Korach’s Challenge



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| 1 Korah the son of Izhar, the son of Kohath, the son of Levi took [himself to one side] along with Dathan and Abiram, the sons of Eliab, and On the son of Peleth, descendants of Reuben. |   | א וַיִּקַּח קֹרַח בֶּן יִצְהָר בֶּן קְהָת בֶּן לֵוִי וְדָתָן וַאֲבִירָם בְּנֵי אֱלִיאָב וְאוֹן בֶּן פֶּלֶת בְּנֵי רְאוּבֵן |
| [2](http://www.chabad.org/library/bible_cdo/aid/9944%22%20%5Cl%20%22v%3D2) They confronted Moses together with two hundred and fifty men from the children of Israel, chieftains of the congregation, representatives of the assembly, men of repute. |   | ב וַיָּקֻמוּ לִפְנֵי משֶׁה וַאֲנָשִׁים מִבְּנֵי יִשְׂרָאֵל חֲמִשִּׁים וּמָאתָיִם נְשִׂיאֵי עֵדָה קְרִאֵי מוֹעֵד אַנְשֵׁי שֵׁם |
| [3](http://www.chabad.org/library/bible_cdo/aid/9944%22%20%5Cl%20%22v%3D3) They assembled against Moses and Aaron, and said to them, "You take too much upon yourselves, for the entire congregation are all holy, and the Lord is in their midst. So why do you raise yourselves above the Lord's assembly?" |   | ג וַיִּקָּהֲלוּ עַל משֶׁה וְעַל אַהֲרֹן וַיֹּאמְרוּ אֲלֵהֶם רַב לָכֶם כִּי כָל הָעֵדָה כֻּלָּם קְדשִׁים וּבְתוֹכָם יְהֹוָה וּמַדּוּעַ תִּתְנַשְּׂאוּ עַל קְהַל יְהֹוָה |
| [4](http://www.chabad.org/library/bible_cdo/aid/9944%22%20%5Cl%20%22v%3D4) Moses heard and fell on his face. |   | ד וַיִּשְׁמַע משֶׁה וַיִּפֹּל עַל פָּנָיו |
| [5](http://www.chabad.org/library/bible_cdo/aid/9944%22%20%5Cl%20%22v%3D5) He spoke to Korah and to all his company, saying, "In the morning, the Lord will make known who is His, and who is holy, and He will draw [them] near to Him, and the one He chooses, He will draw near to Him. |   | ה וַיְדַבֵּר אֶל קֹרַח וְאֶל כָּל עֲדָתוֹ לֵאמֹר בֹּקֶר וְיֹדַע יְהֹוָה אֶת אֲשֶׁר לוֹ וְאֶת הַקָּדוֹשׁ וְהִקְרִיב אֵלָיו וְאֵת אֲשֶׁר יִבְחַר בּוֹ יַקְרִיב אֵלָיו |
| [6](http://www.chabad.org/library/bible_cdo/aid/9944%22%20%5Cl%20%22v%3D6) Do this, Korah and his company Take for yourselves censers. |   | ו זֹאת עֲשׂוּ קְחוּ לָכֶם מַחְתּוֹת קֹרַח וְכָל עֲדָתוֹ |
| [7](http://www.chabad.org/library/bible_cdo/aid/9944%22%20%5Cl%20%22v%3D7) Place fire into them and put incense upon them before the Lord tomorrow, and the man whom the Lord chooses he is the holy one; you have taken too much upon yourselves, sons of Levi." ….  |   | ז וּתְנוּ בָהֵן | אֵשׁ וְשִׂימוּ עֲלֵיהֶן | קְטֹרֶת לִפְנֵי יְהֹוָה מָחָר וְהָיָה הָאִישׁ אֲשֶׁר יִבְחַר יְהֹוָה הוּא הַקָּדוֹשׁ רַב לָכֶם בְּנֵי לֵוִי |
| [17](http://www.chabad.org/library/bible_cdo/aid/9944%22%20%5Cl%20%22v%3D17) Let each man take his censer and place incense upon it, and let each man present his censer before the Lord; [there will thus be] two hundred and fifty censers, and let you and Aaron each [take] his censer. |   | י"ז וּקְחוּ אִישׁ מַחְתָּתוֹ וּנְתַתֶּם עֲלֵיהֶם קְטֹרֶת וְהִקְרַבְתֶּם לִפְנֵי יְהוָה אִישׁ מַחְתָּתוֹ חֲמִשִּׁים וּמָאתַיִם מַחְתֹּת וְאַתָּה וְאַהֲרֹן אִישׁ מַחְתָּתוֹ׃ |
