

Parashah Korach

פרשה קרח

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32:1-32:52 MATSATI.COM / Rightly Dividing The Word of G-d

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Consecrating one tenth of your income

השבועות הזה קוראים / This Week's Reading

תורה: Numbers 16:1-18:32

הפטרה: 1 Samuel 11:14-12:22

הברית: Romans 13:1-7

החדשה

In this week's reading from *Bamidbar / Numbers 17:25-18:32*, the tithe, described as one tenth of the income of Beni Yisrael (Children of Yisrael), is given to the Levites for payment of services performed in the tent of meeting. The tithe (מעשר) from the root word meaning "ten" is a tenth part of one's income paid to support a religious institution. The practice of tithing was established in the Hebrew Scriptures and was also adopted by the Christian church. The *Encyclopedia Britannica* says that "the tithe was enjoined by ecclesiastical law from the 6th century and that after the reformation, tithes continued to be imposed from both the protestant and Roman Catholic churches. These imposed tithes were repealed in France (1789), Ireland (1871), Italy (1887), and England (1936). In Germany support for churches is collected through the personal income tax and distributed according to the individual's religious affiliation. Tithing was never established as a requirement of U.S. law, and thus members of U.S. churches tithing was done voluntarily."

The tenth of the produce of the earth that was consecrated and set apart for special purposes as a dedication to the Lord was recognized as a duty before the time of Moshe. According to the scriptures, Avraham paid tithes to Melchizedek (*Bereshit / Genesis 14:20*, and *Ivrit / Hebrews 7:6*). Yaakov also said that he would give the tenth unto G-d of all that was given to him.

Bereshit / Genesis 28:20-22

28:20 Then Jacob made a vow, saying, 'If God will be with me and will keep me on this journey that I take, and will give me food to eat and garments to wear, 28:21 and I return to my father's house in safety, then the Lord will be my God. 28:22 'This stone, which I have set up as a pillar, will be God's house, and of all that You give me I will surely give a tenth to You.' 29:1 Then Jacob went on his journey, and came to the land of the sons of the east. (NASB)

במדבר 18:23-32

23 **יִשְׂרָאֵל אֶל־אֹהֶל מוֹעֵד לְשֵׁאת חֲמָא לְמוֹת; וְעִבֵּד הַלְוִי**
הוּא אֶת־עֲבֹדַת אֹהֶל מוֹעֵד וְהֵם יִשְׂאוּ עֲוֹנָם חֲקַת עוֹלָם
 24 **לְדֹרֹתֵיכֶם וּבְתוֹךְ בְּנֵי יִשְׂרָאֵל לֹא יִנְחֲלוּ נַחֲלָה: כִּי אֶת־**
מַעֲשֵׂר בְּנֵי־יִשְׂרָאֵל אֲשֶׁר יָרִימוּ לַיהוָה תְּרוּמָה נָתַתִּי
לְלוֹוִים לְנַחֲלָה עַל־כֵּן אִמְרַתִּי לָהֶם בְּתוֹךְ בְּנֵי יִשְׂרָאֵל
לֹא יִנְחֲלוּ נַחֲלָה:
 25 **וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר: וְאֶל־הַלְוִים תְּדַבֵּר**
 26 **וְאָמַרְתָּ אֲלֵהֶם כִּי־תִקְחוּ מֵאֵת בְּנֵי־יִשְׂרָאֵל אֶת־הַמַּעֲשֵׂר**
אֲשֶׁר נָתַתִּי לָכֶם מֵאֵתָם בְּנַחֲלַתְכֶם וְהִרְמַתֶם מִמֶּנּוּ
 27 **תְּרוּמַת יְהוָה מֵעֵשֶׂר מִן־הַמַּעֲשֵׂר: וְנִחְשַׁב לָכֶם**
 28 **תְּרוּמַתְכֶם כַּדָּגָן מִן־הַגֶּרֶן וְכַמְלֵאָה מִן־הַיֶּקֶב: כֵּן**
תָּרִימוּ גַם־אֵתָם תְּרוּמַת יְהוָה מִכָּל מַעֲשֵׂרְתֵיכֶם אֲשֶׁר
תִּקְחוּ מֵאֵת בְּנֵי יִשְׂרָאֵל וְנָתַתֶּם מִמֶּנּוּ אֶת־תְּרוּמַת יְהוָה
 29 **לְאֶהֱרֹן הַכֹּהֵן: מִכָּל מִתְנַתֵּיכֶם תָּרִימוּ אֵת כָּל־תְּרוּמַת**
 30 **יְהוָה מִכָּל־חֲלָבוֹ אֶת־מִקְדָּשׁוֹ מִמֶּנּוּ: וְאָמַרְתָּ אֲלֵהֶם**
כֹּהֲרִימְכֶם אֶת־חֲלָבוֹ מִמֶּנּוּ וְנִחְשַׁב לְלוֹוִים כְּתִבּוֹאת גֶּרֶן
 31 **וְכִתְבוֹאת יֶקֶב: וְאָכַלְתֶּם אֹתוֹ בְּכָל־מְקוֹם אֵתָם וּבֵיתְכֶם**
 32 **כִּי־שָׂכַר הוּא לָכֶם חֶלְף עֲבֹדַתְכֶם בְּאֹהֶל מוֹעֵד: וְלֹא־**
תִּשְׂאוּ עָלָיו חֲמָא כֹּהֲרִימְכֶם אֶת־חֲלָבוֹ מִמֶּנּוּ וְאֶת־קִדְשֵׁי
בְּנֵי־יִשְׂרָאֵל לֹא תַחֲלָלוּ וְלֹא תִמּוּתוּ:

