

Social Media, Social Justice and the Establishment



Timely Torah, Sunday June 11th 2023

Korach's Crystal Ball

1. Divrei Hayamim 6:18-23

ואלה העמדים ובניהם מבני הקהתי הימן המשורר בן יואל בן שמואל

Those were the appointed men; and their sons were: the Kohathites: Heman the singer, son of Joel son of Samuel

son of Elkanah son of Jeroham son of Eliel son of Toah

בן אלקנה בן ירחם בן אליאל בן תווח

son of Zuph son of Elkanah son of Mahath son of Amasai

בן [ציוח] [ציוח] (ציוח) בן אלקנה בן מוחת בן עמשי

son of Elkanah son of Joel son of Azariah son of Zephaniah

בן אלקנה בן יואל בן עזריה בן צפניה

son of Tahath son of Assir son of Ebiasaph son of Korah

בן תוחת בן אסיר בן אביסף בן קרח

son of Izhar son of Kohath son of Levi son of Israel;

בן יזחר בן קהת בן לוי בן ישראל {ס}

2. Tehillim 99:6

מִיֵּשֶׁה וְאֶהְיֶה | בְּכִהְנִיּוֹ וְשִׁמוֹאֵל בְּקִרְצֵי שְׁמוֹן קְרָאִים אֶל־ה' וְהוּא יַעֲנֵם:

Moses and Aaron among His priests, Samuel, among those who call on His name when they called to the LORD, He answered them.

3. Rashi, Bamidbar 16:7

וְקֹרַח שִׁפְקָם הִיָּה מָה רָאָה לְשִׁטּוֹת זֶה? עֵינָיו הִטְעָמוּ, רָאָה שְׁלִשְׁלֹת גְּדוּלָה יּוֹצֵאָה מִמֶּנּוּ — שְׁמוּאֵל שִׁשְׁקוּל כְּנֹגֵד מִשֶּׁה וְאַהֲרֹן — אָמַר בְּשִׁבְלֵי אֲנִי נִמְלֵט, וְכ"ד מִשְׁמֵרוֹת עוֹמְדוֹת לְבְנֵי בְנָיו, כָּלָם מִתְנַבְּאִים בְּרוּחַ הַקֹּדֶשׁ, שֶׁנֶּאֱמַר "כָּל אֵלֶּה בְּנִים לְהִימָן" (מַלְכִים א כ"ה), אָמַר אֶפְשָׁר כָּל הַגְּדֻלָּה הַזֹּאת עֲתִידָה לְעֹמֵד מִמֶּנִּי וְאֲנִי אֲדוּם? לָכֵן נִשְׁתַּמְרָף לְבָא לְאוֹתָהּ חֲזָקָה, שֶׁשָּׁמַע מִפִּי מִשֶּׁה שֶׁכָּלָם אוֹבְדִים וְאֶחָד נִמְלֵט, "אֲשֶׁר יִבְחַר ה' הוּא הַקְּדוֹשׁ" — טָעָה וְתָלָה בְּעֵצְמוֹ, וְלֹא רָאָה יָפָה, לְפִי שֶׁבְנָיו עָשׂוּ תְּשׁוּבָה, וּמִשֶּׁה הִיָּה רוֹאֶה. — תַּנְחוּמָא:
But Korah who certainly was a clever (lit., open-eyed) man, what reason had he to commit this folly? His mind's eye misled him. He saw by prophetic vision a line of great men (more lit., a great chain) descending from him, amongst them the prophet Samuel who was equal in importance to Moses and Aaron together (cf. Psalms 99:6: שמו ואהרן בכהניו ושמואל בקראי שמו), and he said to himself, "On his account I shall escape the punishment". And he further saw twenty-four Mishmars (shifts of Levites who formed the Temple Choir) arising among his grand-children, all of them prophesying by the Holy Spirit, — as it is said, (I Chronicles 25:5) "All these (prominent musicians) were sons of Heiman" (Heiman was a descendant of Korah; cf. I Chronicles 6:18—23). — He said, "Is it possible that all this dignity is to arise from me and I shall remain silent (be myself of no importance)?" On this account he joined the others in order to attain to that prerogative, because he had indeed heard from the mouth of Moses that all else of them would perish and one would escape: "He whom the Lord will choose will be holy". He mistakenly applied this to himself. But he had not seen correctly, for his sons repented of their rebellious attitude and therefore did not die at that time (cf. Numbers 26:11), and it was from them that Samuel and the Levitical singers were descended. Moses, however, foresaw this. (Midrash Tanchuma, Korach 5

