

Korah 2026

Korah, Numbers 16:1-18:32, comes in the midst of the Torah portions that truly reveal the purpose of the wilderness seasons, it reveals the heart of the individual! It is easy to be obedient, to praise and to have faith, during powerful miracles and the initial pouring out of the abundance. But when life doesn't go quite as expected, when timelines stretch regarding what was promised, we lose sight of the true blessing – not based on our natural circumstances, not based on tangible things, but the blessing of His Presence! And it is then that the Egypt that is still in our hearts begins to be revealed. By the end, the tents of the rebellious leaders are swallowed by the earth, 250 leaders of Israel are consumed by fire, and 14,700 Israelites fall to a deadly plague.

Korah exposes a battle regarding the priesthood and the ruling authority of the camp of Israel, a battle that will come to a head in the days in front of us. 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 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 versus one who is a Korah?

These parshahs are blueprints regarding our own personal wilderness seasons, as well as the future greater exodus and wilderness gathering (Revelation 12). We're quick to spot those who we assume are “Korah's” – but what exactly are the traits of this individual, and have I been guilty of the same? The traits of Korah are all about one who seeks to operate in their own power – it's about control, it's selfish, and is wrapped in the mindset that I know best, it elevates the god of self and attempts to circumvent the will of Yahweh. He is directly contrasted against Moses – who walks in authority, which comes from submission! Moses submits himself to the will of Yahweh, as it is He alone who has the ultimate authority and power. The traits of Korah magnify the flesh, where true authority causes the flesh to die and submit.

Numbers 16:1-3 - The KJV translates this as “took men” – in the sense of gathering this group together. Yet the term “men” is not in the Hebrew text of verse 1! It merely states that Korah and his co-conspirators took!

Took: Strong's #3947 laqach לקח to take, get, fetch, lay hold of, seize, snatch, take away, to acquire, or even to marry or take a wife; here it is conjugated as vayiqach וַיִּקַּח

*The first reference of this term vayiqach is found in **Genesis 2:15** – “And Yahweh Elohim took/vayiqach the man, and put him into the garden of Eden to dress it and

to keep it.” In fact, further connecting these points, this phrase vayiqach has a numerical value of 124, the same as Eden עֵדֶן the Garden of Appointed Times!

Remember this is concerning a battle over the office of the priesthood – who served in the ‘ohel mo’ed, the tent of appointed times, patterned after Gan Eden! In fact, Adam, as the first high priest was given the instructions to dress it and keep it. To dress – ‘abad (#5647 עָבַד) and to keep – shamar (#8104 שָׁמַר) the same terms later used to describe the priestly vocation in Numbers 18:7, as well as extended to all of Israel within the confines of walking in covenant – Deut. 13:4 – “Ye shall walk after Yahweh your Elohim, and fear him, and keep (shamar) his commandments, and obey his voice, and ye shall serve (‘abad) him, and cleave unto him.”

It seems then that at the root of this rebellion is the violation and mishandling of this priestly charge! Once again, let’s look closer at the first instructions given to Adam. Put: Strong’s #3240 yanach יָנַח to rest, to settle down and remain, to be granted rest; its verbal form indicates to bring rest, as well as can indicate to operate as the chief or lord chamberlain. In the ancient near east customs, the lord chamberlain was a highly trusted royal official who managed the King’s household and bedchamber – who is allowed access to the King, serving as gatekeepers, treasurers, and advisors!

*The role of Adam was the lord chamberlain in the Garden of Appointed Times! He was to bring rest to the dwelling place in the face of the tohu v’bohu condition of waste and desolation caused by the rebellion of Lucifer. Adam was charged as the doorkeeper to the intimate place of the King – guarding the very location the serpent desired to set himself up! He was the trusted treasurer and advisor.

Is it any wonder then that the name Noah (this same root as yanach) is prophetically declared over the one who would be entrusted with building and managing in this same capacity the ark in the midst of the rebellion leading to the flood?

Continuing to look further here, this same root stem of yanach is seen in the phrase “sweet savor” nichoach reyach נִיחֹחַ רֵיחַ regarding the fragrance of the offerings that ascend, first seen offered by Noah after the flood waters are dried up! Isn’t it interesting that the test regarding the rebellious leaders here revolves around the incense offering? Back tracking we find that previously the offering of the incense also exposed others – Nadab and Abihu!

