

WHEN DIVINE ORDER GETS OUT OF ORDER

ALMOST EVERY CONGREGATION LEADER HAS EXPERIENCED A KORACH AT LEAST ONE TIME IN THEIR POSITIONS AS LEADERS. IT IS THIS TYPE OF SPIRIT THAT HAS DESTROYED CONGREGATIONS AND MINISTRIES AND IT EXACTS A HARSH JUDGEMENT FROM GOD ON THE PERPETRATORS.

B'midbar/Numbers 16:1-5

Now **Korach**, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, **took men**; and they **rose up in face of Moses**, with certain of the children of Israel, two hundred and fifty men; they were princes of the congregation, the elect men of the assembly, **men of renown**; and **they assembled themselves together** against Moses and against Aaron, and said unto them: 'Ye take too much upon you, seeing all the congregation are holy, every one of them, and the LORD is among them; wherefore then lift ye up yourselves above the assembly of the LORD?'

And when **Moses heard it, he fell upon his face.**

And he spoke unto Korach and unto all his company, saying: 'In the morning the LORD will show who are His, and who is holy, and will cause him to come near unto Him; **even him whom He may choose will He cause to come near unto Him.** (JPS Translation, emphasis mine)

Key Characters; Korach, 250 Men of renown, Moses, Aaron

Key Words and Phrases

Korach - H3947 קרח qôrach *ko'-rakh*

Took- H 3947 לקח

lâqach

law-kakh'

A primitive root; to *take* (in the widest variety of applications): - accept, bring, buy, carry away, drawn, fetch, get, infold, X many, mingle, place, receive (-ing), reserve, seize, send for, take (away, -ing, up), use, win.

Men - H1121 בן bân *bane*

From [H1129](#); a *son* (as a *builder* of the family name), in the widest sense (of literal and figurative relationship, including *grandson*, *subject*, *nation*, *quality* or *condition*, etc

Rose Up-H6965 קום *koom*

BDB Definition:

1) to rise, arise, stand, rise up, stand up

1a) (Qal)

1a1) to arise

1a2) to arise (hostile sense)

1a3) to arise, become powerful

1a4) to arise, come on the scene

1a5) to stand

1a5a) to maintain oneself

1a5b) to be established, be confirmed

1a5c) to stand, endure

1a5d) to be fixed

1a5e) to be valid

1a5f) to be proven

1a5g) to be fulfilled

1a5h) to persist

Assembled-H6650 קהל

qâhal

BDB Definition:

1) to assemble, gather

1a) (Niphal) to assemble

1a1) for religious reasons

1a2) for political reasons

1b) (Hiphil) to summon an assembly

1b1) for war, judgment

1b2) for religious purposes

Part of Speech: verb

A Related Word by BDB/Strong's Number: a primitive root

Same Word by TWOT Number: 1991

Men of Renown - H8034 שם

shêm

shame

A primitive word (perhaps rather from H7760 through the idea of definite and conspicuous *position*; compare H8064); an *appellation*, as a mark or memorial of individuality; by implication *honor, authority, character*: - + base, [in-] fame [-ous], name (-d), renown, report.

Related Words or Phrases-(Feinberg, J. E., Ph. D., & Moudy, K. A. (2002). *Walk Numbers!: In the wilderness*. Clarksville, MD: Messianic Jewish Publishers.)

Korah	<i>Korach</i>	קֹרַח
(rebellious) like Korah and his faction (congregation)	<i>k'Korach va-adato</i>	בְּקֹרַח וּבְעֵדוֹתָיו
ice, cold, frost	<i>kehrach</i>	קֶרַח
to make bald, shear, pluck, uproot, become bald	<i>karach</i>	קָרַח
bald spot, bare place, forest clearing	<i>karchah</i>	קֶרְחָה
glacier, iceberg	<i>karchon</i>	קֶרְחֹן
bald, hairless; or ice-vendor	<i>karchan</i>	קֶרְחָן

Chumash B'Midbar

Rebellion In the Wilderness - In contrast to earlier occasions when the people complained about specific problems - such as a lack of food or water, or the need for a "god" to take Moses' place as an intermediary between God and Israel- in the Sidrah, there is an outright attempt to overthrow Moses and Aaron as the leaders of the nation. The leader of the rebellion was their fellow Levite, Korach. As is typical of would-be usurpers who must attract a following, Korach posed as a champion of the masses and tried to discredit Moses.