Bamidbar / Numbers 18:23-32

18:23 'Only the Levites shall perform the service of the tent of meeting, and they shall bear their iniquity; it shall be a perpetual statute throughout your generations, and among the sons of Israel they shall have no inheritance. 18:24 'For the tithe of the sons of Israel, which they offer as an offering to the Lord, I have given to the Levites for an inheritance; therefore I have said concerning them, 'They shall have no inheritance among the sons of Israel.' 18:25 Then the Lord spoke to Moses, saying, 18:26 'Moreover, you shall speak to the Levites and say to them, 'When you take from the sons of Israel the tithe which I have given you from them for your inheritance, then you shall present an offering from it to the Lord, a tithe of the tithe. 18:27 'Your offering shall be reckoned to you as the grain from the threshing floor or the full produce from the wine vat. 18:28 'So you shall also present an offering to the Lord from your tithes, which you receive from the sons of Israel; and from it you shall give the Lord's offering to Aaron the priest. 18:29 'Out of all your gifts you shall present every offering due to the Lord, from all the best of them, the sacred part from them.' 18:30 'You shall say to them, 'When you have offered from it the best of it, then the rest shall be reckoned to the Levites as the product of the threshing floor, and as the product of the wine vat. 18:31 'You may eat it anywhere, you and your households, for it is your compensation in return for your service in the tent of meeting. 18:32 'You will bear no sin by reason of it when you have offered the best of it. But you shall not profane the sacred gifts of the sons of Israel, or you will die.' (NASB)

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The first mentioning on the subject of the tithe is recorded in the Torah in *Vayikra / Leviticus 27:30-32*. Further Mosaic legislation regarding the reason for the tithe is written in *Bamidbar / Numbers 18:21-24, 26-28, and Devarim / Deuteronomy 12:5-17, 14:22-23*. According to the Torah (see the references above) the tithe was a very important part of worship. For example, during Hezekiah's reign (*2 Chronicles 31:5-6*) the people were eager to bring their tithes and in fact neglecting to bring the tithe was rebuked by the prophets in *Amos 4:4* and *Malachi 3:8-10*. According to the Scriptures, the act of the tithe was a way for one to consecrate themselves and their substance to G-d. The Torah divides the required tithe of the worshiper into three main categories, (i) one part to the Levites as their inheritance, (ii) one part for the use of the temple and the great feasts, and (iii) one part for the poor of the land.

