

# KORACH - NUMBERS

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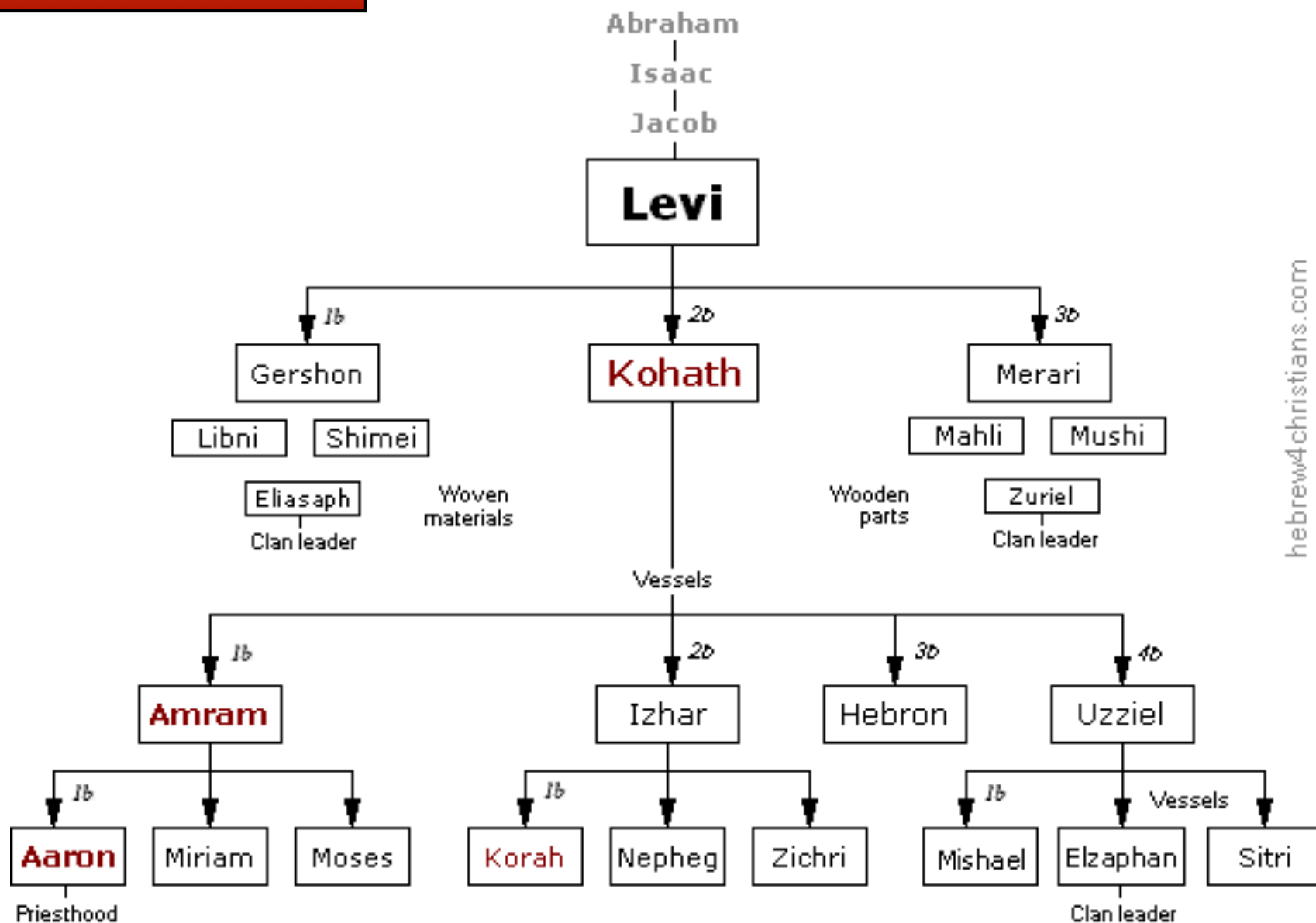
Dan Stolebarger - Holy Ground Explorations  
Chapters 16-18

