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Korah's Rebellion

16: 1-50

The rebellions continue to spread: from Levites to lay leaders to all the people.

Earlier there had been a rebellion against the leadership of **Moses** by **Miryam** and **Aaron** (to see link click [Bu](#) - [The Rebellion of Miryam and Aaron](#)). **Chapter 16** presents **three rebellions** against the leadership of **Moses** and **Aaron**: **first**, by **Korah** (see [Co](#) - [The Rebellion of Korah](#)); **second**, by **Dathan and Abiram** (see [Cq](#) - [The Rebellion of Dathan and Abiram](#)); and **third**, by **all the people** (see [Cs](#) - [The Rebellion of All the People](#)).



Korah was a descendant of **Levi** through the esteemed **Kohath** clan. **The Kohathites** were responsible for transporting the most holy things in the Tabernacle, which included the ark of the covenant, when the nation of **Isra'el** was moving from one location to another (see [At](#) - [The Clan of Kohath](#)). Other than that, as a **Levite**, **he** was to assist the priesthood with their daily tasks in the Tabernacle courtyard. This was a great honor, but evidently that wasn't enough for **Korah**. **He** desired something better . . . **he** wanted to be a priest. So, **he** led a rebellion (see the commentary on [Jude Aq](#) - [They Have Taken the Way of Cain, Rushed into Balaam's Error](#)), and used **the holiness of the whole community (15:40)** as the basis for arguing that anyone, layman or **Levite**, could offer sacrifices on the bronze altar; that it was not an exclusive right of **Aaron** and **his sons**. **Isra'el's** fortunes had reached a low ebb. Demoralized by the majority report of the spies and condemned by **their God** to die in **the wilderness**, **the people** were psychologically receptive to rebellious

appeals to overthrow **their** leadership and return to Egypt. Thus, **Chapter 16** simply confirms and extends the rebellious character of **the Exodus generation** that was already evident in the earlier stories of rebellion.³⁰⁰