Rashi - Korach...took

He took himself to one side to disassociate himself from the Congregation, to contest (appointment of Aaron to the) Kehunah. This is what Onkelos means when he renders "and he separated himself" He separated himself from the Congregation to persist in a dispute. Similarly "Why does your heart take you away?" (Job 15:12) meaning, it removes you, to isolate you from others (Midrash Tancuma Korach 2). Another explanation; He attracted the heads of the Sanhedrin among them with amicable words. Similarly, "Take Aaron (with words) (20:25) "take words with you (Hosea 14:3) (Midrash Tachcoma Korach 1) (Numbers Rabba 18:2)

God, is a God of order not confusion, from the very beginning, B'reshet one the Universe was created in Divine Order, it was not until Adam and Havah rebelled against God's Torah that Disorder/Ha Satan or as the Rabbis say "The Evil Inclination" brought disorder into the World.

One of the deceptions of hasatan is to try to separate people from godly leadership and the Body of Messiah. It is when we separate ourselves from authority, correction and direction that we will find ourselves open to deception.

Korach deceived himself into thinking that God's choice of leadership was wrong and that He made a mistake in His choice. Maybe he didn't use those words, however I believe this is what God heard by his actions.

The spirit of Rebellion that was found in Korach is the seed of hasatan the father of Rebellion, Isaiah 14:12 -JPS Translation (emphasis mine)

Isa 14:12 How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations!

Isa 14:13 **For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:**

Isa 14:14 I will ascend above the heights of the clouds; I will be like the most High.

Isa 14:15 Yet thou shalt be brought down to hell, to the sides of the pit.

Isa 14:16 They that see thee shall narrowly look upon thee, *and* consider thee, *saying*, Is this the man that made the earth to tremble, that did shake kingdoms;

Isa 14:17 *That* made the world as a wilderness, and destroyed the cities thereof; *that* opened not the house of his prisoners?

Every act of spiritual rebellion is an act against Gods Divine order and Authority.

Num 16:1 Now Korach, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men;

Korach was a coward, he needed the support of others for his treachery and rebellion so he found weak men like himself to side against God's anointed. Korach was set to lead Levi, he had talent but no knowledge or fear of the Living God. He knew nothing about obedience and humilty.

Num 16:2 and they rose up in face of Moses, with certain of the children of Israel, two hundred and fifty men; they were princes of the congregation, the elect men of the assembly, men of renown;

The men who joined this rebellion were leaders, men of renown, princes among their people who had the same spirit that led Korach or else they would never have followed him in the first place. The were all in a place of leadership and authority among their people, but they wanted more. God has placed leaders in the seat of Moses and they are doubly responsible for their actions and what they teach people. There is a saying, "actions speaks louder than words", through their action, they were teaching God's people that they did not have to respect God's authority or choice of leadership.

Num 16:3 and they assembled themselves together against Moses and against Aaron, and said unto them: 'Ye take too much upon you, seeing all the congregation are holy, every one of them, and the LORD is among them; wherefore then lift ye up yourselves above the assembly of the LORD?'

They ganged up on Moses and Aaron, just like bullies who thought they could take down God's leadership.

Chumash - *It is to much for you* Korach began his tirade with an exclamation intended to put Moses and Aaron on the defensive, accusing them of selfishly taking power and prestige at the expense of the rest of the nation. Since all Jews were equally holy, Moses and Aaron had no right to take for themselves the two highest positions of the nation.

