

## Korah 2024

“Korah”, Numbers 16:1-18:32, focuses on the rebellion of Korah and his cohorts directly on the heels of the sin of the spies. Yet it quickly becomes evident that this rebellion runs deep within the camp as 14,700 are recorded as being struck down by a plague in addition to the 250 consumed by fire in the Korah incident! It is clearly a battle regarding the priesthood and the ruling authority of the camp of Israel, a battle that still wages today, and one that will come to a head in the days ahead. When looking at the number affected by this rebellion, we must ask ourselves what are the defining characteristics of a Korah as he seemingly calls for the same thing we all look toward – a holy nation of priests?

**1 Peter 2:9** – “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light:” This is the calling and mantle Israel is once again offered and sees restored through the work of our Messiah, yet do we understand the difference of one who walks in this capacity versus one who is a Korah?

### **Numbers 16:1-3**

The title of the parshah and the name of the individual helps to begin to lay a foundation regarding the significance of what’s happening and what we are expected to glean from this text. First let’s take a quick look at the ringleader!

**Korah:** Strong’s #7141 Qorach קֹרַח bald; the root of this name is found in the context of one who intentionally makes himself bald in an act of being defiled for the dead (**Lev. 21:1-5**, “There shall none be defiled for the dead among his people...”). In context, Leviticus 21 deals specifically with instructions to the priests who must abide by certain regulations as they are to stay in the confines of what is considered “holy”/qadosh!

\*The Hebrew term for “dead” here though is quite interesting and not the normal term that would be translated as that. **Dead:** Strong’s #5315 nephesh נֶפֶשׁ soul, self, life, mind, desire, emotion; from the root naphash (#5314) נָפַח to take breath, to refresh oneself; in this context it reveals that the concept of nephesh is directly connected with the concept of a body/frame that requires a constant refreshing or reanimation via breath.

To cease to breathe is to cease to live. The root naphash is directly connected to the rest and refreshment of Shabbat! The Hebrew reveals a beautiful analogy that just as the body requires air to live, so your nephesh (the inner man – your mind, emotions, all that makes you uniquely you) requires Shabbat to live! Removed from and outside of Shabbat and the divine appointments of Yahweh we are likened to a body with no life in it! Adam has breathed into him the breath of life (nishmat chayyim) and then is placed into the Garden of Eden (the place of the appointed times)! The body that was formed from the dust truly lives in its full capacity and purpose in this place alone!

Why is this significant in regards to Korah? The role of the priests were charged (from Adam forward) with guarding and caring for the sacred space and time that was Shabbat and the other mo'edim! This title he has taken – Korah, then reveals one who is purposefully defiled himself and therefore is incapable of fulfilling this role!

Nephesh = 430, the same value as the number of years of exile in Egypt, the combined total exile initially prophesied by Ezekiel (40 for Judah and 390 for Israel), when the role of the priest in this regard is compromised the people cease to exist – they enter a state of exile as their nephesh ceases to have air to breathe outside of these sacred moments of time! It is also the value of the phrase tohu' v'bohu (Gen 1:2 – “And the earth was without form, and void: and darkness was upon the face of the deep.”) conveys the idea of that which is void, empty, laid waste, and in chaos or confusion - the condition of creation outside the Garden and what Adam is charged with subduing and having dominion over! And the very condition he finds himself when removed from Eden!

Hence the significance of these verses – just as the priests were prohibited from being defiled by the natural dead, so too they must refrain from anything that would defile and pollute access to the Shabbat and the mo'edim lest the nation as a whole be exiled! Just as Adam who in a defiled state could no longer access the Tree of Life unless he remain forever in that state of defilement, so too Israel could not access the rejuvenation of Shabbat in an unclean defiled manner!

\*Lev. 10:10 – “And that ye may put difference between holy and unholy, and between unclean and clean;”

Difference: Strong's #914 לָדַל to divide, separate, to distinguish, to disjoin; gematria = 36, the same value as 'ohel לְהֵאֱלֹהִים (#168) tent, from the root meaning to be clear, bright, shining or vibrating; this term is part of one of the titles of the Tabernacle – the 'ohel mo'ed, the tent/space where the light of the Mo'edim, the doorways into His Presence, were shining bright and releasing the vibrations/frequencies of His Presence! The Tabernacle becomes the boundary line that badal – divides the holy from the unholy, the unclean from the clean, and reveals that as we approach the mo'edim they are capable of disjoining and separating what has come in to pollute and make unclean from that which is supposed to be holy – set apart for a specific purpose! While that which is unholy and unclean is removed, that which is qadosh is refreshed and rejuvenated!

