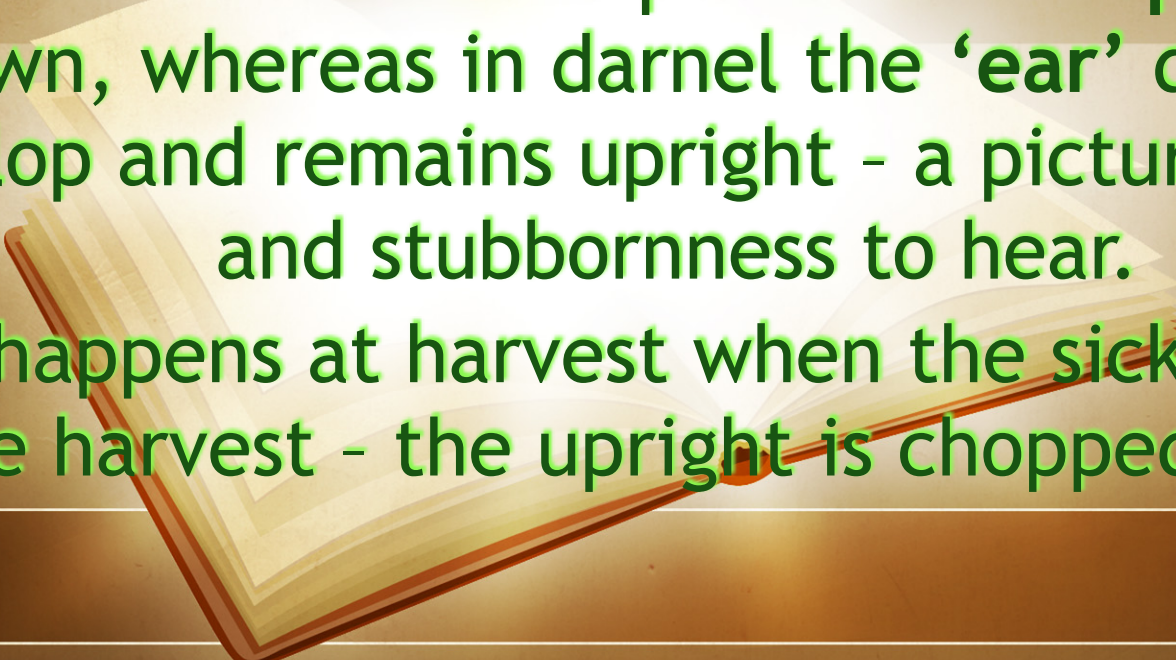
Qorah is standing up for his self-imposed rights and Mosheh falls down - a picture which is wonderfully portrayed in the parable of the wheat and the darnel or tares, where the darnel pictures the proud and lofty who have refused to submit to, and obey, His Word and as a result will be cut off and gathered 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 recognize 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 יהוה; and so, it is in life that we can begin to clearly recognize 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 Elitsaphan and then take the place of High Priest by force.



What's 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 was 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 יהוה tomorrow. And it shall be that the one whom יהוה 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 יהוה, 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?

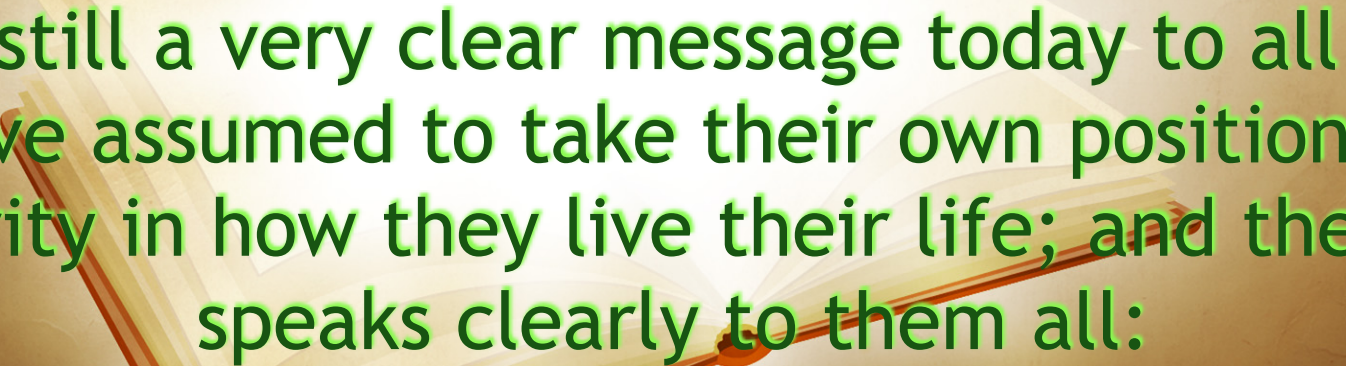
Num 16:11 “Therefore you and all your company are set against יהוה. And Aharon, what is he that you grumble against him?”



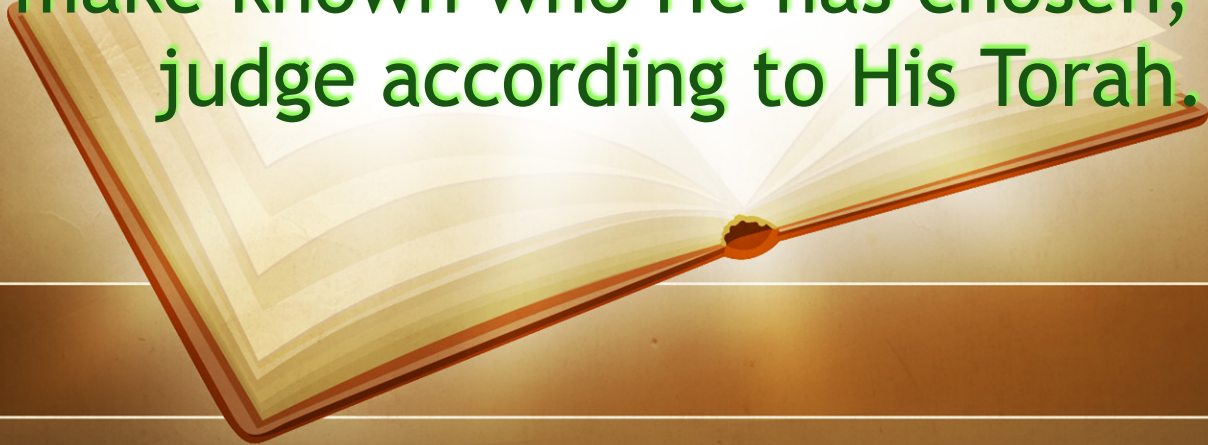
## Verse 5-11 - Message to Qorah

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 יהוה will make known who He has chosen, and will judge according to His Torah.



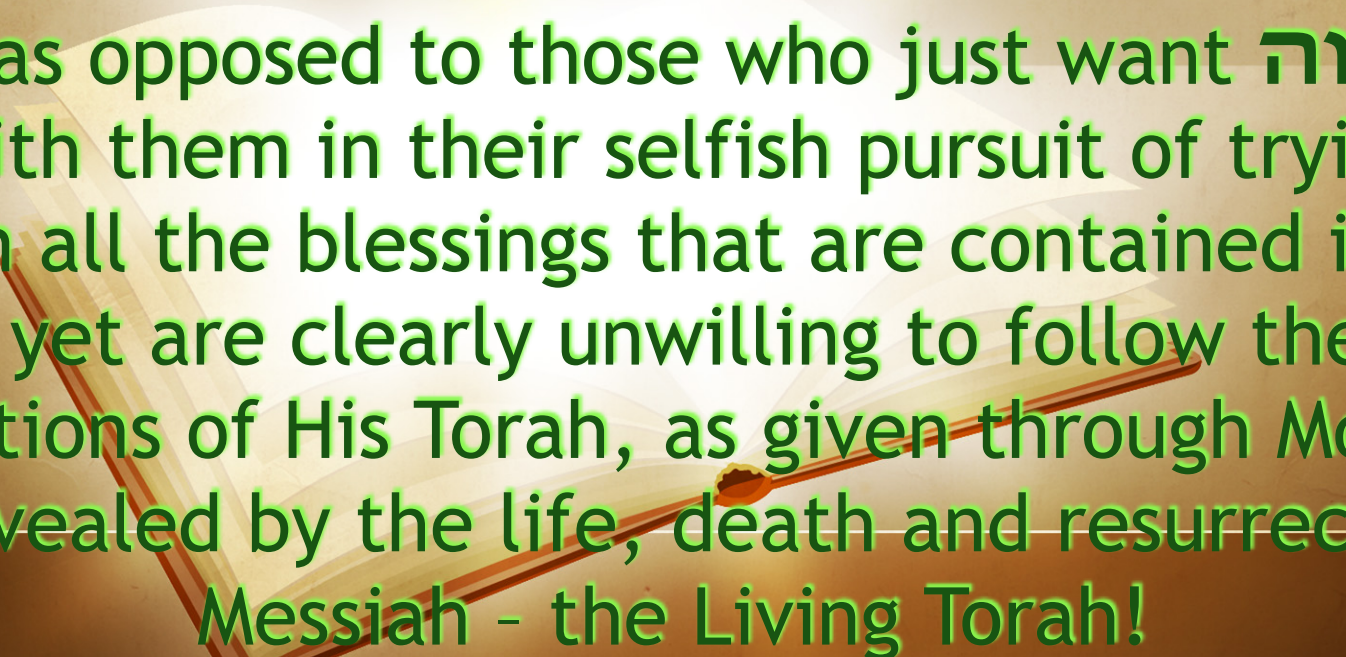


Many who rebel against the need to submit and walk in the Torah have a very big awakening and shocking sentence coming. There are so many who, in their rebellious and stiff necked state in refusing to walk in the Torah, while having the perception that what they are doing is right and justified and try 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:

**Mattithyahu/Matthew 7:21-23** “Not everyone who says to Me, ‘Master, Master,’ shall enter into the reign of the heavens, but he who is doing the desire of My Father in the heavens. 22 “Many shall say to Me in that day, ‘Master, Master, have we not prophesied in Your Name, and cast out demons in Your Name, and done many mighty works in Your Name?’ 23 “And then I shall declare to them, ‘I never knew you, depart from Me, you who work lawlessness!’”



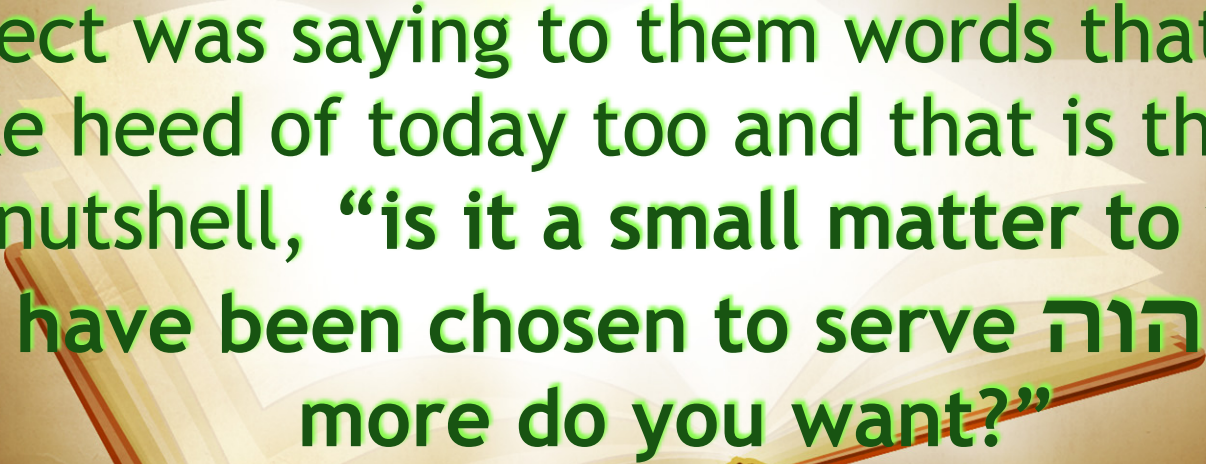




There is a clear difference between those who are 'with' יהוה and submit and walk in His Torah as a fervent and zealous expression of their love for Him, as opposed to those who just want יהוה to be with them in their selfish pursuit of trying to claim all the blessings that are contained in His Word, yet are clearly unwilling to follow the clear directions of His Torah, as given through Mosheh and revealed by the life, death and resurrection of Messiah - the Living Torah!

## Verse 9 - Isn't being chosen enough?

When Mosheh confronted the rebels in verse 9, he in effect was saying to them words that we need to take heed of today too and that is that he said in a nutshell, “is it a small matter to you that you have been chosen to serve יהוה - what more do you want?”





Kěpha Aleph/1 Peter 2:9 “But you are a chosen race, a royal priesthood, a set-apart nation, a people for a possession, that you should proclaim the praises of Him who called you out of darkness into His marvellous light”

Wayyiqra/Leviticus 25:55 “Because the children of Yisra’ěl are servants to Me, they are My servants whom I brought out of the land of Mitsrayim. I am יהוה your Elohim.”

The Hebrew root word for 'chosen' is בָּחַר baḥar (baw-khar')- Strong's H977 and means, 'to choose, choicest, selected, preferred', and this word is used to express that choosing which has ultimate and eternal significance.

We see in Scripture how יְהוָה chooses a people, certain tribes, specific individuals, and a place for His Name; and in all these cases service and obedience is at the heart of the choosing. Thus, יְהוָה chose Yisra'el to be set-apart and thereby to serve as His witness among the nations.