| [18](http://www.chabad.org/library/bible_cdo/aid/9944%22%20%5Cl%20%22v%3D18) So each man took his censer, and they put fire upon it and placed incense upon it, and they stood at the entrance to the Tent of Meeting with Moses and Aaron. |   | יח וַיִּקְחוּ אִישׁ מַחְתָּתוֹ וַיִּתְּנוּ עֲלֵיהֶם אֵשׁ וַיָּשִׂימוּ עֲלֵיהֶם קְטֹרֶת וַיַּעַמְדוּ פֶּתַח אֹהֶל מוֹעֵד וּמשֶׁה וְאַהֲרֹן |
| [19](http://www.chabad.org/library/bible_cdo/aid/9944%22%20%5Cl%20%22v%3D19) Korah assembled all the congregation against them at the entrance to the Tent of Meeting, and the glory of the Lord appeared before the entire congregation. …  |   | יט וַיַּקְהֵל עֲלֵיהֶם קֹרַח אֶת כָּל הָעֵדָה אֶל פֶּתַח אֹהֶל מוֹעֵד וַיֵּרָא כְבוֹד יְהֹוָה אֶל כָּל הָעֵדָה |
| [28](http://www.chabad.org/library/bible_cdo/aid/9944%22%20%5Cl%20%22v%3D28) Moses said, "With this you shall know that the Lord sent me to do all these deeds, for I did not devise them myself. |   | כח וַיֹּאמֶר משֶׁה בְּזֹאת תֵּדְעוּן כִּי יְהֹוָה שְׁלָחַנִי לַעֲשׂוֹת אֵת כָּל הַמַּעֲשִׂים הָאֵלֶּה כִּי לֹא מִלִּבִּי |
| [29](http://www.chabad.org/library/bible_cdo/aid/9944%22%20%5Cl%20%22v%3D29) If these men die as all men die and the fate of all men will be visited upon them, then the Lord has not sent me. |   | כט אִם כְּמוֹת כָּל הָאָדָם יְמֻתוּן אֵלֶּה וּפְקֻדַּת כָּל הָאָדָם יִפָּקֵד עֲלֵיהֶם לֹא יְהֹוָה שְׁלָחָנִי |
| [30](http://www.chabad.org/library/bible_cdo/aid/9944%22%20%5Cl%20%22v%3D30) But if the Lord creates a creation, and the earth opens its mouth and swallows them and all that is theirs, and they descend alive into the grave, you will know that these men have provoked the Lord." |   | ל וְאִם בְּרִיאָה יִבְרָא יְהֹוָה וּפָצְתָה הָאֲדָמָה אֶת פִּיהָ וּבָלְעָה אֹתָם וְאֶת כָּל אֲשֶׁר לָהֶם וְיָרְדוּ חַיִּים שְׁאֹלָה וִידַעְתֶּם כִּי נִאֲצוּ הָאֲנָשִׁים הָאֵלֶּה אֶת יְהֹוָה |
| [31](http://www.chabad.org/library/bible_cdo/aid/9944%22%20%5Cl%20%22v%3D31) As soon as he finished speaking all these words, the earth beneath them split open. |   | לא וַיְהִי כְּכַלֹּתוֹ לְדַבֵּר אֵת כָּל הַדְּבָרִים הָאֵלֶּה וַתִּבָּקַע הָאֲדָמָה אֲשֶׁר תַּחְתֵּיהֶם |
| [32](http://www.chabad.org/library/bible_cdo/aid/9944%22%20%5Cl%20%22v%3D32) The earth beneath them opened its mouth and swallowed them and their houses, and all the men who were with Korah and all the property. |   | לב וַתִּפְתַּח הָאָרֶץ אֶת פִּיהָ וַתִּבְלַע אֹתָם וְאֶת בָּתֵּיהֶם וְאֵת כָּל הָאָדָם אֲשֶׁר לְקֹרַח וְאֵת כָּל הָרְכוּשׁ |
| [33](http://www.chabad.org/library/bible_cdo/aid/9944%22%20%5Cl%20%22v%3D33) They, and all they possessed, descended alive into the grave; the earth covered them up, and they were lost to the assembly. |   | לג וַיֵּרְדוּ הֵם וְכָל אֲשֶׁר לָהֶם חַיִּים שְׁאֹלָה וַתְּכַס עֲלֵיהֶם הָאָרֶץ וַיֹּאבְדוּ מִתּוֹךְ הַקָּהָל |
| [34](http://www.chabad.org/library/bible_cdo/aid/9944%22%20%5Cl%20%22v%3D34) All Israel who were around them fled from their cries, for they said, "Lest the earth swallow us up [too]!" |   | לד וְכָל יִשְׂרָאֵל אֲשֶׁר סְבִיבֹתֵיהֶם נָסוּ לְקֹלָם כִּי אָמְרוּ פֶּן תִּבְלָעֵנוּ הָאָרֶץ |
| [35](http://www.chabad.org/library/bible_cdo/aid/9944%22%20%5Cl%20%22v%3D35) A fire came forth from the Lord and consumed the two hundred and fifty men who had offered up the incense. … |   | לה וְאֵשׁ יָצְאָה מֵאֵת יְהֹוָה וַתֹּאכַל אֵת הַחֲמִשִּׁים וּמָאתַיִם אִישׁ מַקְרִיבֵי הַקְּטֹרֶת |