Are you beginning to see the significance of the name that this individual chose for himself – Korah? And why his rebellion and seeking of the priesthood is dealt with so severely? Also notice that you cannot separate the role of priests from that of the role of the calendar and the calculation of the time of Yahweh! With a compromised priesthood there is a compromised calendar, when there is a war regarding the priesthood there then is a war regarding the gateways of His Mo'edim!

\*Could this be part of the distinction between those who will fall into the category of a Korah versus those who will be seen as His holy nation functioning in the capacity of a royal priesthood – how we handle and guard the mo'ed? This then means that

every single Shabbat, every single Mo'ed how I approach will either bring life and refreshment or exile in my life and reveal a Korah or a holy vessel!

The wording of Korah's complaint is quite telling when examined in the Hebrew!

**Numbers 16:3** – several points to take notice of – 1) Korah claims that all the congregation are “holy”/Qadosh; first seen in **Exodus 19:6** – “And ye shall be unto me a kingdom of priests, and an holy/qadosh nation. These are the words which thou shalt speak unto the children of Israel.” – notice that Yahweh specifically connects Israel's status and call to be a holy nation with that of also functioning as a kingdom of priests – they go hand in hand! So this statement is relaying the message – we all are capable of walking as priests yet its glaringly juxtaposed with Korah's name itself declaring his defiled condition!

In the English we see the term “congregation” twice, yet in the Hebrew two different terms are used!

- 1) Congregation: Strong's #5712 'edah עֵדָה congregation, gathering; from #5707 'ed עֵד witness; עֵד is also the 2 letter root of mo'ed מוֹעֵד the set times, divine appointments of the Feasts; let's connect the dots! Korah declares that all the congregation/'edah are holy, inferring that it is his intent and the mindset of the people that in their unclean/defiled condition having compromised associating with dead ones (the connotation of his name – Korah), that they will access the doorways of the 'edah, the divine appointments/mo'ed in order to live again, to be empowered and rejuvenated while remaining in their fallen unclean condition!

Their desire seems to mirror that of Lucifer's voiced in **Isaiah 14:13** – “For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of 'El: I will sit also upon the mount of the congregation/mo'ed, in the sides of the north:” He too seeks to access these same mo'ed, and to exalt himself above it! He is the dead one who Adam is first defiled by and removed from Gan 'Eden (the Garden of Appointed Times). In his exile, Adam is tainted by death, his only access and source of restoration and rejuvenation is found within these sacred moments of time – the mo'edim that refresh his soul! Yet the enemy himself understands this and seeks to usurp this seat, positioning himself here while simultaneously cutting the people off from this source! The actions of Korah mirror this pattern!

\*On an even more personal level, every time we assume to enter these mo'ed, to enter Shabbat, without having taken the time to deal with the things that would contaminate us and cause us to be seen as defiled, then we too are no different than Korah, attempting to resurrect and rejuvenate something that is defiled! There is both a proper timing and a proper manner in which we are to approach and handle the divine appointments. This is why it's hard on the flesh, to enter through these doorways my flesh must die, a massaged calendar and a compromised approach allows the “form of godliness but denies the power thereof” (**2 Tim. 3:5**)!

Further connecting these verses in Isaiah and Korah, the phrase “I will exalt” in Hebrew is 'Arim אֲרִימ from the root ruwm רוּם to rise, extol, exalt, to present or contribute, or to abolish, be rotten or wormy (revealing the presence of death/decay). I will bring death and

decay into this place to be exalted! This is the same root stem of Abiram (#48) אַבִּירָם my father is exalted, from the root ruwm! This is one of the co-conspirators of Korah! His name inserts the letter כ indicating the house or bride – when this is also what’s exalted in the house it results in exile!

- 2) Congregation: Strong’s #6951 qahel קָהַל assembly, company, congregation, convocation; from #6950 qahal קָהַל to assemble, gather; first seen in **Ex. 32:1** regarding the gathering/qahal of the people together to build the molten calf! Interesting seeing as this very incident is what institutes the Aaronic priesthood as the nation as a whole rejects this mantle! His statement demands why does Moses (the representative of the Melkhizedek Order) and Aaron (the chosen priestly line to function as a guardian till the priesthood is restored via Messiah to the nation) exalt themselves above the rest who have defiled themselves and consorted with dead ones?