Performing Wonders



4. Bamidbar 16:28-31

<p>כח ויאמר, משה, בזאת תדעו, כי-יהוה שלחני לעשות את כל-המעשים האלה: כי-לא, מלבי. כט אם-כמות כל-האדם, ימתון אלה, ופקדת כל-האדם, יפקד עליהם--לא יהוה, שלחני.</p>	<p>28 And Moses said: 'Hereby ye shall know that the LORD hath sent me to do all these works, and that I have not done them of mine own mind. 29 If these men die the common death of all men, and be visited after the visitation of all men, then the LORD hath not sent Me.</p>
<p>ל ואם-בריא יהוה, ופעתה האדמה את-פיה ובלעה אתם ואת-כל-אשר להם, וירדו חיים, שאלה--וידעתם, כי נאעו האנשים האלה את-יהוה.</p>	<p>30 But if the LORD make a new thing, and the ground open her mouth, and swallow them up, with all that appertain unto them, and they go down alive into the pit, then ye shall understand that these men have despised the LORD.'</p>
<p>לא ויהי, ככלתו, לדבר, את כל-הדברים האלה; ותבקע האדמה, אשר תחתיהם.</p>	<p>31 And it came to pass, as he made an end of speaking all these words, that the ground did cleave asunder that was under them.</p>



5. I Shmuel 12:16-20

<p>טז גם-עתה התניעבו וראו, את-הדבר הגדול הזה, אשר יהוה, עשה לעיניכם.</p>	<p>16 Now therefore stand still and see this great thing, which the LORD will do before your eyes.</p>
<p>יז הלוא קציר-הטים, היום--אקרא אל-יהוה, ויתן קלות ומטר; ודעו וראו, כי-רעתכם רבה אשר עשיתם בעיני יהוה, לשאול לכם, מלך. {ס}</p>	<p>17 Is it not wheat harvest to-day? I will call unto the LORD, that He may send thunder and rain; and ye shall know and see that your wickedness is great, which ye have done in the sight of the LORD, in asking you a king.' {S}</p>

<p>יח ויקרא שמואל אל-יהוה, ויתן יהוה קולת ומטר ביום ההוא; ויירא כל-העם מאד את-יהוה, ואת-שמואל.</p>	<p>18 So Samuel called unto the LORD; and the LORD sent thunder and rain that day; and all the people greatly feared the LORD and Samuel.</p>
<p>יט ויאמרו כל-העם אל-שמואל, התפלל בעד-עבדיך אל-יהוה אלהיך--ואל-נמות: כי-יספנו על-כל-הטאתינו רעה, לשאל לנו מלך.</p>	<p>19 And all the people said unto Samuel: 'Pray for thy servants unto the LORD thy God, that we die not; for we have added unto all our sins this evil, to ask us a king.'</p>
<p>כ ויאמר שמואל אל-העם, אל-תיראו--אתם עשיתם, את כל-הרעה הזאת; אך, אל-תסורו מאחרי יהוה, ועבדתם את-יהוה, בכל-לבבכם.</p>	<p>20 And Samuel said unto the people: 'Fear not; ye have indeed done all this evil; yet turn not aside from following the LORD, but serve the LORD with all your heart';</p>

