

¹⁶³Korah son of Izhar, the son of Kohath, the son of Levi, and certain Reubenites—Dathan and Abiram, sons of Eliab, and On son of Peleth—became insolent ²and **rose up against Moses**. With them were 250 Israelite men, well-known community leaders who had been appointed members of the council. ³They came as a group **to oppose Moses** and Aaron and said to them, **"You have gone too far! The whole community is holy, every one of them, and the LORD is with them.** Why then do you set yourselves above the LORD's assembly?" ⁴When Moses heard this, he fell facedown. ⁵Then he said to Korah and all his followers: "In the morning the LORD will show who belongs to him and who is holy, and he will have that person come near him. The man he chooses he will cause to come near him ...

1. Th(e) chapter describing the episode of the spies (Num 13:1-33) is presented immediately following that of Miriam and Aaron. However, in point of fact the episode of Korach's revolt, which is presented later (in chap. 16) occurred before the episode of the spies. That is not considered a problem by our sage because of the principle *אין מקדם ומאחר בתורה* (*ein mukdam um-u-char b'torah*), *events in the Torah do not necessarily follow their chronological order* (Pesachim 6b).¹

The chronology is as follows: on the 20th of Iyar in the second year of the Exodus from Egypt, the Divine cloud left the Tent of Meeting (11:10). Israel followed it for three days, and on the 22nd of Iyar came to Kivrot-Hata'avah (11:34) where that ate the quail that Hashem provided for them (11:31-34). There they remained for a month (v. 11:20). On the 22nd of Sivan they journeyed to Hatzerot (11:35) where the episode of Miriam and Aaron occurred. The Israelites remained only seven days at Hatzerot and it was during that period that Korach instigated his rebellion [See *Rambam* to 16:1]. From Hatzerot the people moved deeper into the Wilderness of Paran (v. 16) and it was from there that the spies set out on the 29th of Sivan. Their expedition lasted forty days and ended on the 9th of Av.

We see that Korach's revolt antedated the episode of the spies, yet the Torah records it afterwards. Rashi explains that the Torah put the episode of Miriam and the spies next to each other because the spies had seen the effect of careless talk when Miriam spoke ill of her brother and yet did not learn a lesson. *R' Yitzchak Arama* comments that both episodes were brought about through the sin of *לשון הרע* (*l'shon hara*), *speaking ill of another*, whether it be a person [Moses] or a land [Ca-

naan]. Korach's revolt was quite different. It brought dissension to Israel, inspired by the sin of pride and ambition (See Pirkei Avot 5:20).

a. Pesachim 6b

Now, let [the events of] the first month be written first, and then that of the second month?¹⁰—Said R. Menasia b. Tahlifa in Rab's name: **This proves that there is no chronological order¹¹ in the Torah.**

(10) Num. I, 1ff is chronologically a month later than IX. 1ff.

(11) Lit., "earlier and later."

1) Numbers 1:1

¹The LORD spoke to Moses in the tent of meeting in the Desert of Sinai **on the first day of the second month of the second year** after the Israelites came out of Egypt. He said ...

2) Numbers 9:1

¹The LORD spoke to Moses in the Desert of Sinai **in the first month of the second year** after they came out of Egypt.

b. Matthew 4:1-11

¹Then Yeshua was led by the Spirit into the desert to be tempted by the devil. ²After fasting forty days and forty nights, he was hungry.

³The tempter came to him and said, "If you are the Son of God, **(1) tell these stones** to become bread" ... ⁵Then the devil took him to the holy city and had him stand on the highest point of the temple.

⁶"If you are the Son of God," he said, **(2) "throw yourself down** ...

⁸Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor. ⁹"All this I will give you," he said, **(3) "if you will bow down and worship me"** ...

1) Luke 4:1-13

¹Yeshua, full of the Holy Spirit ... was led by the Spirit in the desert, ²where for forty days he was tempted by the devil. He ate nothing during those days, and at the end of them he was hungry. ³The devil said to him, "If you are the Son of God, **(1) tell this stone** to become bread ... ⁵The devil led him up to a high place and showed him in an instant all the kingdoms of the world. ⁶And he said to him, "I will give you all their authority and splendor ... ⁷So **(3) if you worship me**, it will all be yours" ... ⁹The devil led him to Jerusalem and had him stand on the highest point of the temple. "If you are the Son of God," he said, **(2) "throw yourself down from here** ...

c. Matthew 21:12-22

¹²Yeshua entered the temple area and drove out all who were buying and selling there. He overturned the tables of the money changers and the benches of those selling doves. ¹³"It is written," he

¹ Rabbi Ellie Munk, *The Call of the Torah*, Bamidbar, (Mesorah Publications, Ltd.), p. 140.

said to them, “My house will be called a house of prayer,’ but you are making it a ‘den of robbers’” (Jer 7:11).