**Did Moses and Aaron appoint themselves or did God?
Exodus 3:1-10 Moses Divinely called and chosen**

- Exo 3:1** Now Moses was keeping the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the farthest end of the wilderness, and came to the mountain of God, unto Horeb.
- Exo 3:2** And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed.
- Exo 3:3** And Moses said: 'I will turn aside now, and see this great sight, why the bush is not burnt.'
- Exo 3:4** And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said: 'Moses, Moses.' And he said: 'Here am I.'
- Exo 3:5** And He said: 'Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.'
- Exo 3:6** Moreover He said: 'I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.' And Moses hid his face; for he was afraid to look upon God.
- Exo 3:7** And the LORD said: 'I have surely seen the affliction of My people that are in Egypt, and have heard their cry by reason of their taskmasters; for I know their pains;
- Exo 3:8** and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite.
- Exo 3:9** And now, behold, the cry of the children of Israel is come unto Me; moreover I have seen the oppression wherewith the Egyptians oppress them.
- Exo 3:10** Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people the children of Israel out of Egypt.' (JPS Translation)

Exodus 28:1-3, 40-43 - The appointment of Aaron and His sons as the Kohen Hagadol

- Exo 28:1** And bring thou near unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that they may minister unto Me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.
- Exo 28:2** And thou shalt make holy garments for Aaron thy brother, for splendour and for beauty.
- Exo 28:3** And thou shalt speak unto all that are wise-hearted, whom I have filled with the spirit of wisdom, that they make Aaron's garments to sanctify him, that he may minister unto Me in the priest's office.
- Exo 28:40** And for Aaron's sons thou shalt make tunics, and thou shalt make for them girdles, and head-tires shalt thou make for them, for splendour and for beauty.
- Exo 28:41** And thou shalt put them upon Aaron thy brother, and upon his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto Me in the priest's office.
- Exo 28:42** And thou shalt make them linen breeches to cover the flesh of their nakedness; from the loins even unto the thighs they shall reach.

Exo 28:43 And they shall be upon Aaron, and upon his sons, when they go in unto the tent of meeting, or when they come near unto the altar to minister in the holy place; that they bear not iniquity, and die; it shall be a statute for ever unto him and unto his seed after him.

Num 16:4 And when Moses heard it, he fell upon his face.

Chumash Commentary - *and he fell on his face* "Moses fell to the ground in humiliation (at Korach's outrageous and insulting accusation) (Chizkuni); or he fell out of despair, since he now felt powerless. They had worshiped the Golden Calf, complained for no good reason (11:1-2), and heeded the spies, and each time Moses had prayed for them. This was the fourth time they had defied God, and he felt that he could not plead yet again (Rashi). Alternatively, he fell on his face in prayer (Rashbam; ibn Ezra)

Every leader in a Congregation has gone through this "take over" Korach mentality when people who want to step in and take over because they think they can do a better job, whether chosen to do it or not. Here we see the example of Moses great humility in the midst of rebellion against God.

Num 16:5 And he spoke unto Korach and unto all his company, saying: 'In the morning the LORD will show who are His, and who is holy, and will cause him to come near unto Him; even him whom He may choose will He cause to come near unto Him.

Numbers 16: 6-35 Moses submitted to God's authority and God's choice was made known in such a powerful way that there was no question who He had chosen.

Num 16:6 This do: take you censors, Korach, and all his company;

Num 16:7 and put fire therein, and put incense upon them before the LORD to-morrow; and it shall be that the man whom the LORD doth choose, he shall be holy; ye take too much upon you, ye sons of Levi.'

Num 16:8 And Moses said unto Korach: 'Hear now, ye sons of Levi:

Num 16:9 is it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to Himself, to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them;

Num 16:10 and that He hath brought thee near, and all thy brethren the sons of Levi with thee? and will ye seek the priesthood also?

Num 16:11 Therefore thou and all thy company that are gathered together against the LORD - ; and as to Aaron, what is he that ye murmur against him?'

Num 16:12 And Moses sent to call Dathan and Abiram, the sons of Eliab; and they said: 'We will not come up;

Num 16:13 is it a small thing that thou hast brought us up out of a land flowing with milk and honey, to kill us in the wilderness, but thou must needs make thyself also a prince over us?