Qorah had been separated for service - yet he didn't really want to serve, as he only wanted the power of leadership to rule over many who would serve him.

Qorah wanted the priesthood, yet certainly did not understand what the priesthood entailed. Dathan and Abiram wanted the good life now!

We see 2 agendas brewing out of this uprising - one is for the priesthood and power to rule and the other is for fleshly desires and worldly lusts to be satisfied.

This is a classic picture of what the Organized Religious and pockets Christianity seeks without true submission to the Truth: They seek to hold spiritual power and worldly wealth and so be able to control a 'one world system' where they pull all the strings and enslave a people under their authority that runs contrary to the Authority of the Torah of Elohim!

One of the problems that Qoraḥ and his rebellion picture for us to day, is the reality of how some will cause fighting and striving within the body, when they do not get their way or what they want! When considering this rebellious event, I cannot help but think of Ya'aqob/James Chapter 4.

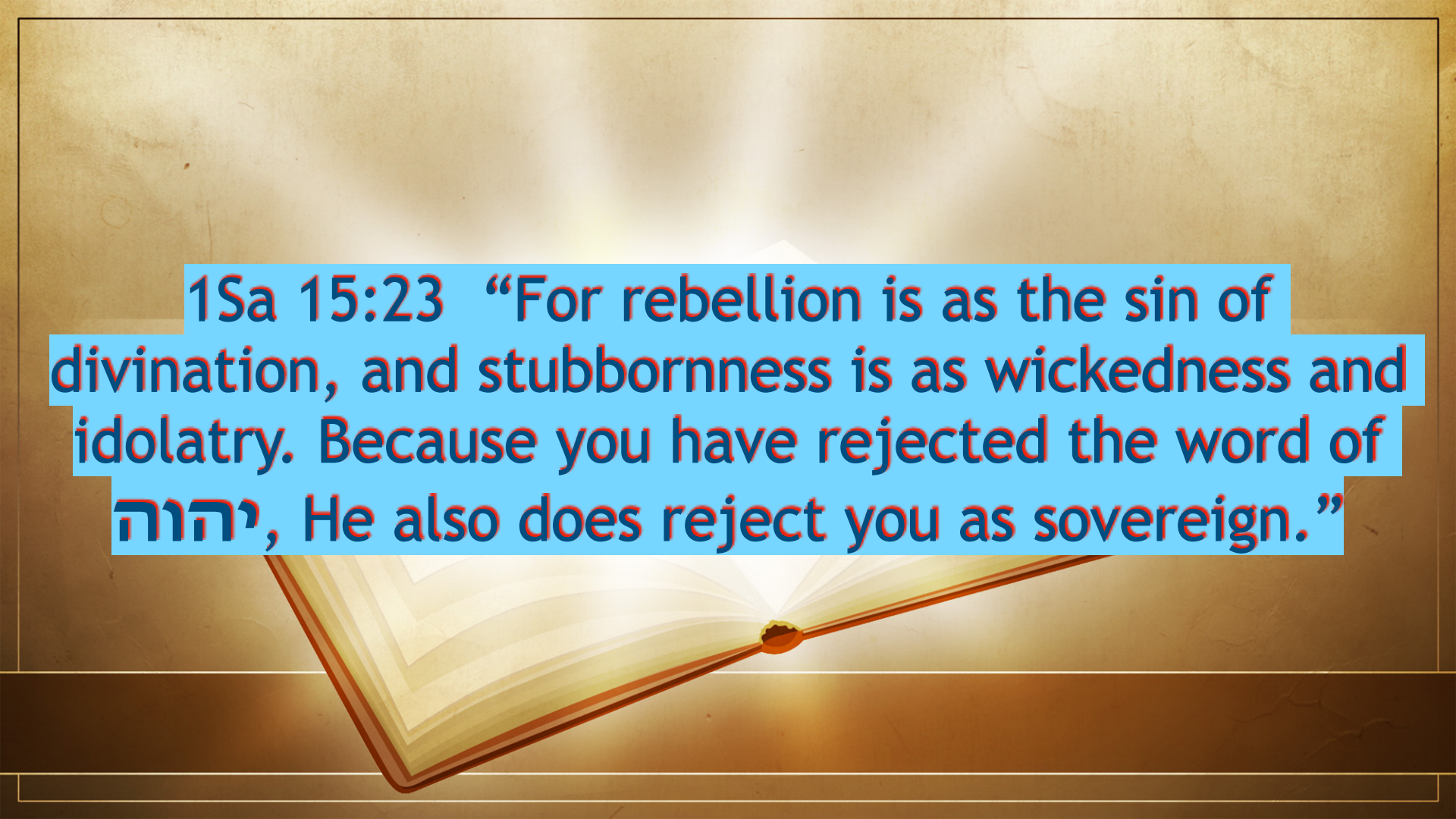


Ya'aqob/James 4:1-4 "Where do fightings and strivings come from among you? Do they not come from your pleasures that battle in your members? 2 You desire, and do not have. You murder, and are jealous, and are unable to obtain. You strive and fight, and you do not possess, because you do not ask. 3 You ask and do not receive, because you ask evilly, in order to spend it on your pleasures. 4 Adulterers and adulteresses! Do you not know that friendship with the world is enmity with Elohim? Whoever therefore intends to be a friend of the world makes himself an enemy of Elohim."

These words of Ya'aqob would have been spoken here to Qoraḥ and those who joined to him in rebellion, and we must always be careful to not fall into rebellion by speaking against the Word and not be found resisting the called for submission.

These guys were rebelling against their leaders, and this is not permitted! We also see in:



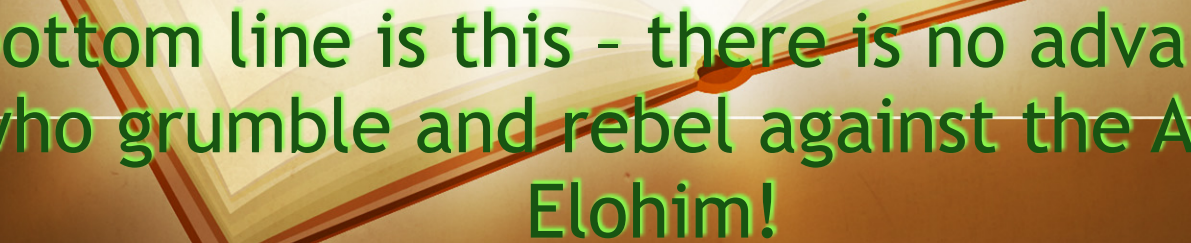


1Sa 15:23 “For rebellion is as the sin of divination, and stubbornness is as wickedness and idolatry. Because you have rejected the word of יהוה, He also does reject you as sovereign.”

Ib'rim/Hebrews 13:7 “Remember those leading you, who spoke the Word of Elohim to you. Consider the outcome of their way of life and imitate their belief.”

Ib'rim/Hebrews 13:17 “Obey those leading you, and be subject to them, for they watch for your lives, as having to give account. Let them do so with joy and not groaning, for that would be of no advantage to you.”

The bottom line is this - there is no advantage for those who grumble and rebel against the Authority of Elohim!





Num 16:12 And Mosheh sent to call Dathan and Abiram the sons of Eliyab, but they said, “We are not coming up!

Num 16:13 “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?

**Num 16:14 “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!”**





**Verse 12-14** Mosheh called for Dathan and Abiram and they refused to come and made all their slanderous accusations from a distance! This is exactly the same thing we see happening so often today - the ones who are criticizing and making rash statements of slander and negative gossip do so **'from a distance'**. And what do people do from a distance?

They twist words and **'bend the truth'** so to speak!  
This is exactly what Dathan and Abiram did.

In **verse 13** they are accusing Mosheh of taking them away from the land of milk and honey just to seize total rule over them!

This is a serious thing - when people twist the Words of **יהוה**! Rebellion against the instructions (Torah) of **יהוה** will cause those who rebel to see enslavement in the world as that which flows with milk and honey and call it freedom! They wanted to go back to Mitsrayim and were highly upset with Mosheh - **יהוה**'s chosen leader who was to instruct and guide the children of Yisra'el to that which had been promised.



Their accusation against Mosheh in saying that Mosheh wanted to seize total rule over them is the typical response of so many today who refuse to walk in the Torah when they say slanderous statements ‘from a distance’ like, “You are trying to put us under law”! I say, ‘from a distance’, simply because they do not want to ‘draw near’ according to the instructions of יהוה and by their own standards, they assume that they know best, and willfully reject the authority of the Torah as represented by Mosheh!

So many misguided rebels today think that the Torah kills, yet we see in Scripture the opposite:

Debarim/Deuteronomy 32:45-47 “And when Mosheh ended speaking all these words to all Yisra’ēl, 46 he said to them, “Set your heart on all the words with which I warn you today, so that you command your children to guard to do all the Words of this Torah. 47 “For it is not a worthless Word for you, **because it is your life**, and by this Word you prolong your days on the soil which you pass over the Yardēn to possess.”



Dathan and Abiram were accusing Mosheh (a picture of Torah) of taking them away from the land of milk and honey, when in fact they were on their way to the land flowing with milk and honey and were to heed the instructions of Mosheh when they enter in:

Debarim/Deuteronomy 27:3 “and write on them all the Words of this Torah, when you have passed over, so that you go into the land which יהוה your Elohim is giving you, ‘a land flowing with milk and honey,’ as יהוה Elohim of your fathers has spoken to you.”

When Yisra'ēl was in Mitsrayim they had no Torah - they were enslaved to a world system - and that is what Dathan and Abiram wanted to go back to.

As soon as people who come out of the lawless church system and start to walk the Torah walk, some of them grow tired and weary and begin to grumble when they no longer wish to submit to the Torah of Freedom that calls for a loving obedience of walking in the commands, but rather want to resort to a 'lawless' mind-set and call that the freedom they long for and twist the Truth to appease their rebellion and disobedience!

**Mishlě/Proverbs 28:4 “Those who forsake the Torah praise the wrong, those who guard the Torah strive with them.”**



How true was this here with Qorah and Dathan and Abiram!!!

They, who were forsaking the requirements to follow the leading and instructions of Mosheh (Torah) praised each other in their wrong and even began to praise Mitsrayim for being the land flowing with milk and honey, and they were striving with those who guard the Word!

Verse 14 we see that their inability to see the Truth increases as they begin to blame Mosheh for not having brought them into the land as promised - as if it was Mosheh's fault.

They quickly forgot how they had all fallen prey to the negative report of the 10 spies and as a result were sentenced to die in the Wilderness and spend 40 years sojourning until that complaining generation had passed away.

Now they wanted to blame Mosheh for their own negative rebellion!

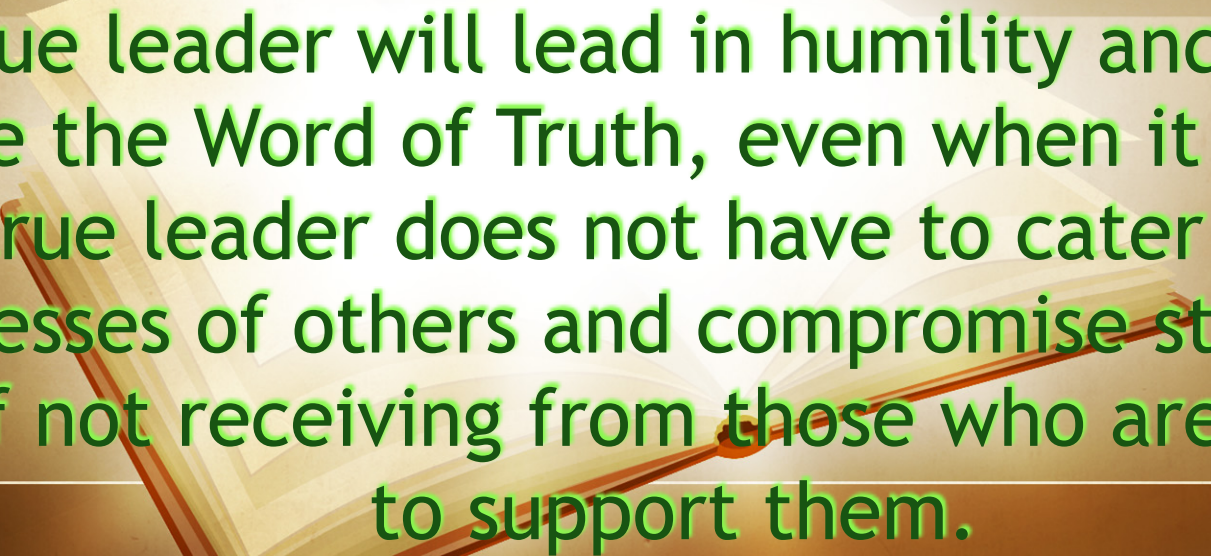
All that these guys were after was their physical well-being and material wealth - never mind that they had the presence of **יהוה!!!**

They did not like the leadership that they were to listen to and so they rebelled and refused to listen! This is how you will be able to recognize the leader that you **DO NOT NEED** - if you are comfortable with everything they say!!!



By that, I mean if you are simply seeking those who will tickle your ears and not give sound teaching - then realize that they are not true leaders.

A true leader will lead in humility and rightly handle the Word of Truth, even when it hurts and a true leader does not have to cater to the weaknesses of others and compromise standards in fear of not receiving from those who are supposed to support them.