¹⁴The blind and the lame came to him at the temple, and he healed them. ¹⁵But when the chief priests and the teachers of the law saw the wonderful things he did and the children shouting in the temple area, “Hosanna to the Son of David,” **they were indignant.** ¹⁶“Do you hear what these children are saying?” they asked him. “Yes,” replied Yeshua, “have you never read, ‘From the lips of children and infants you have ordained praise?’” (Psa 8:2). ¹⁷And **he left them and went out of the city to Bethany, where he spent the night.**

¹⁸**Early in the morning (Monday), as he was on his way back to the city,** he was hungry. ¹⁹Seeing a fig tree by the road, he went up to it but found nothing on it except leaves. Then he said to it, “May you never bear fruit again!” **Immediately the tree withered.** ²⁰When the disciples saw this, they were amazed ...”

1) Mark 11:12-14

¹²**The next day (Monday) as they were leaving Bethany,** Yeshua was hungry. ¹³Seeing in the distance a fig tree in leaf, he went to find out if it had any fruit. When he reached it, he found nothing but leaves, because it was not the season for figs. ¹⁴Then he said to the tree, “May no one ever eat fruit from you again.” And his disciples heard him say it.

¹⁵**On reaching Jerusalem, Yeshua entered the temple area and began driving out those who were buying and selling there.** He overturned the tables of the money changers and the benches of those selling doves, ¹⁶and would not allow anyone to carry merchandise through the temple courts. ¹⁷And as he taught them, he said, “Is it not written: ‘My house will be called a house of prayer for all nations’? But you have made it a den of robbers.”

¹⁸The chief priests and the teachers of the law heard this and began looking for a way to kill him, for they feared him, because the whole crowd was amazed at his teaching. ¹⁹**When evening came, they went out of the city.**

²⁰**In the morning (Tuesday), as they went along, they saw the fig tree withered from the roots.** ²¹Peter remembered and said to Yeshua, “Rabbi, look! The fig tree you cursed has withered!” ²²“Have faith in God,” Yeshua answered ...

a) If Yeshua’s cursing and drying up the fig tree had been a petulant reaction to disappointment because he couldn’t satisfy his hunger, it would be unworthy of anyone, let alone the

Messiah. But Yeshua is making a point by means of prophetic drama, acted-out parable.²

- b) *Tenakh* examples include Yirmiyahu, who brought out and then broke a clay bottle (Jeremiah 19), and Yechezk’el, who made and then burned up a model of Jerusalem (Ezekiel 4-5).
- c) Even out of season a fig tree **in leaf**—it must have been in leaf to be seen **in the distance** (v. 12)—holds forth the promise of fruit. The normal early season for figs in Israel is June, but the early unripe fruit (Song of Songs 2:13) begins to show itself even before the spring leaves appear on the branches, often before Passover.
- d) We know that Yeshua expects God’s people to put forth the fruit of righteousness, and that unproductive branches are thrown into the fire (Mt 7:16-20; 12:33; 13:4-9, 18-23; Yn 15:1-8). **Thus the drying-up of the fig tree is an acted-out warning.** In keeping with Proverbs 27:18 (“He who tends a fig tree will eat his fruit, and he who serves his master will be honored”). Yeshua here is teaching his followers what it means to serve their master, God: it means simply to have the kind of trust that comes from God (v. 22), and that they will wither away if they don’t. Yeshua neither acts from pique nor performs arbitrary miracles like a magician; every one of his supernatural acts has spiritual significance.
- b. **An “accurate” chronological sequence of events is not as important to an author as the point that a series of events is intended to make!**
- 1) I.e., Bringing the Ark to Jerusalem—the accounts in 2Samuel 6 and in 1Chronicles 15-16 differ. The sequence of events is different!
- 2) Matthew **connects the cleansing of the Temple to the Triumphant Entry to prove that Yeshua fulfilled the Scripture regarding the coming of the Messiah!**
- a) Jeremiah 7:11-13
- ¹¹Has this house, **which bears my Name**, become a den of robbers to you? But **I have been watching! declares the LORD.** ¹²**Go now to the place in Shiloh where I first made a dwelling for my Name, and see what I did to it because of the wickedness of my people Israel.** ¹³While you were doing all these things ... I spoke to you again and again, but you did not listen; I called you, but you did not answer.

b) Malachi 3:1-3

¹"See, I will send my messenger, who will prepare the way before me. Then **suddenly the Lord you are seeking will come to his temple; the messenger of the covenant, whom you desire, will come,**" says the LORD Almighty. ²But who can endure the day of his coming? Who can stand when he appears? For he will be like a refiner's fire or a launderer's soap. ³He will sit as a refiner and purifier of silver; he will purify the Levites and refine them like gold and silver. Then the LORD will have men who will bring offerings in righteousness ...

c) Then Matthew describes the cursing and withering of the fig tree to drive home the connection between Yeshua's coming as the Messiah and his rejection by the religious leadership.