Num 16:14 Moreover thou hast not brought us into a land flowing with milk and honey, nor given us inheritance of fields and vineyards; wilt thou put out the eyes of these men? we will not come up.'

Num 16:15 And Moses was very wroth, and said unto the LORD: 'Respect not Thou their offering; I have not taken one ass from them, neither have I hurt one of them.'

Num 16:16 And Moses said unto Korach: 'Be thou and all thy congregation before the LORD, thou, and they, and Aaron, to-morrow;

Num 16:17 and take ye every man his fire-pan, and put incense upon them, and bring ye before the LORD every man his fire-pan, two hundred and fifty fire-pans; thou also, and Aaron, each his fire-pan.'

Num 16:18 And they took every man his fire-pan, and put fire in them, and laid incense thereon, and stood at the door of the tent of meeting with Moses and Aaron.

Num 16:19 And Korach assembled all the congregation against them unto the door of the tent of meeting; and the glory of the LORD appeared unto all the congregation.

Num 16:20 And the LORD spoke unto Moses and unto Aaron, saying:

Num 16:21 'Separate yourselves from among this congregation, that I may consume them in a moment.'

Num 16:22 And they fell upon their faces, and said: 'O God, the God of the spirits of all flesh, shall one man sin, and wilt Thou be wroth with all the congregation?'

Num 16:23 And the LORD spoke unto Moses, saying:

Num 16:24 'Speak unto the congregation, saying: Get you up from about the dwelling of Korach, Dathan, and Abiram.'

Num 16:25 And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him.

Num 16:26 And he spoke unto the congregation, saying: 'Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be swept away in all their sins.'

Num 16:27 So they got them up from the dwelling of Korach, Dathan, and Abiram, on every side; and Dathan and Abiram came out, and stood at the door of their tents, with their wives, and their sons, and their little ones.

Num 16:28 And Moses said: 'Hereby ye shall know that the LORD hath sent me to do all these works, and that I have not done them of mine own mind.

Num 16:29 If these men die the common death of all men, and be visited after the visitation of all men, then the LORD hath not sent Me.

Num 16:30 But if the LORD make a new thing, and the ground open her mouth, and swallow them up, with all that appertain unto them, and they go down alive into the pit, then ye shall understand that these men have despised the LORD.'

Num 16:31 And it came to pass, as he made an end of speaking all these words, that the ground did cleave asunder that was under them.

Num 16:32 And the earth opened her mouth and swallowed them up, and their households, and all the men that appertained unto Korach, and all their goods.

Num 16:33 So they, and all that appertained to them, went down alive into the pit; and the earth closed upon them, and they perished from among the assembly.

Num 16:34 And all Israel that were round about them fled at the cry of them; for they said: 'Lest the earth swallow us up.'

Num 16:35 And fire came forth from the LORD, and devoured the two hundred and fifty men that offered the incense.

Rebellion brings death in our lives. Korach wanted to be the priest of God - he had religion but no relationship. Korach had formed a bitter root judgment against Moses, all rebellion is the sin of witchcraft in God's eyes.

Are we walking in agreement with God's order or are we doing our own thing. Without order there is chaos, when there is chaos the work of God is hindered in the earth. The Tabernacle is a picture or blue print for the Body of Messiah and how we are to walk in Divine order.

Deuteronomy/Dvarim 30:19-20

I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse; therefore choose life, that thou mayest live, thou and thy seed; to love the LORD thy God, to hearken to His voice, and to cleave unto Him; for that is thy life, and the length of thy days; that thou mayest dwell in the land which the LORD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

Joshua 24: 14-15

Now therefore fear the LORD, and serve Him in sincerity and in truth; and put away the gods which your fathers served beyond the River, and in Egypt; and serve ye the LORD. And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were beyond the River, or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve the LORD.'

Proverbs 16:19

Better it is to be of a lowly spirit with the humble, than to divide the spoil with the proud.

Haftorah - 1 Samuel 12:22-25

For the LORD will not forsake His people for His great name's sake; because it hath pleased the LORD to make you a people unto Himself.