*This phrase “sweet savor”/nichoach reyach has a numerical value of 294 – the same value as Melchizedek מֶלְכִי־צֶדֶק King of Righteousness and the same value as Nimrod נִמְרֹד rebellion – the antithesis of the righteous king and priest! It seems the fragrance would expose those who walked after the spirit of Nimrod and reveal those who walked in righteousness!

Was Adam placed here in the Garden, to release/offer this fragrance at set times (much like the morning and evening oblations later) that represented the intimate place was at rest? In fact one of the other terms that describe his responsibility, “to keep”/shamar (#8104) שָׁמַר implies the keeping of the nocturnal watches in anticipation of the dawn, as well as its

setting – the timing of the morning and evening oblations, the same time as the dressing of the Menorah’s lights and the offering of the incense!

Do you think perhaps the purpose of our wilderness journey’s is to once again reveal those capable of functioning in this capacity?

***Deuteronomy 8:2** – “And thou shalt remember all the way which Yahweh thy Elohim led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.” Prove: Strong’s #5254 nasah נָסָה to test, try, or prove, but specifically to smell!! He was looking for the fragrance released by one who guarded the intimate place and brought rest!

As we continue to connect the dots, it is interesting to note that this phrase “nichoach reyach”/sweet savor, later is seen in connection with the burnt offerings (‘olah)! ‘Olah (#5930) אֹלָה whole burnt offering, but also stairs, steps, or to ascend, to go up. Yet this Hebrew word not only encompasses the concept of an access point (specifically a way of access to the Presence of Yahweh) but also includes the aspect of time! This same root stem (‘alah) simultaneously is directly connected with the tracking of time – another meaning of it being degrees, marks, or lines (one above another) which by means of a gnomon, intercept the solar light to cast a shadow, determining the height of the sun and consequently the time of day (sun dial).

At set times/appointments (such as the morning and evening oblation, Shabbat, the yearly Mo’edim), there is a fragrance that should be released and offered up revealing that His people have brought rest to His dwelling place – it is holy, secure, in order. Yet when that fragrance shifts, it indicates rebellion has seeped in and brought with it chaos and confusion, decay. As Yahweh restores the timing of His appointments, do you think it is significantly more important to check our own hearts and minds prior to entering?

Korah: Strong’s #7141 Qorach קֹרַח bald; from the root meaning to make oneself bald; this same term is used in **Leviticus 21:5,6** – “They shall not make baldness/qarach upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh. They shall be holy unto their Elohim, and not profane the name of their Elohim.”

*This is in context of being defiled for the dead, which contrasts holiness!

If you had been defiled by the dead, you were to be outside out of the camp (**Numbers 5:2**)! This name then boldly declares in the face of Israel and Yahweh an individual who is flaunting his defiled state and insisting on his right to not only remain in the camp, but to enter the Tabernacle – the intimate place of the King, in a condition strictly prohibited!

Let’s take a closer look at this phrase “defiled for the dead” – tame’ nephesh טָמֵא נֶפֶשׁ

Defiled: Strong’s #2931 tame’ טָמֵא unclean, impure, to be polluted or defiled; ironically it has a numerical value of 50, connected to the Jubilee/Yobel, a restoration!

Dead: Strong's #5315 nephesh נֶפֶשׁ soul, self, life, person, appetite, mind, desire, emotion, or passion; an odd choice for "dead" and used only 5x's in this manner! It infers the breath of life, as well as a sweet odor that is exhaled! 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 the body/frame that requires a constant refreshing or reanimation via breath – to cease to breath is to cease to live!

*This root is directly connected to the rest and refreshment of Shabbat! (Ex. 23:12, 31:17). Our soul needs Shabbat to live!

Nephesh has a numerical value of 430, the value of tohu v'bohu (waste and desolate) as well as the number of years of exile! Israel was exiled when they failed to honor the Sabbatical years (shemittah)!

This admonition to not be defiled for the dead, seems to indicate far more than just the natural cleanliness of the camp. It reveals a period of exile for one who becomes impure, yet the solution to their dead condition is to receive the breath of life that is directly connected to being released at Shabbat, which offers a door to restoration (Shabbat שַׁבָּת – the 2 letter root שׁב indicating to return, to restore & the ת – covenant promise)!

*Notice that nephesh can also infer a sweet fragrance/odor! The one who keeps (shamar) Shabbat, is likened unto one whose nephesh is a sweet-smelling fragrance, not only do we receive refreshment and rest, but we bring rest (yanach)! If we choose to walk in waste and desolation (let me make sure to clarify this here – remember this is in the context of those who were priests! Trained individuals, learned in the expectations of Yahweh's house), if we choose to walk in waste and desolation, ruled by the carnal fleshly man, then it's in our best interest to stay outside the camp and not cross the boundary line! The danger of Korah is attempting to do just that - to refuse to deal with the defiled areas in his own mindset and heart and claim it as holy!

