

BEIT TEFILLAH



Bemidbar/*In the Wilderness*

Commonly called **Numbers**

Torah Portion *Qorach*

“Korah”

Bemidbar/Numbers 16:1 – 18:32

Haftorah: 1 Samuel 11:14 – 12:22

Ketuvim Netzarim: Hebrews 10

Read the Torah Portion

Qorach: Bemidbar/Numbers 16 - 18

1. Kohen: BEMIDBAR 16:1-13
2. Levite: BEMIDBAR 16:14-19
3. 3rd Aliyah: BEMIDBAR 16:20 – 17:8(16:43)
4. 4th Aliyah: BEMIDBAR 17:9-15 (16:44-50)
5. 5th Aliyah: BEMIDBAR 17:16-24(17:1-9)
6. 6th Aliyah: BEMIDBAR 17:25(10) – 18:20
7. 7th Aliyah: BEMIDBAR 18:21-32
8. Maftir: BEMIDBAR 18:30-32

Note: 17:1=16:36 in non-Jewish translations

Qorach

BEMIDBAR 16:1

א וַיִּקַּח קֹרַח בֶּן יִצְחָר בֶּן קֹהַת בֶּן
לֵוִי וְדָתָן וְאַבְיָרָם בְּנֵי אֵלִיָּאב וְאוֹן
בֶּן פֶּלֶת בְּנֵי רְאוּבֵן:

*Vayyiqach Qorach ben-Yitzhar ben-Qohat
ben-Levi veDatan v'Aviyram beniy 'Eliy'av
ve'On ben-Pelet beney Re'uvein*

Qorach

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בֶּן פֶּלֶת בְּנֵי רְאוּבֵן:

BEMIDBAR 16:1 (ISR'98) And Qorah, son of Yitshar, son of Qehath, son of Lewi, took both Dathan and Abiram the sons of Eliyab, and On, son of Peleth, sons of Re'uben,



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Mizvot in the Portion

- According to the traditional counting of Maimonides/“RaMBaM,” how many mitzvot/commandments are in this Torah portion?
 - A. 3
 - B. 5
 - C. 7
 - D. 9

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Nine Mitzvot

- BEMIDBAR 18:3 Levites must not come near the sacred vessels nor the altar (to perform the allotted service of the priests)
- BEMIDBAR 18:4 Levites shall be joined with Priests, and shall *Shamar* the Sanctuary
- BEMIDBAR 18:4 A *zur* (an unauthorized person) is not to serve in the Sanctuary

Nine Mitzvot

- BEMIDBAR 18:5 Priests and Levites shall not leave the Sanctuary unguarded
- BEMIDBAR 18:15 Redeem the firstborn
- BEMIDBAR 18:17 Do not redeem the firstborn of an ox, sheep or goat

Nine Mitzvot

- BEMIDBAR 18:23 The Levite will perform their service in the Sanctuary
- BEMIDBAR 18:24-32 The Torah of the *ma'aser* (tithe)
- BEMIDBAR 18:26-32 Torah of the Levite offering from the *ma'aser* to the Priests

Where We Are in the Annual Cycle

We are now in the 4th Biblical Month. At some point after the exile to Babylon, the month became known as *Tammuz* (named after a Babylonian deity) to the exiles. It is only referred to as “the fourth month” in the *Tanakh*.

The Prophet Zechariah makes reference to the fast of the fourth (month): Zechariah 8: 19-23

Why Babylonian Names?

Question: Why are there Babylonian names for the Biblical months?

In the pre-Babylonian era, we find in the Scriptures only four months on the calendar that are identified by name:

The first month (Nissan): *Aviv*

The second month (Iyar): *Ziv*

The seventh month (Tishrei): *Eitanim*

The eighth month (Cheshvan): *Bul*

Why Babylonian Names?

Question: Why are there Babylonian names for the Biblical months?

The other months were just known by their place in the calendar—e.g., third month, fourth month—starting from the first month: first by virtue of the fact that it is the month when Israel left Egypt, the month when Israel became a nation.

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The Jerusalem Talmud tells us that the modern names of the months “came up [to Israel] with [the returnees] from Babylon,” at the onset of the second Jewish commonwealth (approximately 350 BCE).