"I spoke to you again and again ..." (Jer 7:13).

Yeshua healed the blind and the lame in the Temple precincts right before their very eyes! (v. 21:14) and then received the acclamation that he was the Messiah.

d) Matthew 21:23-27 (cf. Mk 11:27-31; Lk 20:1-8)

²³Yeshua entered the temple courts, and, while he was teaching, the chief priests and the elders of the people came to him. "By what authority are you doing these things?" they asked. "And who gave you this authority?" ²⁴Yeshua replied, "I will also ask you one question. If you answer me, I will tell you by what authority I am doing these things. ²⁵John's baptism—where did it come from? Was it from heaven, or from men?" They discussed it among themselves and said, "If we say, 'From heaven,' he will ask, 'Then why didn't you believe him?'" ²⁶But if we say, 'From men'—we are afraid of the people, for they all hold that John was a prophet." ²⁷So they answered Yeshua, "We don't know." Then he said, "Neither will I tell you by what authority I am doing these things."

3) Mark puts the account of **the cleansing of the Temple** (Mk 11:15-19) **between the cursing of the fig tree** (Mk 11:12-14) **and the withering of the fig tree** (Mk 11:20-25)—the "acted-out parable" or "prophetic drama" speaks of Israel—to **emphasize Yeshua's authority as the Messiah.**

a) Mark 7:6-8—Yeshua, speaking of the Pharisees

⁶He replied, "Isaiah was right when he prophesied about you hypocrites; as it is written: 'These people honor me with their lips, but their hearts are far from me. ⁷They worship me in vain; their teachings are but rules taught by men' (Isa 29:13).

⁸You have let go of the commands of God and are holding on to the traditions of men."

2. If you've ever been stumped by a word jumble, you know it's not always easy to unscramble a certain assortment of letters. But what if the first and last letters of the word are in place?³

"It deosn't mtttaer in waht oredr the ltteers in a wrod are, the olny iprmoetnt tihng is taht the frist and lsat ltteer be at the rghit pclae. The rset can be a toatl mses and you can sitll raed it wouthit porbelm. Tihs is bcuseae the huamn mnid deos not raed ervey lteter by istlef, but the wrod as a wlohe."

GOOD EXAMPLE OF A BRAIN STUDY. IF YOU
CAN READ THIS YOU HAVE A STRONG MIND.

7H15 M3554G3
53RV35 7O PR0V3
H0W 0UR M1ND5 C4N
D0 4M4Z1NG 7H1NG5!
1MPR3551V3 7H1NG5!
1N 7H3 B3G1NN1NG
17 WA5 H4RD BU7
NOW, ON 7H15 LIN3
YOUR M1ND 1S
R34D1NG 17
4U70M471C4LLY
W17H 0U7 3V3N
7H1NK1NG 4B0U7 17,
B3 PROUD! ONLY
C3R741N P30PL3 C4N
R3AD 7H15.
PL3453 5H4R3 1F
U C4N R34D 7H15.

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³ <https://www.mnn.com/lifestyle/arts-culture/stories/why-your-brain-can-read-jumbled-letters>

3. We see that Korach's revolt antedated the episode of the spies, yet the Torah records it afterwards. **Rashi explains that the Torah put the episode of Miriam and the spies next to each other because the spies had seen the effect of careless talk when Miriam spoke ill of her brother and yet did not learn a lesson.** *R' Yitzchak Arama* comments that both episodes were brought about through the sin of **לשון הרע** (*l'shon hara*), *speaking ill of another*, whether it be a person [Moses] or a land [Canaan]. Korach's revolt was quite different. It brought dissension to Israel, inspired by the sin of pride and ambition.

a. Pirkei Avot 5:20

Any dispute that is for the sake of Heaven will have a constructive outcome; but one that is not for the sake of Heaven will not have a constructive outcome. What sort of dispute was for the sake of Heaven?—the dispute between Hillel⁴ and Shammai.⁵ **And which was not for the sake of Heaven?—the dispute of Korach and his entire company.**

- 1) The arguments between Hillel and Shammai: In their debates, one of them would render a decision and the other would argue against it, **out of a desire to discover the truth**, not out of cantankerousness or a wish to prevail over his fellow. That is why when he was right, the words of the person who disagreed, endured. An argument not for the sake of heaven was that of Korach and his company, for they came to undermine Moses, our master, may he rest in peace, and his position, out of envy and contentiousness and ambition for victory (*Meiri*⁶).