| [6](http://www.chabad.org/library/bible_cdo/aid/9945/jewish/Chapter-17.htm%22%20%5Cl%20%22v%3D6) The following day, the entire congregation of Israel complained against Moses and Aaron saying, "You have killed the people of the Lord." … |   | ו וַיִּלֹּנוּ כָּל עֲדַת בְּנֵי יִשְׂרָאֵל מִמָּחֳרָת עַל משֶׁה וְעַל אַהֲרֹן לֵאמֹר אַתֶּם הֲמִתֶּם אֶת עַם יְהֹוָה |
| [11](http://www.chabad.org/library/bible_cdo/aid/9945/jewish/Chapter-17.htm%22%20%5Cl%20%22v%3D11) Moses said to Aaron, "Take the censer and put fire from the altar top into it and put incense. Then take it quickly to the congregation and atone for them, for wrath has gone forth from the Lord, and the plague has begun." |   | יא וַיֹּאמֶר משֶׁה אֶל אַהֲרֹן קַח אֶת הַמַּחְתָּה וְתֶן עָלֶיהָ אֵשׁ מֵעַל הַמִּזְבֵּחַ וְשִׂים קְטֹרֶת וְהוֹלֵךְ מְהֵרָה אֶל הָעֵדָה וְכַפֵּר עֲלֵיהֶם כִּי יָצָא הַקֶּצֶף מִלִּפְנֵי יְהֹוָה הֵחֵל הַנָּגֶף |
| [12](http://www.chabad.org/library/bible_cdo/aid/9945/jewish/Chapter-17.htm%22%20%5Cl%20%22v%3D12) Aaron took [it], just as Moses had said, and he ran into the midst of the assembly, and behold, the plague had begun among the people. He placed the incense on it and atoned for the people. |   | יב וַיִּקַּח אַהֲרֹן כַּאֲשֶׁר | דִּבֶּר משֶׁה וַיָּרָץ אֶל תּוֹךְ הַקָּהָל וְהִנֵּה הֵחֵל הַנֶּגֶף בָּעָם וַיִּתֵּן אֶת הַקְּטֹרֶת וַיְכַפֵּר עַל הָעָם |
| [13](http://www.chabad.org/library/bible_cdo/aid/9945/jewish/Chapter-17.htm%22%20%5Cl%20%22v%3D13) He stood between the dead and the living, and the plague ceased. … |   | יג וַיַּעֲמֹד בֵּין הַמֵּתִים וּבֵין הַחַיִּים וַתֵּעָצַר הַמַּגֵּפָה |
| [16](http://www.chabad.org/library/bible_cdo/aid/9945/jewish/Chapter-17.htm%22%20%5Cl%20%22v%3D16) The Lord said to Moses saying |   | טז וַיְדַבֵּר יְהֹוָה אֶל משֶׁה לֵּאמֹר |
| [17](http://www.chabad.org/library/bible_cdo/aid/9945/jewish/Chapter-17.htm%22%20%5Cl%20%22v%3D17) Speak to the children and take from them a staff for each father's house from all the chieftains according to their fathers' houses; [a total of] twelve staffs, and inscribe each man's name on his staff. |   | יז דבר אֶל בְּנֵי יִשְׂרָאֵל וְקַח מֵאִתָּם מַטֶּה מַטֶּה לְבֵית אָב מֵאֵת כָּל נְשִׂיאֵהֶם לְבֵית אֲבֹתָם שְׁנֵים עָשָׂר מַטּוֹת אִישׁ אֶת שְׁמוֹ תִּכְתֹּב עַל מַטֵּהוּ |
| [18](http://www.chabad.org/library/bible_cdo/aid/9945/jewish/Chapter-17.htm%22%20%5Cl%20%22v%3D18) Inscribe Aaron's name on the staff of Levi, for there is [only] one staff for the head of their fathers' house. … |   | יח וְאֵת שֵׁם אַהֲרֹן תִּכְתֹּב עַל מַטֵּה לֵוִי כִּי מַטֶּה אֶחָד לְרֹאשׁ בֵּית אֲבוֹתָם |
| [23](http://www.chabad.org/library/bible_cdo/aid/9945/jewish/Chapter-17.htm%22%20%5Cl%20%22v%3D23) And on the following day Moses came to the Tent of Testimony, and behold, Aaron's staff for the house of Levi had blossomed! It gave forth blossoms, sprouted buds, and produced ripe almonds. |   | כג וַיְהִי מִמָּחֳרָת וַיָּבֹא משֶׁה אֶל אֹהֶל הָעֵדוּת וְהִנֵּה פָּרַח מַטֵּה אַהֲרֹן לְבֵית לֵוִי וַיֹּצֵא פֶרַח וַיָּצֵץ צִיץ וַיִּגְמֹל שְׁקֵדִים |

