

KORAH (Korah)



Korah and his rebellion

Numbers 16:1 Now Korah, the son of Izhar, the son of Kohas, the son of Levi and Dathan and Abiram, the sons of Eliab and On, the son of Peleth, sons of Reuben, took *men*: 2 And came to Moses 250 princes of the assembly of *the* Children of Israel, famous renowned men in the congregation. C-MATS

Question: What is different about this incident as compared to other problems the people complained about? In contrast to earlier occasions when the people complained about specific problems -- such as a lack of food or water, or the need for a "god" to take Moses' place as an intermediary between יהוה and Israel -- in this incident, there is an outright rebellion, an attempt to overthrow Moses and Aaron as the leaders of the nation. The leader of the rebellion was their cousin and fellow Levite, Korah. *Chumash*

Question: Why did Korah rebel against Aaron and his sons? Korah rebelled right after the inauguration of the Tabernacle, when Aaron and his sons were designated to replace the firstborn as the only ones who would perform the sacrificial service. This angered Korah, who was himself a firstborn (**Exodus 6:21** And the sons of Izhar; Korah and Nepheg and Zichri.), and it was easy for him to enlist two hundred and fifty ... leaders of the assembly, who were also firstborn. Dathan, Abiram, and On were from the tribe of Reuben, which had its own reason for resentment, having lost its privileged firstborn status to the offspring of Joseph (**Genesis 48:5** And now your two sons, Ephraim and Manasseh, who were born to you in the land of Egypt before I came to you in Egypt, are mine; as Reuben and Simeon are mine, they will be mine.). Other Levites were upset at having been relegated to be mere assistants of the Kohanim. *Chumash*

Numbers 16:3 And they assembled themselves against Moses and Aaron and said to them, *You take too much on yourself, after the entire congregation is sacred, every one of them and יהוה is among them: why then do you lift yourself up above the congregation of יהוה?* 4 And when Moses heard it, he fell on his face. C-MATS

Question: Why did Moses fall on his face? Moses fell to the ground in humiliation at Korah's outrageous and insulting charge; and he fell in despair, for now he felt powerless to appeal to יהוה to forgive the people. They had worshiped the Golden Calf, complained for no good reason (Numbers 11:1 **And when the people complained, it displeased יהוה: and יהוה heard it and his anger flared up; and the fire of יהוה burnt among them and consumed those who were on the outskirts of the camp. 2 And the people cried to Moses; and when Moses prayed to יהוה, the fire was stopped.**), and heeded the spies, and each time Moses had prayed for them. This was the fourth time they had defied יהוה, and he felt that he could not plead yet again. Alternatively, he fell on his face in prayer. *Chumash*

Question: One word of mockery can undo a thousand words of wisdom. What do you think this means? The wisdom we acquire gradually adds up and gives us the tools we need for living a successful life filled with genuine values and priorities. It is the nature of mockery to 'turn off' our minds, and short-circuit our better judgment, causing us to at least temporarily forget all our hard-earned wisdom.

Question: What is the difference between healthy laughter and unhealthy laughter? Healthy laughter comes from a positive feeling of the joy of living and appreciating the good in our lives. Unhealthy laughter, from sarcasm and cynical mockery, is negative - and usually centered around putting people and things down. It makes life and even the things that are important to us, like our safety and values, seem like one big joke. Mockery is one of the greatest hindrances to spiritual growth.

Spiritual Exercise: Do not use sarcasm and do not put people down.

Numbers 16:5 **And he spoke to Korah and to all those with him saying, Tomorrow אַתָּה יהוה will show you who are His אַתָּה and who is sacred and will allow him to approach Him: אַתָּה and him whom He has chosen whom will He cause to come near to Him. C-MATS**

Question: Why did Moses tell the people to wait until the morning? By telling them that יהוה would respond in the morning Moses tried to gain time, hoping that they would come to their senses in the interim, during which he tried to appeal to them to desist. *Chumash*

Numbers 16:6 **אַתָּה This do; take your firepans, Korah and all those with you; 7 And put fire and incense in them before יהוה tomorrow: and the man whom יהוה chooses, he will be holy: It is you who take too much on yourselves, you sons of Levi. C-MATS**

Question: How did Moses choose to settle the argument? Moses told Korah's followers that the way to determine whom יהוה had chosen was through the incense service. He said, "Here is a service that יהוה desires above all others -- but it contains the potential of death. Nadab and Abihu died when they brought unauthorized incense" Thus, Moses offered them an opportunity and a challenge. They could prove themselves if their incense was accepted; but if not, they could expect to die. Moses hoped that this threat would end their fantasy and cause them to withdraw from the rebellion. Furthermore, by emphasizing that יהוה would make His choice, Moses implied that only יהוה, not Moses or Korah, had the power to choose the Kohen Gadol.



"Moses Speaks To The People"
By James Tissot (1836–1902)

Numbers 16:8 And Moses said to Korah, Listen here, *you* sons of Levi: **9** *It seems but a small thing to you that the Elohim of Israel has separated אתכם you from the congregation of Israel, to bring אתכם you near to Him to do את service of the Tabernacle of יהוה and to stand before the congregation to minister to them.* C-MATS

Question: What is the job of the Levites? Moses recounts to Korah that “the Elohim of Israel has separated אתכם you from the congregation of Israel to bring אתכם you near to Him to do את service of the Tabernacle of יהוה.” This is the job of the Levites, to work together as extensions of את Yahusha to serve as His את ministers in the Tabernacle before יהוה Father. You (Yahusha) are a priest forever after the order of Melchisedec. Hebrews 5:6. C-MATS

Question: Who were Korah and the people complaining against? Moses knew the truth and he knew against Whom Korah was rebelling. His complaint was not truly against Moses and Aaron but against יהוה. Moses dismissed Korah's claim that he and Aaron had taken authority on their own. *Chumash*

Numbers 16:10 And He has brought אתך you close to Him ואת and all your brothers, the sons of Levi אתך with you and now you seek the priesthood also? **11** This is why אתה you and your entire group are gathered together against יהוה: and what is Aaron that you complain against him? **12** And Moses called Dathan and Abiram, the sons of Eliab but they said, We will not come up. C-MATS

Question: Why did Moses call Dathan and Abiram? Having failed to sway Korah, Moses appealed to the other leaders of the revolt, Dathan and Abiram. One should always seek to end a controversy. Yet Dathan and Abiram refused to come and try to end the argument. *Chumash*



Question: Unfortunately it happens. People get into disputes -- from quiet disagreement to full-blown arguments. When we hear about one, it can be tempting to get involved. Everyone seems to have something to say about it, so why shouldn't we put our "two cents" in as well? The Torah teaches the value of not getting involved in other people's disputes. When Korah misunderstood Moses' intentions as leader of the Israelite people, he started a quarrel with him. Many people, instead of minding their business, chose to join up with Korah, and as a result, the dispute grew and caused great divisiveness within the Israelite people. When יהוה revealed that Korah's attack was unjustified, he and all of his followers had to face the unpleasant consequences of their imprudent actions. Whereas those who had kept out of it were happy they did. The Torah teaches us how important it is to try to stay out of arguments ourselves and certainly not to get involved with those of others.

Question: Most of us accept that everyone has a right to his opinion. If so, what's wrong with expressing one's opinion and taking sides in an argument? While a person might be entitled to his opinion, this "right" is also an obligation that a thoughtful person will make sure to use wisely. Before we even form -- and certainly before we share our opinions -- we have to consider whether we really have a clear picture of the situation. Also, it's very important to think about what effect we will have on others if we make our opinion known.

Question: What strategies can you think of to avoid being drawn into quarrels? We can be very careful what we say concerning the quarrel. Word travels fast. People who want us to take their side will consider any little hint we give as a sign that we're on their side, or that we are against them. It's a good idea to try to change the subject when we are approached on the issue or give a light, non-committal answer.

Question: "Not everything we think must be said, not everything said must be written down, and not everything written down must be published". How do you understand this as it relates to human interaction? A person's mind is a constantly active generator of ideas. If we really paid attention to our thoughts, we would be amazed to see what a wide range of responses and opinions pops into our minds. Our job as growth-oriented human beings is to purposely filter this flow of information and decide which of it really reflects our genuine feelings and will benefit others. In the end we will find that only a small percentage of all the thoughts that cross our mind are worth sharing.

Question: Not only shouldn't we speak badly about people, but also we shouldn't say too many good things about somebody in front of others. Can you think of a reason why it might be bad to express a lot of praise? Sometimes it can backfire. We can never be sure that one of the people present doesn't have some hidden grudge concerning the person we are speaking about. When they hear us praising the other person they may respond with their own not-so-flattering opinion and this may start an argument or intensify an existing quarrel. Our words are very powerful, and it takes a lot of awareness to use them only to heal and not to harm.