Shmuel's Fight for Justice

6. I Shmuel 2: 22-26

<p>כב ועלי, זקן מאד; ושמע, את כל-אשר יעשו בנניו לכל-ישראל, ואת אשר-ישכבון את-הנשים, העבאות פתח אהל מועד.</p>	<p>22 Now Eli was very old; and he heard all that his sons did unto all Israel, and how that they lay with the women that did service at the door of the tent of meeting.</p>
<p>כג ויאמר להם, למה תעשו כדברים האלה, אשר אנכי שמע את-דבריכם רעים, מאת כל-העם אלה.</p>	<p>23 And he said unto them: 'Why do ye such things? for I hear evil reports concerning you from all this people.'</p>
<p>כד אל, בני: כי לוא-טובה השמעה אשר אנכי שמע, מעבדים עם-יהוה.</p>	<p>24 Nay, my sons; for it is no good report which I hear the LORD'S people do spread abroad.</p>
<p>כה אם-יחטא איש לאיש, ופלו אלהים, ואם ליהוה יחטא-איש, מי יתפלל-לו; ולא ישמעו לקול אביהם, כי-הפץ יהוה להמיתם.</p>	<p>25 If one man sin against another, God shall judge him; but if a man sin against the LORD, who shall entreat for him?' But they hearkened not unto the voice of their father, because the LORD would slay them.</p>
<p>כו והנער שמואל, הלך וגדל וטוב: גם, עם-יהוה, וגם, עם-אנשים. (פ)</p>	<p>26 And the child Samuel grew on, and increased in favour both with the LORD, and also with men. {P}</p>

7. I Shmuel 2:27-36

<p>כז ויבא איש-אלהים, אל-עלי; ויאמר אליו, מה אמר יהוה, הנגלה נגליתי אל-בית אביך, בהיותם במצרים לבית פרעה.</p>	<p>27 And there came a man of God unto Eli, and said unto him: 'Thus saith the LORD: Did I reveal Myself unto the house of thy father, when they were in Egypt in bondage to Pharaoh's house?'</p>
<p>כח ובהר אתו מכל-שבטי ישראל לי, לכהן, לעלות על-מזבחי להקטיר קמרת לשאת</p>	<p>28 And did I choose him out of all the tribes of Israel to be My priest, to go up unto Mine altar, to burn incense, to wear</p>

<p>אפוד, לפני; ואתנה לבית אביך, את-כל-אשר בני ישראל.</p>	<p>an ephod before Me? and did I give unto the house of thy father all the offerings of the children of Israel made by fire?</p>
<p>כט למה תבעטו, בזבחי ובמנחתתי, אשר צויתני, מעון; ותכבד את-בניך, ממני, להבריאתכם מראשית כל-מנחת ישראל, לעמי.</p>	<p>29 Wherefore kick ye at My sacrifice and at Mine offering, which I have commanded in My habitation; and honourest thy sons above Me, to make yourselves fat with the chiefest of all the offerings of Israel My people?</p>
<p>ל לבן, נאם-יהוה אלהי ישראל, אמור אמרתני, ביהך ובית אביך יתהלכו לפני עד-עולם; ועתה נאם-יהוה חלילה לי, כי-מכפריי אכבד ובני יקלו.</p>	<p>30 Therefore the LORD, the God of Israel, saith: I said indeed that thy house, and the house of thy father, should walk before Me for ever; but now the LORD saith: Be it far from Me: for them that honour Me I will honour, and they that despise Me shall be lightly esteemed.</p>
<p>לא הנה, ימים באים, ונרעתי את-זרעך, ואת-זרע בית אביך--מהיות זקן, בביתך.</p>	<p>31 Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thy house.</p>
<p>לב והבמת צר מעון, בכל אשר-יטיב את-ישראל; ולא-יהיה זקן בביתך, כל-הימים.</p>	<p>32 And thou shalt behold a rival in My habitation, in all the good which shall be done to Israel; and there shall not be an old man in thy house for ever.</p>
<p>לג ואיש, לא-אכרית לך מעם מזבחי, לבלות את-עיניך, ולאדיב את-נפשך; וכל-מרביית ביתך, ימותו אנשים.</p>	<p>33 Yet will I not cut off every man of thine from Mine altar, to make thine eyes to fail, and thy heart to languish; and all the increase of thy house shall die young men.</p>
<p>לד וזה-לך האות, אשר יבא אל-שני בניך--אל-חפני, ופינחס: ביום אחד, ימותו שניהם.</p>	<p>34 And this shall be the sign unto thee, that which shall come upon thy two sons, on Hophni and Phinehas: in one day they shall die both of them.</p>
<p>לה והקימתי לי כהן נאמן, כאשר בלבבי ובנפשי יעשה; ובניתי לו בית נאמן, והתהלך לפני-משיחי כל-הימים.</p>	<p>35 And I will raise Me up a faithful priest, that shall do according to that which is in My heart and in My mind; and I will build him a sure house; and he shall walk before Mine anointed for ever.</p>
<p>לו והיה, כל-הנותר בביתך, יבוא להשתחות לו, לאגורת כסף וכפר-לחם; ואמר, ספתני נא אל-אחת הבהנות--לאכל פת-לחם. {פ}</p>	<p>36 And it shall come to pass, that every one that is left in thy house shall come and bow down to him for a piece of silver and a loaf of bread, and shall say: Put me, I pray thee, into one of the priests' offices, that I may eat a morsel of bread.' {P}</p>