The sages are here drawing **a fundamental distinction between two kinds of conflict: argument for the sake of truth and argument for the sake of victory.**

2) Acts 6:1-5

¹In those days when the number of disciples was increasing, **the Hellenistic Jews among them complained against the Hebraic Jews because their widows were being overlooked in the daily distribution of food.** ²So the Twelve gathered all the disciples together and said, "It would not be right for us to neglect the ministry of the word of God in order to wait on tables. ³Brothers and sisters, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over

to them ⁴and will give our attention to prayer and the ministry of the word." ⁵**This proposal pleased the whole group ...**

b. ^{16:1}*Korah son of Izhar, the son of Kohath, the son of Levi ...*

- 1) 1. ויקח קרח (*va-yikach korach*) —*Korach separated himself* [lit. took]. This unusual opening implies that Korach took something **but the verb ויקח, took, is not followed by an object.** The interpretation given by *Rashi*⁷ is that he took himself, that is, he separated himself from the community. Other commentaries explain that he took on feelings of envy and took it upon himself to change his path in life.⁸

2) Pirkei Avot 2:5

Hillel says: Do not separate yourself from the community ...

- a) There are Jews who believe and those who don't. There are Jews who practice and those who don't. But, there are few Jews indeed, who, when their people are suffering, can walk away saying, "This has nothing to do with me."

Maimonides,⁹ who defines this as "separating yourself from the community (*Hilchot Teshuva* [Laws of Repentance] 3:11)," says that it is one of the sins for which you are denied a share in the World to Come. This is what the Haggadah means when it says of the wicked son that "because he excludes himself from the collective, he denies a fundamental principle of faith." What fundamental principle of faith? Faith in the collective fate and destiny of the Jewish people.¹⁰

b) Hebrews 10:24-25

²⁴And let us consider how we may spur one another on toward love and good deeds, ²⁵**not giving up meeting together**, as some are in the habit of doing, **but encouraging one another**—and all the more as you see the Day approaching.

c. ²*rose up against Moses ...*

1) Psalms 2:1-12

¹Why do the nations conspire and the peoples plot in vain? ²**The kings of the earth rise up and the rulers band together against**

⁴ The Academy of—, the House of Hillel (*Beit Hillel*) was the school of thought of Judaism founded by Hillel, a Jewish scholar of the 1st-century, BCE.

⁵ The Academy of—, the House of Shammai (*Beit Shammai*) was the school of thought of Judaism founded by Shammai, a Jewish scholar of the 1st-century, BCE.

⁶ Menachem ben Solomon Meiri (1249-1306) was a famous Catalan rabbi, Talmudist and Maimonidean.

⁷ Shlomo Yitzchaki (1040 - 1105), today generally known by the acronym Rashi was a medieval French rabbi and author of a comprehensive commentary on the entire *Tanakh* and the Talmud.

⁸ Rabbi Ellie Munk, *The Call*—, p. 186.

⁹ Moses ben Maimon, commonly known as Maimonides (c. 1135-1204) and also by the acronym Rambam, was a medieval Sephardic philosopher who became one of the most prolific and influential Torah scholars of the Middle Ages. He worked as a rabbi, physician, astronomer and philosopher in Morocco and Egypt. When he died in Egypt, his body was taken and buried in Tiberias.

¹⁰ www.chabad.org/parshah/article_cdo/aid/1731951/jewish/Who-am-I.htm

the LORD and against his anointed, saying, ³"Let us break their chains and throw off their shackles." ⁴The One enthroned in heaven laughs ... ⁵He rebukes them in his anger ... ⁶"I have installed my king on Zion, my holy mountain." ⁷I will proclaim the LORD's decree: He said to me, "You are my son; today I have become your father. ⁸Ask me, and I will make the nations your inheritance, the ends of the earth your possession. ⁹You will break them with a rod of iron ... " ¹⁰**Therefore, you kings, be wise; be warned, you rulers of the earth.** ¹¹Serve the LORD with fear and celebrate his rule with trembling. ¹²Kiss his son, or he will be angry and your way will lead to your destruction, for his wrath can flare up in a moment. Blessed are all who take refuge in him.