Moreover as for me, far be it from me that I should sin against the LORD in ceasing to pray for you; but I will instruct you in the good and the right way.

Only fear the LORD, and serve Him in truth with all your heart; for consider how great things He hath done for you.

But if ye shall still do wickedly, ye shall be swept away, both ye and your king.'

Our life should reflect the life of Yeshua, when you are facing a test of your faith. We all go through tests of faith. If the test draws us closer to God, then we are walking in the Ruach, if the test is pulling us away from God, then we are walking in the flesh.

Things that will lead us to rebel against leadership and authority.

- #1. Unmet expectations. Are the dreams and visions we have truly from God or are they are own misguided expectations of grandeur and fame,.
- #2. Bitter root judgment against leadership will cause us to rebel against God. A critical spirit is a spirit that does not know who they are in Messiah Yeshua

- #3. Bitter roots, opens the door to a spirit of jealousy which gives birth to rebellion against authority.
- #4. Anger against your position in the Body of Messiah will cripple you spiritually and cause you to lose the anointing that only operates according to the call upon your life. Korach was angry that he did not have the position of Moses and Aaron.
- #5. We are not to seek a position, we are to walk humbly in the gifts and callings that He has called us to walk in as a servant of God. It is God who promotes, we must accept His will for our lives, even if nobody on earth ever knows who we are or what we do for the Kingdom. You need to be willing to serve, not matter what the position of service is in. 1 Cor. 12, 13, 14

If we have found ourselves walking in the spirit of Korach then we need to repent and ask that God restore unto us a spirit of humility

- #1. We should have no expectations outside of Torah and what God has promised.
- #2. We must make it our aim to bless our leadership and not curse.
- #3. We need to bless others as God has blessed us - pay it forward and help someone else.
- #4 We need to demonstrate the love of Messiah to all the Body and rejoice with those who rejoice and not become envious of others blessings, anointing or authority.
- #5. Continue to develop your intimacy with God and know that He is the one who rewards faithfulness.

God choose Abraham, Isaac and Jacob /Israel, God choose Moses, Aaron, God choose the great Kings Saul (well he ended up not so great), David and Soloman. There is no spiritual freedom without Divine choice, order and authority. When Israel got out of Divine order and authority, judgment always followed.

Apostolic Brit Hadasah Scriptures;

Yeshua is the One who appoints the leadership in order that His people will be trained for the work of the Kingdom.

Ephesians 4: 3-32 (The Scriptures) (emphasis mine)

- Eph 4:2 **with all humility and meekness, with patience, bearing with one another in love,**
- Eph 4:3 being eager to guard the unity of the Spirit in the bond of peace –**
- Eph 4:4 **one body and one Spirit, as you also were called in one expectation of your calling,**
- Eph 4:5 **one Master, one belief, one immersion,**
- Eph 4:6 one Elohim and Father of all,¹ who is above all, and through all, and in you all.
Footnote: ¹Mk. 12:32,34, 1 Cor. 8:6, 1 Tim. 2:5, Mk. 12:29-34.
- Eph 4:7 But to each one of us favour was given according to the measure of the gift of Messiah.
- Eph 4:8 That is why it says, “When He went up on high, He led captivity captive, and gave gifts to men.”
- Eph 4:9 But what does “He went up” mean, except that He also first went down into the lower parts of the earth?
- Eph 4:10 He who went down is also the One who went up far above all the heavens, to fill all.

Eph 4:11 And He Himself gave some as emissaries, and some as prophets, and some as evangelists, and some as shepherds and teachers

Eph 4:12 for the perfecting of the set-apart ones, to the work of service to a building up of the body of the Messiah,

Eph 4:13 until we all come to the unity of the belief and of the knowledge of the Son of Elohim, to a perfect man, to the measure of the stature of the completeness of Messiah,

Eph 4:14 so that we should no longer be children, tossed and borne about by every wind of teaching, by the trickery of men, in cleverness, unto the craftiness of leading astray,¹
Footnote: ¹5:6, also 2 Cor. 10:5, 2 Cor. 11:3-14, Gal. 1:6-9, 2 Tim. 3:1-8, 2 Tim. 4:2-4, 2 Peter 2:2-22, Jud. vv. 10-19.