8. I Shmuel 3:11-14

<p>יא ויאמר יהוה אל-שמואל, הנה אנכי עשה דבר בישראל: אשר, כל-שמעו--תצלילנה, שתי אזניו.</p>	<p>11 And the LORD said to Samuel: 'Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.</p>
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<p>יב ביום ההוא אקים אל-עלי, את כל-אשר דברתי אל-ביתו--החל, וכלה.</p>	<p>12 In that day I will perform against Eli all that I have spoken concerning his house, from the beginning even unto the end.</p>
<p>יג והגדתי לו, כי-שפט אני את-ביתו עד-עולם--בעון אשר-ידע, כי-מקללים להם בניו, ולא כהה, בם.</p>	<p>13 For I have told him that I will judge his house for ever, for the iniquity, in that he knew that his sons did bring a curse upon themselves, and he rebuked them not.</p>
<p>יד ולכן נשבעתי, לבית עלי: אם-יתכפר עון בית-עלי, בזבח ובמנחה--עד-עולם.</p>	<p>14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be expiated with sacrifice nor offering for ever.'</p>

Shmuel's Deposing of Kings

9. I Shmuel 13:8-14

<p>ח ויחל (ויחל) שבעת ימים, למועד אשר שמואל, ולא-בא שמואל, הגלגל; ויפץ העם, מעליו.</p>	<p>8 And he tarried seven days, according to the set time that Samuel had appointed; but Samuel came not to Gilgal; and the people were scattered from him.</p>
<p>ט ויאמר שאול--הגשו אלי, העלה והשלמים; ויעל, העלה.</p>	<p>9 And Saul said: 'Bring hither to me the burnt-offering and the peace-offerings.' And he offered the burnt-offering.</p>
<p>י ויהי, ככלתו להעלות העלה, והנה שמואל, בא; ויצא שאול לקראתו, לברכו.</p>	<p>10 And it came to pass that, as soon as he had made an end of offering the burnt-offering, behold, Samuel came; and Saul went out to meet him, that he might salute him.</p>
<p>יא ויאמר שמואל, מה עשית; ויאמר שאול כי-ראיתי כי-נפץ העם מעלי, ואתה לא-באת למועד הימים, ופלישתים, נאספים מכם.</p>	<p>11 And Samuel said: 'What hast thou done?' And Saul said: 'Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines assembled themselves together against Michmas;</p>
<p>יב ואמר, עתה ירדו פלישתים אלי הגלגל, ופני יהוה, לא חליתי; ואתאפק, ואעלה העלה. {ס}</p>	<p>12 therefore said I: Now will the Philistines come down upon me to Gilgal, and I have not entreated the favour of the LORD; I forced myself therefore, and offered the burnt-offering.' {S}</p>
<p>יג ויאמר שמואל אל-שאול, נסבלת: לא שמרת, את-מצות יהוה אלהיך אשר צוה, כי עתה הכין יהוה את-ממלכתך אל-ישראל, עד-עולם.</p>	<p>13 And Samuel said to Saul: 'Thou hast done foolishly; thou hast not kept the commandment of the LORD thy God, which He commanded thee; for now would the LORD have established thy kingdom upon Israel for ever.</p>
<p>יד ועתה, ממלכתך לא-תקום: בקש יהוה לו איש כלבבו, ויצוהו יהוה לנגיד על-עמו--כי לא שמרת, את אשר-צוה יהוה. {ס}</p>	<p>14 But now thy kingdom shall not continue; the LORD hath sought him a man after His own heart, and the LORD hath appointed him to be prince over His people, because thou hast not kept that which the LORD commanded thee.' {S}</p>