The direct opposite of one who was defiled, was to be considered holy – qadosh! Isn't it interesting that Korah's very argument is that all of Israel are holy? Numbers 16:3 – "...Ye take too much upon you, seeing all the congregation are holy, every one of them..."

*The emphasis is placed on the concept of every one of them in the repetition of the phrase "kol-ha'edah kullam" (all the congregation, every one of them). Yet this coupled with the meaning of Korah's name takes on a new light – in my defiled, dead, exiled condition, I am holy! And the Korah's refuse to leave this defiledness in the place designed for it to be dealt with, instead they insist that it belongs in your house, and even more dangerous in His house!

Holy: Strong's #6918 qadosh קָדוֹשׁ sacred, holy, set apart; from the root qadash meaning to consecrate, sanctify, prepare, dedicate, to be separate; the word picture presents an interesting lesson on how we are to walk as a holy nation, what it would truly mean to be a nation of priests!

ק = the ancient picture is that of the horizon, the circuit, picturing the sun starting his journey/revolution or circuit, connected specifically to the concept of time (Yahweh's calendar), yet it also carries the idea of a gathering place

שׁוּט root = to tread, thresh, indicating the activity that took place on the threshing floor – ancient near eastern threshing floors would have been circular flat surfaces, where the oxen would tread the grain.

Do you see the connections? To be holy indicates that we have separated and dedicated ourselves to gather at set place and time, and that as we enter this circuit of His calendar and mo'edim, we have entered the threshing floor. And it is upon this threshing floor that the tame' (unclean) areas of our lives are being sifted, separated, and removed in order to make us a pleasing offering unto the King! This same concept is further enhanced when looking at the Hebrew term for morning – the start of each day of this cycle – boqer בֹּקֶר which comes from the same root as baqar בָּקָר cattle or oxen that are ploughing.

*The boqer/morning is the timing stated for the lighting of the lamps and the offering of the incense!

The threshing floor in ancient times was not merely the place where the grain was threshed but was an integral part of society as the functional site of religious, civic, and juridical activity. It became known as a place of litigation, public meetings, as well as a neutral location where those who had previously been at odds could meet face to face to speak.

*All of these uses of the threshing floor flesh out the purpose of the calendar of Yahweh! It not only becomes the means by which we are purified and learn to walk as a holy nation, but it is the prepared place where we can come to seek litigation, to request a response from the King on our behalf, and as those who have been exiled and therefore at odds with Yahweh, it is a neutral location designed for us to be able to once again come face to face with Him to seek reconciliation!

Did you realize that it was upon a threshing floor that the Temple of Solomon was built? **2 Chronicles 3:1** – “Then Solomon began to build the house of Yahweh at Jerusalem in mount Moriah, where Yahweh appeared unto David his father, in the place that David had prepared in the threshing floor of Ornan the Jebusite.”

*This same location earlier David was commanded to go to build an altar to stop a plague sent by Yahweh, and the destroying angel was commanded to stand here and wait! **1 Chronicles 21:22** - “Then David said to Ornan, Grant me the place of this threshing floor, that I may build an altar therein unto Yahweh: thou shalt grant it me for the full price: that the plague may be stayed from the people.”

The same terminology in the Hebrew for the plague being stayed is used here that is used in Numbers 16 regarding the plague that Aaron must run with the incense and stand between! Aaron had to run to offer the fragrance that declared Israel was willing to bring rest to His dwelling place, to remove the waste and desolation and walk in peace. Standing between the rebellion that led to death and those that were left living. David had to come to this same place to offer that fragrance! Do you think perhaps offering this fragrance at the chosen set times in the days ahead will serve the same purpose? That in the midst of great

devastation, you will be capable of standing between the living and the dead and see the plague stopped, not coming nigh to your dwelling because you understand how to access Him in peace?

Another interesting threshing floor connection is found in **2 Samuel 6:6** – “And when they came to Nachon's threshing floor, Uzzah put forth his hand to the ark of Elohim, and took hold of it; for the oxen shook it.” Uzzah (my strength), was the son of Abinadab (same root stems as Aaron's rebellious sons Nadab and Abihu!) – the feast cycle is the threshing floor...it provides a place for restoration and reconciliation, but it also exposes the heart if we approach Him in the wrong manner.