Numbers 16:13 *Is it a small thing that you have brought us up out of a land that flows with milk and honey to kill us in the wilderness, except you make yourself a leader over us?* **14** *Also you have not brought us into a land that flows with milk and honey, or given us inheritance of fields and vineyards: will you put out the eyes of these men and blind them? We will not come up.* **15** *And Moses was very angry and said to יהוה, Don't accept their offering: נָשָׂאתִי I have taken not one donkey from them, neither have I hurt אֶת one of them.* C-MATS

Question: What does Moses mean by "*I have taken not one donkey from them, neither have I hurt אֶת one of them.*"? To justify his outrage at the charge that he sought to dominate the nation for his own benefit, Moses argued that he had not even taken compensation for the donkey he used to bring his family from Midian to Egypt on his mission to rescue the nation. *Chumash*

Numbers 16:16 *And Moses said to Korah, אַתָּה You bring all your company before יהוה, you and them and Aaron tomorrow:* **17** *Each of you bring his firepan and put incense in it, every man with his firepan and come before יהוה, 250 firepans; וְאַתָּה and you and Aaron, each one with his firepan.* **18** *And every man took his firepan and put fire in it and laid incense on it and stood in the door of the Tabernacle of the Congregation with Moses and Aaron.* **19** *And assembled Korah אֶת all the congregation against them at the door of the Tabernacle of the Congregation: and the glory of יהוה appeared to the entire congregation.* **20** *And יהוה spoke to Moses and to Aaron saying,* **21** *Separate yourselves from הַזֹּאת this congregation, that I may consume אֹתָם them in a moment.* C-MATS

Question: How did Moses try to handle this problem? Although the active rebellion was still limited to Korah and his company, Korah's speech to the people had succeeded in planting a doubt in the people's minds concerning the genuineness of Moses and his prophecy -- a truly grievous sin on the part of the entire nation. Moses understood that יהוה was ready to punish all those who sinned in their hearts by not protesting against the rebels. Moses did two things. He interceded with יהוה in defense of the nation, and he urged the people to distance themselves from Korah and his followers. *Chumash*

Discuss: Can you think of a time when you voiced your opinion and later wished you didn't? How would you do things differently today?

Numbers 16:22 *And they fell on their faces and said, O Elohim, the Elohim of the spirits of all flesh, will one man sin and you be angry with the entire congregation?* **23** *And יהוה spoke to Moses saying,* **24** *Speak to the congregation and say, get away from the tents of Korah, Dathan and Abiram.* **25** *And Moses went to Dathan and Abiram; and the elders of Israel followed him.* C-MATS

Question: Korah was a wise man; how could he have acted so foolishly? Korah's vision deceived him. He saw prophetically that among his offspring would be the prophet Samuel -- who was as great in his time as Moses and Aaron combined (**Psalms 99:6 Moses and Aaron among His priests and Samuel among them that call upon His name; they called upon יהוה and He answered them.**) -- and twenty-four groups of Levites who would prophesy with the spirit of holiness (**I Chronicles 25:1 Moreover, David and the captains of the host set apart for the service certain of the sons of Asaph and of Heman and of Jeduthun, who should prophesy with harps, with psalteries and with cymbals.**) Seeing that, Korah was sure that he would triumph over Moses and Aaron. He failed to foresee, however, that his sons would repent and survive, while he would disappear into oblivion. Moses, however, foresaw this. *Chumash*

Question: Since Korah would not listen to reason, what steps did Moses take next to resolve the argument? Moses went to make a final plea to Dathan and Abiram, hoping that they would defer to him since he had the backing of the elders. He had failed to discourage Korah (**Numbers 16:8 And Moses said to Korah, Listen here, you sons of Levi.**), but he still tried to save the other rebels. In the presence of Dathan and Abiram, but before addressing them directly, Moses told the people that they would all be destroyed unless they removed themselves from any contact with the wicked sinners, hoping that this would serve not only to protect the people, but also to frighten Dathan and Abiram from their folly. The nation heeded his warning, but the rebels remained stubborn. Dathan and Abiram left their tents in a public display of defiance, cursing and taunting Moses, refusing to show him any respect. *Chumash*



Question: A lot of times we pay too much attention to what other people think and don't do what we really believe in. We shouldn't let people talk us into doing something we don't want to. We should always try to think for ourselves and not let others talk us into what we don't think is right. The Torah wants us to think independently and speak our own minds - not just follow the crowd. How can we know if we're living the way we really want to inside or just following along with the crowd? It's not always easy to know. But one test is to ask ourselves if we would be doing this even if no one was around or if it wasn't what the people around us were saying or doing? Sometimes it helps to explore this question in a journal, to talk it over with someone we trust-or even to spend some time alone and talk it over with יהוה.

Question: In your opinion, is there anything potentially positive about giving in to peer-pressure or conforming to the crowd? While often it's a negative force that stops us from being real-it has one good use: If we know we want to behave a certain positive way or live up to a certain positive value, but find ourselves blowing it and giving in to negative drives, we can put ourselves in with a crowd who value and live up to what we want to achieve and let their pressure become a set of wings to lift us to where we want to be.

Question: How does a person's attitude to authority affect his relationship with יהוה? יהוה loves us; He watches out for and takes good care of us - but He's also the boss. Part of a genuine and meaningful relationship with יהוה is our ability to accept His authority and conduct our lives according to His will, even when it isn't easy or comfortable. Only one who is able to accept authority on principle will be able to fully tap into his relationship with יהוה.



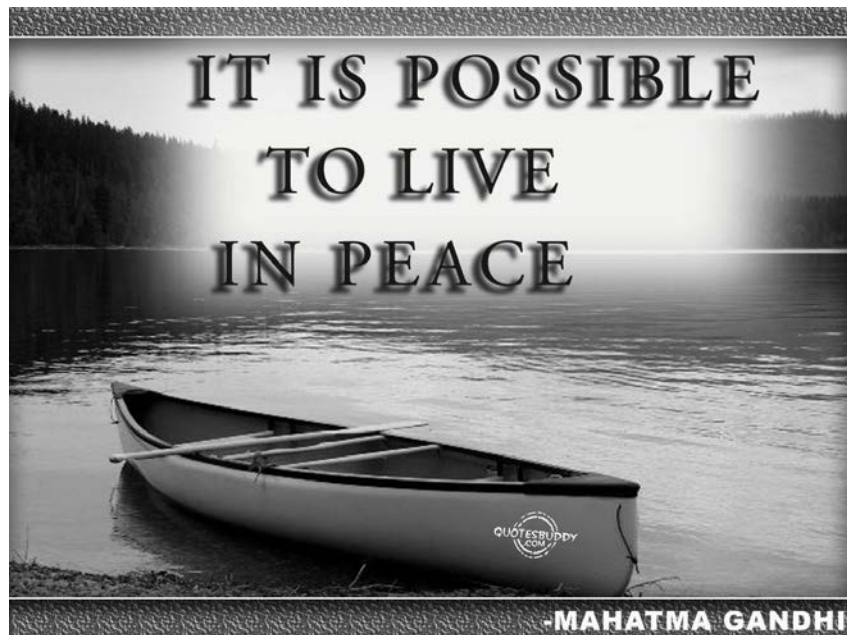
Question: Many times we may think we are doing something for one reason when we are really doing it for another. When we want something, our minds can cleverly rationalize, or make up excuses that justify doing what we feel like, even if deep down we know better. Korah let his rationalizations lead him to incite a terrible and destructive rebellion against Moses. A person has to be careful not only to know what he's doing, but also *why* he's doing it. How can we tell when our reasons for acting a certain way are valid, and when they are rationalizations? It's not always easy. In the heat of the moment, the most contorted reasoning can seem to be valid. If we are aware, however, we can begin to notice whether we have already formed an opinion or desire, which we simply wish to back up (this is rationalization), or whether we are able to step back and coolly think something through to its logical conclusion. Being aware of the excuse-making is the first big step toward stopping it.

Question: Is it better to live with comfortable excuses and rationalizations, or painful truth? Ultimately, we are spiritual beings who have been sent to this world to separate truth from falsehood. The only thing that will give us permanent satisfaction is living a life devoted to truth. For the truth-seeker, the pain of abandoning comfortable lies and excuses will soon be eclipsed by a wonderful sense of living life as it is meant to be lived.

Spiritual Exercise: Can you think of a common rationalization you make? Don't make excuses for yourself, but change yourself and make the right choices.

Question: If your friend shows you a new, nonrefundable purchase and you know he overpaid, you shouldn't tell him, rather you should tell him what a good deal he got. Why do you think that is? If this person feels cheated he will at the very least have animosity against the seller, if not seek revenge. Making and keeping peace is a great value and sometimes more important than revealing the cold facts - true or not.

Spiritual Exercise: What can you do today to help keep peace among family and friends? Strive for peace at all times.



Question: What should you strive for in your relationships with others?

Psalms 34:12 What man is he that desires life and loves *many* days that he may see good? **13** Keep your tongue from evil and your lips from speaking lies. **14** Depart from evil and do good; seek peace and pursue it. C-MATS

Proverbs 14:29 He that is slow to anger is of great understanding; but he that is hasty of spirit exalts folly. **30** A tranquil heart is the life of the flesh; but envy is the rottenness of the bones. C-MATS

Proverbs 16:7 When a man's ways please יְהוָה, he makes even his enemies to be at peace אָהַב with him. C-MATS

Proverbs 17:1 Better is a dry morsel and quietness with it, than a house full of feasting with strife.