שמות י"ט

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| 1 In the third month of the children of Israel's departure from Egypt, on this day they arrived in the desert of Sinai. |   | א בַּחֹדֶשׁ הַשְּׁלִישִׁי לְצֵאת בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ מִצְרָיִם בַּיּוֹם הַזֶּה בָּאוּ מִדְבַּר סִינָי |
| [2](http://www.chabad.org/library/bible_cdo/aid/9880%22%20%5Cl%20%22v%3D2) They journeyed from Rephidim, and they arrived in the desert of Sinai, and they encamped in the desert, and Israel encamped there opposite the mountain. |   | ב וַיִּסְעוּ מֵרְפִידִים וַיָּבֹאוּ מִדְבַּר סִינַי וַיַּחֲנוּ בַּמִּדְבָּר וַיִּחַן שָׁם יִשְׂרָאֵל נֶגֶד הָהָר |
| [3](http://www.chabad.org/library/bible_cdo/aid/9880%22%20%5Cl%20%22v%3D3) Moses ascended to God, and the Lord called to him from the mountain, saying, "So shall you say to the house of Jacob and tell the sons of Israel, |   | ג וּמשֶׁה עָלָה אֶל הָאֱלֹהִים וַיִּקְרָא אֵלָיו יְהוָֹה מִן הָהָר לֵאמֹר כֹּה תֹאמַר לְבֵית יַעֲקֹב וְתַגֵּיד לִבְנֵי יִשְׂרָאֵל |
| [4](http://www.chabad.org/library/bible_cdo/aid/9880%22%20%5Cl%20%22v%3D4) You have seen what I did to the Egyptians, and [how] I bore you on eagles' wings, and I brought you to Me. |   | ד אַתֶּם רְאִיתֶם אֲשֶׁר עָשִׂיתִי לְמִצְרָיִם וָאֶשָּׂא אֶתְכֶם עַל כַּנְפֵי נְשָׁרִים וָאָבִא אֶתְכֶם אֵלָי |
| [5](http://www.chabad.org/library/bible_cdo/aid/9880%22%20%5Cl%20%22v%3D5) And now, if you obey Me and keep My covenant, you shall be to Me a treasure out of all peoples, for Mine is the entire earth. |   | ה וְעַתָּה אִם שָׁמוֹעַ תִּשְׁמְעוּ בְּקֹלִי וּשְׁמַרְתֶּם אֶת בְּרִיתִי וִהְיִיתֶם לִי סְגֻלָּה מִכָּל הָעַמִּים כִּי לִי כָּל הָאָרֶץ |
| [6](http://www.chabad.org/library/bible_cdo/aid/9880%22%20%5Cl%20%22v%3D6) And you shall be to Me a kingdom of princes and a holy nation.' These are the words that you shall speak to the children of Israel." |   | ו וְאַתֶּם תִּהְיוּ לִי מַמְלֶכֶת כֹּהֲנִים וְגוֹי קָדוֹשׁ אֵלֶּה הַדְּבָרִים אֲשֶׁר תְּדַבֵּר אֶל בְּנֵי יִשְׂרָאֵל |
| [7](http://www.chabad.org/library/bible_cdo/aid/9880%22%20%5Cl%20%22v%3D7) Moses came and summoned the elders of Israel and placed before them all these words that the Lord had commanded him. |   | ז וַיָּבֹא משֶׁה וַיִּקְרָא לְזִקְנֵי הָעָם וַיָּשֶׂם לִפְנֵיהֶם אֵת כָּל הַדְּבָרִים הָאֵלֶּה אֲשֶׁר צִוָּהוּ יְהוָֹה |
| [8](http://www.chabad.org/library/bible_cdo/aid/9880%22%20%5Cl%20%22v%3D8) And all the people replied in unison and said, "All that the Lord has spoken we shall do!" and Moses took the words of the people back to the Lord. |   | ח וַיַּעֲנוּ כָל הָעָם יַחְדָּו וַיֹּאמְרוּ כֹּל אֲשֶׁר דִּבֶּר יְהוָֹה נַעֲשֶׂה וַיָּשֶׁב משֶׁה אֶת דִּבְרֵי הָעָם אֶל יְהוָֹה |
| [9](http://www.chabad.org/library/bible_cdo/aid/9880%22%20%5Cl%20%22v%3D9) And the Lord said to Moses, "Behold, I am coming to you in the thickness of the cloud, in order that the people hear when I speak to you, and they will also believe in you forever." And Moses relayed the words of the people to the Lord. |   | ט וַיֹּאמֶר יְהֹוָה אֶל משֶׁה הִנֵּה אָנֹכִי בָּא אֵלֶיךָ בְּעַב הֶעָנָן בַּעֲבוּר יִשְׁמַע הָעָם בְּדַבְּרִי עִמָּךְ וְגַם בְּךָ יַאֲמִינוּ לְעוֹלָם וַיַּגֵּד משֶׁה אֶת דִּבְרֵי הָעָם אֶל יְהוָֹה |
