119

GROUP STUDY GUIDE

The Return of Korah

TEACHING SUMMARY

This teaching examines the rebellion of Korah in Numbers 16 as a type and shadow of later challenges to YHWH-appointed authority. Korah questioned Moses as the head of Israel and Aaron as high priest, arguing that the whole congregation was holy and that Moses and Aaron had exalted themselves.

YHWH instructed the congregation to separate from Korah, Dathan, and Abiram and not even touch what belonged to them. The earth then opened and swallowed the rebels. The teaching presents this judgment as showing the seriousness of challenging the authority and priesthood YHWH appointed.

The teaching applies the pattern to Yeshua as the head and High Priest of the faith. It cites the Brit Hadasha descriptions of Yeshua as head, mediator, and High Priest after the order of Melchizedek. The teaching says rejecting Yeshua's authority repeats the error of Korah.

Deuteronomy 18:15–19 is presented as a command to listen to the prophet like Moses. The teaching identifies Yeshua as that prophet and uses John 6:14, John 12, and John 14 to show that Yeshua was sent by the Father and spoke the Father's words.

The teaching lists parallels between Moses and Yeshua, including being sent by Elohim, facing an evil king, teaching God's instruction, being protected in Egypt, feeding Israel, performing signs, shepherding, mediating a covenant, and fasting forty days. It also compares Moses' twelve spies and seventy elders with Yeshua's twelve apostles and the disciples sent in Luke 10.

Finally, the teaching responds to the suggestion that Joshua was the prophet like Moses. It argues from Deuteronomy 34:10–12 and the Hebrew verb for a future raising up that Joshua could not fulfill the prophecy. It concludes by warning against rejecting Yeshua and against promoting or associating with people who deny him as Messiah while still claiming to follow YHWH.

SUMMARY POINTS

• Korah challenged Moses and Aaron's authority.
• YHWH commanded the congregation to separate from Korah's dwelling.
• The earth swallowed Korah and those who rebelled with him.
• The teaching presents Yeshua as head and High Priest.
• Yeshua is described as mediator between God and humanity.
• Deuteronomy 18 commands Israel to listen to the prophet like Moses.
• The teaching identifies Yeshua as the prophet like Moses.
• The teaching lists many parallels between Moses and Yeshua.
• Deuteronomy 34 is used to argue that Joshua was not that prophet.
• The teaching warns that rejecting Yeshua repeats the error of Korah.

FILL-IN-THE-BLANK — BASIC

1. Korah challenged the authority of Moses and the priesthood of _____.
2. YHWH commanded the congregation to _____ from Korah's dwelling.
3. The earth opened and swallowed _____ and those who rebelled with him.
4. The teaching identifies Yeshua as our head and _____ Priest.
5. Yeshua is described as the one _____ between God and humanity.
6. Deuteronomy 18 commands Israel to listen to the prophet like _____.

FILL-IN-THE-BLANK — CHALLENGING

1. Korah's rebellion is described as a type and _____ of later events.
2. Hebrews says Yeshua is High Priest after the order of _____.
3. The teaching says Yeshua did not speak his own words but the words of the _____.
4. Moses and Yeshua both fasted for _____ days in the wilderness.
5. In its comparison with Moses' elders, the teaching uses the reading of Luke 10:1 that numbers the disciples at _____.
6. Deuteronomy 34 says there had not arisen a prophet in Israel like _____.

GROUP DISCUSSION QUESTIONS

1. Why was Korah's challenge to Moses and Aaron treated as such a serious matter?

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2. How does the teaching apply Korah's rebellion to rejecting Yeshua?

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3. What does Deuteronomy 18 require concerning the prophet like Moses?

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4. Which parallels between Moses and Yeshua does the teaching emphasize?

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5. Why does the teaching reject Joshua as the fulfillment of Deuteronomy 18?

_____

_____

6. What warnings does the teaching give about promoting or associating with people who deny Yeshua while still claiming to follow YHWH?

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_____

ANSWER KEY – GROUP GUIDE

Basic

1. Aaron — Numbers 16:3

2. separate — Numbers 16:24–26

3. Korah — Numbers 16:31–34; teaching account

4. High — Hebrews 6:20

5. mediator — 1 Timothy 2:5

6. Moses — Deuteronomy 18:15–19

Challenging

1. shadow — Teaching interpretation of Numbers 16

2. Melchizedek — Hebrews 6:20

3. Father — John 12:49; 14:23–24

4. forty — Exodus 34:28; Matthew 4:2

5. seventy (some manuscripts and translations read seventy-two) — Numbers 11:16–17; Luke 10:1 and its manuscript note

6. Moses — Deuteronomy 34:10–12

FACILITATOR DISCUSSION NOTES

Suggested responses follow the teaching. Invite discussion and personal application; these are not additional required answers.

1. Numbers 16:3, 19 and 24–34 presents a challenge to Moses and Aaron and the judgment that follows. The teaching understands the issue as opposition to roles God appointed. Identify the original narrative circumstances before moving to its typological application; the account does not authorize a group to punish people today.

2. The source compares Moses as head and Aaron as high priest with Yeshua's roles, citing 1 Corinthians 11:3, Hebrews 6:20 and 1 Timothy 2:5. This is a typological argument about Messiah. Do not transfer his unique role to a modern leader or assume that questioning such a leader is equivalent to rejecting Yeshua.

3. Deuteronomy 18:15–19 requires listening to the prophet and says God will put his words in that prophet's mouth. The teaching identifies Yeshua through John 6:14, 12:49 and 14:23–24, with Acts 3:22–23 as apostolic support. Ask how listening should lead to understanding and practice.

4. Choose two parallels and read both passages: for example, feeding people (Exodus 16:14–15; Matthew 14:19–20) or faithfulness (Numbers 12:5–7; Hebrews 3:1–2). Moses's spies and elders differ in role from Yeshua's apostles and disciples. Explain the proposed pattern without turning similarity into identity in every detail.

5. The source reads Deuteronomy 34:10–12, after Joshua's commissioning, as excluding Joshua from the unique promised role; it also offers a Hebrew-verb argument. State these as its reasoning and distinguish the passage from the linguistic inference. It still recognizes Joshua as a type of Messiah, a different claim from being the complete fulfillment.

6. Romans 16:17, 2 John 9–11 and 2 Peter 2:1 underpin the source's warning against promoting or associating with people who deny Yeshua as Messiah while still claiming to follow YHWH. Read the specific teaching-related contexts. Discuss discernment and boundaries without equating an honest question with denial or making unsupported accusations about individuals.