2) Sukka 52a

Our Rabbis taught, The Holy One, blessed be He, will say to *the Messiah, the son of David* (May he reveal himself speedily in our days!), "**Ask of me anything, and I will give it to thee,**" as it is said, **I will tell of the decree etc. this day have I begotten thee, ask of me and I will give the nations for thy inheritance.** ⁽¹⁴⁾ But when he will see that the Messiah the son of Joseph is slain, he will say to Him, "Lord of the Universe, I ask of Thee only the gift of life." "As to life," He would answer him, "Your father David has already prophesied this concerning you," as it is said, He asked life of thee, thou gavest it him, [even length of days for ever and ever]. ⁽¹⁵⁾

(14) Ps. II, 7 and 8.

(15) Ps. XXI, 5.

3) Acts 4:23-28

²³On their release, Peter and John went back to their own people and reported all that the chief priests and the elders had said to them. ²⁴When they heard this, they raised their voices together in prayer to God. "Sovereign Lord," they said, "you made the heavens and the earth and the sea, and everything in them. ²⁵**You spoke by the Holy Spirit through the mouth of your servant, our father David: "Why do the nations rage and the peoples plot in vain? ²⁶The kings of the earth rise up and the rulers band together against the Lord and against his anointed one."** ²⁷Indeed **Herod and Pontius Pilate met together with the Gentiles and the people of Israel in this city to conspire against your holy servant Yeshua, whom you anointed.** ²⁸They did what your power and will had decided beforehand should happen ...

4. ³*They came as a group to oppose Moses ... "You have gone too far!*

a. Psalm 106:16

In the camp (Korach, Dathan, Abiram and On) **grew envious of Moses** and of Aaron, who was consecrated to the LORD.

1) CJB, JPS—"jealous"

2) **סָדַף** —*be jealous, zealous, envious* (rare)

3) **NOT "envious"—but "jealous," i.e., they thought Moses and Aaron had "things" that belonged to them.**

4) Acts 7:9

"Because the patriarchs were jealous of Joseph, they sold him as a slave into Egypt. But God was with him.

5) Joshua 24:19-21

¹⁹Joshua said to the people, "You are not able to serve the LORD. He is a holy God; **he is a jealous God.** He will not forgive your rebellion and your sins. ²⁰If you forsake the LORD and serve foreign gods, he will turn and bring disaster on you and make an end of you, after he has been good to you." ²¹But the people said to Joshua, "No! We will serve the LORD."

b. The "jealousy" (v. 3) is what fostered the "insolence" (v. 1).

1) Insolent—disrespectful: **showing an aggressive lack of respect in speech or behavior**—impudent, impertinent, rude, audacious, disrespectful, cheeky, brazen.

c. Mark 10:35-45

³⁵Then James and John, the sons of Zebedee, came to him. "Teacher," they said, **"we want you to do for us whatever we ask."**

³⁶"What do you want me to do for you?" he asked. ³⁷They replied, **"Let one of us sit at your right and the other at your left in your glory."** ³⁸**"You don't know what you are asking,"** Yeshua said. "Can you drink the cup I drink or be baptized with the baptism I am baptized with?" ³⁹"We can," they answered. Yeshua said to them, "You will drink the cup I drink and be baptized with the baptism I am baptized with, ⁴⁰but to sit at my right or left is not for me to grant. These places belong to those for whom they have been prepared." ⁴¹When the ten heard about this, they became indignant with James and John. ⁴²Yeshua called them together and said, **"You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. ⁴³Not so with you.** Instead, whoever wants to become great among you must be your servant, ⁴⁴and whoever wants to be first must be slave of all. ⁴⁵For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

d. Deuteronomy 18:22

²²If what a prophet proclaims in the name of the LORD does not take place or come true, that is a message the LORD has not spoken. **That prophet has spoken presumptuously, so do not be alarmed.**

e. Isaiah 10:12-19

¹²When the Lord has finished all his work against Mount Zion and Jerusalem, he will say, "I will punish the king of Assyria **for the willful pride of his heart and the haughty look in his eyes.** ¹³**For he says: "By the strength of my hand I have done this, and by my wisdom, because I have understanding. I removed the boundaries of nations, I plundered their treasures; like a mighty one I subdued their kings.** ¹⁴As one reaches into a nest, so my hand reached for the wealth of the nations; as people gather abandoned eggs, so I gathered all the countries; not one flapped a wing, or opened its mouth to chirp." ¹⁵**Does the ax raise itself above the person who swings it, or the saw boast against the one who uses it?** As if a rod were to wield the person who lifts it up, or a club brandish the one who is not wood! ¹⁶Therefore, the Lord, the LORD Almighty, will send a wasting disease upon his sturdy warriors; under his pomp a fire will be kindled like a blazing flame. ¹⁷The Light of Israel will become a fire, their Holy One a flame; in a single day it will burn and consume his thorns and his briers. ¹⁸The splendor of his forests and fertile fields it will completely destroy, as when a sick person wastes away. ¹⁹And the remaining trees of his forests will be so few that a child could write them down.