| [10](http://www.chabad.org/library/bible_cdo/aid/9880%22%20%5Cl%20%22v%3D10) And the Lord said to Moses, "Go to the people and prepare them today and tomorrow, and they shall wash their garments. |   | י וַיֹּאמֶר יְהוָֹה אֶל משֶׁה לֵךְ אֶל הָעָם וְקִדַּשְׁתָּם הַיּוֹם וּמָחָר וְכִבְּסוּ שִׂמְלֹתָם |
| [11](http://www.chabad.org/library/bible_cdo/aid/9880%22%20%5Cl%20%22v%3D11) And they shall be prepared for the third day, for on the third day, the Lord will descend before the eyes of all the people upon Mount Sinai. … |   | יא וְהָיוּ נְכֹנִים לַיּוֹם הַשְּׁלִישִׁי כִּי | בַּיּוֹם הַשְּׁלִשִׁי יֵרֵד יְהוָֹה לְעֵינֵי כָל הָעָם עַל הַר סִינָי |
| [19](http://www.chabad.org/library/bible_cdo/aid/9880%22%20%5Cl%20%22v%3D19)The sound of the shofar grew increasingly stronger; Moses would speak and God would answer him with a voice. … |   | יט וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחָזֵק מְאֹד משֶׁה יְדַבֵּר וְהָאֱלֹהִים יַעֲנֶנּוּ בְקוֹל |
| 1 God spoke all these words, to respond |   | א וַיְדַבֵּר אֱלֹהִים אֵת כָּל הַדְּבָרִים הָאֵלֶּה לֵאמֹר |
| [2](http://www.chabad.org/library/bible_cdo/aid/9881/jewish/Chapter-20.htm%22%20%5Cl%20%22v%3D2) "I am the Lord, your God, Who took you out of the land of Egypt, out of the house of bondage. … |   | ב אָנֹכִי יְהֹוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים |
| [15](http://www.chabad.org/library/bible_cdo/aid/9881/jewish/Chapter-20.htm%22%20%5Cl%20%22v%3D15) And all the people saw the voices and the torches, the sound of the shofar, and the smoking mountain, and the people saw and trembled; so they stood from afar. |   | ט ווְכָל הָעָם רֹאִים אֶת הַקּוֹלֹת וְאֶת הַלַּפִּידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת הָהָר עָשֵׁן וַיַּרְא הָעָם וַיָּנֻעוּ וַיַּעַמְדוּ מֵרָחֹק |
| [16](http://www.chabad.org/library/bible_cdo/aid/9881/jewish/Chapter-20.htm%22%20%5Cl%20%22v%3D16) They said to Moses, "You speak with us, and we will hear, but let God not speak with us lest we die." |   | טז וַיֹּאמְרוּ אֶל משֶׁה דַּבֶּר אַתָּה עִמָּנוּ וְנִשְׁמָעָה וְאַל יְדַבֵּר עִמָּנוּ אֱלֹהִים פֶּן נָמוּת |
| [17](http://www.chabad.org/library/bible_cdo/aid/9881/jewish/Chapter-20.htm%22%20%5Cl%20%22v%3D17) But Moses said to the people, "Fear not, for God has come in order to exalt you, and in order that His awe shall be upon your faces, so that you shall not sin." |   | יז וַיֹּאמֶר משֶׁה אֶל הָעָם אַל תִּירָאוּ כִּי לְבַעֲבוּר נַסּוֹת אֶתְכֶם בָּא הָאֱלֹהִים וּבַעֲבוּר תִּהְיֶה יִרְאָתוֹ עַל פְּנֵיכֶם לְבִלְתִּי תֶחֱטָאוּ |
| [18](http://www.chabad.org/library/bible_cdo/aid/9881/jewish/Chapter-20.htm%22%20%5Cl%20%22v%3D18) The people remained far off, but Moses drew near to the opaque darkness, where God was. … |   | יח וַיַּעֲמֹד הָעָם מֵרָחֹק וּמשֶׁה נִגַּשׁ אֶל הָעֲרָפֶל אֲשֶׁר שָׁם הָאֱלֹהִים |