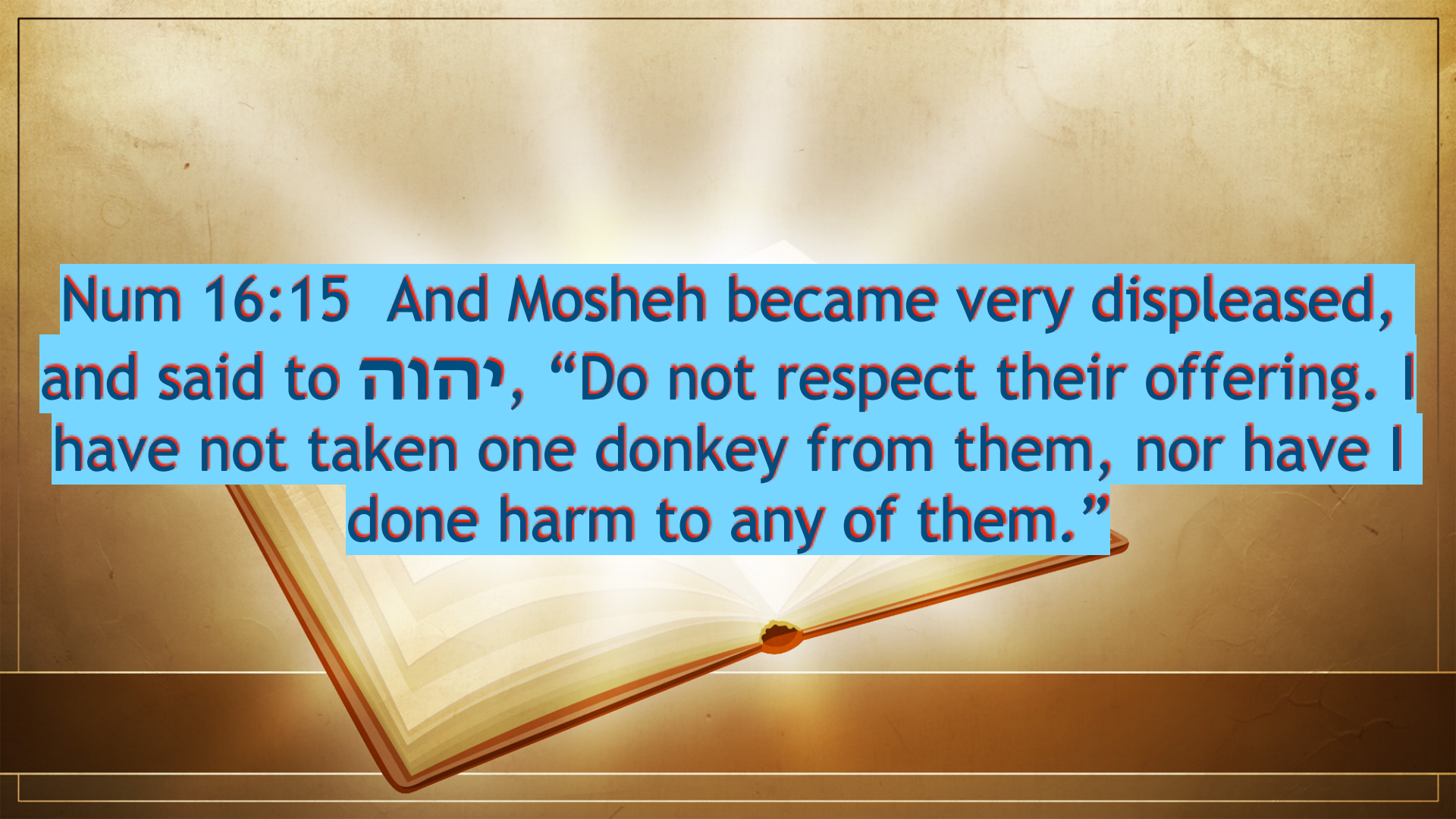


Timotiyos Bět/2 Timothy 4:3 “For there shall be a time when they shall not bear sound teaching, but according to their own desires, they shall heap up for themselves teachers tickling the ear”

Timotiyos Bět/2 Timothy 4:2 “Proclaim the Word! Be urgent in season, out of season. Reprove, warn, appeal, with all patience and teaching.”

Titos/Titus 1:9 “clinging to the trustworthy word, according to the teaching, in order to be able both to encourage by sound teaching, and to reprove those who oppose it.”





Num 16:15 And Mosheh became very displeased, and said to יהוה, “Do not respect their offering. I have not taken one donkey from them, nor have I done harm to any of them.”

**Verse 15** - Mosheh now becomes very displeased - In other words he was getting really angry and tells יהוה to not accept their offering!!! He made it clear that he did not take anyone's donkey, nor done any harm to any and these are very similar words that we see Shemu'el speaking in:

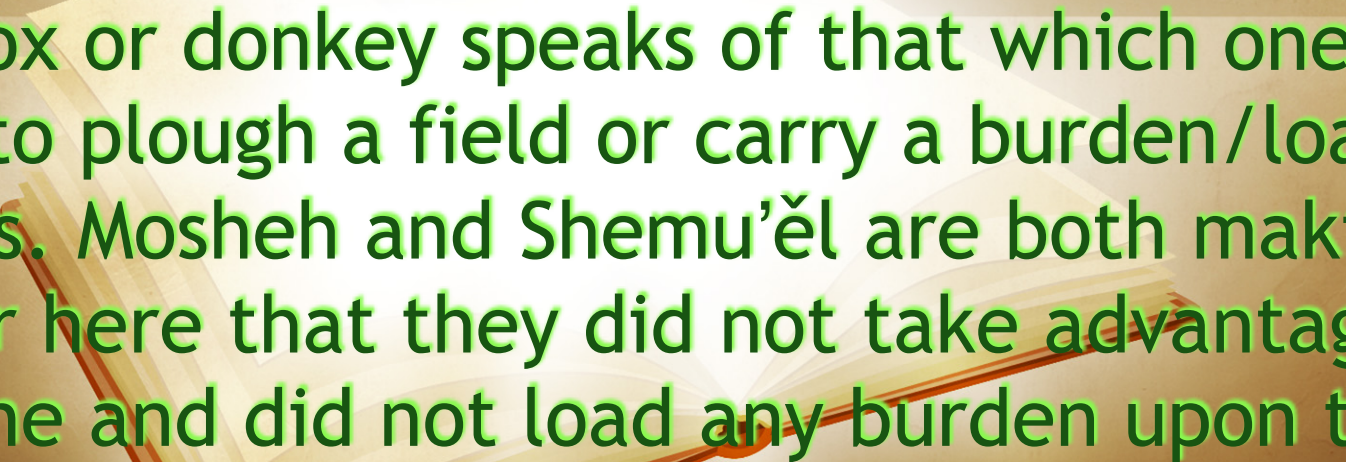
**Shemu'el Aleph/1 Samuel 12:3** "Look, here I am.

**Witness against me before יהוה and before His anointed: Whose ox have I taken, or whose donkey have I taken, or whom have I oppressed? Whom have I abused, or from whose hand have I received any bribe with which to blind my eyes? - then I restore it to you."**



These were words he spoke when they wanted a king like all the nations while they had rejected Elohim as their Sovereign!

One's ox or donkey speaks of that which one would use to plough a field or carry a burden/load of goods. Mosheh and Shemu'el are both making it clear here that they did not take advantage of anyone and did not load any burden upon them.



When we see how both Mosheh and Shemu'el are basically saying the same thing, we can see a wonderful picture of how the Torah and the Prophets are not burdensome and it does not steal from you, but rather, it brings life and support and sustenance! **יהושע** tells us that He did not come to do away with the Torah and the Prophets but rather He came to fully meet its requirements that we may be able to follow in Him and meet the requirements of the Torah as we too carry one another's burdens.



Num 16:16 Then Mosheh said to Qorah,  
“Tomorrow, you and all your company shall be  
there before יהוה, you and they and Aharon.

Num 16:17 “And take each one his fire holder, and  
you shall put incense in it. And let each one bring  
his fire holder before יהוה, two hundred and fifty  
fire holders, and you and Aharon, each one with  
his fire holder.”

Num 16:18 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 Appointment with Mosheh and Aharon.

Num 16:19 And Qorah assembled all the congregation against them at the door of the Tent of Appointment. Then the esteem of יהוה appeared to all the congregation.



Num 16:20 And יהוה spoke to Mosheh, and to Aharon, saying,

Num 16:21 “Separate yourselves from the midst of this congregation, and let Me consume them in a moment.”

Num 16:22 But they fell on their faces, and said, “O Ėl, Elohim of the spirits of all flesh! When one man sins, are You wroth with all the congregation?”

Num 16:23 And יהוה spoke to Mosheh, saying,

Num 16:24 “Speak to the congregation, saying,  
‘Move away from around the tents of Qorah,  
Dathan, and Abiram.’ ”

Num 16:25 So Mosheh rose up and went to Dathan  
and Abiram, and the elders of Yisra’el followed  
him.



Num 16:26 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.”

Num 16:27 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.

Num 16:28 And Mosheh said, “By this you know that יהוה has sent me to do all these works, that they are not from my own heart.

Num 16:29 “If these die as all men do, or if they are visited as all men are visited, then יהוה has not sent me.






Num 16:30 “But if יהוה 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 She’ol, then you shall know that these men have scorned יהוה.”

Num 16:31 And it came to be, as he ended speaking all these words, that the ground under them split apart,

Num 16:32 and the earth opened its mouth and swallowed them up, with their households and all the men with Qorah, with all their goods.


Num 16:33 So they and all those with them went down alive into She'ol, and the earth closed over them, and they perished from the midst of the assembly.





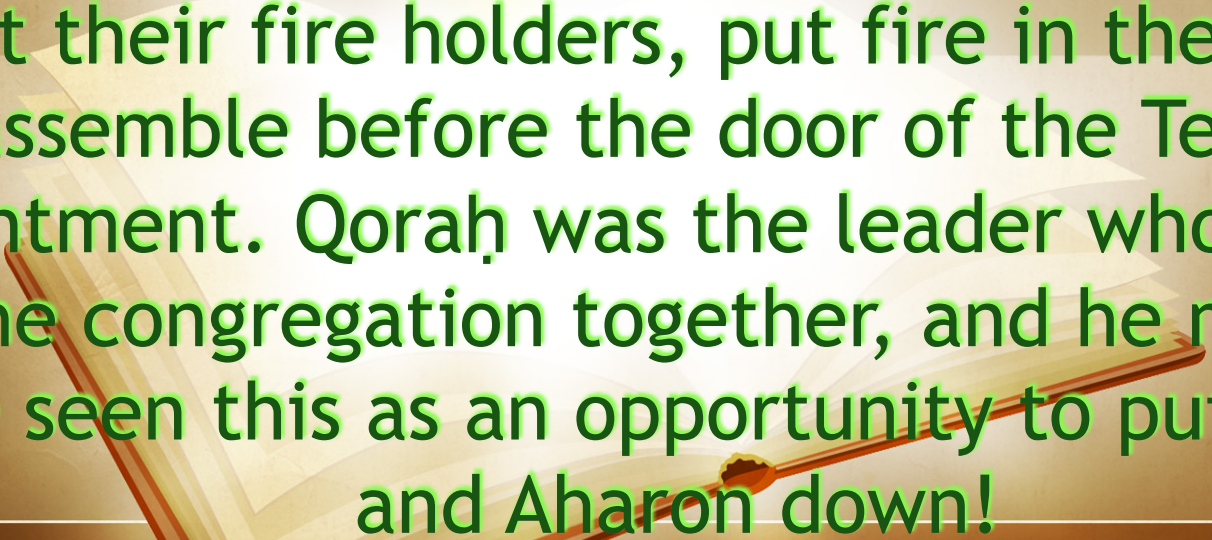
Num 16:34 And all Yisra'el who were round about them fled at their cry, for they said, “Lest the earth swallow us up!”

Num 16:35 And a fire came out from יהוה and consumed the two hundred and fifty men who were offering incense.



## Verse 16-35 THE TEST - BRING YOUR FIRE HOLDER!

All 250 leaders that had been gathered in the joint rebellion of Qorah and his men were now told to get their fire holders, put fire in them and assemble before the door of the Tent of Appointment. Qorah was the leader who gathered all the congregation together, and he may even have seen this as an opportunity to put Mosheh and Aharon down!





At that point, the esteem of יהוה appears and יהוה tells Mosheh and Aharon to separate themselves from the congregation so that He could wipe them out in a moment!

