



Parasha Korach

July 6, 2024

Torah: Numbers 16:1-18:32

Haftarah: 1 Samuel 11:14-12:22

Ketuvim Shlichim: Romans 13:1-8

Shabbat Shalom Mishpacha! The events of *Parasha Korach* seem to be a continuation of the rebellion, which began following the negative report of the ten spies sent to reconnoiter Canaan in *Parasha Shelach* last week. Now, just a few days after the uprising, there is still unrest in the camp and even open rebellion against Moses and Aaron, ADONAI's anointed leaders. This happened because of a particularly negative character trait that sometimes arises in human beings: self-importance which can breed rebellion against leadership.

Following Japan's attack on Pearl Harbor on December 7, 1941, President Franklin Roosevelt declared that day "a day that will live in infamy." I suggest that this event was also a day of infamy that should be known by every follower of Yeshua and remembered. Not only the day but also the name: *Korach*, קֹרַח, sometimes read as Korah, a spelling which doesn't take into account that the Hebrew "h" sound is a *chet* and not a *heh*. What happened in the Wilderness of Paran that day was a foreshadowing of what would happen in the congregations of Yeshua's body of believers thousands of times in the future. Not only should the event be remembered, but also the name, *Korach/Korah*, should be a name living in infamy that serves to remind us all that most rebellions against authority are not from G-d. It's possible that doctrinal divisions or lack of faith in leadership in a congregation can, at the least, lead to some members leaving or, at worst, to a new congregation being formed by those who disagree and depart. Rebellion is not of G-d, and this event in the Wilderness of Paran and the name *Korach* should be taught in every congregation today.

We spoke about some of the dividing doctrines in Yeshua's body last *Shabbat*. This is just one more thing that Yeshua's followers must seek to avoid. Just as Moses and Aaron were vindicated by ADONAI, so should we seek to uphold righteous leadership. We are very fortunate here in our congregation to have such supportive members, but not every congregation is so fortunate. At this time on ADONAI's spiritual calendar, nearing midnight, we must earnestly seek unity among the brethren.

1 Now Korah, son of Izhar son of Kohath son of Levi, and sons of Reuben—Dathan and Abiram, sons of Eliab, and On son of Peleth— 2 rose up against Moses... (Numbers 16:1-2a TLV). Korach, Da'tan, Aviram, and On rebelled against Moses and brought with them 250 sub-leaders of Israel who accused Moses and Aaron of exalting themselves above the other members of the congregation. Moses told them to bring their incense burners the next morning and ADONAI would reveal who is to serve Him in the Tabernacle, Aaron or one of these men. Moses, the leader anointed by ADONAI, chastised Korach and the other Levites of his clan regarding the role that ADONAI had given them. He said: 8..... "Listen now, sons of Levi! 9 Isn't it enough that the God of Israel has set you apart from the community of Israel to bring you near to Him to do the work of the Tabernacle

of Adonai and to stand before the community to minister to them? 10 So He brought you close, along with all your fellow sons of Levi. But you are seeking the priesthood, too! (Numbers 16:8-10 TLV). As the descendants of *K'hat*, they had the high honor of caring for and transporting the Ark of the Covenant and the items in the Holy Place, yet they weren't satisfied. Moses essentially said: "Your rebellion is really against ADONAI because He appointed you to that position," and told *Dathan* and *Abiram* to come to the Tabernacle, but they wouldn't come. He told *Korach* to appear with all his followers -tomorrow, to put incense in their censers, and to come and present incense to ADONAI and that Aaron will also present incense to ADONAI. The next morning, *Korach* and his followers gathered at the entrance to the Tabernacle, and the glory of ADONAI appeared to the whole group. ADONAI was angry with the men who had mutinied and told Moses and Aaron to move away so that He could consume them all at once. But Moses and Aaron cried out to Him not to do this. ADONAI then told Moses to tell the whole congregation to move away from the tents of *Korach*, *Da'tan*, and *Aviram*. Moses explained to them that what was about to happen would prove that ADONAI had sent him to lead Israel and that the things that he said and did were not from him but from ADONAI. Then the ground opened up and swallowed *Dathan*, *Abiram*, and *Korah* and all of their families and possessions. Back at the Tabernacle, fire came out from ADONAI and consumed the 250 men waiting there with their incense burners. But that was not the end of it. You would think that after those things happened, the people would have gotten the message. But the next day, all of the people grumbled against Moses and Aaron, accusing them of killing ADONAI's people. As a crowd assembled and approached the Tabernacle, the cloud covered it, and ADONAI's glory appeared. ADONAI told Moses and Aaron to move away so that He could consume all of them. 46 Then Moses said to Aaron, "Take the censer, put into it fire from the altar and put in incense. Get going and hurry to the assembly and make atonement for them, because wrath has come out from Adonai and the plague has started." 47 Aaron did just as Moses had said, and ran into the middle of the assembly. Behold, the plague had already started among the people. But he offered the incense and made atonement for the people. 48 He stood between the dead and the living and the plague stopped. 49 However, there were 14,700 dead from the plague, besides those who died because of *Korah* (Numbers 16:46-49 TLV). Moses loved his people and always interceded for them when ADONAI was about to judge them. Many more than 14,700 would have died from the plague if Moses hadn't sent Aaron to intercede to ADONAI. There is no mention of what happened to *On*, the other member of the Tribe of Reuben who rebelled. Maybe he repented. Was *On's* still being there a suggestion for us? We don't know if he repented; we just know he wasn't judged by being killed. But repentance is the answer today! ADONAI's *Ruach* is calling people who have left congregations to return to them and to make peace. Seek ADONAI together so that *Yeshua's* body might be healed.