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Mentioned earlier, both Moshe and Yaakov (Jacob) gave the tenth of the produce of the earth to G-d which they consecrated and set apart for a special

60 purpose. Next, let's look at the Septuagint (LXX) at these verses from *Bereshit / Genesis 14:20 and 28:22* on Avraham and Yaakov giving their tithes to the Lord.

ΓΕΝΕΣΙΣ. 14:18-21

Και Μελχισεδεκ βασιλεὺς Σαλήμ ἐξήνεγκεν ἄρτους καὶ οἶνον· 18 ἦν δὲ ἱερεὺς τοῦ Θεοῦ τοῦ ὑψίστου. Καὶ εὐλόγησε τὸν Ἀβραμ, 19 καὶ εἶπεν, εὐλογημένος Ἀβραμ τῷ Θεῷ τῷ ὑψίστῳ, ὃς ἔκτισε τὸν οὐρανὸν καὶ τὴν γῆν. Καὶ εὐλογητὸς ὁ Θεὸς ὁ ὑψίστος, ὃς 20 παρέδωκε τοὺς ἐχθρούς σου ὑποχειρίους σοι· καὶ ἔδωκεν αὐτῷ Ἀβραμ δεκάτην ἀπὸ πάντων. Εἶπε δὲ βασιλεὺς Σοδόμων πρὸς 21 Ἀβραμ, δός μοι τοὺς ἄνδρας, τὴν δὲ ἵππον λάβε σεαυτῷ. Εἶπε 22

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ΓΕΝΕΣΙΣ. 28:20-22

Θεοῦ· καὶ Οὐλαμλουζ ἦν ὄνομα τῇ πόλει τὸ πρότερον. Καὶ 20 ἠῆξάτο Ἰακώβ εὐχὴν, λέγων, εἴαν ἦ Κύριος ὁ Θεὸς μετ' ἐμοῦ, καὶ διαφυλάξῃ με ἐν τῇ ὁδῷ ταύτῃ, ἣ ἐγὼ πορεύομαι, καὶ δώ μοι ἄρτον φαγεῖν, καὶ ἱμάτιον περιβαλέσθαι, καὶ ἀποστρέψῃ 21 με μετὰ σωτηρίας εἰς τὸν οἶκον τοῦ πατρὸς μου, καὶ ἔσται Κύριός μοι εἰς Θεόν. Καὶ ὁ λίθος οὗτος, ὃν ἔστησα στήλην, 22 ἔσται μοι οἶκος Θεοῦ· καὶ πάντων ὧν εἴαν μοι δῶς, δεκάτην ἀποδεκατώσω αὐτά σοι.

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In *Bereshit / Genesis 14:20 and 28:22* we find the word “dekaten” which comes from the Greek stem δέκατος meaning “to tithe” or “to give a tenth.” In *28:22* we also find the word apodekatoso which means “tithe” and is the combination of two words. “Apo” is used as a prefix as a primary particle meaning “off” or “away (from something near), in various senses (of place, time, or relation). Used as a prefix “apo” usually denotes separation, departure, cessation, completion or reversal. The use of the word apodekatoso means to separate a tenth for a tithe to G-d here in *Bereshit / Genesis 28:22*.

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Similarly, in *Bamidbar / Numbers 18:26* (LXX), we find the Greek dekaton and epidekatou, used to translate the Hebrew word ma'aser (tithe).