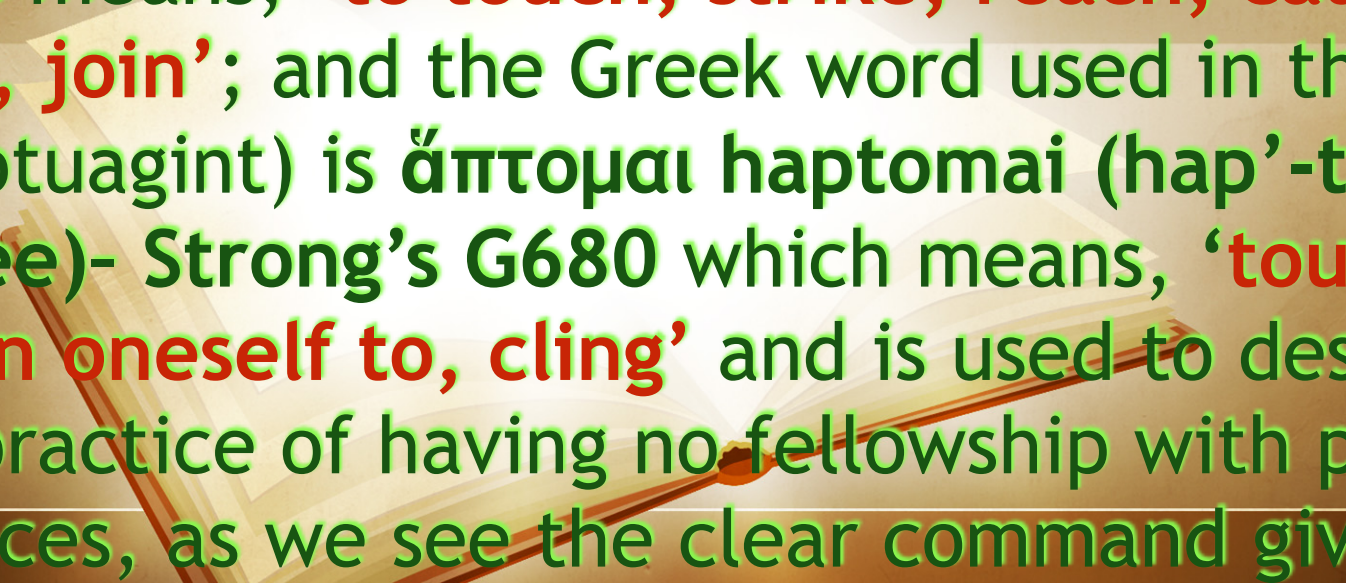
And once again, we see Mosheh and Aharon fall on their faces and intercede for the congregation and appeal to יהוה, as Mosheh, although very angry, knew that it was not the whole congregation that was guilty, and here a clear separation is made when יהוה then tells Mosheh to speak to Yisra'el and command them to move away from the tents of the rebel ring leaders.

Mosheh then went and spoke to the congregation and in verse 26 he says, 'turn way' from these wrong men and 'do not touch' what belongs to them or else you too will be consumed!

The Hebrew word that is translated as 'turn away' comes from the root word שׁוּר sur (soor)- Strong's H5493 which means, 'turn aside, depart, avoid, be removed from'.

Turn away - leave - depart - come out from among them!!!





The Hebrew root word that is translated here as ‘touch’ is נָגַח naga (naw-gah’)- Strong’s H5060 which means, **‘to touch, strike, reach, cause to touch, join’**; and the Greek word used in the LXX (Septuagint) is ἅπτομαι haptomai (hap’-tom-ahee)- Strong’s G680 which means, **‘touch, fasten oneself to, cling’** and is used to describe the practice of having no fellowship with pagan practices, as we see the clear command given in:

Qorintiyim Bět/2 Corinthians 6:17 “Therefore, “Come out from among them and be separate, says יהוה, and do not touch what is unclean, and I shall receive you.”

The Greek word translated as ‘not’ is μή mē (may)- Strong’s G3361 which is a primary participle of a qualified negation, meaning, ‘not, know, neither, none’

We see Sha’ul warning the believers in Colossae with this too:

Qolasim/Colossians 2:20-22 “If, then, you died with Messiah from the elementary matters of the world, why, as though living in the world, do you subject yourselves to dogmas: 21 “Do not touch, do not taste, do not handle” - 22 which are all to perish with use - according to the commands and teachings of men?”



In these words, we see Sha'ul saying not to touch, taste or handle that which is of the world and has been the construct of dogmas that have been enforced through traditions which are developed according to the command and teachings of men! The reason that I am highlighting these words and its uses in various verses is to simply point out the wonderful work that our Master and Redeemer has done for us, as He was stricken for our transgressions, cleansing us from that which defiles and now, we are to make sure we do not touch that which does not pertain to complete set-apartness!

Hazon/Revelation 18:4 “And I heard another voice from the heaven saying, “Come out of her, my people, lest you share in her sins, and lest you receive of her plagues.”

Yeshayahu/Isaiah 52:11 “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 יהוה.”



Yirmeyahu/Jeremiah 51:6 “Flee from the midst of Babel, and let each one save his life! Do not be cut off in her crookedness, for this is the time of the vengeance of יהוה, the recompense He is repaying her.”

Yirmeyahu/Jeremiah 51:45 “Come out of her midst, My people! And let everyone deliver his being from the burning displeasure of יהוה.”

What is worth taking note of is that this root word שׁוּר sur - Strong's H5493 which is used as a command for the children of Yisra'ěl to 'turn away' from the troublemakers, is the same root word used to describe Yisra'ěl as being 'rebels' who have rebelled against יהוה in:

Yehezqěl/Ezekiel 2:3 “And He said to me, “Son of man, I am sending you to the children of Yisra'ěl, to a nation of rebels who have rebelled against Me. They and their fathers have transgressed against Me, until this day.”



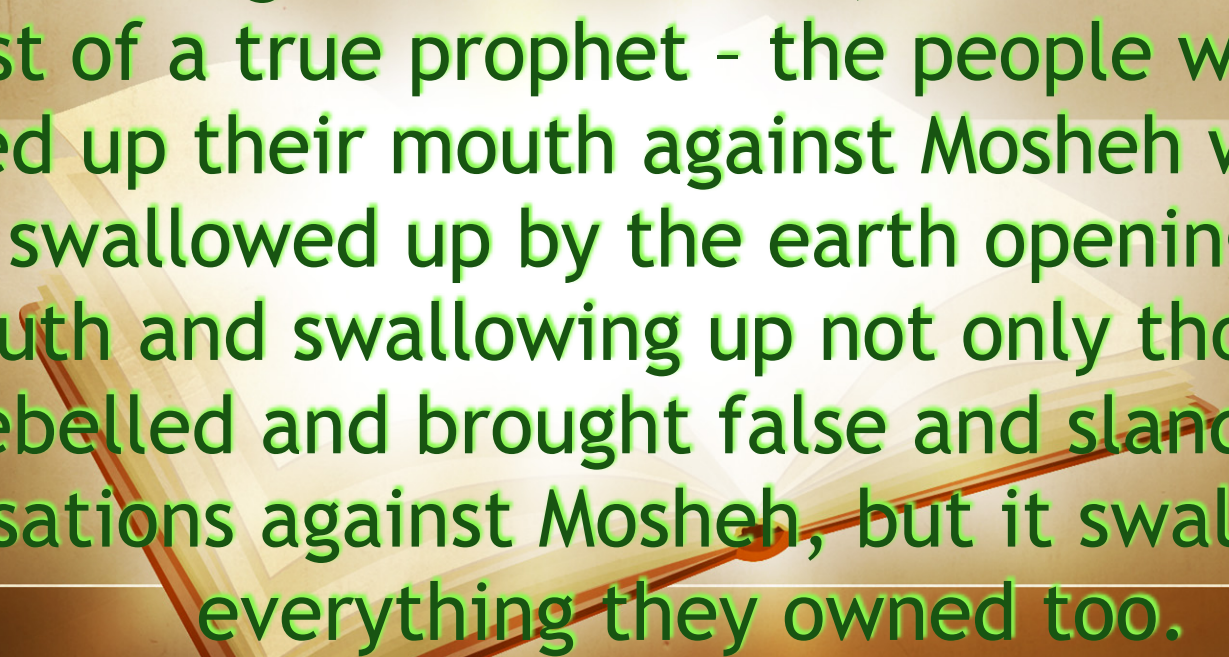
## Rebels who have rebelled!

The first word that is translated as 'rebels' is סור sur - Strong's H5493 meaning, 'turn, turn aside, depart from a way, avoid, be removed from, put away'; while the second word translated as 'rebels' is סָרָר sarar (sar-rar')- Strong's H5637 which means, 'stubborn, rebellious, backslide'.

What we can see from this instruction to turn away, given by Mosheh, is the clear call to turn away from those who have turned away! This is what it also means to come out and be separate - turn away from those who refuse to obey, or else they will affect you and cause you to be led astray, along with them!

Mosheh then said that if these men would die as other men do then it was not from יהוה, but if they died by what is unheard of then it is of יהוה.

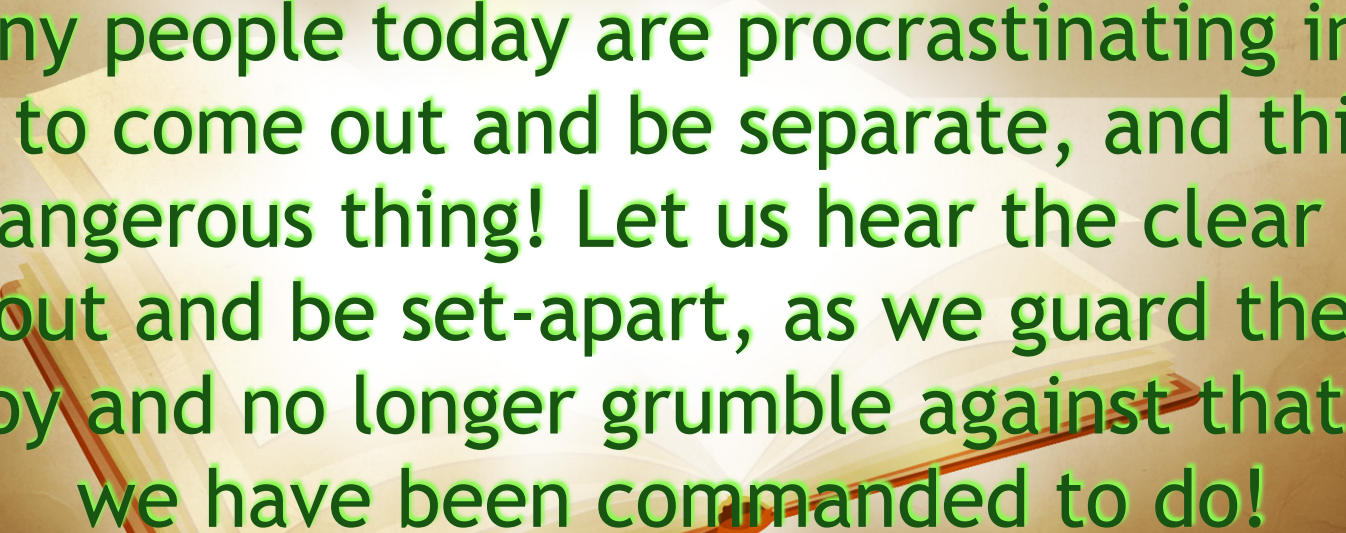




To make this statement before a congregation of misfits took great confidence, and this was a true test of a true prophet - the people who had opened up their mouth against Mosheh would now be swallowed up by the earth opening up its mouth and swallowing up not only those who rebelled and brought false and slanderous accusations against Mosheh, but it swallowed up everything they owned too.

Anyone who had not turned away from them  
would be swallowed up too!

So many people today are procrastinating in their  
need to come out and be separate, and this is a  
very dangerous thing! Let us hear the clear call to  
come out and be set-apart, as we guard the Torah  
with joy and no longer grumble against that which  
we have been commanded to do!





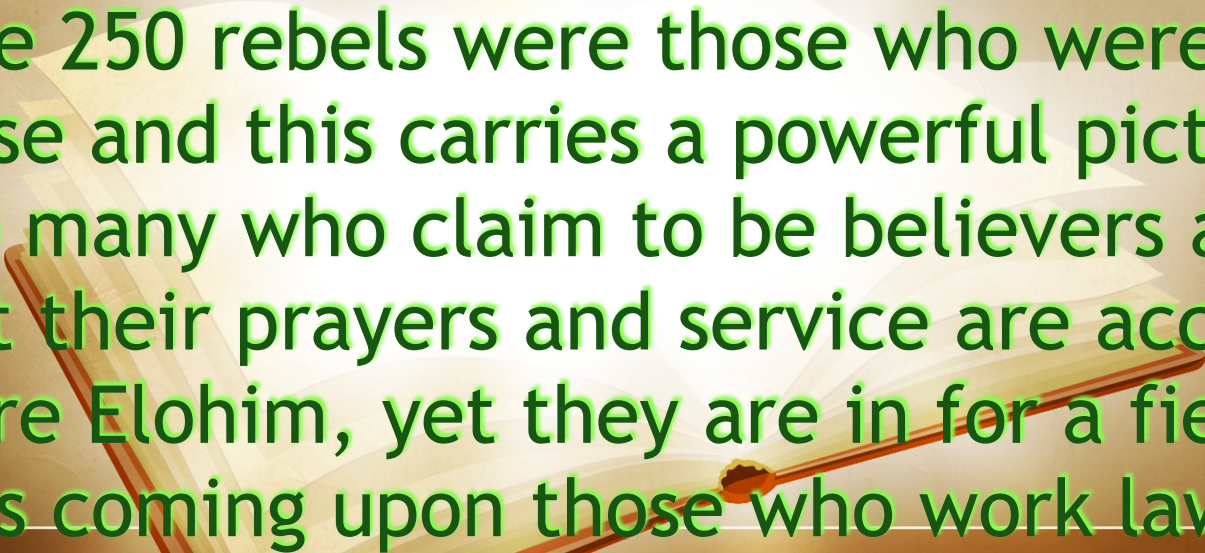
**Verse 35** - fire consumes the 250 leaders who were offering incense:

**Tas'loniqim Bět/2 Thessalonians 1:8** “in flaming fire taking vengeance on those who do not know Elohim, and on those who do not obey the Good News of our Master **יהושע** Messiah”

Our Elohim is a consuming fire and His fiery wrath is coming to destroy the sons of disobedience!