James 4:1 From what causes wars and fightings among you? Don't they come from your lusts that war in your body? **2** You lust and kill, and cannot have what you want: you fight and war, you do not have, because you do not ask. **3** You ask, and do not receive, because you ask with wrong motives, that you may consume it upon your lusts. C-MATS

Question: How can you be used greatly by Yahusha? 2 Timothy 2:14 Remind your people of these things charging them before Adonai that they do not fight over words. It only ruins the people who listen. 15 Study to show yourself approved to Elohim, a workman that needs not be ashamed, rightly dividing the word of truth. 16 But keep away from profane and vain discussions: for they will increase to more ungodliness. 17 And their word will eat as does a canker: of whom is Hymenaeus and Philetus; 18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrows the faith of some. 19 Nevertheless the foundation of Elohim stands sure, having this seal, Adonai knows them that are his. And, Let everyone who names the name of Mashiach depart from iniquity. 20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. 21 If a man purges himself from these, he shall be a vessel to honor, sanctified, and ready for the master's use, and prepared for every good work. C-MATS

Moses speaks to the people

Numbers 16:26 And he spoke to the congregation saying, Get away from the tents of these wicked men and touch nothing of theirs, otherwise you *will* be consumed in all their sins. 27 So they moved away from the tents of Korah, Dathan and Abiram and all around that area: and Dathan and Abiram came out and stood in the door of their tents and their wives and their sons and their little children. 28 And Moses said, **בְּזֹאת** *In this* you will know that יהוה has sent me to do **את** all these works; and *I have not done them* out of my own ambition. C-MATS

Question: Why did Moses proclaim a test for the people? Moses felt that he had no choice, for if a large group of distinguished leaders, who had experienced the miracles of the Exodus, the Revelation at Sinai, and all the other wonders in the Wilderness could doubt him, then all his teachings were worthless, for there would always be those who would attempt to cast doubt on the truth of his prophecy. In order to establish the validity of the Torah, therefore, he felt compelled to call for a demonstration of Divine intervention that would silence all possible skeptics. And if it did not happen, the danger of rebellion would be no greater than it had been before Korah's emergence. *Chumash*

Question: What things did Korah accuse Moses of doing? Korah had accused Moses of making appointments on his own: Aaron as Kohen Gadol; Aaron's sons as the supervisors of the Levites; and Elizaphan as head of the Kohathites. Now Moses declared that every one of those appointments had been commanded by יהוה. *Chumash*

Numbers 16:29 If these men die *a natural death* like all men, only sharing the fate common to all humanity; *then* יהוה has not sent me. 30 But if יהוה does something new and opens the earths **את** her mouth and swallowed **אתם** *them* up, **ואת** *and with* all that *belongs* to them and they go down alive into Sheol; then you will understand that have provoked these men **את** יהוה. C-MATS

Question: Why did Moses want “something new” to happen to Korah and his followers? Moses wanted something so unusual to happen that it would convince everyone of his truthfulness. In this case, the earth opened up, swallowed the rebels, and simply closed again, without a trace that anything had happened. The only ones swallowed up were Korah and his followers; a natural earthquake could not have had so limited an effect. This was a wondrous phenomenon!

Numbers 16:31 And it came to pass, as he had finished speaking **את** all these words that the ground split open under them: 32 And opened the earth **אתה** her mouth and swallowed **אתם** *them* up **אתה** and their houses **את** and all the men that *followed* Korah **את** and all *their* possessions. 33 They and all that *they owned* went down alive into Sheol and the earth closed over them: and they perished from the congregation. C-MATS

Question: What happens when someone provokes יהוה? In verse 16:28 And Moses said, **בזאת** *In this* you will know that יהוה has sent me to do **את** all these works. In 16:30 Moses goes on to explain that if the men die an unusual death then you will know that they provoked both **את** and יהוה. In the following two verses just as Moses stops speaking **את** words the judgment of יהוה appears to be carried out by **את** Yahusha for verse 16:32 states: “And opened the earth **אתה** her mouth and swallowed **אתם** *them* up **אתה** and their houses **את** and all the men that *followed* Korah **את** and all *their* possessions” implying **את** Yahusha caused the earth to open her mouth and swallow them as judgment. C-MATS



The earth opened and swallowed them up.

Numbers 16:34 And all Israel that *was* round about fled at their cries saying, The earth *will* swallow us up *also*. 35 And there came a fire out **מאת** *from* יהוה and consumed **את** the 250 men that offered incense. C-MATS

Question: What cry did the people of Israel hear? They heard the cries of those who were swallowed up. The sound of their horror as the earth opened up and closed upon the rebels. *Chumash*



Question: What were the two distinct groups that were punished? There were two distinct groups in Korah's following. There were the **"250 princes of the assembly of the Children of Israel, famous renowned men in the congregation"** who were driven by the aspiration to attain the ultimate in closeness to יהוה through the offering of the incense. But Korah's camp also included a mob of rabble-rousers, including the infamous Dathan and Abiram, jealous of Moses and discontent with the burden of the divine commandments he had introduced into their lives. The difference between these two groups is illustrated by the manner in which they met their tragic end. A heavenly fire consumed the 250 men who offered the incense, while Dathan and Abiram and their type were swallowed up by the earth. As for Korah himself, he was responsible for both these groups, he received both penalties: his soul was consumed by fire, and the earth swallowed his body. *Chumash*

Question: What happened to Korah's heirs? Some of Korah's heirs remained alive and continued serving in the tabernacle. **1 Chronicles 6:22 The sons of Kohath: Amminadab his son, Korah his son, Assir his son. 31 And these are they who David set over the service of song in the House of יהוה, after that the Ark had rest. 32 And they ministered with song before the Tabernacle of the tent of meeting, until had built Solomon את House of יהוה in Jerusalem: and they waited on their office according to their order.** So even though Korah died under divine judgment, יהוה allowed his heirs to continue serving Him. They led liturgical worship, quite possibly chanting and singing antiphonally (back and forth among two or more individuals or groups). *Chumash*



LIFE IS LIKE PUTTY

WHAT YOU MAKE WITH IT IS UP TO YOU!

Question: How do the people around us affect who we are? Whether we realize it or not, our environment - the people and things around us - makes a big impact upon who we are. It's human nature to adopt the values and behavior of the people we're around. Korah tried to start up a rebellion against Moses as the Hebrew people were traveling in the wilderness. Although he was wrong, he was able to influence a lot of people to follow him. Most of these were from the Tribe of Reuben, who lived in the camp next to the rebellious Korah. We learn from here the importance of staying close to people who walk in righteousness, "Woe to the evildoer, and woe to his neighbor". This means that we should try to stay close to, and choose as our friends, people who behave the right way. We should stay farther away from those who don't.

Question: What can a person do to avoid being dragged down by the negative values and behavior of the people around him? Just being aware that he is susceptible to their influence is a step in the right direction. It will help him to stay strong and not be affected. Ultimately, however it is very worthwhile to make every effort to keep a safe distance from people whose behavior isn't right and draw close to people with healthy values.

Question: What does it mean that a person is a "product of his environment"? It means that a person's "environment" -- who and what surrounds him -- can really affect his personality and the way he acts.

Question: Should a person be held responsible for his actions if he is in a bad environment and acts like the people around him? One unique feature of a human being is his power of free choice. This means that in any given situation, יהוה gives us the ability to choose whether to act according to healthy proper values or not. Perhaps the best choice is for a person to put himself in a better environment if he's able to do so. This would make it much easier to behave the right way. While someone in a difficult environment does have more of a challenge to overcome its influences, nevertheless he can, and should. In the end, he is responsible for his actions.

Question: Is there anything a person in a negative environment can do to change his surroundings and have a positive impact on the people around him? Ironically, one of the most effective things one can do to change his society for the better is to change himself for the better. Just as one is influenced by his environment, he influences his environment as well. Each human being is a spiritual powerhouse whose every positive decision to act with proper values can literally make the world a better place.

Spiritual Exercise: How are you affecting the people around you? A) Stay away from those who do not want to do what is right. B) Do something kind for someone today.



**Be KIND to someone
TODAY.**

Question: What kind of people should you stay away from? False Teachers

Jude 1:3 Beloved, when I tried my best to write to you about our common salvation. I needed to write to you, and exhort you that you should earnestly fight for the faith which was once delivered to His people. **4** For there are certain men who crept in unnoticed by us, who long ago were ordained to this condemnation, ungodly men, turning the grace of our Elohim into lasciviousness, and denying the only יהוה *our* Elohim, and our Adonai Y'shua haMashiach. **5** I will remind you though you once knew this, how יהוה having saved the people out of the land of Egypt, afterward destroyed those who did not believe. **6** And the angels who did not stay within the limits of their first estate, but left their own habitation, He has reserved in everlasting chains under darkness to the judgment of the great day. **7** Even as Sodom and Gomorrah, and the cities close to them, gave themselves over to fornication and perversion, were set forth as an example, suffering the punishment of eternal fire. **8** Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. **9** Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, did not bring against him a railing accusation, but said, יהוה rebuke you. **10** But these speak evil of those things which they do not know: but what they know naturally, as brute beasts, are the things that corrupt them. **11** Woe to them! they have gone the same way as Cain, and ran greedily after the error of Balaam for money, and they perished as in the rebellion of Korah. **12** They are dirty spots in your fellowship feasts, when they feast with you, feeding themselves without fear: clouds they are without water, carried about by winds; trees that do not produce fruit, even in autumn, plucked up by the roots; **13** Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever. **14** And Enoch, the seventh from Adam, prophesied of these people, saying, Behold, יהוה comes with ten thousands of his saints, **15** To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their terrible words which ungodly sinners have spoken against Him. **16** These are grumblers, complainers, walking after their own lusts; and they brag about themselves, flattering men to have their own way. **17** But, beloved, remember the words which were spoken by the apostles of our Adonai Y'shua haMashiach; **18** How they told you there would be mockers in the last time, who would walk after their own ungodly lusts. **19** They would cause separations, living sensually, not having the Spirit. C-MATS



Question: How do you build yourself up in faith?