So, why did the Jewish people begin to use these names and not keep with the Biblical practice of referring to months by their number (or by Aviv, Ziv, Eitanim or Bul)?

Why Babylonian Names?

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One explanation is given by Rabbi Moses ben Nachman (aka RaMBaN or Nachmanides, 1194 – 1270 CE) who suggested that this practice aligns with with Jeremiah's prophecy in Jeremiah 16: 14-15 (next slide)

Why Babylonian Names?

Question: Why are there Babylonian names for the Biblical months?

“Therefore,” says ADONAI, “the day will come when people will no longer swear, “As ADONAI lives, who brought the people of Isra’el out of the land of Egypt,” 15 but, “As ADONAI lives, who brought the people of Isra’el out of the land to the north and out of all the countries where he drove them”; for I will bring them back to their own land, which I gave to their ancestors (Jer. 16: 14-15 CJB)

Why Babylonian Names?

Question: Why are there Babylonian names for the Biblical months?

The line of argument is this: The original system was to count months in numeric order, starting from Aviv. Thus, any time a person mentioned a month, he was in effect recalling the Exodus from Egypt. Today we are in the 4th month, 4 months since the month of the Exodus from Egypt. Thus, the numeric naming served as a constant reminder of Israel's deliverance from *Mitzrayim*.

Why Babylonian Names?

Question: Why are there Babylonian names for the Biblical months?

After the Jewish people were delivered from Babylonian captivity, however, the month names used in Babylon continued to be used following the Return, and were still in use in the empire after King Cyrus allowed Ezra and Nehemiah to build the 2nd Temple and the wall around Jerusalem.

And in RaMBaN's view, these names continue to remind the Jewish people of His redemption from the second exile.

Why Babylonian Names?

Messianics/Hebraic Roots people can often be the “**word purity police**” on these types of issues without realizing that the Scriptures themselves actually use many of these Babylonian month names commonly used within Judaism today, e.g.:

“And it came about in the month **Nisan**” (Neh. 2: 1)

“In the first month, which is the month **Nisan**” (Est. 3: 7)

“So the king’s scribes were called at that time in the third month (that is, the month **Sivan**),” (Est. 8: 9)

Why Babylonian Names?

...Babylonian month names commonly used within Judaism today. (not a complete list)

“on the tenth day of **Sivan**” (Baruch 1: 8)

“So the wall was finished on the twenty-fifth day of the month **Elul**” [6th month] (Neh. 6: 15)

“On the eighteenth day of **Elul**,” (1 Mac. 14: 27)

“The words of Nehemiah son of Hacaliah. In the month of **Chislev**” (Neh. 1: 1)

“on the fourth day of the ninth month, which is **Chislev**” (Zech. 1: 1)

Why Babylonian Names?

...Babylonian month names commonly used within Judaism today. (not a complete list)

“in the tenth month, which is the month of **Tevet**,
(Est. 2: 16)

“On the twenty-fourth day of the eleventh month,
which is the month **Shevat**,” (Zech. 1: 7)

“this House was finished on the third day of the
month of **Adar**” (Ezr. 6: 15)

“to celebrate the thirteenth day of the twelfth
month-- which is called **Adar** in the Aramaic
language” (2 Mac. 15: 36)

The Fasts of Zechariah 8

Zechariah 8: 19-21 (ISR'98) “Thus said יהוה of hosts, ‘The fast of the fourth, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth months, are to be joy and gladness, and pleasant appointed times for the house of Yehudāh – and they shall love the truth and the peace.’ 20 “Thus said יהוה of hosts, ‘Peoples shall yet come, inhabitants of many cities, 21 and the inhabitants of the one go to another, saying, “Let us earnestly go and pray before יהוה, and seek יהוה of hosts. I myself am going.”’

The Fasts of Zechariah 8

Zechariah 8: 22-23 (ISR'98) 22 ““ And many peoples and strong nations shall come to seek יהוה of hosts in Yerushalayim, and to pray before יהוה.’ 23 “Thus said יהוה of hosts, ‘In those days ten men from all languages of the nations take hold, yea, they shall take hold of the edge of the garment of a man, a Yehudite, saying, “Let us go with you, for we have heard that Elohim is with you.”””

