

קֹרַח

Strong's Concordance

Qorach: an Edomite name, also an Israelite name

Original Word: 

Part of Speech: Proper Name Masculine

Transliteration: Qorach

Phonetic Spelling: (ko'rakh)

Short Definition: Korah

Word Origin

from [qarach](#)

<http://biblehub.com/hebrew/7141.htm>

Strong's Concordance

qarach: to make bald

Original Word: קָרַח

Part of Speech: Verb

Transliteration: qarach

Phonetic Spelling: (kaw-rakh')

Short Definition: make

<http://biblehub.com/hebrew/7139.htm>

Corael An angel petitioned in magickal prayer for the fulfillment of the invocant's desired. Corael is invoked along with Setchiel and Chedustaniel.

<http://www.angelfire.com/journal/cathbodua/Angels/Cangels.html>

Korah



Moses and Korah, 1466 manuscript miniature, National Library of Poland.

Korah or **Kórah** (Hebrew: קָרַח, Standard Kórahk Tiberian Qōrah; “Baldness; ice; hail; frost”) is a name which is associated with at least two men in the Bible. Some older English translations, as well as the Douay Bible, spell the name **Core**,^[1] and many Eastern European translations have **Korak**.

1 Esau’s son

According to Genesis 36:5, Korah was the son of Esau and Aholibamah, and had two brothers, extquotedblJeush, and Jaalam extquotedbl. Genesis 36:14 has Korah’s mother, Aholibamah, being daughter of Anah, and granddaughter of Zibeon, making Zibeon Korah’s maternal great grandfather. The same verses, repeats Genesis 36:5 and names his two brothers again. Anah in Genesis 36:2,14,18,25 mentioned above is the same as the Anah, the son of Zibeon in verse 24. In verse 2 and 14 it says, “Aholibamah the daughter of Anah, the daughter of Zibeon the Hivite;” Some are confused with this wording and believe that it is saying

that Anah is a daughter of Zibeon. In verse 24 it clearly says that Zibeon’s two sons were Ajah and Anah. Since the original text does not have a literal word for “grand daughter” the word “bath” was used in both cases. But this sentence is stating that Aholibamah is the daughter of Anah and the “granddaughter” of Zibeon, not that Anah is the daughter of Zibeon.

Esau had multiple wives and Korah is also listed as a grandson of Esau through Eliphaz, causing some confusion. Esau and his wife Adah bore Eliphaz. Genesis 36:16 states that Eliphaz bore a number of sons (called here, dukes) that came from his son Eliphaz, and one of them is Duke Korah. It is not unreasonable that Esau had a son and a grandson named Korah.

However, it is not this Korah of the lineage of Esau that rebelled against Moses and the Israelites. The Korah who fought against Israel was the son of Izhar, the son of Kehath, the son of Levi, becoming the great-grandson of Levi, the third son of Jacob born to Leah who became the progenitor of the tribe of Levi (Num.16:1; Gen. 29:31-35). The details about the rebellion of Korah along with Dathan and Abiram is narrated in Numbers 16:1-40. They resisted Moses’ leadership and as a result were swallowed by the earth along with many of their households. However the children of Korah were spared and remained alive (Numbers 26:11) and later wrote some Psalms [PVC].

Exodus 6:24 And the sons of Ko’rah; As’sir, and El’kanah, and Abi’asaph: these are the families of the Kor’hites.

2 Izhar’s son (the Levite) who rebelled against Moses

Exodus 6:21 cites another Korah as being the son of Izhar son of Kohath son of Levi. Korah’s brothers through Izhar were Nepheg and Zichri. Exodus 6:18 connects this Korah with Hebron, Uzziel and Amram who were his father’s brothers (Izhar son of Kohath). 1 Chronicles 6:2,18,38, and 23:12, repeat this genealogy; however, this reference could have been inspired by the Exodus genealogies. Hebron is the patriarch from whom the region is named.

Numbers 16:1 traces this lineage back further to Levi, son of the patriarch Israel. According to Numbers 16:21, his lineage goes: “Korah, the son of Izhar, the son of Kohath, the son of Levi,” making him the great-grandson of the



The Death of Korah, Dathan, and Abiram, by *Gustave Doré*.

from the harvested grain she had to give the priest the share due to him. The woman sold the field and with the proceeds bought two sheep. But the first-born of these she was obliged to give to Aaron the priest; and at the time of shearing he required the first of the fleece also (Deut. xviii. 4). The widow said: 'I can not bear this man's demands any longer. It will be better for me to slaughter the sheep and eat them.' But Aaron came for the shoulder, the two cheeks, and the maw (ib. verse 3). The widow then vehemently cried out: 'If thou persistest in thy demand, I declare them devoted to the Lord.' Aaron replied: 'In that case the whole belongs to me' (Num. xviii. 14), whereupon he took away the meat, leaving the widow and her two daughters wholly unprovided for" (Num. R. xviii. 2-3; Tan., *Ḳorah*, 4-6).