**Rashi From the Mechilta**



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| **Ramban in Shemos, chapter 19, v 9 & 19**9 **And the Lord spoke to Moshe saying, behold I will appear before you in through the thickness of the cloud, in order that the people will hear me as I speak to you …** You should come close to the dark cloud so that the nation themselves can hear my words, and they themselves will become prophets in my words, so that they will not be forced to believe it from the mouth of others. As Moshe later summarizes, “When the Lord spoke to me saying gather to me the nation and I will let them hear my words, in order that they will learn to fear me all of the days.” And likewise, in you they will believe for eternity through all of the generations. And if a prophet comes forward, a or soothsayer dreams any matter opposing your words, they will be denounced right away, for they (the Jewish nation) already saw with their eyes and heard with their ears, how you had reached the apex of prophecy, as it will become clear to them what the Torah States, “If there are prophets of Hashem from you, through a vision to him do I make known, through a dream I speak to them. Not so Moshe my servant, throughout my entire house he is believed, from My mouth to his I speak to him”. Therefore the Torah continues, “In order that the people will hear as I speak with you”, for they will hear my words from inside of the fire, and they will know that I am the Lord who is speaking with you, and they will believe my words, as well as in you.19 **Moshe spoke and God answered with voice** … The Lord in his Honor came down towards the mountain on the third day, and Moshe led the nation from their encampment to great the Glory of Hashem that appeared to them, and they stood at the foot of the mountain. Moshe ascended up to near the top of the mountain, as there the Almighty set aside a location for him, and from there Moshe would speak to the Jewish people and teach them what they should do (in order to prepare). The Jewish people heard the voice of the Almighty as he answered Moshe, as He commanded him, but (although the Jewish people could hear the voice of Hashem, the actual commandments) they could not understand. At this point Hashem commanded Moshe to tell to the Jewish people how to prepare. These commandments were before the giving of the Torah, and likewise during the giving of the ten commandments Moshe was on the mountain, for Moshe did not go up to the dark cloud where Hashem’s glory resided until after the revelation at Sinai. Likewise, this is summarized later, “and I (Moshe) stood between the Lord and between yourselves at that time to tell over to you the words of the Lord, as you were afraid of the fire, and they did not go on the mountain.”  | רמב"ן שמות פ' י"ט[ט](file:///C%3A%5CUsers%5Cshlomok%5CAppData%5CRoaming%5CMicrosoft%5CWord%5C%2416nXnteV16og16TXqNenLdeZ15gte9eYfQ%3D%3D) **בעב הענן**....**בעבור ישמע העם בדברי עמך**... שתגש אתה אל הערפל בעבור ישמע העם דברי, ויהיו הם עצמם נביאים בדברי, לא שיאמינו מפי אחרים, כמו שנאמר באמור ה' אלי הקהל לי את העם ואשמיעם את דברי למען ילמדון ליראה אותי כל הימים (דברים ד י), וגם בך יאמינו לנצח בכל הדורות, ואם יקום בקרבם נביא או חולם חלום כנגד דברך יכחישוהו מיד, שכבר ראו בעיניהם ושמעו באזניהם שהגעת למעלה העליונה בנבואה, יתברר להם ממך מה שכתוב (במדבר יב ו~ח) אם יהיה נביאכם ה' במראה אליו אתודע בחלום אדבר בו, לא כן עבדי משה בכל ביתי נאמן הוא פה אל פה אדבר בו, ולכך אמר **בעבור ישמע העם בדברי עמך**, כי ישמע דברי מתוך האש וידעו שאני ה' מדבר עמך ויאמינו בדברי **וגם בך ...**[יט](file:///C%3A%5CUsers%5Cshlomok%5CAppData%5CRoaming%5CMicrosoft%5CWord%5C%2416nXnteV16og16TXqNenLdeZ15gte9eZ15h9) **משה ידבר והאלהים יעננו בקול** ... ירד השם הנכבד אל ההר ביום השלישי, והוציא משה את העם מן המחנה לקראת הכבוד הנראה להם, **ויתיצבו הם בתחתית ההר**, ומשה עלה למעלה קרוב לראש ההר ששם הכבוד מחיצה לעצמו ומדבר עם ישראל להורותם מה יעשו, וישראל שומעים קול האלהים שעונה אותו ויצונו והם לא יבינו מה יאמר לו, ויצוה אותו בצואות האמורות אח''כ בפרשה **רד העד בעם וגו'**, **לך רד ועלית אתה ואהרן עמך** וגו', והיה זה קודם מתן תורה וגם בשעת הדברות, כי משה לא עלה אל ראש ההר **אל הערפל אשר שם האלהים** רק לאחר מתן תורה. וכן אמר (דברים ה ה) אנכי עומד בין ה' וביניכם בעת ההיא להגיד לכם את דבר ה' כי יראתם מפני האש ולא עליתם בהר  |