Rebellion against lawful authority from ADONAI is never right. There is no way that *Korach's* actions could be justified. The situation is different when people are oppressed by a cruel and godless master. They have no other choice. That's a civil thing, but in an individual Judeo-Christian or Messianic congregational setting with a leader who has been ordained and consecrated by an overseeing spiritual authority who themselves are rightfully placed and fully submitted to ADONAI, rebellion is never right. If a charge is brought against a leader, it must be taken to his supervising authority. The Scriptural example is that there is always a higher authority to whom to go. This is a problem in *Yeshua's* body today; in many cases, there is no supervising higher authority. And there is also always room for questions and discussion in congregations, and a wise leader allows

it. These kinds of situations can be resolved. But, if the individuals cannot be satisfied through this process, under Scriptural guidelines, their only other choice is to leave, taking only themselves and not the group that they have gathered. Even though they may think they are right, ADONAI has not given them authority in the congregation.

There are two other subjects in *Parasha Korach*. One is Aaron's rod, which budded, a continuation of the authority issue that ADONAI dealt with in *Korach* and his followers. The second is about the duties and responsibilities of the *Kohanim* and also the benefits for them. After saying that He had given the Levites to be assistants as a gift to the *Kohanim* (Numbers 18:6), ADONAI then said: 7...*"I am giving you the ministry of the priesthood as a gift"* (Numbers 18:7b TLV). The meaning seems to be that their calling as priests was an act of grace, something unearned and undeserved. As payment for this service, ADONAI said: 19 *"Whatever is set aside from the holy offerings which Bnei-Yisrael present to Adonai, I have given to you, your sons and your daughters with you as a permanent share"* (Numbers 18:19a TLV). The second half of this verse is our focus for the remainder of our message today: 19... *"It is an everlasting covenant of salt before Adonai for you and your offspring"* (Numbers 18:19b TLV).

What in the world is an everlasting covenant of salt? A part of the answer is found in the sentence itself. It is an everlasting covenant, a perpetual covenant, an eternal covenant, a covenant that never ends. But what about the salt? How does it fit in? One possible answer is that because it lasts a very long time, it is a fitting symbol for something everlasting. I have also read that it was used in ancient times to seal a covenant. If two people entered into an agreement, they would eat salt together in the presence of witnesses and that would bind their contract, their covenant. If that is true, then an everlasting covenant of salt is a perpetually binding agreement based upon the everlasting properties of salt. ADONAI gave these duties and privileges to the *Kohanim* with an everlasting covenant of salt, but that is not our subject, just our beginning point. However, this brings up a point that we should consider. Because it is an everlasting covenant, even though we have no Temple, the covenant between ADONAI and the sons of Aaron, the Levitical Priesthood, is still in effect today. We don't exactly know what this means, but it is possible that ADONAI made this covenant with Aaron with plans in mind for a third Temple. Currently, Ezekiel's Temple is a mystery and we don't know when and if it might be built. According to the verses of Ezekiel, it requires a Levitical Priesthood to officiate in it. It's an interesting thought. The Levitical *Kohanim* might one day return to minister there, but not with one of their members as *Kohen HaGadol*, the High Priest. David prophesied: 4 *Adonai has sworn, and will not change His mind: "You are a Kohen forever according to the order of Melchizedek."* (Psalm 110:4 TLV) (also Hebrews 7:17). Yeshua's eternal High Priesthood will never change. He will be the High Priest over a Third Temple should it ever be built.