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ΑΡΙΘΜΟΙ. 18:25-27

25, 26 Καὶ ἐλάλησε Κύριος πρὸς Μωυσῆν, λέγων, καὶ τοῖς Λευίταις λαλήσεις, καὶ ἐρεῖς πρὸς αὐτοὺς, εἴαν λάβητε παρὰ τῶν υἱῶν Ἰσραὴλ τὸ ἐπιδέκατον, ὃ δέδωκα ὑμῖν παρ' αὐτῶν ἐν κλήρῳ, καὶ ἀφελεῖτε ὑμεῖς ἀπ' αὐτοῦ ἀφαίρεμα Κυρίου, ἐπι- 27 δεκάτον ἀπὸ τοῦ ἐπιδεκάτου. Καὶ λογισθήσεται ὑμῖν τὰ ἀφαιρέματα ὑμῶν ὡς σίτος ἀπὸ ἄλω, καὶ ἀφαίρεμα ἀπὸ ληνοῦ.

Bereshit / Genesis 14:18-21

14:18 And Melchizedek king of Salem brought forth bread loaves and wine. And he was priest of God the highest. 14:19 14:20 And he blessed him. And he said, Abram, a blessing to God the highest, who created the heaven and the earth. And blessed be God the highest who delivered up your enemies under your hands to you. And gave to him Abram a tenth from all. 14:21 And said the king of Sodom to Abram, Give to me the men, butt the cavalry you take to yourself! (Literal)

Bereshit / Genesis 28:20-22

And Jacob vowed a vow, saying, If should be the Lord God with me, and should guard me in this journey which I go, and should give to me bread to eat, and a cloak to put on, and will return me with safety unto the house of my father, and the lord will be to me for God, and this stone which I set as a monument, will be to me a house of God and all, whatever, you should give to me, a tenth I will tithe of it to you. (Literal)

Numbers 18:25-27

18:25 And the Lord spoke to Moses, saying, 18:26 And the Levites you shall speak, and you shall say to them, If you should take from the sons of Israel the tenth part, which I have given to you from them for a lot, then you shall remove to yourselves from it a cut-away portion to the Lord, a tenth of the tenth part.

85 In this week's study, the Hebrew and Greek words for "tithe" both simply
mean "a tenth." The Greek rendering of the tithe is to set a tenth apart and
consecrate that tenth for the Lord. While researching the topic of tithing I was
90 very surprised to see how many websites exist that try to discount the biblical
mandate for tithing. It is interesting to note that the opposition to tithing is based
upon the theological concept that the Torah has passed away (been abolished) in
the blood of Yeshua. This false assumption leads to many misused and
misinterpreted scriptures and suggest that large portions of the bible have no clear
meaning for us and our lives today which is clearly a tragedy.

95 Tithing today is primarily done involving money and as a result the tithe
can become a prime candidate for controversy in one's life. The one thing that is
overlooked is that "giving" is an external testimony of G-d's ownership of
everything in our lives and demonstrates the importance of being good stewards.
In addition to this, by giving of our produce we are demonstrating the importance
of commitment and faith in G-d. Abraham acknowledged G-d's ownership and
Yaakov realized that the tithe is an expression of faith in G-d as a result of His
100 blessing and covenant relationship. The tithe is mandated in the Torah because of
the connection between "financial surrender" and that of "spiritual surrender."
Spiritual surrender is part of the process of repentance, return, and the forgiveness
of sins before G-d and in the Korban (sacrifice) process. The worshiper needed to
bring an offering that was paid for from his own finances. The consecration or
setting apart of anything to the worship of G-d is obviously a very important
105 thing. Yeshua proclaimed the importance of consecration throughout his
ministry. All that we own and all of our relationships are to be consecrated to G-d
so that they do not become idols in our lives (see *Luke 18:18-27*). The tenth that
is written here in the portion of Scripture for this week speaks of separating one
tenth of our income and consecrating that tenth for G-d. Understanding the
110 spiritual implications of giving whereby we render to God the things that are
God's, implies consecrating to his service, our souls, our bodies, our time, our
knowledge, our possessions and our influence. He who withholds from God any
of these things, or any part of them, does not comply with the instruction we find
in the text this week. Are you withholding anything from G-d in your life?

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125 **Be Blessed in Yeshua our Messiah!**

הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:
Hallelujah for our Lord, our Teacher, our Rabbi,
"Yeshua" King Messiah forever and ever

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