f. Romans 1:28-32

²⁸Furthermore, just as they did not think it worthwhile to retain the knowledge of God, so God gave them over to a depraved mind, so that they do what ought not to be done. ²⁹They have become filled with every kind of wickedness, evil, greed and depravity. They are full of envy, murder, strife, deceit and malice. They are gossips, ³⁰slanderers, God-haters, **insolent, arrogant and boastful**; they invent ways of doing evil; they disobey their parents; ³¹they have no understanding, no fidelity, no love, no mercy. ³²**Although they know God's righteous decree that those who do such things deserve death, they not only continue to do these very things but also approve of those who practice them.**

g. Romans 11:17-21

¹⁷If some of the branches have been broken off, and you, though a wild olive shoot, have been grafted in among the others and now share in the nourishing sap from the olive root, ¹⁸**do not consider yourself to be superior to those other branches.** If you do, consider

this: You do not support the root, but the root supports you. ¹⁹You will say then, "Branches were broken off so that I could be grafted in." ²⁰Granted. But they were broken off because of unbelief, and you stand by faith. Do not be arrogant, but tremble. ²¹For if God did not spare the natural branches, he will not spare you either.

1) CJB—Don't boast as if you were better than the branches!

KJV—Boast not against the branches.

MIT—Do not boast of your superiority to the severed branches.

NAS—Do not be arrogant toward the branches.

5. ³*The whole community is holy, every one of them, and the LORD is with them.*

a. The whole community **IS** holy!—but that does **NOT** mean everyone in the community has the same skill-set (or gifts) required to lead—or even a calling **TO** lead.

1) Exodus 19:6

... you will be for me a kingdom of priests and a holy nation. These are the words you are to speak to the Israelites."

2) 1 Corinthians 12:1-30

¹Now about the gifts of the Spirit, brothers and sisters, I do not want you to be uninformed ...

⁴There are **different kinds of gifts**, but the same Spirit distributes them. ⁵There are **different kinds of service**, but the same Lord. ⁶There are **different kinds of working**, but in all of them and in everyone it is the same God at work. ⁷Now to each one the manifestation of the Spirit is given for the common good. ⁸To one there is given through the Spirit a message of wisdom, to another a message of knowledge by means of the same Spirit, ⁹to another faith by the same Spirit, to another gifts of healing by that one Spirit, ¹⁰to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues. ¹¹All these are the work of one and the same Spirit, and he distributes them to each one, just as he determines.

¹²**Just as a body, though one, has many parts, but all its many parts form one body, so it is with Messiah ...**

¹⁴Even so the body is not made up of one part but of many.

¹⁵Now if the foot should say, "Because I am not a hand, I do not belong to the body," it would not for that reason stop being part of the body. ¹⁶And if the ear should say, "Because I am not an eye, I do not belong to the body," it would not for that reason

stop being part of the body. ¹⁷If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be? ¹⁸But in fact God has placed the parts in the body, every one of them, just as he wanted them to be. ¹⁹If they were all one part, where would the body be? ²⁰As it is, there are many parts, but one body. ²¹The eye cannot say to the hand, "I don't need you!" And the head cannot say to the feet, "I don't need you!" ²²On the contrary, those parts of the body that seem to be weaker are indispensable, ²³and the parts that we think are less honorable we treat with special honor. And the parts that are unpresentable are treated with special modesty, ²⁴while our presentable parts need no special treatment. But God has put the body together, giving greater honor to the parts that lacked it, ²⁵so that there should be no division in the body, but that its parts should have equal concern for each other. ²⁶If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it.

²⁷Now you are the body of Messiah, and each one of you is a part of it. ²⁸And God has placed in the *kahal* first of all apostles, second prophets, third teachers, then miracles, then gifts of healing, of helping, of guidance, and of different kinds of tongues. ²⁹**Are all apostles? Are all prophets? Are all teachers? Do all work miracles? ³⁰Do all have gifts of healing? Do all speak in tongues? Do all interpret?**

4. ³Why then do you set yourselves above the LORD's assembly?

a. Y. Sanhedrin 50a

Korach declared, "**The Torah was not given by God, Moses is not a prophet, and Aaron is not the high priest.**"

b. It could be said that Christianity has joined Korach's rebellion—by emphasizing the same theological conclusions.

c. Summary Points:

- 1) Even though the Torah is believed to be God-given, it is considered to be a burdensome maze of laws, many obscured by the "tradition of men" and rules that condemn—**not intended for Believers.**
- 2) Though everyone readily admits that Moses was a prophet, his prophecy is lowly regarded. He is considered a prophet made irrelevant by later prophets who saw with greater revelation. Moses is so diminished in his office of prophet that it is as if he were not a prophet at all. **His words are largely ignored.**

- 3) Aaron's priesthood was "replaced" with Yeshua's, i.e. "When Messiah came as **high priest of the good things that are already here**, he went through the greater and more perfect tabernacle that is not man-made, that is to say, not a part of this creation" (Heb 9:11).

d. And yet:

1) John 5:46-47

"For if you believed Moses, you would believe Me, for he wrote about Me. But if you do not believe his writings, how will you believe My words?"

2) Matthew 5:18 (NAS)

¹⁸"For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Torah until all is accomplished."

3) Luke 5:14

¹⁴Then Yeshua ordered him, "Don't tell anyone, but go, show yourself to the priest and offer the sacrifices that Moses commanded for your cleansing, as a testimony to them."

e. Further:

- 1) It can be demonstrated that the practice of Sunday worship did not *begin* until 135 C.E. during the reign of Caesar Hadrian when "both external pressures and internal needs encouraged many Christians at that time to break radically with the Jews."¹¹
- 2) Externally, the existing conflict between the Jews and the (Roman) empire made it necessary for Christians to develop a new identity in order to avoid the repressive and punitive measures (fiscal, military, political and literary) aimed at the Jews ... **To develop this new identity, many Christians not only assumed a negative attitude toward the Jews as a people, but also substituted characteristic Jewish religious observances such as Passover and the Sabbath with Easter-Sunday and the weekly Sunday**"¹²—a process that took another 350 years to complete.¹³
- 3) By the second century, Christians were *not* encouraged to fulfill the law of Moses. Jews who had converted to Christianity were bound by the same prescriptions against Jewish practices.¹⁴

¹¹ Samuele Bacchiocchi, *From Sabbath to Sunday* (The Pontifical Gregorian University Press, 1977), p. 305.

¹² *Ibid.*, p. 305.

¹³ *Ibid.*, p. 317.

¹⁴ Marianne Josephine Dacy, *The Separation of Early Christianity from Judaism*, (Doctoral Thesis, Department of Semitic Studies, University of Sydney), p. 42.

- a) **As Christianity claimed to be the true expression of Judaism, Christian anti-Judaism invented more virulent new arguments against Jews**, rather than merely echoing the main motifs of Graeco-Roman anti-Semitism, which would have compromised Christianity in its claim to be the New Israel.
- 4) Some regarded the customs that Moses had introduced as anti-social and pernicious. Greek and Roman authors commented consistently on circumcision,¹⁵ Sabbath,¹⁶ special food laws,¹⁷ and belief in one God,¹⁸ these being the four main characteristics which they saw as distinguishing features in Judaism. In addition, they noted other Jewish customs such as Passover.¹⁹
- a) **It was over these very questions that Christianity moved apart from Judaism.**

5) Irenaeus²⁰ 4.17.1-3

For the tradition of the elders themselves, **which they pretended to observe from the law, was contrary to the law given by Moses**. Wherefore also Esaias declares: "Thy dealers mix the wine with water," **showing that the elders were in the habit of mingling a watered tradition with the simple command of God; that is, they set up a spurious law, and one contrary to**

15 Tacitus, *Histories* 5:1. See Menahem Stern, *Greek and Latin Authors on Jews and Judaism*, 3 vols, (The Israel Academy of Sciences and Humanities. He cites at least twenty references.

16 See Stern, *Greek and Latin*—, vol. 1, pp. 318-320; 348-9; 359; 431; 562. He cites at least thirty-nine references.

17 See Stern, *Greek and Latin*—, vol. 1, pp. 415; 444; 542; 555-7; 566; vol. 2, pp. 25; 99-100; 665 (abstention from pork); vol. 1, p. 436 (fish eaten on Friday evenings by Jews); vol. 2, p. 441 (Jews forbidden to eat fish with scales).

18 See Stern, *Greek and Latin*—, for numerous examples such as: *Seneca*, vol. 1, pp. 430-4; *Perseus*, vol. 1, p. 436. Stern cites at least thirty comments about the God of the Jews. In later centuries, **a theme such as blood libel that had been part of Graeco-Roman anti-Semitism (Posidinus** vol. 1, p. 147) **surfaced in Church anti-Semitism as in the instance of Simon of Trent** (c. 1475).