Following the trail of "a Covenant of Salt," we go to the only other place in the *Torah* where it is mentioned. King Abijah of Judah, Solomon's grandson, was at war with King Jeroboam of Israel not too many years after the complete Kingdom of Israel was divided into the southern Kingdom of Judah and the northern Kingdom of Israel. King Abijah stood on a mountaintop and called out to King Jeroboam: 5 *"Don't you know that Adonai, God of Israel, has given kingship over Israel to David forever—to him and his sons by a covenant of salt"* (2Chronicles 13:5 TLV). In saying this, Abijah told Jeroboam that all of Israel, both the northern part and the southern part together, had been given as a kingdom to David and his descendants forever. ADONAI had said to David: 11 ... *So I will give you*

rest from all your enemies. “Moreover, Adonai declares to you that Adonai will make a house for you. 12 When your days are done and you sleep with your fathers, I will raise up your seed, who will come forth from you after you, and I will establish his kingdom. 13 He will build a house for My Name, and I will establish his royal throne forever.” (2 Samuel 7:11b-13 TLV). That was ADONAI’s covenant of salt with David. That’s the kingship that Abijah was serving in at that time, even though he only reigned over Judah in the south and not all of Israel. Nevertheless, that was ADONAI’s promise. All of David’s descendants through his son *Shlomo*, Solomon, even though they only ruled in Judah and not over it all, in ADONAI’s eyes had kingship over all of Israel. The rebellious kings in the north just didn’t know it.

The modern Nation of Israel, although it doesn’t look very much like a kingdom today, is the framework for the kingdom to which Yeshua will return to rule and reign. It is a kingdom that He inherited from His ancestor David, a kingdom ADONAI promised David for his descendants through an everlasting Covenant of Salt. The promise was made to David through Nathan the Prophet in 2 Samuel 11-13, which we just read. While it is not described there as a Covenant of Salt, however, it is. The promise made to David through Nathan is called the Davidic Covenant, a covenant between ADONAI and David which is verified in 1 Chronicles: *14 I will appoint him over My House and My kingdom forever, and his throne will be established forever”* (1Chronicles 17:14 TLV).

There has not been a Davidic king on the throne in Israel since before the Babylonian captivity, but there will be again soon. He is Yeshua whom the angel Gabriel revealed to the virgin *Miryam*: *31 “Behold, you will become pregnant and give birth to a son, and you shall call His name Yeshua. 32 He will be great and will be called Ben-Elyon (Son of the Most High). Adonai Elohim (YHVH G-d) will give Him the throne of David, His father. 33 He shall reign over the house of Jacob for all eternity, and His kingdom will be without end”* (Luke 1:31-33 TLV). That His kingdom is without end is a further confirmation that Yeshua’s Kingdom was established by a covenant of salt.

Many traditional Jews today believe in the coming of the Davidic king but believe that he will be a human living on the earth who will be proclaimed King Messiah. Rabbi Menachem Mendel Schneerson, the Lubavitcher Rabbi of New York City, after encouragement by his followers, acknowledged in 1988 that he was the *Mashiach*. Although he died in June 1994, some of his followers believe that he will rise from the dead and return as Messiah. Does that sound familiar? When we were in Israel in October of 1994, there were a number of billboards with his picture and the message, “Prepare yourself for the coming of the Messiah.” But, there is no direct evidence that he was even a descendant of David, a necessary requirement to be *Mashiach*. Today, there is another Jewish group that continues in the process of finding living descendants of David, and they have identified quite a few. They believe that one of these will be the Messiah. The word is that he has already been identified. But, neither the late Rabbi Schneerson nor any of the living descendants of David have the qualifications to be *Melekh Mashiach*, King Messiah. Not only was Yeshua declared to be the coming King, but He has fulfilled all of the prophecies about David’s descendant and about the Anointed One, the Messiah. He is the One in whom we believe, ADONAI’s only Son, David’s greater Son, who was given His Kingship by His Father through an everlasting Covenant of Salt.