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| **Medrash Rabba Bamidbar chapter 18**3 And Korach took … Korach jumped at the opportunity and asked Moshe, “A shawl which is entirely sown in blue “Techalis” wool, does it need tzitzis”, to which Moshe told him that it still requires Techalis. Koran retorted, if the shawl is 100% Techalis and it still needs “something” to make it kosher, how will four small strings make it kosher. A house full of books of the Torah, do they need a “Mezuzah”? Moshe responded in the affirmative, to which Korach countered, “The Torah which contains 275 chapters is not enough to make a house kosher, and yet a single Chapter on the doorpost is enough to make the house kosher? These details were never commanded, and you are just making them up.” | מדרש רבה במדבר י"ח[ג](file:///C%3A%5CUsers%5Cshlomok%5CAppData%5CRoaming%5CMicrosoft%5CWord%5C%2416HXk9eoINen16jXly3XpNeo16nXlCDXmdeXLdeS) וַיִּקַּח קֹרַח ... קָפַץ קֹרַח וְאָמַר לְמשֶׁה טַלִּית שֶׁכֻּלָּהּ תְּכֵלֶת מַהוּ שֶׁתְּהֵא פְּטוּרָה מִן הַצִּיצִית, אָמַר לוֹ חַיֶּיבֶת בְּצִיצִית. אָמַר לוֹ קֹרַח טַלִית שֶׁכֻּלָּהּ תְּכֵלֶת אֵין פּוֹטֶרֶת עַצְמָהּ, אַרְבָּעָה חוּטִין פּוֹטְרוֹת אוֹתָהּ. בַּיִת מָלֵא סְפָרִים מַהוּ שֶׁיְהֵא פָּטוּר מִן הַמְּזוּזָה, אָמַר לוֹ חַיָּב בִּמְּזוּזָה, אָמַר לוֹ, כָּל הַתּוֹרָה כֻּלָּה מָאתַיִם וְשִׁבְעִים וְחָמֵשׁ פָּרָשִׁיּוֹת אֵינָהּ פּוֹטֶרֶת אֶת הַבַּיִת, פָּרָשָׁה אַחַת שֶׁבַּמְּזוּזָה פּוֹטֶרֶת אֶת הַבַּיִת, אָמַר לוֹ דְּבָרִים אֵלּוּ לֹא נִצְטַוֵּיתָ עֲלֵיהֶן, וּמִלִּבְּךָ אַתָּה בּוֹדְאָן |

# Epistle to Yemen

From Wikipedia, the free encyclopedia

For the 19th century letter of the same name, see [Jacob Saphir](https://en.wikipedia.org/wiki/Jacob_Saphir).

The **Letter to Yemen**[[1]](https://en.wikipedia.org/wiki/Epistle_to_Yemen#cite_note-1) or **Yemen Letter** ([Hebrew](https://en.wikipedia.org/wiki/Hebrew_language): אגרת תימן *Iggeret Teman*, [Arabic](https://en.wikipedia.org/wiki/Arabic_language): الرسالة اليمنية‎‎) was an important communication written by [Maimonides](https://en.wikipedia.org/wiki/Maimonides) and sent to the [Yemenite Jews](https://en.wikipedia.org/wiki/Yemenite_Jews). It is estimated to have been written in 1172.[[2]](https://en.wikipedia.org/wiki/Epistle_to_Yemen#cite_note-2)

It arose because of [religious persecution](https://en.wikipedia.org/wiki/Religious_persecution) and [heresy](https://en.wikipedia.org/wiki/Heresy) in 12th century [Yemen](https://en.wikipedia.org/wiki/Yemen). The average Jewish population in Yemen for many centuries was very small. The [Jews](https://en.wikipedia.org/wiki/Jew) were scattered throughout the country, but were successful in business and acquired books about the history of their faith.

There was a revolt against [Saladin](https://en.wikipedia.org/wiki/Saladin) as [sultan](https://en.wikipedia.org/wiki/Sultan) in the last quarter of the 12th century, and [Shia Muslims](https://en.wikipedia.org/wiki/Shia_Islam) began to persecute the Jewish faith in the Yemen at this time. At the same time, a man began preaching a [syncretistic religion](https://en.wikipedia.org/wiki/Syncretism) that combined [Judaism and Islam](https://en.wikipedia.org/wiki/Islam_and_Judaism), and claimed that the [Bible](https://en.wikipedia.org/wiki/Bible) had foretold his coming as a [prophet](https://en.wikipedia.org/wiki/Prophet).

The [persecution](https://en.wikipedia.org/wiki/Religious_persecution)[[3]](https://en.wikipedia.org/wiki/Epistle_to_Yemen#cite_note-3) and increasing [apostasy](https://en.wikipedia.org/wiki/Apostasy) led one of Yemen's most respected Jewish scholars, [Jacob ben Nathanael](https://en.wikipedia.org/wiki/Jacob_ben_Nathanael), to write for counsel to [Rabbi](https://en.wikipedia.org/wiki/Rabbi) Moshe ben Maimon, better known as [Maimonides](https://en.wikipedia.org/wiki/Maimonides).

Maimonides replied in a Letter written in [Arabic](https://en.wikipedia.org/wiki/Arabic_language) that was later translated into [Hebrew](https://en.wikipedia.org/wiki/Hebrew_language) by [Nahum Ma'arabi](https://en.wikipedia.org/wiki/Nahum_Ma%27arabi).[[4]](https://en.wikipedia.org/wiki/Epistle_to_Yemen#cite_note-Dienstag1983-4) This letter made a tremendous impression on Yemenite Jewry, and effectively stopped the [new religious movement](https://en.wikipedia.org/wiki/New_religious_movement). It also served as a source of strength, consolation and support for the faith in the continuing persecution.

Maimonides interceded with Saladin in [Egypt](https://en.wikipedia.org/wiki/Egypt), and shortly thereafter the persecution came to an end.