# INTRODUCTION



PARASHAT KORACH

# REVIEW



# KORAH

Korach is mentioned in the Book of Jude as a “type” of false teacher. Korach pretended to be a “man of the people” by arguing “all the congregation is holy” (i.e., a “kingdom of priests and a holy people”). His accusation that Moses and Aaron “exalted themselves” above the people was therefore hypocritical, since we know that his inner motivation was one of envy and lust for power, and indeed, he wanted to be the High Priest of Israel himself (Num. 16:19)

Now Korah 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*; <sup>2</sup> and they rose up before Moses with some of the children of Israel, two hundred and fifty leaders of the congregation, representatives of the congregation, men of renown. <sup>3</sup> They gathered together against Moses and Aaron, and said to them, "You take too much upon yourselves, for all the congregation is holy, every one of them, and the Lord is among them. Why then do you exalt yourselves above the assembly of the Lord?" <sup>4</sup> So when Moses heard *it*, he fell on his face;

Can you say it with me? "Here we go again!"

On a human level, Korah was successful because these followed him. The "Korahs" of the ministry are difficult enough to deal with, but the people who follow them – the two hundred and fifty leaders... representatives... men of renown – who lack the discernment to oppose the "Korahs" can be even more painful.

Moses first prayed. Being a humble man, he probably asked God if his critics were right or had something to teach him.

# 16

<sup>20</sup> And the Lord spoke to Moses and Aaron, saying, <sup>21</sup> "Separate yourselves from among this congregation, that I may consume them in a moment."

<sup>22</sup> Then they fell on their faces, and said, "O God, the God of the spirits of all flesh, shall one man sin, and You be angry with all the congregation?"

<sup>23</sup> So the Lord spoke to Moses, saying, <sup>24</sup> "Speak to the congregation, saying, 'Get away from the tents of Korah, Dathan, and Abiram.' "

Moses and Aaron - the Intercessors

Plus a good question on vs 22

The same attitude should be among God's people today. They should stay away from divisive, argumentative, contentious people in the body of Christ. You don't want to be close to them if God should deal with them. A divisive, contentious man will influence you, and you do not want to be consumed in their sins.

The New Testament also speaks along this same principle: Reject a divisive man after the first and second admonition, knowing that such a person is warped and sinning, being self-condemned. (Titus 3:10-11)

<sup>31</sup> Now it came to pass, as he finished speaking all these words, that the ground split apart under them, <sup>32</sup> and the earth opened its mouth and swallowed them up, with their households and all the men with Korah, with all *their* goods. <sup>33</sup> So they and all those with them went down alive into the pit; the earth closed over them, and they perished from among the assembly. <sup>34</sup> Then all Israel who *were* around them fled at their cry, for they said, "Lest the earth swallow us up *also!*"  
<sup>35</sup> And a fire came out from the Lord and consumed the two hundred and fifty men who were offering incense.

### Ezekiel 18:20 New King James Version (NKJV)

<sup>20</sup> The soul who sins shall die. The son shall not bear the guilt of the father, nor the father bear the guilt of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself.

Genesis 18:16-33, where **Abraham** pleads with **God** for the city of **Sodom**. ...

**Abraham** begins asking for the city to be spared, if there are but 50 righteous who are in it. He boldly prays, "Far be it from thee to do such a thing, to slay the righteous with the wicked, so that the righteous fare as the wicked!

# KORAHITES

Psalms 42-72 - Yearning for God in the Midst of Distresses  
**To the Chief Musician. A Contemplation of the sons of Korah.**

## PSALM 42

As the deer pants for the water brooks,  
So pants my soul for You, O God.

**2 My soul thirsts for God, for the living God.**

When shall I come and [c]appear before God?

**3 My tears have been my food day and night,**

While they continually say to me,  
“Where *is* your God?”

The Korahites in the Bible were that portion of the **Kohathites** that descended from the Sons of Korah. They were an important branch of the singers of the **Kohathite** division (2 Chronicles 20:19). ... Several **psalms** are described in their opening verses as being by the Sons of Korah: numbers 42, 44-49, 84, 85, 87 and 88.