Ask yourself this question. How do you personally know that Yeshua is your coming King and that you, yourself, are a part of His kingdom? The answer that many would give

is that “I have confessed Him as my Savior and believe in Him.” And, they would be correct in saying that if a lot of other things are also true. You may have heard the term, “cheap grace.” It was first spoken about in a sermon by Dietrich Bonhoeffer, a German theologian, in 1937. Here is the quote: “Cheap grace is the preaching of forgiveness without requiring repentance, baptism without church discipline, Communion without confession, absolution without personal confession. Cheap grace is grace without discipleship, grace without the cross, grace without Jesus Christ, living and incarnate.” Are some of us guilty of cheap grace? I don’t think most are, but it does bring up the question, “What kind of grace have we received? If it’s not cheap grace, then what are the spiritual characteristics of the grace which we have received?”

Let’s return to the Covenant of Salt. Yeshua is the coming King Messiah by an everlasting, eternal Covenant of Salt. As our coming King, what is our relationship to Him? Are we just followers; just believers there by agreement? No, of course not! Our relationship is much more than just as followers. We are in covenant with Yeshua, our Savior, and our coming King. When we repent and confess our faith in Him, our covenant with Him is activated, and we enter into covenant with Him. What is a covenant? It is an agreement, but it is much more than just an agreement. Literally, a covenant is a contract. In our case, as followers of Yeshua, the covenant in which we are participants is a contract between ADONAI and the people of Israel. *Yirmeyahu haNavi*, Jeremiah the Prophet, prophesied: 30 “Behold, days are coming”—it is a declaration of Adonai— “when I will make a new covenant with the house of Israel and with the house of Judah”— (Jeremiah 31:30 TLV). The New Covenant is an agreement between ADONAI and His Jewish people in which He makes promises to them and requires certain conduct from them. Whether they follow the stipulations of the covenant determines whether or not they can enter it and become covenant members. Blood is an important part of the covenant. The covenant between ADONAI and Abraham and his descendants after him was sealed by blood. The covenant between ADONAI and Israel at Mount Sinai was sealed by blood. And, the New Covenant between ADONAI and Israel prophesied by Jeremiah was sealed with blood, the blood of its Mediator and High Priest, Yeshua. Jews enter the New Covenant made with Israel by trusting in Yeshua’s sacrifice, and Gentiles enter ADONAI’s covenant with Israel in the same way. Bound to Him by a blood covenant, Gentiles also become a part of Israel, specifically, the Commonwealth of Israel. Speaking to Gentiles, *Sha’ul* said: 11 “Therefore, keep in mind that once you—Gentiles in the flesh—were called “uncircumcision” by those called “circumcision” (which is performed on flesh by hand). 12 At that time you were separate from Messiah, excluded from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world. 13 But now in Messiah Yeshua, you who once were far off have been brought near by the blood of the Messiah” (Ephesians 2:11-13 TLV). Jews who accept Yeshua as Messiah are already a part of Israel and already have the covenants of promise. Although the New Covenant is not directly spoken of as a Covenant of Salt, it is an eternal blood covenant (Hebrews 13:20). As an eternal covenant, it also has the characteristics of an eternal Covenant of Salt. We, as members of it, should also exhibit the characteristics of salt, and we’ll see what they are momentarily.

What should our relationship with Yeshua through the New Covenant be? It is not just a relationship of words. It’s not just saying I love you to Yeshua. It’s much more. It’s about obeying Him. Even as far back as the days of Yeshua’s disciples, there were those who thought they knew more and proposed their own theologies. In Revelation 2, Yeshua spoke about the deeds of the Nicolaitans to the Congregation at Ephesus. Tradition says

that the Nicolaitans were the followers of one of the first *shamashim*, the first deacons appointed by the disciples in Acts chapter 6. Nicholas, a Gentile, a proselyte from Antioch, is presumed to be the one who veered from the true way of discipleship. The Nicolaitans bought into some of the Hellenistic, that is, Greek philosophy that was going around during that time. They were Gnostics, proponents of a theology that supposes that personal salvation through our Messiah is gained through having special knowledge, *gnosis*. We won't go into the details of their theology, but their bottom line was: "It's what you believe that counts." And, that philosophy is widespread in Yeshua's body today. One of the "grace" movements of today teaches that G-d's grace through Jesus is so great that once you have trusted in Him, you never have to repent of sins again. According to them, every sin, past and future, has already been forgiven and all you have to do is live in this grace and regardless of what you are doing now, you don't have to ask forgiveness again. Just believe the right thing. What would Dietrich Bonhoeffer say about this if he was alive today?