What is important for us to take note of here is that the fire of Elohim destroyed those who presumptuously did as they pleased.

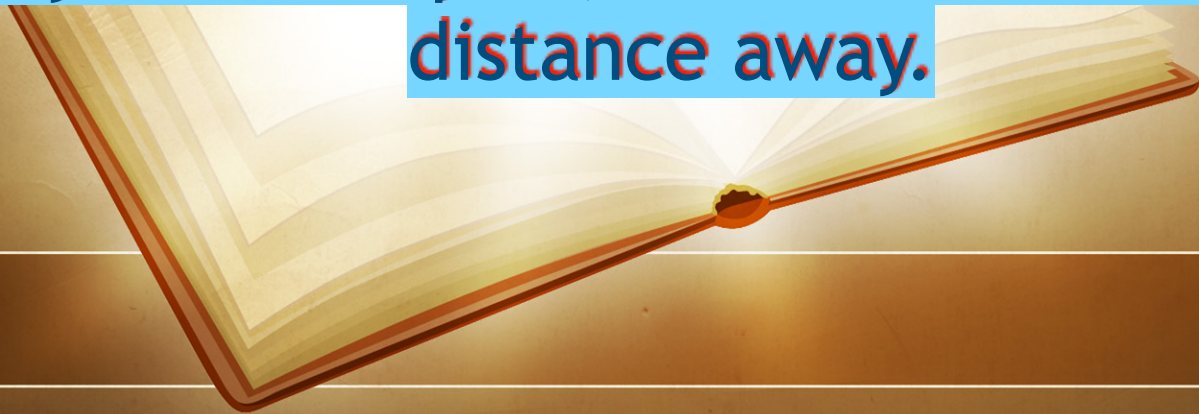
These 250 rebels were those who were offering incense and this carries a powerful picture for us of so many who claim to be believers and think that their prayers and service are acceptable before Elohim, yet they are in for a fiery wrath that is coming upon those who work lawlessness!





Num 16:36 And יהוה spoke to Mosheh, saying,

Num 16:37 “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.



Num 16:38 “The fire holders of these men who sinned against their own lives, let them be made into beaten plates as a covering for the slaughter-place. Because they brought them before יהוה, therefore they are set-apart. And let them become a sign to the children of Yisra’ěl.”

Num 16:39 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 slaughter-place -



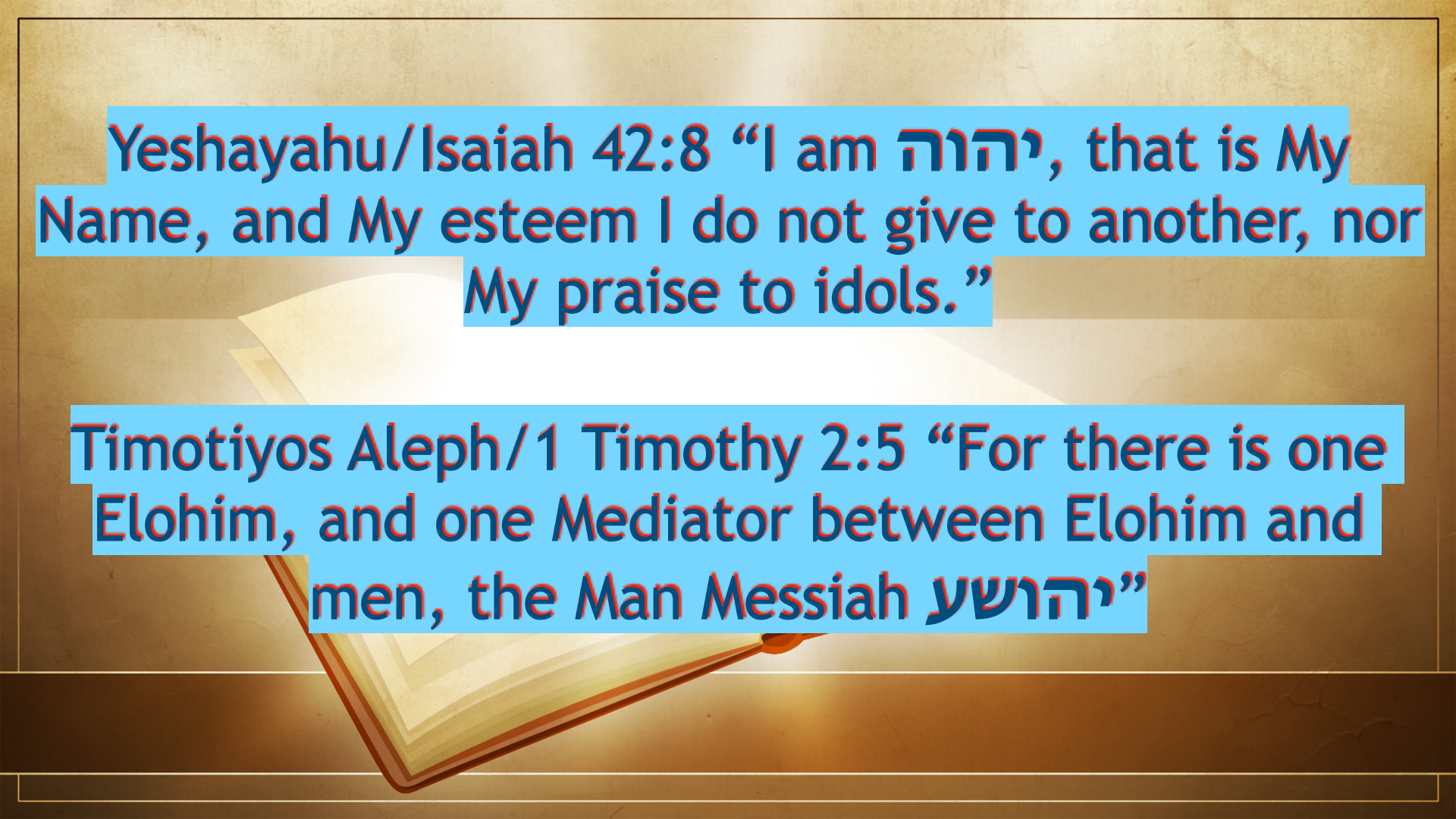
Num 16:40 a remembrance to the children of Yisra'el that no stranger who is not of the seed of Aharon, should come near to offer incense before יהוה, and not be like Qorah and his company - as יהוה had said to him through Mosheh.



In verse 36-40 we see that El'azar was then instructed to take the 250 fire holders of those who had been consumed and make them into a beaten plate for the Slaughter Place, as a sign and remembrance to Yisra'el forever, so that no stranger who is not of the seed of Aharon should ever come near to offer incense before יהוה.

This was a clear statement being made here - and that was that there would only be One Mediator and Intercessor and none of these men who were consumed would ever be it - only One:





Yeshayahu/Isaiah 42:8 “I am יהוה, that is My Name, and My esteem I do not give to another, nor My praise to idols.”

Timotiyos Aleph/1 Timothy 2:5 “For there is one Elohim, and one Mediator between Elohim and men, the Man Messiah יהושע”

We are able to come near to offer up our prayers and petitions and thanksgiving before יהוה

Ib'rim/Hebrews 4:14-16 “Therefore, since we have a great High Priest who has passed through the heavens, יהושע the Son of Elohim, let us hold fast our confession. 15 For we do not have a High Priest unable to sympathize with our weaknesses, but One who was tried in all respects as we are, apart from sin. 16 Therefore, let us come boldly to the throne of favour, in order to receive compassion, and find favour for timely help.”





This also carries a sobering warning against those who cast aside the Torah of Elohim, while thinking that they have claim to His Covenant promises! When considering this I am reminded of the words contained in as Psalm that highlights the clear truth that those who cast aside the Torah will not be heard, while the obedient will!

**Tehillah/Psalm 50:14-23** “Slaughter thanksgiving to Elohim, and pay your vows to the Most-High. 15 And call upon Me in the day of distress - let Me rescue you, and you esteem Me. 16 But to the wrong Elohim said, “What right have you to recite My laws, or take My covenant in your mouth, 17 while you hated instruction and cast My Words behind you?

18 When you saw a thief, you were pleased with him, and you take part with adulterers. 19 You let your mouth loose to evil, and your tongue frames deceit. 20 You sit, speak against your brother; you slander your own mother's son. 21 You have done this, and I kept silent; you have thought that I was altogether like you - I rebuke you, and set it in order before your eyes. 22 Understand this please, you who forget Eloah, lest I tear you in pieces, with no one to deliver: 23 Whoever slaughters praise esteems Me; and to him who prepares a way, I show the deliverance of Elohim."



Num 16:41 But all the congregation of the children of Yisra'ël grumbled against Mosheh and against Aharon on the next day, saying, “You, you have killed the people of יהוה.”



## Verse 41 - THEY MOAN AGAIN!

It seems as if they just do not learn - they have seen the 10 spies being dealt with, they have seen how Qorah and all his men were swallowed up and they had seen how the 250 were consumed with fire - yet they persisted in moaning and they blamed the deaths on Mosheh and Aharon!!! This is a picture of so many today, believe it or not!



So many will not stop complaining as they want to complain yet are unwilling to be corrected.

And then they once again accuse Mosheh and Aharon! Mosheh and Aharon did not kill them;

however, the spiritually blind will always

misinterpret the Word and Work of יהוה and they will, with great aggression in their words, come up against the anointed and appointed of יהוה.

Num 16:42 And it came to be, when the congregation assembled against Mosheh and against Aharon, that they turned toward the Tent of Appointment. And see, the cloud covered it, and the esteem of יהוה appeared.


Num 16:43 And Mosheh and Aharon came before the Tent of Appointment.



Num 16:44 And יהוה spoke to Mosheh, saying,  
Num 16:45 “Arise from amidst this congregation,  
and let Me consume them in a moment.” And they  
fell on their faces.



**Verse 44-45 יהוה** again tells Mosheh to leave this people so He can consume them in a moment, and once again Mosheh and Aharon fall on their faces - they had such a great heart of intercession - something we can learn greatly from, as I am sure that most of us would have moved out of the way by now - not these two and this is a picture of the loving commitment of our Saviour and King,  
**יהושע Messiah!**

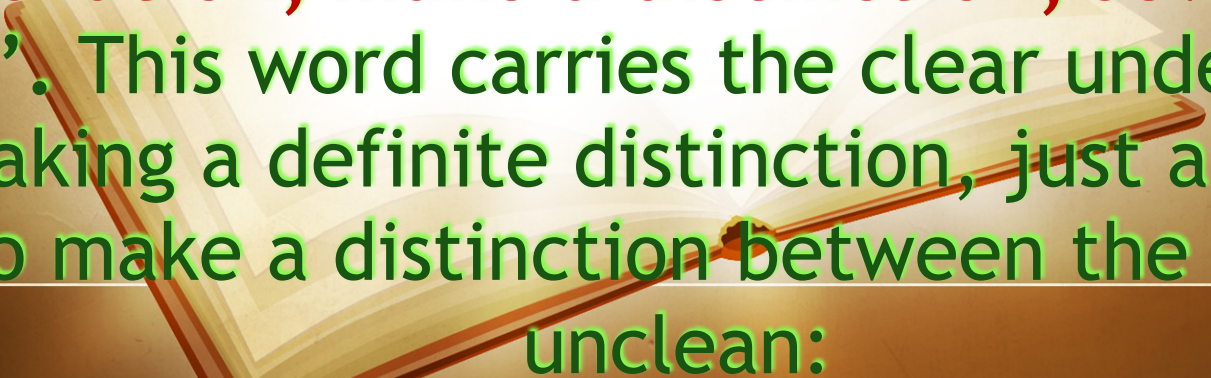




Verse 45 - יהוה tells Mosheh to 'arise' from amidst the congregation. This is the third time in this chapter that we see יהוה speaking to Mosheh, instructing him to move away and be separated - twice He spoke directly to Mosheh so that יהוה could consume them in a moment (:21,45) and once as an instruction to the congregation to move away from the tents of the rebellious (:24):

Separate (verse 21); move away (verse 24) and arise (verse 45); let us look at the Hebrew root words for each:

Separate - בָּדַל *badal* (baw-dal')- Strong's H914 meaning, '***to be divided, separated, make a separation, make a distinction, sever, set-apart***'. This word carries the clear understanding of making a definite distinction, just as Yisra'el was to make a distinction between the clean and unclean:





Wayyiqra/Leviticus 20:24-26 “But I say to you, “You are going to possess their land, and I Myself give it to you to possess it, a land flowing with milk and honey.” I am

**יהוה** your Elohim, who has separated you from the peoples. 25 ‘And you shall make a distinction between clean beasts and unclean, and between unclean birds and clean. And do not make yourselves abominable by beast or by bird, or whatever creeps on the ground, which I have separated from you as unclean. 26 ‘And you shall be set-apart to Me, for I **יהוה** am set-apart, and have separated you from the peoples to be Mine.”

3 times in these 3 verses we see the word בָּדַל **badal** being used - twice translated as 'separated' and once as 'make a distinction'.

It is יהוה who has separated us from all peoples, to be a set-apart nation unto Him and therefore we are called to make a clear distinction between what is clean and what is not, and so by the hearing of His Torah and the obedience of keeping His Times and laws we are called to active separation from that which is not pleasing to Him!