**Shmuel Yaakov Weinberg**, known as **Yaakov Weinberg** (also **Jacob S. Weinberg**) (1923 – July 1, 1999) was an [Orthodox Jewish](https://en.wikipedia.org/wiki/Orthodox_Judaism) [rabbi](https://en.wikipedia.org/wiki/Rabbi), [Talmudist](https://en.wikipedia.org/wiki/Talmud), and [rosh yeshiva](https://en.wikipedia.org/wiki/Rosh_yeshiva) (dean) of [Ner Israel Rabbinical College](https://en.wikipedia.org/wiki/Yeshivas_Ner_Yisroel) in [Baltimore, Maryland](https://en.wikipedia.org/wiki/Baltimore%2C_Maryland)[[1]](https://en.wikipedia.org/wiki/Yaakov_Weinberg#cite_note-1) one of the major [American](https://en.wikipedia.org/wiki/United_States) non-[Hasidic](https://en.wikipedia.org/wiki/Hasidic_Judaism) [yeshivas](https://en.wikipedia.org/wiki/Yeshiva). Rabbi Weinberg also served as a leading rabbinical advisor and board member of a number of important [Haredi](https://en.wikipedia.org/wiki/Haredi_Judaism) and Orthodox institutions such as [Torah Umesorah](https://en.wikipedia.org/wiki/Torah_Umesorah_-_National_Society_for_Hebrew_Day_Schools), [Agudath Israel of America](https://en.wikipedia.org/wiki/Agudath_Israel_of_America) and the [Association for Jewish Outreach Programs](https://en.wikipedia.org/wiki/Association_for_Jewish_Outreach_Programs).

## Advisor and teacher of other rabbis

Weinberg was regarded as a master logician, with broad knowledge and depth in all aspects of [Jewish law](https://en.wikipedia.org/wiki/Halacha) and philosophy.[[2]](https://en.wikipedia.org/wiki/Yaakov_Weinberg#cite_note-shemayisrael.com-2) He was also a sought-after counselor, involved in hundreds of private and public issues and concerns within the Jewish community.

He often took the lead in "question and answer" sessions at [Torah Umesorah](https://en.wikipedia.org/wiki/Torah_Umesorah_-_National_Society_for_Hebrew_Day_Schools) conventions where hundreds of rabbis would seek his counsel and many of these teachings have been published, as in *Rav Yaakov Weinberg Talks About Chinuch*[[4]](https://en.wikipedia.org/wiki/Yaakov_Weinberg%22%20%5Cl%20%22cite_note-4)

His student Rabbi Boruch Leff based his teachings on Weinberg's methods in *Forever His Students: Powerful essays and lessons on contemporary Jewish life, inspired by the teachings of Rabbi Yaakov Weinberg*.[[5]](https://en.wikipedia.org/wiki/Yaakov_Weinberg#cite_note-5)

Weinberg had a close relationship with his brother, [Noach Weinberg](https://en.wikipedia.org/wiki/Noah_Weinberg), and was held in high esteem by the [Aish HaTorah](https://en.wikipedia.org/wiki/Aish_HaTorah) yeshiva for [baalei teshuva](https://en.wikipedia.org/wiki/Baal_teshuva) that the latter founded. The two Weinberg brothers remained close and Yaakov Weinberg was a frequent guest lecturer at Aish HaTorah, where most of his lectures have been preserved and even transcribed. An example is his lecture about "The Palestinians: Facts & Fables" and his views on the subject.[[6]](https://en.wikipedia.org/wiki/Yaakov_Weinberg#cite_note-6)

## Influence in the broader Orthodox world

He was involved with a variety of communities, including the [Iranian Jewish community](https://en.wikipedia.org/wiki/History_of_the_Jews_in_Iran) for which Ner Yisroel developed a rabbinic training program.[[7]](https://en.wikipedia.org/wiki/Yaakov_Weinberg#cite_note-7)

## Spokesman and leader of Orthodox organizations

Rabbi Weinberg was a member of the rabbinical board of [Torah Umesorah - National Society for Hebrew Day Schools](https://en.wikipedia.org/wiki/Torah_Umesorah_-_National_Society_for_Hebrew_Day_Schools) and was a frequent scholar in residence at Torah Umesorah annual conventions and retreats. His teachings were deemed to be significant enough to have been printed in Torah Umesorah publications, such as in a book published in 1975 titled *Building* [*Jewish Ethical*](https://en.wikipedia.org/wiki/Jewish_ethics) *Character* where a chapter is devoted to Rabbi Weinberg's lectures on "[Mitzvos](https://en.wikipedia.org/wiki/613_Mitzvot) as 'Springboards' for Ethical behavior".[[8]](https://en.wikipedia.org/wiki/Yaakov_Weinberg#cite_note-8) His activities and views were also cited in a 1982 work researched and published by Professor William Helmreich at [CUNY Graduate Center](https://en.wikipedia.org/wiki/CUNY_Graduate_Center), titled *The World of the Yeshiva: An Intimate Portrait of Orthodox Jewry*.[[9]](https://en.wikipedia.org/wiki/Yaakov_Weinberg#cite_note-9)