The question how it was possible for a wise man like Korah to be so imprudent as to rebel is explained by the fact that he was deceived through his own prophetic capacity. He had foreseen that the prophet Samuel would be his descendant, and therefore concluded that he himself would escape punishment. But he was mistaken; for, while his sons escaped, he perished (Num. R. xviii. 7; Tan., *Ḳorah*, 12).

3.3 Destruction of Korah

At the time of Korah's engulfment, the earth became like a funnel, and everything that belonged to him, even linen that was at the launderer's and needles that had been borrowed by persons living at a distance from Korah, rolled till it fell into the chasm (Yer. Sanh. x. 1; Num. R.

l.c.). According to the Rabbis, Korah himself underwent the double punishment of being burned and buried alive (Num. R. l.c. 14; Tan., *Ḳorah*, 23). He and his followers continued to sink till Hannah prayed for them (Gen. R. xcvi. 3); and through her prayer, the Rabbis declare, Korah will ascend to paradise (Ab. R. N. xxxvi.; Num. R. xviii. 11; comp. Sanh. 109b). Rabbah bar bar Ḥana narrates that while he was traveling in the desert, an Arab showed him the place of Korah's engulfment. There was at the spot a slit in the ground into which he introduced some wool soaked in water. The wool became parched. On placing his ear to the slit, he heard voices cry: "Moses and his Torah are true; and we are liars" (B. B. 74a; comp. Tan., ed. Buber, *Ḳorah*, Supplement).S. S. M. Sel.

4 Significance

The Biblical name Korah is important because it became associated with Biblical villains and traitors for two reasons:

1. In the case of Korah son of Esau, both Esau and Korah waged war against Israel, and Esau was hated by God because of it according to *Malachi 1:3*. In these struggles Korah became renowned as a warrior and a fighter, and was legendary in Canaan because of abilities.
2. In the case of Korah son of Izhar, he is remembered for the rebellious action together with Dathan and Abiram against Moses according to *Numbers 16:21*. This story also appears in the *Qur'an*, where Korah is named Qarun (see *Biblical narratives and the Qur'an*). The story of this "fallen Levite" or "corrupted priest" is one of the many stories in the Scriptures that, in sharp contrast to most ancient literature, allows criticism of an honorable office, similarly to the criticism of King David's infidelity.

5 Other references

Korah is referenced in the New Testament in *Jude 11*: "Woe to them! They have taken the way of Cain; they have rushed for profit into Balaam's error; they have been destroyed in Korah's rebellion." (NIV)

Korah is mentioned in the 1768 edition of the *New England Primer*. Here, as part of an alphabet, we read that "Proud Korah's troop was swallowed up" which is a paraphrasing of *Numbers 16:32*.

Korah is also mentioned by Irenaeus in his anti-Gnostic work *Adversus Haereses* (Against Heresies), written in about 180. He criticized the excuse that some Biblical villains were credited with obtaining their power from God. Specifically he wrote there are some who:

declare that Cain derived his being from the Power above, and acknowledge that Esau, Korah, the Sodomites, and all such persons, are related to themselves.

The Dead Sea Scrolls also provide additional details about Korah, though which Korah is not certain.

6 Quranic reference

Korah is also mentioned in the Quran by the name of Qarun (Arabic: قارون *Qorun*). He is recognized as rich, and became very arrogant due to his pride and ignorance.^[2]

The Quran agrees with the previous section in that he was punished due to his extreme arrogance by being swallowed by the earth along with all his great material wealth.

In Indonesian language, the term for treasure is *Harta Karun* meaning is Karun's treasure.

7 See also

- Korach (parsha), the weekly Torah portion in the annual Jewish cycle of Torah reading that tells Korah's story.
- Korahites

8 References

[1] *Core, Dathan, and Abiron*. *Catholic Encyclopedia*. New York: Robert Appleton Company. 1913.

[2] Worldreminder.com

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9.1 Text

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