The Fasts Zechariah 8: Mourning Will be Turned to Joy

- The fast of the 4th (month): In the 2nd Temple period, 9th day, walls of Jerusalem breached by Babylonians; Later, the 17th day, walls of Jerusalem breached by Romans
- The fast of the 5th (month): 9th day, Temple Destroyed
- The fast of the 7th (month): 3rd day, of the month, when Gedaliah was assassinated (Jeremiah 41)
- The fast of the 10th (month): 10th day, Nebuchadnezzar begins siege of Jerusalem

The Fasts Zechariah 8: Mourning Will be Turned to Joy

- This year, the fast of the 4th (month), 9th day (observed by Karaite Judaism) falls on 7/1/2020 while the 17th day (traditional Judaism) falls on 7/9/2020. Traditionally, this fast is from daybreak to nightfall on the fast day.
- My view is that these fast days **will be** turned to joy, but not yet: You will know when the prophecy of Zechariah 8 is fulfilled.

Korach Separated Himself

Targum Onkelos begins with **וַאֲתַפֵּיֵלֵג**
w'itpeleig meaning (in Aramaic) “and he
separated himself” or “and he made a
division.”

(For this reason the Artscroll
translations uses “separated himself”
instead of the literal “took”).

The Sons of Korah

Numbers 26:11 (NASB) The sons of Korah, however, did not die.

Scripture records that the sons of Korah wrote Psalms 42, 44, 45, 46, 47, 48, 49, 84, 85, 87 and 88.

Psalm 42:1 (NASB) For the choir director. A Maskil* of the sons of Korah. As the deer pants for the water brooks, So my soul pants for You, O God.

***Maskil=Wisdom song put to music, contemplative poem**

The Sons of Korah

Numbers 26:11 (NASB) The sons of Korah, however, did not die.

Korah's sons did not join with him in the rebellion. Does that mean that they violated this mitzvah?

Shemot/Exodus 20:12 (CJB) Honor your father and mother, so that you may live long in the land which ADONAI your God is giving you.

Men of Name

BEMIDBAR 16:2-4 (ISR'98) and they rose up before Mosheh with some of the children of Yisra'el, two hundred and fifty leaders of the congregation, called ones of the meeting, men of name. **[Artscroll: “those summoned for meeting, men of renown.”]** 3 And they assembled against Mosheh and against Aharon, and said to them, “Enough of you! For all the congregation is set-apart, all of them, and יהוה is in their midst. Why then do you lift up yourselves above the assembly of יהוה ?” 4 And when Mosheh heard, he fell on his face.

Men of Name

called ones of the meeting, men of name.

[Artscroll: “those summoned for meeting, men of renown.”]

Questions/Comments: The presence of so many men of “renown” added weight and clout to what Korah said.

If you were Korah, what would have been the correct way for you to approach Moses with your “grievances”?

The Ultimate Twisting

BEMIDBAR 16:12-14 (ISR'98) And Mosheh sent to call Dathan and Abiram the sons of Eliyab, but they said, “We are not coming up! 13 Is it little that you have brought us up out of a land flowing with milk and honey, to kill us in the wilderness, that you would also seize total rule over us? 14 Also, you have not brought us into a land flowing with milk and honey, nor given us inheritance of fields and vineyards. Would you bore out the eyes of these men? We are not coming up!”

The Ultimate Twisting

Questions/Comments: Land flowing with milk and honey. Familiar words, twisted application.

Comment 2:

“They had the gall to describe the land of their servitude with the same words God had used to praise the Promised Land” –
Slade Henson

The Ultimate Twisting

Questions/Comments: Land flowing with milk and honey. Familiar words, twisted application.

“Bore out the eyes.” Everyone can see what is going on!

Bemidbar/Numbers 12:7 (NASB) 7 "Not so, with My servant Moses, He is faithful in all My household;"

The phrase “for we walk by faith, not by sight—” (2Cor5:7) was also true during the Exodus from *Mitzrayim*.

Questions/Comments?