Jude 1:20 But beloved, build up yourselves on your most holy faith,

1. Praying in the Ruach haKodesh,
2. Keep yourselves in the love of Elohim,
3. Looking for the mercy of our Adonai Yahsha haMashiach to give you eternal life.

Jude 1:24 Now to Him who is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, **25** To the only wise Elohim our Savior, be glory and majesty, dominion and power, both now and forever. Amen. C-MATS

Question: What should we always remember from Korah's act of rebellion? Korah is regarded as the father of all quarrelers: his very name is synonymous with disharmony and conflict. Korah challenged the very institution of the priesthood pronouncing to Moses and Aaron: "**The entire congregation is sacred, every one of them and יהוה is among them: why then do you lift yourself up above the congregation of יהוה?**" Yet Korah actually desired the office of High Priest for himself! Moses' response: "*It seems but a small thing to you that the Elohim of Israel has separated אתכם you from the congregation of Israel, to bring אתכם you near to Him to do את service of the Tabernacle of יהוה and to stand before the congregation to minister to them. And He has brought את you close to Him ואת and all your brothers, the sons of Levi אתך with you and now you seek the priesthood also?*" We should yearn for a closer place to יהוה, yet we should be content in where יהוה has placed us today. Complaining about the situation we find ourselves at the present moment is committing the sin of Korah, even if you are hoping for a closer walk with יהוה.

Spiritual Exercise: Are you complaining about your present situation? Is your complaining a sin? Should you be content in whatever situation יהוה has placed you in today? Be content in whatever situation you find yourself today and do not sin against יהוה.



The Fire Pans



Numbers 16:36 And יהוה spoke to Moses saying, 37 Speak to Eleazar, the son of Aaron the priest, so that he will remove **את** the firepans (*censers*) out of the burning **את** and the fire and scatter the fire some distance away; because they are sacred. 38 **את** the firepans of these sinners who cost them their lives have become sacred because they offered them before יהוה. Have **אתם** them hammered into broad plates to cover the altar: and they will be **לְאוֹת** sign to the Children of Israel. 39 And took Eleazar the priest **את** firepans, the bronze (*brazen*) with which they had burnt the offerings; and they made broad *plates* to cover the altar: 40 To be a memorial to the Children of Israel, that anyone not from the descendants of Aaron can come near to offer incense before יהוה; so he will not suffer the fate of Korah and his company: as יהוה said to him by the hand of Moses.

Question: Why did יהוה take the bronze fire pans used by Korah and the 250 followers and made them part of the Altar? The metal of the fire pans has been hallowed by an act, which though sinful and severely punished, was motivated by a sacred desire -- a desire to come close to יהוה. Thus the fire pans became sacred. יהוה had the people beat them into thin plates and made a covering for the Altar. The bronze plates on the Altar would serve as an eternal reminder of the fate that befell those who tampered with the service or cast doubt on the legitimacy of Aaron and his descendants. *Chumash*

Numbers 16:41 But the next day all the congregation of *the* Children of Israel complained against Moses and Aaron saying, **אתם** *You* have killed **את-** *the* people of יהוה. **42** When the congregation was gathered against Moses and Aaron, they looked toward the Tabernacle of the Congregation and the cloud covered it and the glory of יהוה appeared. C-MATS



The Children of Israel complained against Moses

Question: What new protest did the people bring to Moses? Moses had not told the people that יהוה had ordered the rebels to offer the incense that resulted in their deaths. They assumed that the incense offering was Moses' own idea and that he knew it would cause them to die. If so, the people complained, he should have chosen a non-lethal means to prove his genuineness. This complaint did not apply to Korah, Dathan, and Abiram, for their deaths were clearly by the hand of יהוה, Who caused the earth to swallow them. That could not be blamed on Moses. Alternatively, the people accused Moses of causing the deaths through his prayer. The miraculous demise of Korah and his followers gave birth to a new protest, for the people were not yet ready to accept what their own eyes had seen. The result was that Aaron was put to a new test, the outcome of which demonstrated not merely the shortcomings of others, as had happened to Korah's company, but showed Aaron to be the epitome of goodness and flourishing growth. *Chumash*

Numbers 16:43 And Moses and Aaron came before the Tabernacle of the Congregation. **44** And יהוה spoke to Moses saying, **45** Get away from **הזאת** *this* congregation, that I may consume **אתם** *them* in a moment. And they fell on their faces. **46** And Moses said to Aaron, Take **את-** *a* firepan and put fire from the altar on it and put incense on top and go quickly to the congregation and make atonement for them: because anger has gone out from יהוה; the plague has begun. C-MATS

Question: Why did Moses tell Aaron to use incense to stop the plague? The people had criticized the service of incense, saying that it had caused the deaths of Nadab and Abihu as well as Korah's followers. יהוה said, therefore, "Let them see that incense is not lethal. To the contrary, it will stop the plague; it is sin that is deadly." *Chumash*



Aaron Stops the Plague

Numbers 16:47 And Aaron went as Moses commanded and ran into the midst of the congregation; and the plague had begun among the people: and he put on **אֵת־** incense and made atonement for the people. **48** And he stood between the dead and the living; and the plague was stopped. **49** Now *all* that died in the plague were 14,700, beside those that died concerning the Korah matter. **50** And Aaron returned to Moses to the door of the Tabernacle to the congregation: and the plague stopped. C-MATS

Question: What did Aaron's act of salvation do for the people? Aaron stood between the dead and the living, implying that there were people who were still alive but whom the plague had made ill. Aaron's incense prevented them from becoming worse. The plague was checked, meaning that from that point on, no one else became ill. Those who had become ill were healed. *Chumash*

Numbers 17:1 And יְהוָה spoke to Moses saying, **2** Speak unto *the* Children of Israel, and take of every one of them a rod according to the house of *their* fathers, **אֵת־** from all their princes according to the house **אֲבוֹתָם** of *their* fathers twelve rods: write thou every man's **אֵת־** name upon his rod. **3** **אֵת־** and you will write Aaron's name on the staff of Levi: for one rod *shall be* for the head of the house **אֲבוֹתָם** of *their* fathers. **4** And you will put them in the Tabernacle of the Congregation in front of the testimony, where I will meet with you. **5** And it will come to pass, *that* the man's staff, which I will choose, will blossom: and I will stop from Me **אֵת־** the complaints (*murmurings*) against Me from *the* Children of Israel, when they complain against you. C-MATS

Question: Why did the people still need another test to prove that Aaron had been chosen by יְהוָה to be the High Priest? The people had been convinced by now that Aaron was the true Kohen Gadol, but they felt that the firstborn should assume the functions of the Levites, so that all the tribes could have a share in the Tabernacle service. Therefore, the test emphasized that Aaron had been chosen as the head of a family distinct from the tribe of Levi, but that he was a representative of the entire tribe, and the Levites had been specifically chosen by יְהוָה to displace the firstborn as His servants. *Chumash*



Aaron's staff blossoms

Numbers 17:6 And Moses spoke to *the* Children of Israel and every one of their leaders gave him a staff, one for each leader, according to the house אֲבֹתָם *of their fathers*, twelve staffs: and the staff of Aaron *was* one of the staffs. **7** And put Moses אֶת־ the staffs before יְהוָה in the Tabernacle of witness. **8** And it came to pass that on the next day Moses went into the Tabernacle of witness; and the staff of Aaron for the House of Levi had budded and sprouted buds and flowers and yielded *ripe* almonds. **9** And brought out Moses אֶת־ all the staffs that were before יְהוָה to all *the* Children of Israel: and they came and every man took his staff. C-MATS

Question: What miracle did יְהוָה perform to show the people that Aaron had been chosen to be their High Priest? The bearing of fruit by a dry staff of wood would surely have sufficed as a Divine sign of that Aaron was chosen. But יְהוָה did not simply make almonds appear on Aaron's staff. Rather, יְהוָה brought forth the full natural process of budding, blossoming, and the emergence and the ripening of the fruit quickly. The growth of the almonds on Aaron's staff symbolized to the people that anyone who moves against Aaron's status as Kohen Gadol would be punished swiftly. *Chumash*

Numbers 17:10 And יְהוָה said to Moses, bring אֶת־ staff of Aaron before the testimony and keep it as לְאוֹת sign against the rebels; and this will stop their grumblings against Me, so they will not die. **11** And Moses did as יְהוָה commanded אֶתוֹ him, so he did. C-MATS

Question: What happened to Aaron's staff? The staff remained in bloom for centuries. It was placed in front of the Sacred Ark through most of the First Temple era, together with a flask of manna (Exodus 16:33 And Moses said to Aaron, Take אֶת־ one pot and put an omer full of Manna in it and lay אֶתוֹ it (him) up before יְהוָה to be kept for your generations to see. **34** As commanded יְהוָה Moses, Aaron laid it up before the Testimony to be kept.), until they were all hidden by King Josiah. *Chumash*

Numbers 17:12 And *the* Children of Israel spoke to Moses saying, We are dead men. Lost, we are all lost. **13** Whoever comes near anything in the Tabernacle of יְהוָה will die: will we all die? C-MATS