Qorintiyim Bět/2 Corinthians 6:17 “Therefore,  
“Come out from among them and be separate, says  
יהוה, and do not touch what is unclean, and I shall  
receive you.”

Being separated involves a coming out from among  
that which foreign and contrary to the Torah! The  
Greek word used here for ‘separate’ is ἀφορίζω  
aphorizō (af-or-id’-zo)- Strong’s G873 which  
means, *‘to mark off by boundaries, ostracise,  
separate, set-apart’* and comes from the two  
words:

1 - ἀπό apo (apo')- Strong's G575 which is a preposition and primitive particle, meaning, '*from, away from, against*' and

2 - ὁρίζω horizon (hor-id'-zo)- Strong's G3724 which means, '*predetermined, fixed, appointed, to mark off by boundaries*'.

What is very clear throughout Scripture is that we are called to come out and be separate. If we do not heed this call to come out and be separate then we may find ourselves among those whom the Messengers of יהוה will 'separate' from the congregation!



**Mattithyahu/Matthew 13:49-50** “Thus shall it be at the end of the age: the messengers shall come forth, and separate the wicked out of the midst of the righteous, 50 and shall throw them into the furnace of fire - there shall be wailing and gnashing of teeth.”

The choice is very clear - separate yourselves from all foreign worship and its practices or you will be separated for destruction and thrown into outer darkness!

**Mattithyahu/Matthew 25:30** “And throw the worthless servant out into the outer darkness - there shall be weeping and gnashing of teeth.”

There is a clear separation that is called for, and the true royal priesthood has been separated unto Elohim, and therefore must no longer be 'joined' to the ways of the world:

**Eph'siyim/Ephesians 5:7-11** "Therefore do not become partakers with them. 8 For you were once darkness, but now you are light in the Master. Walk as children of light 9 for the fruit of the Spirit is in all goodness, and righteousness, and truth 10 proving what is well-pleasing to the Master. 11 And have no fellowship with the fruitless works of darkness, but rather reprove them."




**Move away** - This is translated from the Hebrew root word **עָלָה** alah (aw-law')- Strong's H5927 which means, ***'to go up, ascend, climb, approach, go'***.

A derivative of this root is the term used for 'whole burnt offering - **עֹלָה** olah (o-law')- Strong's H5930 meaning, ***'whole burnt offering, ascent, staircase, stairway'***.

The olah offering represents a giving totally of oneself to **יהוה**, just as Messiah offered up His Body as an 'olah' offering, so too are we to offer our bodies as a living sacrifice and our lives are to be given totally up unto service and worship to **יהוה**.

This instruction was to be given to the congregation - in other words, the congregation was to totally be moved away from the tents of the wicked and be given totally up to יהוה.

As we surrender our lives unto יהוה, we are to have nothing to do with the deeds of darkness and we must move away from the dwelling of unrighteousness and lawlessness and rebellion, lest we be consumed in all its sins!





Another translation renders this 'move away' as 'pull up your tent pegs and get away', and the picture of this is showing us is the clear call to be uprooted from all that is wicked and a negative influence, in order to be able to truly ascend unto the Set-Apart presence of יהוה, and this is done through the instructions given by יהוה through Mosheh to all the congregation - we can only truly be uprooted from the places of rebellion and wickedness and lawlessness, where we once dwelt, and be able to draw near to Elohim through the Living Torah - יהושע Messiah - and by His Life Giving Word of the Torah (instructions) we, as a congregation can do so. We need to walk in the Torah to 'move away' from the tents of rebellion!

Arise - This is translated from the Hebrew root word **רָמַם** ramom (raw-mam')- Strong's H7426 which means, **'to be exalted, get oneself up, lift up (self), mount up'**.

They once again fell on their faces and Mosheh recognizes that now this is a time for Aharon to do his duty as high priest and mediator, which had just been established by **יהוה** to all.



Num 16:46 So Mosheh said to Aharon, “Take the fire holder and put fire in it from the slaughter-place, and lay incense on, and go, hurry to the congregation and make atonement for them, for wrath has gone out from יהוה, the plague has begun.”

Num 16:47 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,

Num 16:48 and stood between the dead and the living. And the plague was stopped.

Num 16:49 And those who died in the plague were fourteen thousand seven hundred, besides those who died on account of Qorah.

Num 16:50 Then Aharon returned to Mosheh at the door of the Tent of Appointment, for the plague had stopped.



As we look at the verse that follow we see a great shadow picture of the work of Messiah in His ascending to the Most Set-Apart Place in the Heavenly Tabernacle in order to become the Mediator of the Renewed Covenant!

### Verse 46-50 - The Mediator and High Priest

Aharon, under the clear instructions of Mosheh, takes the fire holder and puts fire in it with incense and makes atonement for the congregation and stood between the living and the dead at which point the plague stopped!

The High Priest goes at the mouth of the Torah and remains in the Torah!

Aharon is a picture of the work of Messiah as High Priest, and we see clearly how **יהושע** came to do only that which was required and instructed through the Torah as He came and dwelt among the congregation and made atonement by giving up His Body and ascended to the Most Set-Apart Place where He makes intercession for us and is the One who stands between the living and the dead.



Just as Aharon 'returned' to Mosheh, we see the power of the Truth that the Word of יהוה does not return void but does all that it is set forth to do. יהושע was sent forth as the Word made flesh and accomplished His role and duty as High Priest and Mediator and returned to the Father, and He is the Door at the Tent of Appointment - He is the only way and only through Him and His atoning work are we able to draw near to Elohim, for through His work the plague is stopped!

When Aharon made atonement for the people stood in his position the plague was stopped. What we see happening here is a restoration of order out of chaos.

**יהושע** came to restore order and establish His prescribed order for His people and those who stand opposed to His order and Kingdom rules will die and those who submit and follow will live!!!



This rebellion brought chaos and destruction and order had now been restored, which is exactly what **יהושע** came to do - restore the True order so that all may walk in and live according to the Torah (instructions) of Elohim.

Another 14 700 died and what we can clearly learn from these events is this - Rebellion kills!!! We must learn to guard our mouths and be careful not to speak out against the order or Elohim and be careful who we speak out against - especially if they are the called and set-apart servants of Elohim!

## Aaron's Staff Buds

Num 17:1 And יהוה spoke to Mosheh, saying,

Num 17:2 “Speak to the children of Yisra’ěl, and take from them a rod from each father’s house, all their leaders according to their fathers’ houses, twelve rods. Write each one’s name on his rod,



Num 17:3 and write Aharon's name on the rod of Lěwi, for there is one rod for the head of each father's house.

Num 17:4 "You shall then place them in the Tent of Appointment before the Witness, where I meet with you.

Num 17:5 "And it shall be that the rod of the man whom I choose buds, and I shall rid Myself of the grumblings of the children of Yisra'ěl, which they grumble against you."

Num 17:6 And Mosheh spoke to the children of Yisra'ěl, and all their leaders gave him a rod each, for each leader according to their fathers' houses, twelve rods. And the rod of Aharon was among their rods.

Num 17:7 So Mosheh placed the rods before יהוה in the Tent of the Witness.

Num 17:8 And it came to be on the next day that Mosheh went into the Tent of the Witness and saw that the rod of Aharon, of the house of Lěwi, had budded, and brought forth buds, and blossomed and bore ripe almonds.

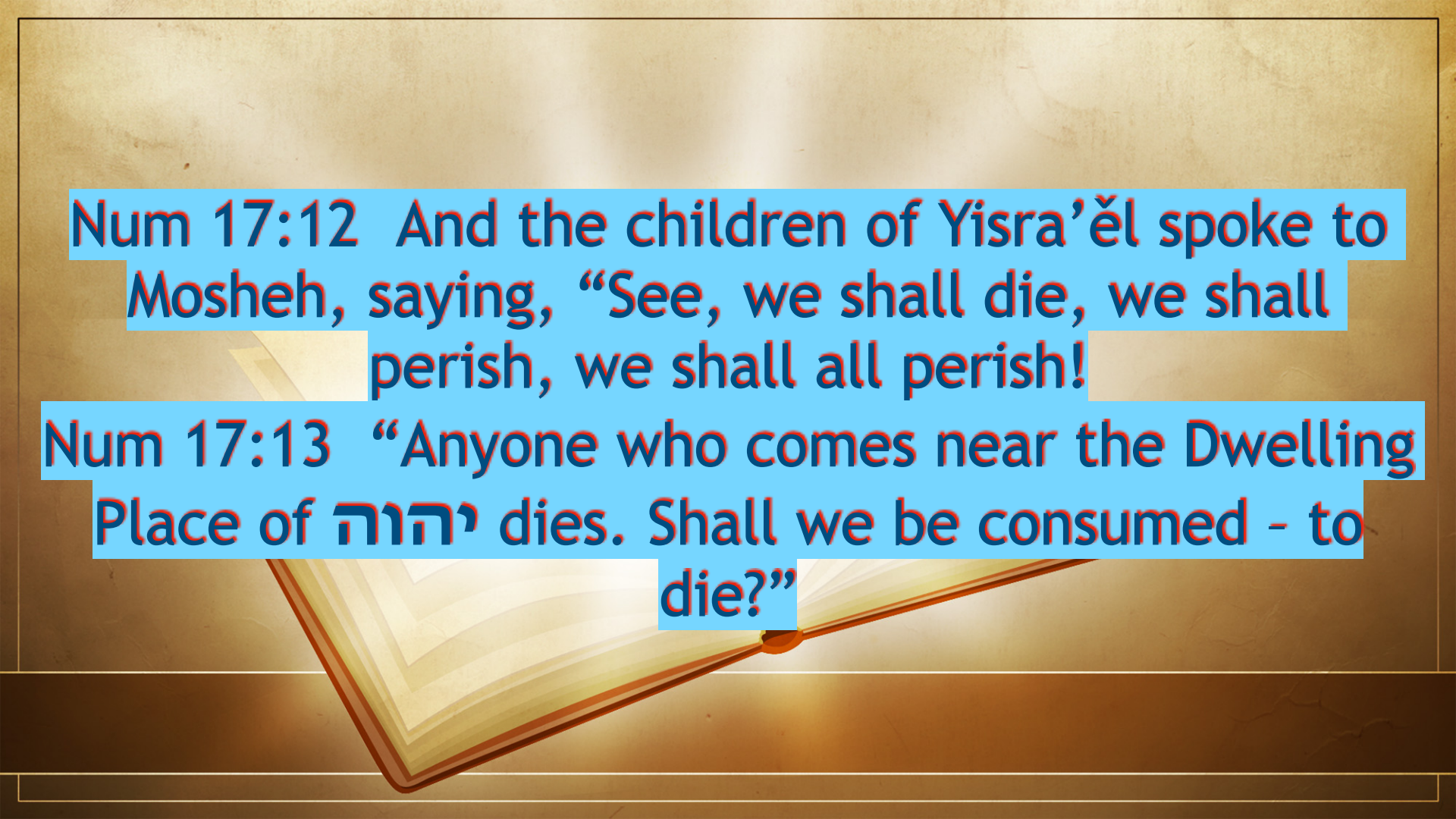


Num 17:9 And Mosheh brought out all the rods from before יהוה to all the children of Yisra'ěl.

And they looked, and each man took his rod.

Num 17:10 And יהוה said to Mosheh, “Bring Aharon’s rod back before the Witness, to be kept as a sign against the rebels, so that you put an end to their grumblings against Me, lest they die.”

Num 17:11 And Mosheh did as יהוה had commanded him, so he did.



Num 17:12 And the children of Yisra'el spoke to Mosheh, saying, "See, we shall die, we shall perish, we shall all perish!"

Num 17:13 "Anyone who comes near the Dwelling Place of יהוה dies. Shall we be consumed - to die?"



# CHAPTER 17

## THE ROD THAT BUDS

Now that the plague had stopped and right order had been restored it was time to put an end to any debates and questions in regards to the authority and leadership that **יהוה** had established and ordained.

Despite all the grumblings and complaints that have been going on, especially against Mosheh and Aharon, we continue to see that **יהוה** still speaks through Mosheh.

יהוה was not interested whether Mosheh was the popular choice, and neither does He today, as He does not go and give the role of leadership to someone else based in the grumbling that took place!

Sometimes people think that if they moan and groan enough then they will be able to get a change in leadership and get the person they want as opposed the one יהוה has called and chosen; but יהוה does not fall for unmerited complaints against His chosen!



And so, for this wicked and rebellious generation, **יהוה** was going to give them a sign, a sign that only He can bring that will clearly show who is His chosen servant!