Eph 4:15 but, maintaining the truth in love, we grow up in all respects into Him who is the head, Messiah,

Eph 4:16 from whom the entire body, joined and knit together by what every joint supplies, according to the working by which each part does its share, causes growth of the body for the building up of itself in love.

Eph 4:17 So this I say, and witness in the Master, that you should no longer walk as the gentiles walk,¹ in the futility of their mind, Footnote: ¹1 Cor. 12:2, and Jer. 10:2.

Eph 4:18 having been darkened in their understanding, having been estranged from the life of Elohim, because of the ignorance that is in them, because of the hardness of their heart,

Eph 4:19 who, having become callous, have given themselves up to indecency, to work all uncleanness with greediness.

Eph 4:20 But you have not so learned Messiah,

Eph 4:21 if indeed you have heard Him and were taught by Him, as truth is in יהוהשע:

Eph 4:22 that you put off – with regard to your former way of life – the old man, being corrupted according to the desires of the deceit,

Eph 4:23 and to be renewed in the spirit of your mind,

Eph 4:24 and that you put on the renewed man¹ which was created according to Elohim, in righteousness and set-apartness of the truth.

Eph 4:25 Therefore, having put off the false, speak truth, each one with his neighbour, for we are members of one another.

Eph 4:26 “Be wroth, but do not sin.” Do not let the sun go down on your rage,

Eph 4:27 nor give place to the devil.

Eph 4:28 Let him who stole steal no more, but rather let him labour, working with his hands what is good, so that he has *somewhat* to share with those in need.

Eph 4:29 Let no corrupt word come out of your mouth, but only such as is good for the use of building up, so as to impart what is pleasant to the hearers.

Eph 4:30 And do not grieve the Set-apart Spirit of Elohim, by whom you were sealed for the day of redemption.

Eph 4:31 Let all bitterness, and wrath, and displeasure, and uproar, and slander be put away from you, along with all evil.

Eph 4:32 And be kind towards one another, tenderhearted, forgiving one another, as Elohim also forgave you in Messiah.

Eph 4:22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

Eph 4:23 And be renewed in the spirit of your mind;

Eph 4:24 And that ye put on the new man, which after God is created in righteousness and true holiness.

Eph 4:25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

Eph 4:26 Be ye angry, and sin not: let not the sun go down upon your wrath:

Eph 4:27 Neither give place to the devil.

Eph 4:28 Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.

Eph 4:29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

Eph 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

Eph 4:31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

Eph 4:32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Is leadership God's choice or mans?

There is no such thing as doing what you please! Are we walking in agreement with God's order or are we choosing our own way? So many in the Body of Messiah are not walking in Divine order, they are rebelling against God's chosen leadership and not functioning in the call that is upon their own life.

When we are discontent with the position God has put us in, then the doors are open for bitter root judgment against leadership which births jealousy and strife and ultimately the downfall of the one who rebels.

The lesson of Korach is a lesson for the whole Body of Messiah to pay special attention to today. If you have to try to steal someone else's ministry and rise up against them because you don't have the faith to walk in your own calling, then you are not called of God!

As God's chosen people Israel (Judah and Ephraim) we must walk in the Divine order of God and submit humbly to His choice of leadership.

Korachs' rebellion was caused by Pride, Jealousy and Rebellion. It is God who calls and appoints and anoints those called to the 5 Fold Ministry of leadership.

All gifts and callings are from Him and He places people where they will do the most good for His Kingdom. Korach was not thinking about what was best for Israel, but what was best for his own selfish ambitions.

ALL WE DO AND SAY SHOULD BE FOR HIS KINGDOM AND HIS GLORY NOT OUR OWN VAIN AMBITIONS AS REPRESENTATIVES OF THE WHOLE HOUSE OF ISRAEL.