41 On the next day all the congregation of the children of Israel complained against Moses and Aaron, saying, "You have killed the people of the Lord." 42 Now it happened, when the congregation had gathered against Moses and Aaron, that they turned toward the tabernacle of meeting; and suddenly the cloud covered it, and the glory of the Lord appeared. 43 Then Moses and Aaron came before the tabernacle of meeting. 44 And the Lord spoke to Moses, saying, 45 "Get away from among this congregation, that I may consume them in a moment."

And they fell on their faces.

46 So Moses said to Aaron, "Take a censer and put fire in it from the altar, put incense on it, and take it quickly to the congregation and make atonement for them; for wrath has gone out from the Lord. The plague has begun." 47 Then Aaron took it as Moses commanded, and ran into the midst of the assembly; and already the plague had begun among the people. So he put in the incense and made atonement for the people. 48 And he stood between the dead and the living; so the plague was stopped. 49 Now those who died in the plague were fourteen thousand seven hundred, besides those who died in the Korah incident. 50 So Aaron returned to Moses at the door of the tabernacle of meeting, for the plague had stopped.

A censer filled with burning incense was used to stop the plague. Incense is a picture of prayer in the Bible (as in Revelation 8:3-4), because the sweet-smelling smoke of incense ascends to heaven as our prayers would. This was a dramatic picture of Aaron, as high priest, interceding for God's people. Note that he **ran into the midst of the congregation**; his sense of urgency is characteristic of true intercession.

"Aaron wisely **puts himself in the pathway of the plague**. It came on, cutting down all before it, and there stood Aaron the interposer with arms outstretched and censer swinging towards the heaven, interposing himself between the darts of death and the people. 'If there be darts that must fly,' he seemed to say, 'let them pierce me; or let the incense shield both me and the people.'" (Spurgeon) There is nothing that can save the soul of man except Jesus Christ standing between that soul and the judgment of God.

"If Aaron the high priest, with his censer and incense, could disarm the wrath of an insulted, angry Deity, so that a guilty people, who deserved nothing but destruction, should be spared; how much more effectual may we expect the great atonement to be which was made by the Lord Jesus Christ, of whom Aaron was only the *type*! The *sacrifices* of living animals pointed out the *death* of Christ on the cross; the *incense*, his *intercession*. Through his *death* salvation is purchased for the world; by his *intercession* the offending children of men are spared." (Clarke)

# 17

And the Lord spoke to Moses, saying: <sup>2</sup> "Speak to the children of Israel, and get from them a rod from each father's house, all their leaders according to their fathers' houses –twelve rods. Write each man's name on his rod. <sup>3</sup> And you shall write Aaron's name on the rod of Levi. For there shall be one rod for the head of *each* father's house. <sup>4</sup> Then you shall place them in the tabernacle of meeting before the Testimony, where I meet with you. <sup>5</sup> And it shall be *that* the rod of the man whom I choose will blossom; thus I will rid Myself of the complaints of the children of Israel, which they make against you."

8 Now it came to pass on the next day that Moses went into the tabernacle of witness, and behold, the rod of Aaron, of the house of Levi, had sprouted and put forth buds, had produced blossoms and yielded ripe almonds. 9 Then Moses brought out all the rods from before the Lord to all the children of Israel; and they looked, and each man took his rod.

10 And the Lord said to Moses, "Bring Aaron's rod back before the Testimony, to be kept as a sign against the rebels, that you may put their complaints away from Me, lest they die."

 11 Thus did Moses; just as the Lord had commanded him, so he did.

"The rod of Aaron was budded."—*Num.* xvii. 8.



19 "All the heave offerings of the holy things, which the children of Israel offer to the Lord, I have given to you and your sons and daughters with you as an ordinance forever; it is a covenant of salt forever before the Lord with you and your descendants with you."

20 Then the Lord said to Aaron: "You shall have no inheritance in their land, nor shall you have any portion among them; I *am* your portion and your inheritance among the children of Israel.

In the Book of Numbers, God's **covenant** with the Aaronic priesthood is said to be a **covenant of salt**. ... According to the New Oxford Annotated Bible, "of **salt**" most likely **means** that the **covenant** is "a perpetual **covenant**, because of the use of **salt** as a preservative".

### Would you be content with no portion?

The Lord is my portions says my soul  
Therefore I shall hope in Him. **Lamentations 3:24**