The disappearance of Simon, also known as Simeon, was the cause of a major blood libel in Europe with ramifications that lasted almost five centuries. Shortly before Simon went missing, Bernardo da Feltre, an itinerant Franciscan preacher, had delivered a series of sermons in Trent in which he vilified the local Jewish community. When Simon went missing around Easter, 1475, his father concluded that he must have been kidnapped and murdered by Jews. According to his story, the Jews had drained Simon of his blood for use in baking their Passover matzos.

19 See Stern, *Greek and Latin*—, vol. 1, p. 563-4.

20 Irenaeus (c. 130-202) was bishop of Lugdunum in Gaul, which is now Lyons, France. He is recognized as a saint by both the Eastern Orthodox Church and the Catholic Church, and his writings were formative in the early development of Christian theology ... He was a disciple of Polycarp, who himself was a disciple of John the Evangelist. From www.answers.com/Irenaeus.

the [true] law; as also the Lord made plain, when He said to them, "Why do ye transgress the commandment of God, for the sake of your tradition?" (Mat 15:3) ...

- 6) Writing in the early second century c.e., Irenaeus observed; "They (the Jewish believers) practice circumcision, persevere in the observance of those customs which are enjoined by the Law, and are so Judaic in their style of life, that they even adore Jerusalem **as if it were** the house of God."²¹
- 7) Roman emperor Hadrian (117-138 c.e.) bans circumcision, making Judaism itself *de facto* illegal, and crushes the subsequent revolt led by Bar Kokhba. Judea is wiped off the map; Jews are left dispersed and stateless.
- a) The leadership of the Messianic Community in Jerusalem ceased being Jewish.
- 8) At the beginning of the 3rd-third century, Origen²² said: "We may thus assert in utter confidence that **the Jews will not return to their earlier situation, for they have committed the most abominable of crimes, in forming this conspiracy against the Savior of the human race ... Hence the city where Jesus suffered was necessarily destroyed, the Jewish nation was driven from its county, and another people was called by God to the blessed election.**"²³
- 9) **The fourth century preacher Gregory of Nyssa²⁴, described Jews as "murderers of the Lord, assassins of the prophets, rebels, and detesters of God, they outraged the Law, resist grace, repudiate the faith of their fathers. Companions of the devil, race of vipers, informers ... darkeners of the mind, pharisaic leaven, Sanhedrin of demons, accursed, detested ... enemies of all that is beautiful ..."**²⁵

21 *Ante-Nicean Fathers*, Eerdmans, Volume I, Irenaeus, *Against Heresies*, I, 26,2.

22 Origen, 185?-254?, Christian philosopher and scholar. He was born in Egypt, probably in Alexandria. When he was quite young, his father was martyred. At the age of 18, Origen became head of the catechetical school of Alexandria, where he had studied under Clement of Alexandria. In the 28 years of his labors in Alexandria, Origen became famed for his teaching (for which he accepted no money) and wrote prodigiously. A stern ascetic, he castrated himself out of zeal for purity. Hence he was not ordained a priest, but he was permitted to preach while on journeys to Rome, Caesarea, and Jerusalem. From www.answers.com/Origen.

23 Leon Poliakov, *The History of Anti-Semitism*, p. 23.

24 Gregory of Nyssa, Saint A.D. 335?-394? Eastern theologian and church father who led the conservative faction during the Trinitarian controversy of the fourth century. From www.answers.com/Gregory+of+Nyssa.

25 Poliakov, *The History*—, p. 23.

10) The view of Jews as demons was expressed most forcefully by the 4th-century Church father St. John Chrysostom²⁶: "The synagogue is not only a place of vice and impiety. It is a haunt of the demons. The very souls of Jews are haunts of demons."²⁷

5. ⁵*In the morning the LORD will show who belongs to him and who is holy, and he will have that person come near him*

a. Acts 1:6-11

⁶Then they gathered around him and asked him, "**Lord, are you at this time going to restore the kingdom to ISRAEL?**" ⁷He said to them: "It is not for you to know the times or dates the Father has set by his own authority. ⁸But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." ⁹After he said this, he was taken up before their very eyes, and a cloud hid him from their sight. ¹⁰They were looking intently up into the sky as he was going, when suddenly two men dressed in white stood beside them. ¹¹"Men of Galilee," they said, "why do you stand here looking into the sky? **This same Yeshua, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven.**"

26 Chrysostom), Saint John A.D. 347?-407. Antioch-born Greek prelate whose eloquent sermons earned him the name *Chrysostom*, "golden-mouthed." As patriarch of Constantinople (from 398), his oratory against corruption eventually led to his death. www.answers.com/St.+John++Chrysostom.

27 Rosemary Radford Ruether, *Faith and Fratricide*, p. 178.