This is a great shadow picture of how a wicked and adulterous generation would be given one sign only, despite all their rebellion and demands for proof, they would be given one only - foreshadowing the very sign that would show the wicked and adulterous that Messiah was who He said He was - and that was the sign of Yonah:

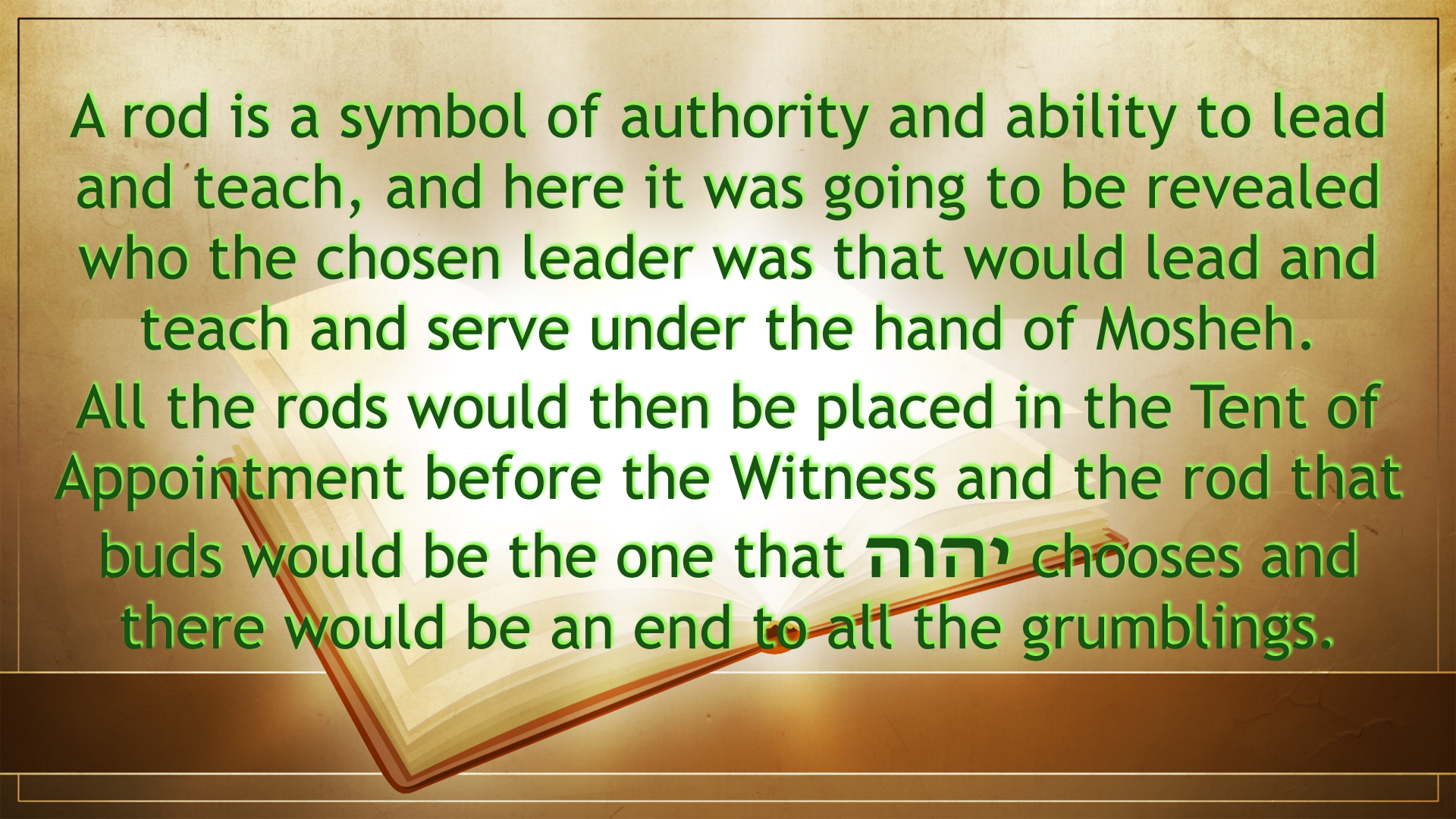
**Luqas/Luke 11:29** “And while the crowds were thronging, He began to say, “This generation is wicked. It seeks a sign, and no sign shall be given to it except the sign of Yonah the prophet.”

The sign that **יהוה** gives to show the authenticity of His Chosen is not for the faithful followers but rather for the wicked and rebellious who refuse to submit and surrender to His order and His Kingdom rules! Today we still find ourselves amidst a wicked and rebellious generation who do not even accept the one sign that proves that **יהושע** is the Messiah and that is the sign of Yonah the prophet - 3 days and 3 nights!



Christianity, which resembles the arrogant rebels who demand position and authority, have neglected to see the true authenticity of this sign and continue to lead masses astray by not acknowledging who the real and true Messiah is, and have set up a falsified copy that does not line up to the one sign that reveals who Messiah is.

Here, in the Wilderness, יהוה was going to put an end to all the grumbling about who was in charge and so each tribe would have to bring a rod from each father's house and take the rod from each leader from the 12 tribes and write their leaders name on each of their rods. Aharon would then write his name on the rod of Lěwi.



A rod is a symbol of authority and ability to lead and teach, and here it was going to be revealed who the chosen leader was that would lead and teach and serve under the hand of Mosheh.

All the rods would then be placed in the Tent of Appointment before the Witness and the rod that buds would be the one that יהוה chooses and there would be an end to all the grumblings.

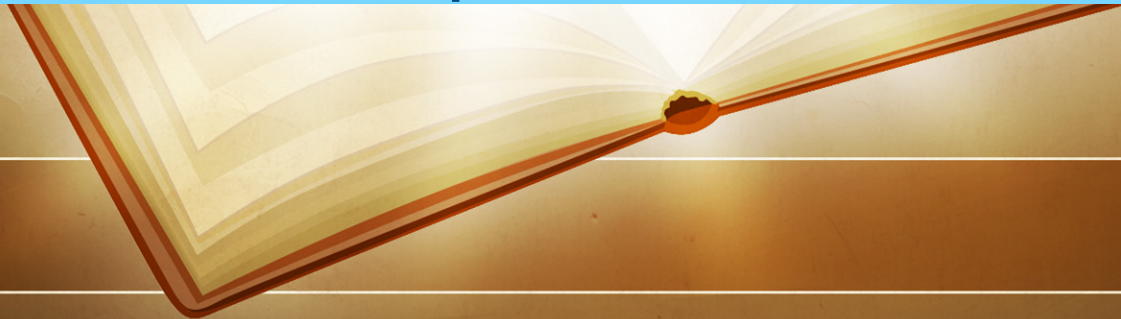


It is יהוה who chooses and not man!

Yeshayahu/Isaiah 42:1 “See, My Servant whom I uphold, My Chosen One My being has delighted in! I have put My Spirit upon Him; He brings forth right-ruling to the nations.”

These twelve rods with the names on each would be in the Tent of Appointment and what we must realize is that these ‘rods’ were wooden staffs or branches from a tree - and so to have one of them budding forth would be a miracle in itself and by this sign there would be a clarification as to the One יהוה who had called and all other presumed leaders would be brought down and put in their rightful place!

Yehezqěl/Ezekiel 17:24 “And all the trees of the field shall know that I, יהוה, have brought down the high tree and exalted the low tree, dried up the green tree and made the dry tree flourish. I, יהוה, have spoken and shall do it.”





Aharon's rod was once Mosheh's rod! In Shemoth/  
Exodus 4:1-17 we see that it was with the rod in  
Mosheh's hand that he would do all the signs he was  
told to do and this rod was put into Aharon's hand  
and so here when we see the rod of Aharon being  
put forward and the leadership of Lěwi we see that  
it collectively represents both the Authority of  
Mosheh and Aharon, as Aharon's authority was that  
of Mosheh as he was Mosheh's spokesman and the  
High Priests authority is that of the Torah, for it is  
by the plumb line of the Torah that His Righteous  
Right Ruling is brought forth!

**יהושע** also derived His authority from the Torah. His life means nothing apart from the Torah as he is the Living Torah - the Word made flesh.

He is also referred to as the Rod in:

**Mikah/Micah 6:9** “The voice of **יהוה** cries to the city - and let sound wisdom see Your Name! “Hear the Rod and Him who appointed it!”



He is the Mediator between Yisra'ĕl and יהוה, foreshadowed here by Aharon, remembering of course that Aharon's name means "light bringer".

What we can learn from these accounts that certainly foreshadow the authenticity of Messiah, is that is any leadership that יהוה has appointed, He will choose by the one who blossoms in his leadership in light of the witnesses to His Covenant.

He does not need to choose the one who has the most degrees or accolades of man, but will choose the one who is bearing fruit! Aharon's rod bore fruit while the others did not and in Scripture we are told that we will be able to distinguish true leadership against the false by their fruit:

Mattithyahu/Matthew 7:15-20 “But beware of the false prophets, who come to you in sheep’s clothing, but inwardly they are savage wolves. 16 “By their fruits you shall know them. Are grapes gathered from thornbushes or figs from thistles? 17 “So every good tree yields good fruit, but a rotten tree yields wicked fruit. 18 “A good tree is unable to yield wicked fruit, and a rotten tree to yield good fruit. 19 “Every tree that does not bear good fruit is cut down and thrown into the fire. 20 “So then, by their fruits you shall know them”



Beware of those who are teaching man-made doctrines as opposed to the pure unadulterated Truth of the Torah - you shall know them by their fruit of righteousness - do they walk in and guard the commands of Elohim or not?

And most certainly, the clear litmus tests we have today, is whether they are keeping and 'teaching the keeping' of the Shabbat and the Feasts of יהוה or not - if not, then the fruit that they are bearing is wicked fruit and must be avoided!


Aharon's rod budded and brought forth ripe almonds!!! Just think for a moment here the power of this amazing and miraculous sign - a stick that may have been very old and cut from a tree many years ago blossoms and bears fruit in one night!!!

The Hebrew word for 'almond' is שֶׁקֶד **shaqed** (shaw-kade')- Strong's H8247 which comes from the root of the same spelling שָׁקַד **shaqad** (shaw-kad')- Strong's H8245, which means 'to watch, keep watch, and lie awake'.



We see the use of this word being used as a play on words in:

Yirmeyahu/Jeremiah 1:11-12 “And the word of יהוה came to me, saying, “What do you see, Yirmeyahu?” And I said, “I see a branch of an almond tree.” 12 And יהוה said to me, “You have seen well, for I am watching over My word to do it.”



Almond tree here in the above verse 11 is שָׂקֵד **shaqed** - Strong's H8247 and 'watching over' in verse 12 is שָׂקֵד **shaqad** - Strong's H8245.

We are to be awake and watching, guarding the Torah and not be found to be sleeping and unable to bear the fruit of righteousness.

This budding of almonds was a very clear statement that was being made to all Yisra'el and that was that they were to be an alert people!



**יהושע** continually reminds us to be an awake people:

Mattithyahu/Matthew 24:42 “**Watch** therefore, for you do not know what hour your Master is coming.”

Mattithyahu/Matthew 25:13 “**Watch** therefore, because you do not know the day nor the hour in which the Son of Adam is coming”

Mattithyahu/Matthew 26:41 “**Watch** and pray, lest you enter into trial. The spirit indeed is eager, but the flesh is weak.”

Hazon/Revelation 3:2-3 “Wake up, and strengthen what remains and is about to die, for I have not found your works complete before Elohim. 3 “Remember, then, how you have received, and heard. And watch and repent. If, then, you do not wake up, I shall come upon you as a thief, and you shall not know at all what hour I come upon you.”





Marqos/Mark 13:33 “Take heed, **watch** and pray, for you do not know when the time is”

Luqas/Luke 21:36 “**Watch** then at all times, and pray that you be counted worthy to escape all this about to take place, and to stand before the Son of Adam.”

Two words in the Greek are used here for watch and the word used here for 'watch' in the first 4 passages that I have quoted here above is - γρηγορέω grēgoreō (gray-gor-yoo'-o)- Strong's G1127 and means, '*to be awake, alert, keep watching, stay alert*' and comes from the primitive verb - ἐγείρω egeirō (eg-i'-ro)- Strong's G1453 meaning, '*to waken, to raise up, awaken*'; and the Greek word that is translated as 'watch' in the last 2 verses above is - ἀγρυπνέω agrupneō (ag-roop-neh'-o)- Strong's G69 which carries the meaning, '*to be sleepless, wakeful, keep on the alert, keep watch*'.



We need to always be awake and alert and watchful. Aharon's rod is symbolic of the authority of the Word.

It was Aharon's rod that budded first after the rebellion against the leadership of Mosheh and Aharon and as high priest this rod is a shadow picture of **יהושע** Messiah having come down as the Word made flesh to show us His Right-Ruling and to firmly establish His Authority as He set His 'plumb-line' in our midst and would be a witness against all who rebel against the Authority of His Word, for he will bring forth His Judgement with right ruling:

Amos 7:7-9 “This is what He showed me, and see, יהוה stood on a wall made with a plumb-line, with a plumb-line in His hand, 8 and יהוה said to me, “Amos, what do you see?” And I said, “A plumb-line.” And יהוה said, “See, I am setting a plumb-line in the midst of My people Yisra’ēl, no longer do I pardon them. 9 “And the high places of Yitshāq shall be laid waste, and the set-apart places of Yisra’ēl shall be destroyed. And I shall rise with the sword against the house of Yarob’am.”



What is a plumb-line? The Hebrew word used here for 'plumb-line' is אַנָּק *anak* (an-awk')- Strong's H594 which means, 'to plummet, plumb-line, lead-weight'.

It is a length of string or light rope with a weight (Latin - plumbum, meaning, 'lead') attached at one end that, when suspended by the other end, will show a true vertical line. It is used in the construction of any object that needs to be vertically true, such as a wall of a building or a fence. Today a similar tool called a water level is used.

What יהוה was showing Amos here in this vision was clear - that being measured against His Torah, Yisra'el had been way out of line and they did not measure up to the true building standards that He had set for His called out and chosen nation that was to be set-apart!

While this rebellious nation may have escaped the visions of being completely destroyed by locusts and fire, what they could not escape was the clear judgement of being measured up against the plumb-line of His Word and instructions for righteousness! The plumb line is a regulation appliance and a testing instrument with which the building must give an account or match and be true.