Because of this incident (the Molten Calf), Aaron and his sons now must handle this office (the priesthood) – yet in addition to caring for the ‘ohel mo’ed – the sacred space of the appointed times, there is an additional task once again highlighted in this parshah after the rebellions are addressed.

**Numbers 18:1** – “And Yahweh said unto Aaron, Thou and thy sons and thy father’s house with thee shall bear (nasa’) the iniquity of the sanctuary: and thou and thy sons with thee shall bear (nasa’) the iniquity of your priesthood.”

Iniquity: Strong’s #5771 ‘avon אָוֹן perversity, depravity, iniquity, guilt or punishment of iniquity, anything unjustly acquired; ‘avon is one of the 4 main words indicating sin in the Torah. Indicates sin that is particularly evil since it strongly conveys the idea of twisting or perverting deliberately. It is this same term that is used in connection with generational curses/iniquity!

\*Upon the heels of Korah’s rebellion Yahweh reminds Aaron of the serious task before them, they carry/bear the weight and burden of this office and place, if they allow this position to become perverted, to handle it irreverently, it will have an effect upon generations as they are tasked with ensuring that Israel has a connection to the ‘ohel mo’ed – the place of life and rejuvenation! How much more so then are we tasked with the bearing the same weight and responsibility regarding how we handle His Shabbat and divine appointments as a restored royal priesthood in Messiah?

This concept of generational iniquity is first clearly addressed in **Exodus 20:5** – “Thou shalt not bow down thyself to them, nor serve them: for I Yahweh thy Elohim am a jealous El, visiting the iniquity/’avon of the fathers upon the children unto the third and fourth generation of them that hate me;” this verse is found in the midst of the laying out of the 10 commandments and is connected to the 2<sup>nd</sup> commandment regarding not making a graven image – the very command Israel breaks when building and worshipping the molten calf therefore birthing a generational iniquity as they deliberately twisted and perverted their purpose!

Once again there is a connection directly to the cohorts of Korah! 'Avon אָוֹן/iniquity is a cognate of one of the other co-conspirators named 'On (#203) אֹן wealth, vigor, its root indicates vigor, physical strength, generative power, and is specifically connected with the role and position of the first born (Gen. 49:3 – Reuben); from the root 'aven (#205) אָוֶן trouble, wickedness, sorrow; emptiness, vanity, falsehood – generational iniquity is being uncovered/exposed by Korah's rebellion!

This command to Levi, to bear the iniquity of the sanctuary and their priesthood is juxtaposed to the first reference of 'avon/iniquity found in the Torah!

**Gen. 4:13** – “And Cain said unto Yahweh, My punishment/iniquity 'avon is greater than I can bear (nasa').” This is upon the heels of Cain murdering his brother Abel, and his punishment seems to indicate that with that spilled blood he has mishandled the ground – the 'adamah, and as such his “punishment” or the consequences of his iniquity is that the 'adamah will not lend her strength to him, he will be a vagabond! Could the actions of Israel when they compromise their role as a holy nation, and the subsequent rebellions of Korah all have something to do with mishandling the 'adamah as well and therefore the birthing of a generational iniquity?

\*Interesting to note that this is in regards to Cain's actions towards Abel (#1893)

Hevel הֶבֶל breath, breathing; Hmm... remember the earlier connections to Shabbat the term nephesh/naphash – to breath and rejuvenate? The play on words seems to indicate that Cain cuts off his ability to breath or be rejuvenated and refreshed. He is in exile and is likened unto a body with no life in it! Just as Israel is when they are cut off from the Shabbat and the Presence of Yahweh!

What exactly is this 'adamah?

**Genesis 4:12** – “When thou tillest the ground/'adamah, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth/erets.”

Ground: Strong's #127 'adamah אָדָמָה ground, land; though both the terms 'adamah and 'erets are used here, each one has its own distinct meaning. The 'adamah is the building material of man and is always directly connected with Adam and his role. Adam is formed from the 'adamah (Gen. 2:7), man is to till the 'adamah (Gen. 2:5), the 'adamah is cursed due to the fall of man (Gen. 3:17), and Adam is commanded to return (make teshuva – be restored) to the 'adamah (Gen. 3:19).