When the Shoe is on the Other Foot

10. Bamidbar 16:12-15

<p>יב וישלח משה, לקרא לדתן וליאבירם בני אֵלִיאָב; ויאמרו, לא נעלה.</p>	<p>12 And Moses sent to call Dathan and Abiram, the sons of Eliab; and they said: 'We will not come up;</p>
<p>יג המעט, כי העליתנו מארץ זבת חלב ודבש, להמיתנו, במדבר: כי-תשתרר עלינו, גם-השתרר.</p>	<p>13 is it a small thing that thou hast brought us up out of a land flowing with milk and honey, to kill us in the wilderness, but thou must needs make thyself also a prince over us?</p>
<p>יד אף לא אל-ארץ זבת חלב ודבש, הביאתנו, ותתן-לנו, נחלת שדה וכרם; העיני האנשים ההם, תנקר--לא נעלה.</p>	<p>14 Moreover thou hast not brought us into a land flowing with milk and honey, nor given us inheritance of fields and vineyards; wilt thou put out the eyes of these men? we will not come up.'</p>
<p>טו ויחר למשה, מאד, ויאמר אל-יהוה, אל-תפן אל-מנחתם; לא חמור אחד מהם, נשאתי, ולא הרעתי, את-אחד מהם.</p>	<p>15 And Moses was very wroth, and said unto the LORD: 'Respect not Thou their offering; I have not taken one ass from them, neither have I hurt one of them.'</p>

11. I Shmuel 12:1-5

<p>א ויאמר שמואל, אל-כל-ישראל, הנה שמעתי בקלכם, לכל אשר-אמרתם לי; ואמליך עליכם, מלך.</p>	<p>1 And Samuel said unto all Israel: 'Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you.</p>
<p>ב ועתה הנה המלך מתהלך לפניכם, ואני זקנתי ושבתתי, ובני, הנם אתכם; ואני התהלכתי לפניכם, מנערי עד-היום הזה.</p>	<p>2 And now, behold, the king walketh before you; and I am old and grayheaded; and, behold, my sons are with you; and I have walked before you from my youth unto this day.</p>
<p>ג הנני ענו בי נגד יהוה ונגד משיחו, את-שור מי לקחתי וחמור מי לקחתי ואת-מי עשקתי את-מי רעותי, ומיד-מי לקחתי כפר, ואעלים עיני בו; ואשיב, לכם.</p>	<p>3 Here I am; witness against me before the LORD, and before His anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? or whom have I oppressed? or of whose hand have I taken a ransom to blind mine eyes therewith? and I will restore it you.'</p>
<p>ד ויאמרו, לא עשקתנו ולא רעותנו; ולא-לקחת מיד-איש, מאומה.</p>	<p>4 And they said: 'Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand.'</p>
<p>ה ויאמר אליהם עד יהוה בכם, ועד משיחו היום הזה--כי לא מצאתם בְיָדִי, מאומה; ויאמר, עד. {פ}</p>	<p>5 And he said unto them: 'The LORD is witness against you, and His anointed is witness this day, that ye have not found aught in my hand.' And they said: 'He is witness.' {P}</p>

12. TB Nedarim 38a

אמר רבא: גדול מה שזנאמר בשמואל יותר משזנאמר במשה, דאילו במשה רבינו פתיב "לא תמור אהד מהם נשאתי", דאפילו בשקר, ואילו גבי שמואל אפילו ברצון לא שקרו, דכתיב: "ויאמרו לא עשקתנו ולא רצותנו וגו'".

Rava said: That which is stated with regard to Samuel is greater than that which is stated with regard to Moses, as with regard to Moses our teacher it is written: "I have not taken one donkey from them" (Numbers 16:15), meaning that he did not take an item from another against his will even with payment. Whereas with regard to Samuel, even with the consent of the owner, he would not rent an item from him, as it is written: "And they said: You have not defrauded us, nor oppressed us [ratzotanu], neither have you taken anything from any man's hand" (I Samuel 12:4), even with his consent [ratzon].