But, the opposite view, the view taught by Yeshua and His disciples is "discipleship." It is not just believing the right things but a way of life, a way of living. Yes, we do have to be correct in what we believe in order to be in the right standing with Yeshua, but that's not where it ends. There is more, the walk of discipleship. After our initial confession of belief in Yeshua by faith through grace, it is by our continuing to walk with our Messiah that we eventually receive eternal life. This is according to the Armenian position, that ADONAI gave man free will. The only way that we can obtain eternal life immediately after trusting in Yeshua is to be struck by a bolt of lightning or hit by a speeding truck. The real way is that we serve Him until we die or until He comes back, whichever comes first, and then we receive it. We must be faithful until death. If we continue as Yeshua's disciples living on the earth after our confession of faith, there is much more that we must do. *Sha'ul* said: 12 *"Therefore, my loved ones, just as you have always obeyed—not only in my presence, but now even more in my absence—work out your salvation with fear and trembling"* (Philippians 2:12 TLV). You can rationalize that if you wish. But, it is clear that after salvation, work is required to reach the final goal of salvation. *Sha'ul* likened it to a race with the winner getting the prize. (1 Corinthians 9:24). Yes, of course ADONAI knows who will trust Him to the end, but we don't. That puts the onus on us. We must continue to be faithful to the commitment we made under the New Covenant.

But our relationship is definitely not salvation through doing works. Salvation comes first, then works. What kind of works? According to *Sha'ul*, it is ADONAI's work, and Yeshua explains that it is ADONAI's will for us: 13 *"For the One working in you is God—both to will and to work for His good pleasure"* (Philippians 2:13 TLV). Yeshua said: 21 *"Not everyone who says to Me, 'Lord, Lord!' will enter the kingdom of heaven, but he who does the will of My Father in heaven"* (Matthew 7:21 TLV). What is the will of our Father in heaven? It seems clear from Yeshua's words that it is not saying, Lord, Lord, save me! It's not about having the right belief and calling Him Lord. Yeshua said it: not everyone who confesses trust in Him will enter the kingdom of heaven. This makes it clear that some who have said "Yes, L-rd" will fall by the wayside and not receive eternal life. This is not a judgment of anyone but a warning to all of us.

Yeshua said: 13 *"You are the salt of the earth; but if the salt should lose its flavor, how shall it be made salty again? It is no longer good for anything, except to be thrown out and trampled underfoot by men"*. (Matthew 5:13 TLV). The word translated as "earth" is the Greek word spelled *ge'* and pronounced "ghay." It also means "land" or a specific

location on the earth. In a Messianic understanding of the *p'shat*, the plain meaning of Yeshua's words when He initially spoke them, He referred to *Eretz Yisra'el*, the Land of Israel. He was saying to His disciples, you are salt for Israel. His three and one-half years on earth were spent in Israel, teaching and training His disciples. Sitting on the Mountain, He was speaking to His disciples. *1 Now when Yeshua saw the crowds, He went up on the mountain. And after He sat down, His disciples came to Him. 2 And He opened His mouth and began to teach them, saying,..* (Matthew 5:1-2 TLV). The crowds around Him also heard Yeshua's words, and eventually, they became the message for them and for us today, but His focus at that time was on teaching His disciples regarding their ministry in Israel. Yeshua referred to His disciples as "salt for the land." Just as salt adds flavor to food, his disciples were to add flavor to the situation in the Land of Israel, and then after he sent them out in Matthew 28, they were to be salt to the whole earth. But while Yeshua was still with them, they were to be salt in Israel. They were to be a force for the good and righteousness of ADONAI, bringing it against the falsehood and evil from *HaSatan*. In Yeshua's day, salt was used as a preservative. Just as salt both flavors and preserves, Yeshua's disciples were to be the flavoring force that corrected problems in their world and preserved the good. As Yeshua's modern disciples, we have also been given that responsibility. We are to be about our Master's business, preserving and restoring the part of the world in which we live. It is not something we can do by just "being a believer." Both as individual disciples and also as members of the whole Body of Messiah, we follow Yeshua's teaching and instruction and take part in preserving and repairing a broken and hurting world.