Looking closer, it contains both the root stem 'adam אָדָם to be red, ruddy; yet within this name is also the connection to one who was created in the image of Elohim; & the root damah דָּמָה to be like, resemble, to think, to purpose, to meditate, to remember; could it be that the 'adamah, though translated simply as “ground”, was distinct from the 'erets (ground) in that it was referring literally to the DNA of Yahweh, and with Adam being formed from this, he was one in the image of Elohim – who resembled, thought like, and had the same purpose and mindset as the Creator!

These same roots are also a cognate of damam (#1826) דמם to be silent, still, to wait; root concept is about beginnings, being still before the noise starts. The language seems to reveal that the 'adamah represents the DNA/essence of Yahweh, yet it is silent, still, or waiting for one to be joined to it that will give it voice!

\*Hence in Adam, he is formed from the 'adamah, yet joined to this is the breath - Yahweh breathed into him and Adam becomes a nephesh chayah - a living/speaking soul! He gives voice to the essence/character of Yahweh! The numerical value of Adamah = 50, the Yovel!

Adam is commanded to return/make teshuva and be restored to the 'adamah revealing that he is to once again be formed into the image of Yahweh, a restoration of his very DNA that has been perverted and twisted birthing generational iniquity as death entered in! Yet 'adamah, this altar Adam was formed from, was encircled by the Garden of Eden - the appointed times! The appointed times guard access to the 'adamah and your yovel! Cain is cut off from this restoration as he attempts to approach the 'adamah in an unclean defiled manner! Korah and his cohorts do the same!

**Numbers 16:30** - "But if Yahweh make a new thing, and the earth/'adamah open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked Yahweh."

\*To brazenly approach the 'adamah altar in an unclean defiled manner with undealt with generational iniquity that is cultivated rather than repented of caused the rebellious individuals to be swallowed and consumed rather than experience the yovel and restoration!

#### **Isaiah 6:1-7**

The iniquity was taken away when Isaiah's lips were touched by the coal!

Taken away: Strong's #5493 סור to turn aside, depart, to depart from the way; it's about departing from the crooked paths of generational iniquity and being cleansed and purified, set on the right path!

This elaborate encounter deals with the seraphim, the burning ones who surround the throne of Yahweh. Rev. 4:7-8 describes these same beings in further detail as having the face of a lion, a calf, a man, and an eagle! It's the 4 compass points of the Mazzaroth (Zodiac - the Way) and was mirrored in the layout of the Camp of Israel (Judah, Joseph, Reuben, and Dan). The wheel within a wheel of Ezekiel! His Throne is guarded by these beings which have a direct connection to the heavenly clock and calendar that lay out His Mo'edim! The Mo'edim are gateways that guard His throne! This is what Isaiah is being shown and it is the return to this pathway that takes away the generational iniquity!

Tongs: Strong's #4457 malqachayim מלקחיים snuffers, tongs for altar use; Gematria = 228, same value as 'egel massekah עגל מסכה Molten Calf as well as 'Ets Chayyim עץ חיים Tree of Life! The Molten calf birthed a generational iniquity that separated Israel from the doorways to their yovel, but the restoration to the doorways of His Mo'edim naphash - breath and rejuvenate us and enable us to have access to the Tree of Life again!

Live Coal: Strong's #7531 ritspah רִצְפָּח pavement, glowing stone or coal, live coal; contains the 3 letter root רִצַּח to be pleased with, favorable, to be accepted; this term can also mean the satisfying of a debt – when the land must pay off or make up for the Sabbath years that it owes! Inserted into this root stem is the letter פ = mouth.

When the coal touches the mouth it symbolized that there was once again an acceptance and favor being extended as the exile is over and we are restored to the Feast Cycles and Shabbat which in turn break the generational iniquity that first led us into exile! There was a debt to be paid – the land was to enjoy her Shabbat that was denied by Israel, yet now as we see the true timing of His calendar being restored it is as if the coal is being taken by the Seraphim once again and He's touching the mouths of His people. Your iniquity is removed, and there is now an open door and restored access to His Throne for the express purpose of you and I lending our breath to declare the Yovel and season of restoration!