Are you beginning to understand the true danger of Korah? One who is not willing to submit themselves to the threshing found within the covenant calendar cycles of our King, therefore is found in a defiled/dead condition, unwilling to deal with the carnal areas that produce that exiled condition. Yet he insists on bringing that desolation into the camp, into the house, and if unchecked it brings desolation to the entire camp cutting Israel off from their own seasons of refreshing – as it stands with Yahweh's intervention, almost 15,000 perish! Yet Korah boldly declares – we're all holy...

*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 allow the “form of godliness but denies the power thereof” (**2 Tim. 3:5**)!

Continuing to look at this parshah, it reveals the true nature and purpose of one who walks in the capacity of a priest – to stand between the living and the dead, ensuring that the dead exiled condition doesn't run rampant! Much like Adam was charged with, to guard against tohu v'bohu – waste and desolation! But first and foremost I am charged with doing so in my own life and house!

Numbers 16:46-48 -Notice that what stops the plague is the very element instrumental in starting it – the incense!

Incense: Strong's #7004 Qetoret קֶטֶר incense, smoke, odor of burning sacrifice; from the root #6999 qatar קָטַר to sacrifice, to burn incense, burn sacrifices. In Hebrew, qetoret describes something that rises up in circles (and is the same root that translates as the diameter of a circle), and is connected to cognate roots meaning connection, to bind together

*The Qetoret is qadosh as well, set aside/consecrated, and as such has the power to sanctify and elevate everything around it (like the anointing oil or the altar). In fact the qetoret is specifically described as “most holy” (**Ex. 30:36**) Qodesh Qadashim – literally the holy of holies!

It is often later symbolic of prayers and worship of the believer! Could it be that Korah and his rebellious cohorts were looking for a loophole? They rejected the threshing process revealed through the Shabbat and the mo'edim that would require their dead condition to be dealt with and instead were seeking a method to declare their defiled condition holy

without change! To offer the qetoret, inferred that they too would become holy/qadosh. Yet the root of this term reveals a powerful message – those prayers and worship that are lifted up must walk the same circle – be subjected to the same threshing and testing and the heart of the individual will still be revealed!

***Mark 7:6** – “He answered and said unto them, Well hath Isaiah prophesied of you hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me. How be it in vain do they worship me, teaching for doctrines the commandments of men.”

Let’s take a closer look at this qetoret!

Exodus 30:34 – “And Yahweh said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense: of each shall there be a like weight:”

Sweet Spices: Strong’s #5561 sam סַם spice, from an unused root meaning to smell sweet; it is a mirror of the term mas (#4522) מַס taskmasters, forced service or tribute – first seen regarding the blessing of Issachar from his father Jacob – “And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant/’abad (priestly work) unto tribute/mas.” (**Gen. 49:15**)

*This same tribe is later acknowledged in King David’s time as understanding the times to know what Israel should do - and his name could literally be translated as Man of the Dawn! He put his shoulder to the bear the burden – the priestly burden of offering up a sweet-smelling fragrance revealing that they worked to bring peace to the dwelling place! How many of us can honestly say we’ve been busy doing the same?

Stacte: Strong’s #5198 nataph נַטַּף a type of myrrh; from the root meaning to drop, distil, prophesy, preach, or discourse (Songs 5 – the words of the Beloved drop like myrrh)

Onycha: Strong’s #7827 shechelet שְׁחָלֶת onycha; from the root shachal שָׁחַל lion; from an unused concept meaning to roar; concept is through the idea of peeling off by concussion of sound – hmm...perhaps removing the impurities/unclean things as we are diligent to hear the ROAR of His words dropping like myrrh?

Galbanum (#2464) chelbanah חֶלְבָּנָה and frankincense (#3828) lebonah לְבוֹנָה both contain the בנה root meaning to build, restore; חל something profane, where the ל prefix indicates the direction or goal of the action – the entire goal and direction was to restore and build back the house that had become profane – exiled and dead!

To bring them to the threshing floor – the set time and place of His appointments to see them receive breath and live again. Yet it would require the worshipper to allow the impurities to be dealt with and removed as they made each cycle, which then in turn would produce this sweet savor. To enter this place with all the stench of pride, arrogance, self-righteousness, anger, bitterness, exposes us as one who has approached not with the intention of bringing peace to the dwelling, but opening the door to exile and death – like Korah.