Yeshua warned His disciples in His Sermon on the Mount, a warning for us today that we are not to lose our saltiness. (Matthew 5:13). But the question is, can salt actually lose its saltiness? Regarding this question, the *Talmud* records a debate between *Rabbi Yehoshua* and a school of Greek philosophers from Athens in the latter half of the 1st century CE. We are not looking at this exchange as anything other than what it is; a good answer to the question we have asked about salt: "How can it lose its saltiness." The philosophers attempted to stump *Rabbi Yehoshua* with a series of riddles. One of them was: "When salt becomes unsavory, how can it be made salty again?" *Rabbi Yehoshua* answered the riddle with another riddle. I would have really liked to know the rabbi. He was obviously a real character. He said: "Salt may be made salty again with the afterbirth of a mule." Stop at this point and think about what you know about mules. The philosophers responded to the rabbi's statement by asking: "Does a mule have an afterbirth?" If you know about mules, you know that they are born sterile. They can't reproduce and, therefore, don't have afterbirth. Incidentally, this story also has relevance with regard to a *mitzvot* given to Israel by ADONAI. He said: *19 "You must keep My statutes. You are not to crossbreed different kinds of animals"* (Leviticus 19:19 TLV). Just by existing, a mule is a violation of the *Torah*. The offspring of a horse and a donkey, a mule is born sterile, doesn't reproduce, and, therefore, doesn't have an afterbirth. And that was *Rabbi Yehoshua's* point. His reply to their question, "Do mules have an afterbirth?" was: "And can salt lose its saltiness?" His answer was very clear. Salt can't lose its saltiness and still be salt. If it loses its saltiness, it becomes something chemically different. That was Yeshua's point. He warned us not to lose our saltiness. If we do, we are no longer salt. Just as a mule cannot have afterbirth, ADONAI's physical laws of chemistry, something *Rabbi Yehoshua* had never heard of, make it impossible for salt to lose its saltiness. You can't make salt flavorless. Yeshua was playing on the ridiculousness that salt could lose its flavor. His point was not that "salt could lose its saltiness" but that just as salt without

saltiness would serve no purpose, so too would disciples who fail to live according to his teachings and are no longer serving their purpose. That's the saltiness which we are called to have; that we live according to His teachings and in accordance with *the Torah*, which, as you know, He said "Would not pass away until heaven and earth pass away." (Matthew 5:17-19).

In Matthew 24, verses 32 to 43, Yeshua described the things that will be happening just before His return and then said: 44 "So you also must be ready, for the Son of Man is coming at an hour you do not expect" (Matthew 24:44 TLV). He followed that with these words: 45 "Who then is the faithful and wise servant, whom the master put in charge of his household to give them food at the proper time? 46 Blessed is that servant whose master finds him so doing when he comes" (Matthew 24:45-46 TLV). We have been called to provide spiritual food to our Master's household, the people of the earth. How salty is your salt? Are you just believing the right things, or are you putting your faith into action? Yeshua's brother Ya'acov, James, told us how to "work out our salvation:" 14 "What good is it, my brothers and sisters, if someone says he has faith, but does not have works? Can such faith save him? 15 If a brother or sister is naked and lacks daily food, 16 and one of you says to them, "Go in shalom, keep warm and well fed," but you do not give them what the body needs, what good is that? 17 So also faith, if it does not have works, is dead by itself. 18 But someone will say, "You have faith and I have works." Show me your faith without works, and I will show you faith by my works" (James 2:14-18 TLV). Do not be deceived by the teachings of false shepherds. Many are being led astray by deceptive doctrines. But you know that it's not just saying the words but also walking the talk. Works for us is every legal command given to us, both through the *Torah* and from Yeshua and His disciples. True saltiness for us is that we live according to His teachings and in accordance with the written *Torah*, the Scriptures authored by Him. (Yeshua, the living Word, the Creator of everything. John 1:1). *Sha'ul* said that we would all stand before His judgment seat (2 Corinthians 5:10). Not just the ungodly, but Yeshua's followers will also have to stand before Him. But fear is not our reason for living according to His teachings and the *Torah*. It's not that we have to, but that we get to. We want to! Those who say you don't have to don't get it. We get to do it, but we don't do it grudgingly. We do it joyfully.

Yeshua was given a Kingship by His Father through an eternal Covenant of Salt made with His ancestor, King David. His kingdom will never end. Through our New Covenant relationship with Him, we are citizens of heaven right now and future citizens of His kingdom on earth. Until that time comes, He has called us to be the "salt of the earth." Work out your salvation before Him with fear and trembling! (Philippians 2:12). *Shabbat shalom!*

Revival Begins With Me!

***Return to Yeshua!
Return to Authority!
Return to Attendance!***

Pass it on!