Question: Why were the people concerned about coming near the Tabernacle? They had seen part of Korah's company swallowed up by the earth, the rest were consumed by fire, and 14,700 had died in the plague. The people said, "We cannot be careful enough for if this goes further, then anyone who enters the Tabernacle will die". Chumash

Numbers 18:1 And יהוה said to Aaron, אתה you, your sons and your father's house אתה with you shall bear את the iniquity done in the sanctuary: ואתה and you and your sons אתה with you shall bear את the iniquity of your priesthood. 2 And also את your brothers from the tribe of Levi, the tribe of your father, bring them אתה with you, so they may work with you and help; ואתה you and your sons אתה with you, when you are there before the Tabernacle of meeting. 3 And they will help you and perform all kinds of work in the Tabernacle: only they will not come near the sacred furnishings in the sanctuary and the altar, so that they or אתם you will not die. C-MATS

Question: How did Moses calm their fears that they would die if they came near the Tabernacle? The Kohathites were made responsible to safeguard the most sacred parts of the Tabernacle, so that they would not be handled by unauthorized people, and would protect Israel from a plague such as the one that had just occurred. Chumash

Numbers 18:4 And they will work with you and oversee את the duties of the Tabernacle of the Congregation, whatever the service of the Tabernacle: and a stranger will not come near you. 5 And you will keep את the charge of the sanctuary ואת and the altar, so that there is no anger anymore on the Children of Israel. 6 And I have taken את your brothers, the Levites, from among the Children of Israel: to you they are given as a gift to ליהוה, to do את the service of the Tabernacle (mishkan) of the congregation. 7 ואתה And you and your sons אתה with you will keep את your priest's office for everything concerning the altar and within the veil and you will serve: To you אתן I have given את your priest's office to you as a gift for service: and the stranger that comes near will be put to death. C-MATS

Question: What duties were given to the Levis?

- assist in the service by singing psalms
- acting as watchmen, treasurers, and officials
- stationed at three points to guard the complex
- assist the Kohanim
- be sure that animals and other components of the service would be available when needed
- erect and disassemble the Tabernacle
- carry the Tabernacle on its travels
- performing construction and maintenance for the Temple
- maintaining cities of refuge in Biblical times
- responsible for the construction of the Second Temple
- translated and explained the Torah when it was publicly read

Question: How should people in authority treat others underneath them? People in authority should respect the dignity of their underlings; they should be supervised in their work, but not be demoralized into becoming personal servants and needing their personal needs, such as picking up their lunch or laundry.

The Share of the Priests

Numbers 18:8 And יהוה spoke to Aaron, I have given you **את** the responsibility of my contributions (offerings) of all the consecrated things of the Children of Israel; to you have I given them by reason of the anointing on you and your sons, as an everlasting ordinance forever. 9 This will be yours from the most sacred things taken from the fire: every offering they make, every grain offering and every sin offering and every guilt offering, which they will bring to Me, will be most sacred for you and for your sons. 10 In the most sacred place you will eat **אתו** it (him); every male will eat it: it will be consecrated to you. C-MATS

Question: When did the Kohanim receive their portion of the offerings? The Kohanim received their portions after the sacrificial parts were offered on the Altar fire. The verse implies that the portion of the Kohanim, too, is considered יהוה's portion -- as if it had come from the fire. Thus, when the Kohanim eat it, it is as if they are guests at יהוה's own table. *Chumash*

Question: What does this mean to us today? The gifts given to the Kohen should mean that a person dedicates the choicest portions of the yield of his material labors to a spiritual cause. In a person's own life, it means that even if the great majority of one's day is devoted to material pursuits, the best hours of the day should be devoted to Torah study and prayer. A person should regard the spiritual aspect of his life as "higher" than its material aspect, even when accepting that his mission in life demands that the bulk of his time, talents, and resources be applied to interacting with the material world. *Chumash*

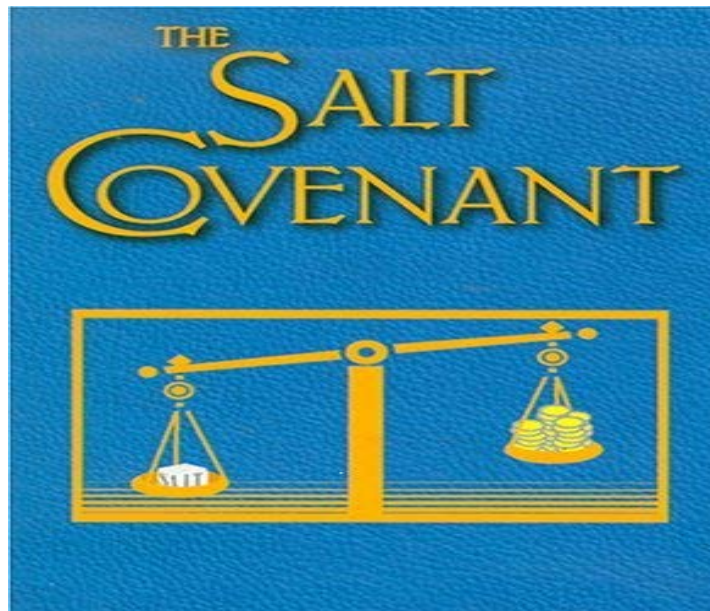


Numbers 18:11 And this is yours also; all the wave offerings of the Children of Israel: I have given them to you and to your sons and to your daughters **אתך** with you by a statute forever: everyone who is clean in your house can eat **אתו** it (him). 12 All the best of the oil and all the best of the wine and of the wheat, the first fruits of these which they will offer to יהוה have I given you. 13 And whatever is ripe first in the land, what they bring to יהוה will be yours; everyone who is clean in your house will eat it. 14 Everything devoted in Israel will be yours. 15 Everything that opens the womb of all living things which they bring to יהוה, whether it is men or animals will be yours: However you must redeem **את** the firstborn of man **את** and the firstborn of unclean beasts. 16 And you will redeem from a month old for five shekels according to the shekel of the sanctuary, which are twenty gerahs. 17 But the firstborn (firstling) of a cow, or firstborn of a sheep, or firstborn of a goat, you will not redeem; they are sacred: **את** their blood you will sprinkle on the altar **את** and their fat shall burn as an offering made by fire for a sweet savor to יהוה. 18 And the meat will be yours, like the breast that you wave and the right shoulder are yours. C-MATS

Question: What gifts are given to the Kohanim concerning the firstborn?

- The firstborn males of kosher animals -- cows, sheep, and goats -- are sacred from birth and are given to the Kohanim to be brought as offerings
- Firstborn sons of Israelites are redeemed for five shekels
- Firstborn male donkeys are redeemed for a sheep, which then becomes the property of the Kohanim. *Chumash*

Question: How are the firstborn offerings different from the other offerings? Unlike other offerings of similar sanctity, from which the Kohanim receive only the breast of the waving and the right foreleg, the Kohanim are given all the meat of the firstborn-offerings. *Chumash*



Numbers 18:19 All *the* contribution of the consecrated things, which *the* Children of Israel offer to ליהוה, I have given you and your sons and your daughters אִתְּךָ *with you* as a statute forever: it is a covenant of salt forever before יהוה to you and to your descendants after you. C-MATS

Question: Why was the covenant of salt given? Because salt never spoils, it is a symbol of indestructibility. יהוה instructed the Israelites that every sacrifice, including grain offerings, was to be seasoned with salt as a sign of their everlasting Covenant with Him. *Chumash*

Question: Are Salt Covenants used today? Traditionally, salt was shared to seal a truce between former enemies or as a symbol of alliance between close friends. Treaties or friendships were often formalized by the partaking of a lick of salt to seal the deal or heal the difference between them. Entering into a Covenant of Salt means binding oneself to another in utmost loyalty and truthfulness, even suffering death, rather than breaking the covenant. Today some Eastern people still use the phrase: "There is salt between us". Having no salt meant disloyalty and barrenness.



The Salt Covenant means loyalty between friends.

Question: יהוה wanted the Israelites to eat salt with all their meals. Apparently יהוה thought salt was very important for your body. Why is salt important for your body? Today's white table salt is useless, and you don't want to put it on the Sabbath table. The salt that honors יהוה's table is pure, unrefined, living sea-salt. Real salt is pure - germs cannot live in it. It heals. Real sea-salt is the most complex mineral element on the planet. It supplies all 92 vital trace minerals needed by the body, such as sulfur, magnesium, calcium, and potassium, all in their natural organic, easy to assimilate state. No salt in the diet leads you to die a slow agonizing death! Sodium regulates the passage of nutrients into the cells. Without it, nutrients cannot enter your cells and you will have malnutrition and exhaustion no matter how good your diet.



Harvesting sea salt

Question: What is the best defense for the effects of nuclear fallout? The best radiation defense is a strong immune system getting organically bound iodine from sea products such as sea salt, kelp, seaweed, etc. These products are high in natural iodine, and in their unprocessed natural state, their trace minerals are easily assimilated and distributed throughout the body. When nuclear trouble is on the horizon just double up on the normal daily dosage for a few days till the danger passes.