The Claim of the Masses

13. Bamidbar 16:1-3

<p>א ויקח קרה, בן-יצהר בן-קהת בן-לוי; ודתן ואבירם בני אליאב, ואון בן-פלת--בני ראובן.</p>	<p>M mmmm m n n n</p>
<p>ב ויקמו לפני משה, ואנשים מבני-ישראל חמשים ומאתים, נשיאי עדה קראי מועד, אנשי-שם.</p>	<p>2 and they rose up in face of Moses, with certain of the children of Israel, two hundred and fifty men; they were princes of the congregation, the elect men of the assembly, men of renown;</p>
<p>ג ויקהלו על-משה ועל-אהרן, ויאמרו אליהם רב-לכם--כי כל-העדה בלם קדשים, ובתוכם יהוה; ומדוע תתנשאנו, על-קהל יהוה.</p>	<p>3 and they assembled themselves together against Moses and against Aaron, and said unto them: 'Ye take too much upon you, seeing all the congregation are holy, every one of them, and the LORD is among them; wherefore then lift ye up yourselves above the assembly of the LORD?'</p>

14. I Shmuel 8:1-6

<p>א ויהי, כאשר זקן שמואל; וישם את-בניו שפטים, לישראל.</p>	<p>1 And it came to pass, when Samuel was old, that he made his sons judges over Israel.</p>
<p>ב ויהי שם-בנו הבכור יואל, ושם משנהו אביה--שפטים, בבאר שבע.</p>	<p>2 Now the name of his first-born was Joel; and the name of his second, Abijah; they were judges in Beer-sheba.</p>
<p>ג ולא-הלכו בניו בדרך, וישו אחרי הפצע; ויקחו-שתד--וישו, משפט. (פ)</p>	<p>3 And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted justice. {P}</p>
<p>ד ויתקבצו, כל זקני ישראל; ויבאו אל-שמואל, הרמתה.</p>	<p>4 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah.</p>
<p>ה ויאמרו אליו, הנה אתה זקנת, ובניך, לא הלכו בדרךך; עתה, שימה-לנו מלך לשפטנו--בכל-הגוים.</p>	<p>5 And they said unto him: 'Behold, thou art old, and thy sons walk not in thy ways; now make us a king to judge us like all the nations.'</p>

וַיִּרַע הַדָּבָר, בְּעֵינֵי שְׂמוּאֵל, כַּאֲשֶׁר אָמְרוּ, תִּנְה-לָנוּ
מֶלֶךְ לְשִׁפְטֵנוּ; וַיִּתְפַּלֵּל שְׂמוּאֵל, אֶל-יְהוָה. (פ)

6 But the thing displeased Samuel, when they said:
'Give us a king to judge us.' And Samuel prayed unto
the LORD. {P}

Full Circle

15. Cognitive Surplus, Clay Shirky page 27

This book is about the novel resource that has appeared as the world's cumulative free time is addressed in aggregate. The two most important transitions allowing us access to this resource have already happened—the buildup of well over a trillion hours of free time each year on the part of the world's educated population, and the invention and spread of public media that enable ordinary citizens, previously locked out, to pool that free time in pursuit of activities they like or care about. Those two facts are common to every story in this book, from inspirational work like Ushahidi to mere self-amusement like lolcats. Understanding those two changes, as different as they are from the media landscape of the twentieth century, is just the beginning of understanding what is happening today, and what is possible tomorrow.



16. Rav Shimshon Refael Hirsch 13:26

וַיֵּלְכוּ וַיָּבֹאוּ וְגו'. On their way back they had decided that they would not go directly to Moshe and Aharon with their report, but would report immediately their findings to the entire nation. This showed their evil intentions. Had their intentions been good, they would have reported first to Moshe and Aharon and sought their advice and instructions. But that was just what they did not want. They thought that the only means for their own and the people's salvation lay in opposition to Moshe and Aharon. Their report therefore took the form of an accusation against



Moshe and Aharon in the presence of the entire nation; they appealed to the people to save themselves from Moshe and Aharon, who would bring ruin upon them.