As we look at the imagery of the plumb line, we know that it pictures for us the standard of righteousness: Righteousness is to guard to do all that Elohim has commanded us to do (**Debarim/ Deuteronomy 6:25**).

The clear plumb-line of righteousness is measured against the clear Torah and instructions of Elohim! The Word of Elohim is the plumb line, exposing every deviation from the moral perpendicular.



Deu 6:25 And it is righteousness for us when we guard to do all this command before יהוה our Elohim, as He has commanded us.'





In other words, **יהוה's** Word reveals any crookedness, as it is used to measure the standards it has set forth, and **יהושע** Messiah came in the flesh in order to redeem us from all lawlessness and reveal, in our very midst, the clear standard that is to be kept, by showing us the Way we are to follow, as we stay in Him and walk, even as He walked!

With the plumb-line having been placed in our midst, and there now being no excuse, we recognize that there comes with this, the needed testing!

Here in this Torah portion we see a clear testing taking place as each tribe was to bring forth a rod for testing and the rod that blossomed would be the one that revealed whom **יהוה** had appointed.

Aharon's rod was the rod that blossomed and bore ripe almonds and is a picture of the true fruit of true leadership based on that which **יהוה** has chosen and not by man's standards, and the almonds were symbolic of being watchful and alert - showing us that **יהושע**, our High Priest is constantly watching over us and never sleeps and the rod would be a witness against future grumblings.



The almond tree is usually a tree that blossoms first but is one of the last to bear fruit and it is also known as the resurrection tree and we can prophetically see here, by the miracle that takes place in a 'dead' stick coming to life again, the power of the resurrection life we have in Messiah, as we submit to His authority!!!

Almond like blossoms were part of the design on the Menorah/Lampstand and the lampstand has 22 almond blossoms, which is again another picture for us of His complete Word as there are 22 letters in the Hebrew Alphabet! He has, by His Word, called us out of darkness and brought us into His marvelous Light!

The use of the almond blossoms on the Lampstand is a reminder for us to 'keep watch and be alert' and with the 7 lamps being symbolic of His Appointed Times, we recognise how we faithfully keep watch by observing His appointed Times!!!

### **Verse 9 - Rods brought out**

Mosheh brought the rods out and all the congregation looked and each man took his rod. The dispute was over - they now all knew their place and position, and had now accepted it.



Then Aharon's rod was placed before the Witness as a sign against the rebels, and the next time there would be any grumbling all Mosheh would have to do was show them Aharon's rod and that would quickly shut them up!

After this there was finally a breakthrough - yet it took the death of almost 15 000 lives to bring about this reality of the authority that יהוה had appointed to the High Priest through the Torah!

The congregation recognized their guilt and that actions have consequences and if they got what they really deserved they would be in big trouble.

We have a High Priest who intercedes for us and does all according to the plumb line of the Torah and because of His life, death and resurrection we who acknowledge and accept our guilt before Him, He will cause us to blossom with His Good Fruit!

The Key lesson in all of this is pretty simple:

**DO NOT GRUMBLE!!!**




## Duties of Priests and Levites

Num 18:1 And יהוה said to Aharon, “You and your sons and your father’s house with you are to bear the crookedness against the set-apart place, and you and your sons with you are to bear the crookedness against your priesthood.

Num 18:2 “But bring with you your brothers of the tribe of Lěwi too, the tribe of your father to join you and serve you while you and your sons are with you before the Tent of the Witness.

Num 18:3 “And they shall guard your charge, and the duty of all the Tent, but they do not come near the furnishings of the set-apart place and the slaughter-place, lest they die, both they and you.

Num 18:4 “And they shall be joined with you and guard the duty to the Tent of Appointment, for all the service of the Tent, but a stranger does not come near you.





Num 18:5 “And you shall guard the duty of the set-apart place and the duty of the slaughter-place, so that there be no more wrath on the children of Yisra’ěl.

Num 18:6 “And see, I Myself have taken your brothers the Lěwites from the midst of the children of Yisra’ěl - a gift to you, given by יהוה, to do the service of the Tent of Appointment.

Num 18:7 “But you and your sons with you are to guard your priesthood for all matters at the slaughter-place and behind the veil, and you shall serve. I have given you the priesthood as a gift for service, but the stranger who comes near is put to death.”

Num 18:8 And יהוה spoke to Aharon, “And see, I Myself have also given you the charge of My contributions, all the set-apart gifts of the children of Yisra’el. I have given them to you for the anointing, and to your sons, as a law forever.



Num 18:9 “This is yours of the most set-apart gifts, from the fire: all their offerings, all their grain offerings and all their sin offerings and all their guilt offerings which they render to Me, are most set-apart for you and your sons.

Num 18:10 “Eat it in the most set-apart place - every male eats it. It is set-apart to you.

Num 18:11 “This also is yours: the contribution of their gift, with all the wave offerings of the children of Yisra’ěl. I have given them to you, and your sons and daughters with you, as a law forever. Everyone who is clean in your house eats it.

Num 18:12 “All the best of the oil, and all the best of the new wine and the grain - their first-fruits which they give to יהוה - I have given them to you.



Num 18:13 “The first-fruits of all that is in their land, which they bring to יהוה, are yours. Everyone who is clean in your house eats it.

Num 18:14 “All that is dedicated in Yisra’el is yours.

Num 18:15 “Everyone opening a womb of all flesh, which they bring to יהוה, whether man or beast, is yours. But to ransom: you shall ransom the first-born of man, and the first-born of the unclean beast you ransom.

Num 18:16 “And ransom their ransomed ones when one new moon old, according to your valuation, five sheqels of silver, according to the sheqel of the set-apart place, which is twenty gěrahs.

Num 18:17 “But the first-born of a cow, or the first-born of a sheep, or the first-born of a goat you do not ransom, they are set-apart. Sprinkle their blood on the slaughter-place, and burn their fat as an offering made by fire for a sweet fragrance to יהוה.



Num 18:18 “And their flesh is yours, as the wave  
breast and as the right thigh, it is yours.

Num 18:19 “All the contributions of the set-apart  
gifts, which the children of Yisra’ĕl present to  
יהוה, I have given to you and your sons and  
daughters with you as a law forever. It is a  
covenant of salt forever before יהוה with you and  
your seed with you.”


Num 18:20 And יהוה said to Aharon, “You are not to have an inheritance in their land, nor have any portion in their midst. I am your portion and your inheritance among the children of Yisra’ěl.

Num 18:21 “And see, I have given the children of Lěwi all the tithes in Yisra’ěl as an inheritance in return for the service which they are serving, the service of the Tent of Appointment.



Num 18:22 “And let the children of Yisra’ěl no more come near the Tent of Appointment, lest they bear sin and die,

Num 18:23 because the Lěwites shall do the service of the Tent of Appointment, so they themselves bear their crookedness. A law forever, throughout your generations: that among the children of Yisra’ěl they are to have no inheritance,



Num 18:24 but the tithes of the children of Yisra'el, which they present as a contribution to יהוה, I have given to the Lěwites as an inheritance. That is why I have said to them, 'Among the children of Yisra'el they have no inheritance.' ”


Num 18:25 And יהוה spoke to Mosheh, saying,

Num 18:26 “Speak to the Lěwites and say to them, ‘When you take from the children of Yisra'el the tithes which I have given you from them as your inheritance, then you shall present a contribution of it to יהוה, a tenth of the tithe.



Num 18:27 And your contribution shall be reckoned to you as grain from the threshing-floor and as filling from the winepress.

Num 18:28 Thus you also present a contribution unto יהוה from all your tithes which you receive from the children of Yisra'el. And you shall give from it the contribution to יהוה to Aharon the priest.



Num 18:29 From all your gifts you present every contribution due to יהוה, from all the best of them, the set-apart part of them.'

Num 18:30 “And you shall say to them, ‘When you have presented the best of it, then the rest shall be reckoned to the Lěwites as the yield of the threshing-floor and as the yield of the winepress.

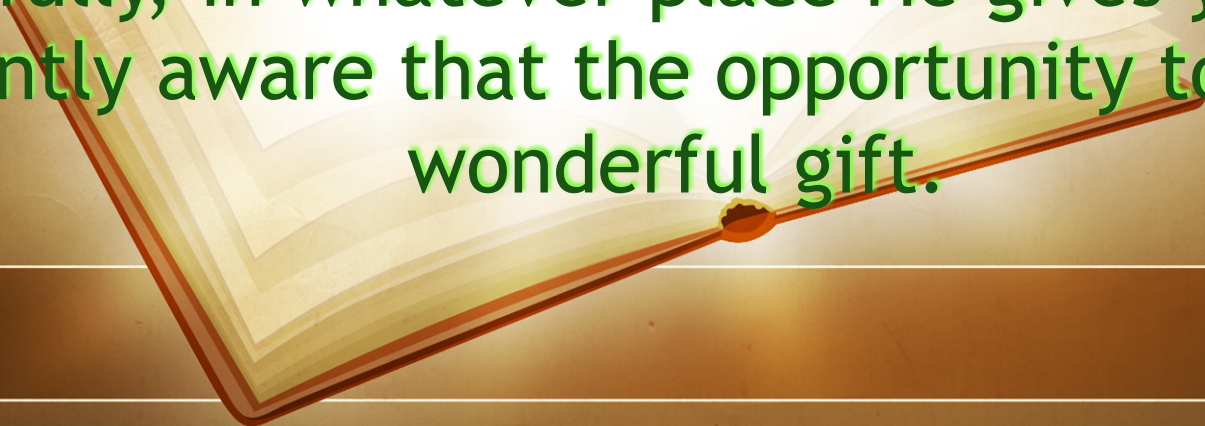


Num 18:31 And you shall eat it in any place, you and your households, for it is your reward for your service in the Tent of Appointment,

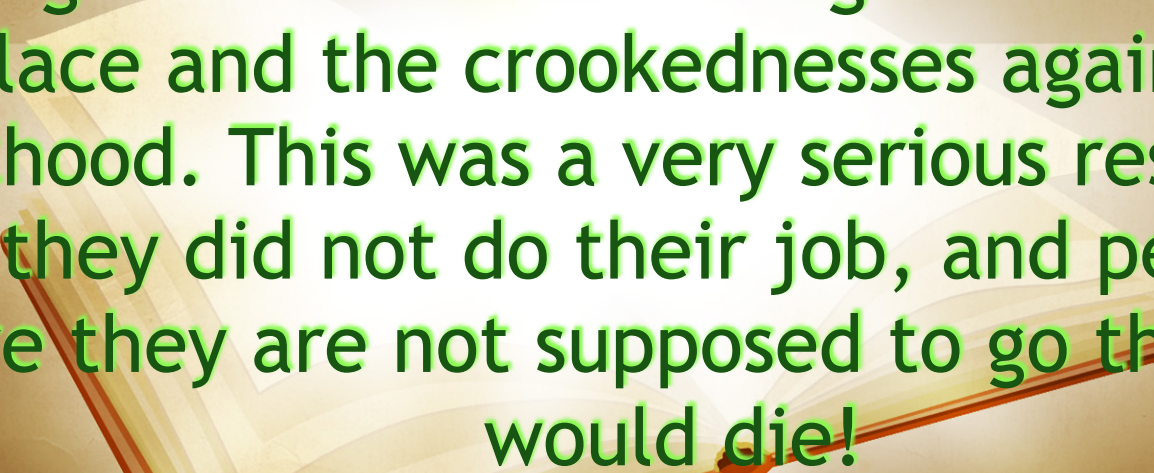
Num 18:32 and bear no sin because of it, when you have presented the best of it, and do not profane the set-apart gifts of the children of Yisra'ěl, lest you die.' ”

## CHAPTER 18

We now come to the chapter which clearly outlines the fact that serving **יהוה** is a privilege and not a chore and we are to serve **יהוה** cheerfully, in whatever place He gives you, being constantly aware that the opportunity to serve is a wonderful gift.







In **verse 1** we are able to see straightaway the responsibility of the priesthood - and that is - bearing the crookednesses against the set-apart place and the crookednesses against the priesthood. This was a very serious responsibility and if they did not do their job, and people would where they are not supposed to go then people would die!

Ministering before יהוה is a privilege and a wonderful thing, but caring for יהוה's people is a huge part of that as well, as it is the service that we, as a royal priesthood are required to do. Those who spend all of their time in a close relationship with יהוה all on their own, but wilfully choose to ignore the sins of those for whom they are responsible to encourage and teach - in other words they are 'praying but not serving' - will ultimately become of no value. We are to serve one another and bear each other's burdens:



**Galatyiim/Galatians 6:2 “Bear one another’s burdens,  
and so complete the Torah of Messiah.”**

If we do not walk in the Authority that we have been given by Messiah then there is a very real danger of there being few people left. We have a role as a priesthood - to serve and do it with great alertness and joy, guarding the commands of Elohim that is not heavy!!!

This is a clear call for servanthood - they had just dealt with the rebellion of those who want position and power yet do not want to serve - well here we as a priesthood are called and commissioned to serve!

Mattithyahu/Matthew 20:25-28 “But יהושע called them near and said, “You know that the rulers of the gentiles are masters over them, and those who are great exercise authority over them. 26 “But it shall not be so among you, but whoever wishes to become great among you, let him be your servant. 27 “And whoever wishes to be first among you, let him be your servant, 28 even as the Son of Adam did not come to be served, but to serve, and to give His life as a ransom for many.”