10%

The Share of the Levites

Numbers 18:20 And יהוה spoke to Aaron, You will have no inheritance in their land, neither will you have any portion of their land: *I am* your portion and your inheritance among *the* Children of Israel. 21 And I have given the children of Levi the entire tenth in Israel as an inheritance for their service which they render, *to את* the service of the Tabernacle of the Congregation. 22 The Children of Israel must not come near the Tabernacle of the Congregation otherwise they sin and will die. 23 But shall do *only* the Levites את the service of the Tabernacle of the Congregation and they will be held responsible if anything goes wrong: *it will be* a statute forever throughout *all* your generations. They have no inheritance among *the* Children of Israel. 24 But את tithes of the Children of Israel, which they offer *as* a contribution to ליהוה, I have given to the Levites as a gift: therefore, אמרתי I said to them, They will have no inheritance among *the* Children of Israel. C-MATS

Question: How does יהוה pay the Levites for their service to Him? The Levites are rewarded for their dedication to the service of יהוה, by receiving one-tenth of crops. They receive produce to make up for the portion of the Land that they were required to forgo; and second, they receive the tithes only after all of the field labor has been done by others, in return for the labor that they devote to their sacred service. There are other tithes, however, that do not go to them. They are the "second tithe", which is taken after the Levite tithe and which is eaten in Jerusalem (Deuteronomy 14:22 You will truly tithe (*tenth*) את all the increase of your seed that produces in the field year by year. 23 And you will eat it before יהוה your Elohim, in the place which He will choose to place His name, the tenth of your grain, new wine, olive oil and the firstborn from your herds and your flocks; so that you may learn to fear את your Elohim always. 24 And if the distance is too far for you and you are not able to carry it; because the place is too far away from you, which יהוה your Elohim will choose to set His name, then when יהוה your Elohim has blessed you: 25 You will turn it into money and take the money with you and go to the place which יהוה your Elohim will choose: 26 And you will spend that money on whatever you desire whether oxen, sheep, wine, strong drink, or whatever you desire: and you will eat there before יהוה your Elohim and you will rejoice, אתה you and your household. 27 Do not forsake the Levite that is living with you; because he has no share in the inheritance with you.), and the tithe for the poor. Chumash

The Levites' Tithe

Numbers 18:25 And יהוה spoke to Moses saying, 26 Speak to the Levites וְאָמַרְתָּ and you say to them, when you take מֵאֵת from the Children of Israel אֶת־ tithes which I have given you as your inheritance, then you will set aside a gift for יהוה, a tenth part of the tithe. 27 And the gift you set aside will be accounted to you as though it were the grain from the threshing floor and as the grape juice from the winepress. 28 So אֵתֶם you will set aside a gift to יהוה from all your tithes which you receive מֵאֵת from the Children of Israel; and you will give this אֶת־ the tithes (heave offering) for יהוה to Aaron the priest. 29 From all your gifts you shall offer אֵת every set aside offering to יהוה, the best part of it, even אֶת־ the sacred portion of it. C-MATS

Question: What tenth of the crops should be given to the Levites? When Israelites and Levites separate gifts for the Kohen from their produce, they should take the gifts from the choicest part of their crops. *Chumash*



Question: What did the people bring as offerings?

- September/October— pomegranate -*Rosh HaShanah/Yom Kippur/Sukkot*
- September/October—date/honey-*Rosh HaShanah/Sukkot*
- November/December—olive-*Hanukkah*
- January/February—fig-*Tu B'Shevat*
- March—grape-*Purim*
- April/May/June—wheat/barley-*Passover/Shavuot*

Numbers 18:30 וְאָמַרְתָּ And you say to them, When you have set aside אֶת־ the best part of it from the rest, then it will be counted to the Levites as if it is grain from the threshing floor and as the grape juice from the winepress. 31 And אֵתֶם you may eat אֹתוֹ it (him) anywhere, you and your households: for it is your reward for your service in the Tabernacle of the Congregation. 32 And you will commit no sin because you have set aside אֶת־ the best portion of it, אֶת־ and neither the scared things of the Children of Israel shall you profane lest you die. C-MATS

Question: How should the Levites consider this tithe that they receive? The Levites should consider the tithe as payment for the service that יהוה requires of them -- and there is nothing innately sacred about wages so the offerings may be eaten anywhere, not just the Tabernacle.

Question: What kind of gifts should you give יהוה? Everything that is for the sake of יהוה should be of the best and most beautiful. When one feeds the hungry, he should feed him of the best and sweetest of his table. When one clothes the naked, he should clothe him with the finest of his clothes. Whenever one designates something for a sacred purpose, he should sanctify the finest of his possessions; as it is written in Leviticus 3:16, “All the fat is יהוה.” *Chumash*

Question: When was tithing first mentioned in the bible? **Genesis 14:17** And the King of Sodom went out לקראתו to meet him after his return from the slaughter of אֶת־Chedorlaomer וְאֶת־ and the kings that were אִתּוֹ with him at the valley of Shaveh, which is the Kings Valley. 18 And Melchizedek (king of righteousness), King of Salem, brought out bread and wine: and he was the priest of the most high of Elohim. *Prophecy Fulfilled-Gen. 14:18 A priest after Melchizedek-Hebrews 6:20; A King-Hebrews 7:2; The Last Supper foreshadowed-Matthew 26:26-29.* 19 And He blessed him and said, Blessed be Abram of the most High Elohim, possessor of heaven and earth: 20 And blessed be the most High Elohim, who has delivered your enemies into your hand. And he (Abram) gave Him a tenth of everything. C-MATS

Question: Did Abram tithe all that he possessed? No. The first thing you find is that the “everything” mentioned did not belong to Abram. It was the property of other people, including Abram’s nephew Lot, who was captured by the armies of the kings. Abram gave away ten per cent of other people’s captured goods. It was thanksgiving offering to יהוה on behalf of the people who had been miraculously rescued. Abraham was never taught or instructed by יהוה to give a tenth. *Chumash*

Question: Did Jacob tithe? **Genesis 28:20** And Jacob vowed a vow saying, If Elohim will be with me and will keep me in the way that I am going and will give me bread to eat and garments to put on, 21 So that I can come again to my father’s house in peace; then יהוה will be my Elohim. 22 And אֶת־ this stone which I have set as a pillar will be Elohim’s house and all that you give me I will give a tenth back to you. C-MATS Jacob made a vow to יהוה for safe passage, for food and clothing and this promise was conditional. After Jacob came safely back to his father’s house, Jacob fulfilled his vow by giving one tenth to יהוה. Jacob was never taught or instructed by יהוה to give a tenth.

Question: Why was tithing established? It served to support the tribe of Levi who had not been allocated a share of the land divided amongst the other tribes of Israel. Instead the Levites were to receive as an inheritance the tithes of the 12 tribes in return for assisting the priests in performing the work of the Tabernacle.

Question: What does יהוה say about tithing? **Leviticus 27:30** And all the tithe of the land, whether the seed of the land or the fruit of the tree, is to ליהוה: it is sacred to ליהוה. C-MATS

Question: Should one make contributions or do good deeds in order to acquire blessings? Just as one should not make his contributions to a good cause contingent on his receiving something in return, one should not perform good deeds in order to receive favor with others, or for some other ulterior motive. If a farmer or anyone else needs help, it should be rendered without regard to whether it will result in future profit or favors.

Question: Was the tithe collected year round? **Deuteronomy 14:28** At the end of three years you will bring **את** all the tithe (*tenth*) of your produce of that same year and you will lay it up within your towns: **29** And the Levite, (because he has no share or inheritance with you,) the stranger, fatherless and the widow, who lives in your town, will come and eat and be satisfied; so that יהוה your Elohim may bless you in all that you set your hand to do. The tithe was not collected year round but only in the third year. They did not forget the Torah teachers or others in need.

Deuteronomy 12:5 You will come to the place which יהוה your Elohim will choose to put **את** His Name. *He will choose it* from all your tribes. You will seek out this place where He will live **באת** and you [will] come there: **6** And you will bring your burnt offerings, sacrifices, **את** and tithes, **את** and heave offerings, your vows, your freewill offerings and the firstborn of your herds and of your flocks: **7** And you will eat before יהוה your Elohim and you will rejoice in all that you set out to do, **את** you and your households which יהוה your Elohim has blessed you. C-MATS

Deuteronomy 14:22 You will truly tithe (*tenth*) **את** all the increase of your seed that produces in the field year by year. **23** And you will eat *it* before יהוה your Elohim, in the place which He will choose to place His name, the tenth of your grain, *new wine, olive oil* and the firstborn from your herds and your flocks; so that you may learn to fear **את** יהוה your Elohim always. **24** And if the distance is too far for you and you are not able to carry it; because the place is too far *away* from you, which יהוה your Elohim will choose to set His name, then when יהוה your Elohim has blessed you: **25** You will turn *it* into money and take the money with you and go to the place which יהוה your Elohim will choose: **26** And you will spend that money on whatever you desire whether oxen, sheep, wine, strong drink, or whatever you desire: and you will eat there before יהוה your Elohim and you will rejoice, את you and your household. **27** Do not forsake the Levite that *is* living with you; because he has no share in the inheritance with you. C-MATS

Question: Are you supposed to give your tithe to a church? **Malachi 3:8** Will a man rob Elohim? Yet **את** you robbed **אתי** Me. But you say in which way have we robbed You? In tithes and offerings. **9** **אתם** You are cursed with the curse; **אתי** and Me **אתם** you rob, even this whole nation. **10** Bring you את all the tithes into the storehouse, that there may be food in My house and prove Me now **באת** in this, says יהוה of **צבאות** Host, if I will not open you **את** windows of heaven and pour out a blessing, that *there shall not be room enough to receive it*. **11** And I will rebuke the devourer for your sakes and he shall not destroy **את** fruits of your ground; neither shall your vine cast its fruit before the time in the field, says יהוה of **צבאות** Host. **12** And all nations shall call **אתכם** you blessed; for **אתם** you shall be a delightful land, says יהוה of **צבאות** Host. C-MATS When Malachi wrote this Scripture as inspired by יהוה, the Israelites were in a terribly backslidden condition. יהוה even had to make a bargain with them and tell them that if they would tithe, He would give them rain from heaven and bless the land physically. Many believers interpret this verse to be a command to bring all your tithes into the church.

Question: Where is the storehouse? Levites were allocated cities within each tribal land ("within your gates") in which they were to live with their families and, apart from houses, they were allocated "pasture land". This pasture land was a part of the storehouse in which the tithes were deposited: some of the tithes were in the form of grain, seed, wine, oil and other farm produce, and some were actually live domestic animals, rather than killed meat. These animals which were received as a tithe were to be pastured till they were taken and killed for food, either by the Levites, or by those in need. Therefore, the storehouse mentioned in Malachi 3 is not the place of worship, but rather a place within each tribal land, easily accessible to the local Levites, the poor and the strangers on their journey.

Question: What does Yahusha say about tithing? **Matthew 23:23** Woe to you, scribes and Pharisees, hypocrites! for you pay tithe of mint and anise and cumin, and have neglected the most important matters of the Torah, judgment, mercy, and faith: you ought to do the latter, and not to leave the former undone. C-MATS Yahusha said for the Israelites to continue to give their tithe to the Temple, because it was not destroyed and the Israelites still needed to care for the Levites.

Question: The temple at Jerusalem was destroyed in 70 AD when Titus and his Roman Army came into Jerusalem and scattered the tribes to the four corners of the earth. There is no tribe of Levi today to receive tithes. In Acts 20:35, Yahusha says, **It is more blessed to give than to receive.** Yahusha wants us to give. How should we give?

Give Secretly

According to the Messiah, you should not tell others how much you give and to whom. **Matthew 6:1** Take heed that you do not your alms before men, to be seen of them: otherwise you have no reward of your Father which is in heaven. **2** Therefore when you do your alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. **3** But when you do alms, let not your left hand know what your right hand does: **4** That your alms may be in secret: and your Father which sees in secret himself shall reward you openly. C-MATS

Give to those in need as Elohim has prospered you

1 Corinthians 16:1 Now concerning the collection for the saints, as I have given order to the assemblies of Galatia, even so do you. **2** Upon the first day of the week let every one of you lay by him in store, as Elohim has prospered him, that there be no gatherings when I come. C-MATS Paul instructed each believer to lay by, or store, a portion of his week's income until the time came to send it to the poor saints at Jerusalem.

Deuteronomy 16:17 Every man will give as he is able, according to the degree of blessing that יהוה your Elohim has given you. C-MATS

Give as led by His Spirit

Romans 8:13 For if you live after the flesh, you shall die: but if you through the Spirit do mortify the deeds of the body, you shall live. **14** For as many as are led by the Spirit of Elohim, they are the sons of Elohim. C-MATS

Galatians 5:16 This I say then, Walk in the Spirit, and you shall not fulfill the lust of the flesh.



A man giving his shoes to a poor girl who does not have shoes

Give generously

Deuteronomy 15:10 If there is among you a poor man who is one of your brothers who lives in any of your towns on your land which יהיה your Elohim gives you, you will not harden את- your heart or close את- your hand to your poor brother: 8 But you will open wide את- your hand to him and will lend to him what he needs, so he can have what he wanted. 10 You will give to him and your heart will not be grieved when you give to him: because if you do this thing יהיה your Elohim will bless you in all your works and in all that you put your hand to do. C-MATS

Proverbs 22:9 He that has a bountiful eye (generous) shall be blessed; for he gives of his bread to the poor. C-MATS



Give cheerfully.

Everyone should cheerfully help other believers either through money, time, service, or talents. 2 Corinthians 9:7 Every man according as he purposes in his heart, so let him give; not grudgingly, or of necessity: for Elohim loves a cheerful giver. 1 Timothy 6:18 Let them do good, that they be rich in good works, ready to give, willing to share; 19 Laying up in store for themselves a good foundation for the time to come, that they may lay hold on eternal life. C-MATS

Question: Where should we give? Yahusha tells us to give to anyone that you see in need. Matthew 25:34 **Then shall the King say unto them on his right hand, Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35 For I was hungry, and you gave me meat: I was thirsty, and you gave me drink: I was a stranger, and you took me in: 36 Naked, and you clothed me: I was sick, and you visited me: I was in prison, and you came unto me. 37 Then shall the righteous answer him, saying, Master, when saw we you hungry, and fed you? or thirsty, and gave you drink? 38 When saw we you a stranger, and took you in? or naked, and clothed you? 39 Or when saw we you sick, or in prison, and came unto you? 40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me.** C-MATS

Proverbs 28:27 He that gives to the poor shall not lack; but he that hides his eyes shall have many a curse. C-MATS

Proverbs 3:27 Withhold not good from them to whom it is due, when it is in the power of your hand to do it. 28 Say not to your neighbor, go and come again and tomorrow אֲתָךְ *I will give*; when you have it אֲתָךְ *with you*. C-MATS

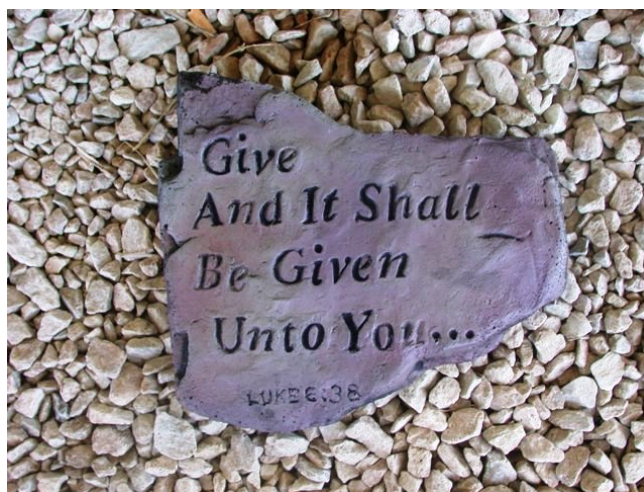


1 Timothy 5:8 But if any provide not for his own, and especially for those of his own house, he has denied the faith, and is worse than an infidel. (Relatives)

Deuteronomy 10:18 He executes judgment for the fatherless and widow and loves the stranger and gives him food and garments.

1 Timothy 5:17 Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. **18** For the scripture said, You shall not muzzle the ox that treads out the corn. And, The laborer is worthy of his reward. (Torah teachers)

Spiritual Exercise: Look for ways to help others this week. It may be just a smile or an encouraging word or you may have to go out of your way to help someone in need. יהוה will bless you and smile on you when you act in love towards others.



Do You Know?

1. Korah wanted to be a Kohen just like _____
2. Korah was from the tribe of _____
3. Dathan and _____, who had been causing trouble from the very beginning, joined Korah
4. Korah had _____ followers that rebelled against Moses with him.
5. Korah and his men decided to bring an _____ offering to prove that they are just as worthy as Aaron
6. Suddenly, the _____ opened and swallowed those who had rebelled against Moses
7. Aaron's staff sprouted _____
8. Aaron stopped the plague by putting _____ in his fire pan.
9. The plague killed _____ Israelites (how many?)
10. The _____ Covenant is everlasting.
11. The people were asked to give the Levites a _____ of all their produce.
12. All tithes for the poor and Levites were to be brought to the Temple on the _____ year. (Which year?)
13. All other tithes should be eaten in the Presence of _____.
14. The Israelites were commanded to bring only the _____ of their produce to יהוה.
15. יהוה loves a _____ giver.

Answers:

1. Aaron
2. Levi
3. Abiram
4. 250
5. incense
6. earth
7. Almonds
8. incense
9. 14,700
10. Salt
11. Tenth
12. Third
13. יהוה
14. Best
15. cheerful

Haftorah



Samuel Anoints King Saul

1 Samuel 11:14 Then said Samuel to the people, Come and let us go to Gilgal and renew the kingdom there. 15 And all the people went to Gilgal; and they made king there **את** Saul before יהוה in Gilgal; and there they offered sacrifices of peace-offerings before יהוה; and there Saul and all the men of Israel rejoiced greatly. 1 Samuel 12:1 And Samuel said to all Israel, Surely, I have listened to your voice in all that you said to me and have made a king over you. 2 And now, surely, the king walks before you; and I am old and gray headed; and, surely, my sons are **אתכם** with you: and I have walked before you from my youth to this day. 3 Here I am: witness against me before יהוה and before his anointed: **את** ox whose have I taken? Or whose donkey have I taken? **ואת** and whom have I defrauded? **את** whom have I oppressed? Or of whose hand have I received on a ransom to blind my eyes with it? And I will restore it you. 4 And they said, You have not defrauded us, nor oppressed us; neither have you taken anything of any man's hand. 5 And he said to them, יהוה is witness against you and his anointed is witness this day that you have not found anything in my hand. And they said, he is witness. 6 And Samuel said to the people, It is יהוה that appointed **את** Moses **ואת** and Aaron and that brought up **את** your fathers out of the land of Egypt. 7 Now therefore, stand still, that I may plead **אתכם** with you before יהוה concerning **את** all the righteous acts of יהוה, which he did **אתכם** with you **ואת** and with **אבותיכם** your fathers. 8 When Jacob was come into Egypt and **אבותיכם** your fathers cried to יהוה and then sent יהוה **את** Moses **ואת** and Aaron, who brought forth **את** your fathers out of Egypt and made them to dwell in this place. 9 But they forgot **את** יהוה their Elohim; and He sold **אתם** them into the hand of Sisera, captain of the host of Hazor and into the hand of the Philistines and into the hand of the king of Moab; and they fought against them. 10 And they cried to יהוה and said, We have sinned, because we have forsaken **את** יהוה and have served **את** the Baalim **ואת** and the Ashtaroath: but now deliver us out of the hand of our enemies and we will serve you. 11 And sent יהוה **את** Jerubbaal **ואת** and Bedan **ואת** and Jephthah **ואת** and Samuel and delivered **אתכם** you out of the hand of your enemies on every side; and you lived in safety. 12 And when you saw that Nahash the king of the Children of Ammon came against you, you said to me, No, but a king shall reign over us; and ויהוה your Elohim was your king. 13 Now therefore, surely the king who you have chosen and who you have asked for: and, surely, יהוה has set a king over you. 14 If you will fear **את** יהוה and serve **אתו** Him and listen to His voice and not rebel against **את** commandment of יהוה and both **אתם** you and also the king that reigns over you be followers of יהוה your Elohim, well: 15 But if you will not listen to the voice of יהוה, but rebel against the commandment of יהוה then will the hand of יהוה be against you, as it was against your fathers. 16 Now therefore, stand still and see **את** thing so great, which יהוה will do before your eyes. 17 Is today not the wheat harvest? I will call to יהוה, that He may send thunder and rain; and you shall know and see that your wickedness is great, which you have done in the sight of יהוה, in asking you a king. 18 So Samuel called to יהוה; and יהוה sent voices (*thunderings*) and rain that day: and feared all the people greatly **את** יהוה **ואת** and Samuel. 19 And all the people said to Samuel, Pray for your servants to יהוה your Elohim that we die not; for we have added to all our sins *this* evil, to ask us a king. 20 And Samuel said to the people, Fear not; **אתם** you have indeed done **את** all **הזאת** *this* evil; yet turn not aside from following יהוה, but serve **את** יהוה with all your heart: 21 And turn you not aside; for *then would you go after vain things* which cannot profit nor deliver, for they are vain. 22 For will not forsake יהוה **את** His people for His great names sake, because it has pleased יהוה to make **אתכם** you a people to Himself. C-MATS

Have Fun, Don't Make Fun

Question: Should we make fun of others? It's great to have fun. But having fun doesn't mean *making* fun of things that should be taken seriously. In this week's Torah portion, Korah was able to convince people to do improper and harmful things, with very unfortunate consequences, by mocking and making fun of Moses and Aaron's wise and caring leadership. Sarcastic mockery can make us lose control of ourselves, and say and do destructive things we'll later regret.

"GOING OVERBOARD"

Anyone who heard us coming must have thought he was listening to a comedy show instead of a group of kids on a nature hike. But what could we do? Janet was hilarious. At first, she began making fun of the names of the different plants and animals Donna, our guide, was describing. We couldn't help giggling when she asked her what color the *gray* fox was, and we really cracked up after the guide pointed out some Sycamore trees, and Janet said she was 'sick-of-more' trees too, and wished we could all just go home. When she asked her where the next Coke machine was on the trail, I thought I was going to lose it. The guide tried to smile and go along, but you could tell she wasn't crazy about Janet's constant heckling. After a while, Janet began to make fun of the rules Donna was giving us. When she requested that we only walk on the trail, Janet said behind her back that it must be because she didn't want us to get the woods dirty with the mud from our hiking boots. And when we had to wait in line after she told us only one kid at a time could walk across the shaky rope ladder going across a stream, Janet said she just wanted to slow us down because she was getting paid by the hour. Deep down I knew it wasn't nice to make fun of someone like that, but let's face it, the kid was funny and it was hard to keep from laughing. The jokes kept going on and on, and by the time we got to the lake, Janet had us in the palm of her hand. Somehow, she made it seem like everything the guide would say or do, no matter how serious, was just hilariously funny. We could tell that all the wisecracks and our constant cracking up was getting the guide upset, but we just couldn't stop ourselves. "Okay everybody," said Donna, "now we're going to canoe across the lake." "What, you mean we're not going to *walk* across it?" joked Janet. Laughingly, she and I teamed up together in one of the canoes. "Everybody remember to tie on your life jacket, and whatever you do, *don't* stand up in your canoe!" warned the guide as we began to paddle out into the water. Fortunately, we were far enough away by then that she didn't hear us crack up at Janet's sarcastic reply. The lake was really pretty, and the sun reflecting on the calm water made it look like glass. "Too bad I forgot to bring my camera," I sighed. "No sweat, Sarah, I've got mine," smiled Janet as she pulled the small digital out of her knapsack. "Okay, stand up for a second so I can get a good shot of you." "Hey, what are you talking about? The guide told us that standing up in the canoe can make it tip and cause us fall in the water!" Janet just rolled her big blue eyes and said, "No, you got it wrong, Sarah. She said anyone who doesn't give HER a tip would fall in the water. Go ahead, pop up for a second, and let me take your picture." We laughed so hard I thought I was going to drop my paddle, and the joking somehow made it feel okay for me stand up, even though the guide had warned us it was dangerous. "Okay, say 'cheesecake!'" Janet yelled, pointing the camera my way. All of the sudden the boat began to rock, and suddenly there was a big SPLASH!!

Before we knew it, both of us were in the freezing cold water and the canoe was upside down!

It was really scary, and it was a struggle to stay above water even with the life jacket on. Janet, who didn't even listen to the instructions to tie on her life jacket, was trying to hold onto the overturned canoe, and crying hysterically. Suddenly we felt ourselves scooped up into a rowboat. "Boy was that dumb!" Donna yelled, shaking her head. "Lucky for you, I saw you starting to stand up and began rowing in your direction. In water like this, there could have been a real tragedy." She glared at us. "I suppose you'll just laugh this off too, like everything else I've been trying to tell you all day?" Janet and I looked at each other, ashamed. Laughing was the last thing on either of our minds, as we realized it was all the sarcastic joking that made us ignore her serious instructions and do something so foolish. "I'm really sorry," said Janet, still shaken up. "You were doing your job and trying to help us. My joking was out of line and way overboard," she added with a weak smile, "in more ways than one."

Question: What do you think was the connection between Janet's joking around and what happened with the canoe? When we joke around about things, especially in a sarcastic way like Janet did, it can make it hard to know what should be taken seriously and what not. That is why Sarah agreed to stand up in the canoe, although she would never otherwise.

"TIPPY CANOE"

Steven and Craig were walking out of the Camp Chattanooga dining hall. Lunch had been the usual filling if unexciting fare and the boys were looking forward to the hour rest period to recharge them for the afternoon activities ahead. They hadn't gotten too far when they heard someone whistle in their direction. Looking up they saw Stan, the camp troublemaker, coming their way. "Hey guys. What's up?" he asked, as he spit some gum he had been chewing onto the path, just a few feet from the nearby trash can. "Me and a couple of my buddies are gonna take some canoes out onto the lake now. We even got permission. Wanna come?"

The two friends look at each other. "I say we keep away," whispered Craig. "If Stan and his crowd is involved, it could only mean trouble." But Steve disagreed. "What's the problem? Just because we're going canoeing with them doesn't mean we have to act like them." Craig shrugged. "You go if you want. But I'm going back to the bunk," he said, as he went on his way.

"Count me in," said Steve, as he turned to join Stan heading down to the lake. The boys grabbed the canoes and paddled out into the shiny blue-green waters. Steve was having fun. "This is great!" he thought. Suddenly he heard a loud splash followed by wild laughter. Quickly he turned his head and saw that Stan had dived out of his canoe into the middle of the lake. "Whoa," thought Steve. "We're not allowed to do that. The counselor had told us how dangerous it was." But soon one splash followed another until all the boys except Steve had jumped out of their canoes. The boy felt left out. At first he stayed put, but then when he saw that everyone seemed to be having so much fun, he also jumped out of the canoe. Just then the supervising counselor pulled up in a rowboat and started yelling at everyone jumping in the water. Turns out that besides tipping the canoes, the boys didn't even get permission to go out in the canoes in the first place! As the counselor gathered the boys into his rowboat, he noticed Steven. "This is a surprise. I would never have expected you to act this way," he said with a frown. Steven bowed his head in shame. All of the boys, including Steven, lost their swimming and boating privileges for a whole, hot week.

Later that day when his friend Craig came back from swimming, Steven told him the whole story. "You were right," he said. "Somehow just being with those guys made me lose my head. From now on I'm going to stay with the right crowd and keep my head above water."

Question: Do you think Steven would have jumped out of the canoe if he had been out on his own or with his other friends? If not, why did he do it this time? Steven would not have jumped out of the canoe under other circumstances. He knew that it was wrong. This time, Steven was influenced by the values of Stan and his friends and started to act like them. There's a real pull to adopt the values of those around them, so we must be careful to have friends around us who have the same morals and standards.

Resources:

The Stone Edition of The Chumash

The Complete Messianic Aleph Tav Scriptures **C-MATS** www.AlephTavScriptures.com

"Weekly Torah Portion" from www.aish.com (stories)