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Korach

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Numbers 16:1 to 18:32

1 Samuel 11:14 to 12:22

2 Timothy 2:8-4:5

2 John 1-13

In the Book of Numbers/*Bamidbar* we are informed of a series of rumblings and complaints throughout the camp of Israel. This exposed an *orphan's heart* in many people, hearts that were not completely severed from the control factor and lifestyle of Egypt and lacked the necessity of Yahweh's love in their lives. Orphan's hearts reflected a *slave* mentality, hearts still captured to a worldly system. This mindset wants to blame others especially leadership or those in authority for their perceived woes and ignore the cost that this personal bitterness will bring in their lives.

This is exactly what happened to the Israelites. Their hearts were full of worldly idols preventing them from seeing or recognizing the freedom they had even though they had experienced it for two years while in the wilderness.

Their hearts were steadfast on declaring whatever their imaginations deemed to be the truth. This was the result of sin. Sin distorts the truth. Self-idolatry causes us to miss the mark of eternal life, thus they did not discern or understand the *realms* they were in. Those complainers with the orphaned hearts were still walking in the realm of death instead of the realm of life. If they had Yahweh's life, they would not have behaved like this.

The *realms of life* in the Spirit are seen in the offerings of the Tabernacle/*Mishkan*; understood in the Priesthood; and acted out in the decisions we make between clean and unclean, holy and unholy ways. Obedience to God's pattern is always a *choice* and a relationship in the Abrahamic, Mosaic and Davidic Covenants is vital to the walk and behavior of the Priesthood, as this is our covering.

Numbers 16:1-35: Sibling Rivalry of Korah, Dathan, Abiram and On

Now Korah/*Korach* the son of Izhar, the son of Kohath, the son of Levi (Num. 16:1).

The Levitical families of Kohath's were chosen by Yahweh to be His Priests and from Kohath's firstborn son Amram, only, the High Priests positions were appointed.

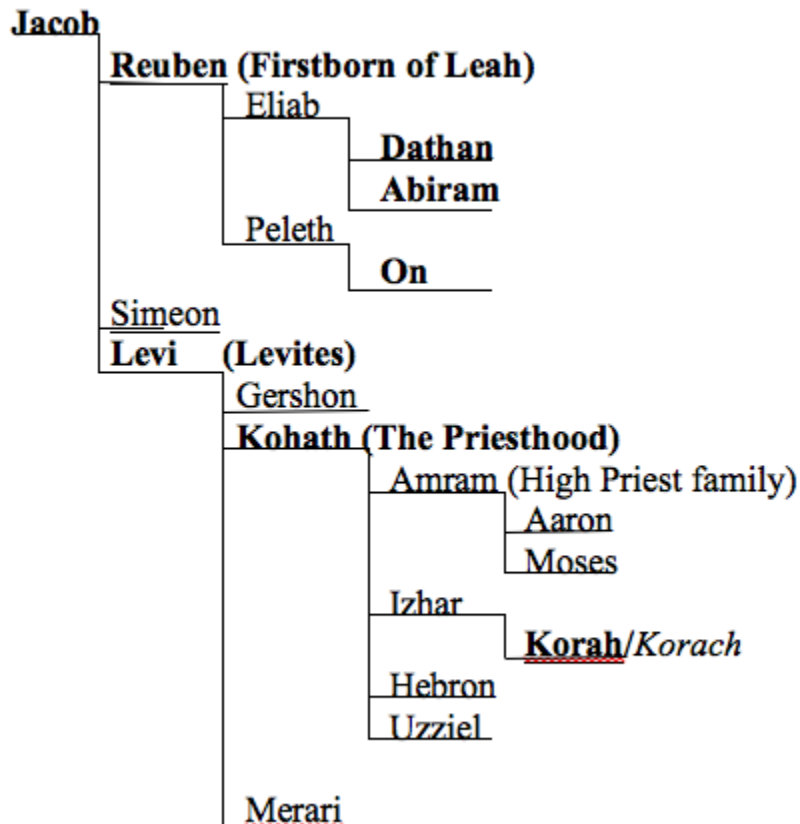
Amram's firstborn son Aaron inherited the High Priest position.

Kohath's second son Izhar named his firstborn Korah/*Korach*. Korah was a Priest but as his father Izhar was only the second born son of Kohath, Korah was never entitled to inherit the High Priest position.

Korah devised a devious plan that if he overthrew his cousin he could take over the High Priesthood position and govern Israel by force.

The same covetousness appeared within Reuben's family. Although Reuben was Jacob's firstborn through Leah, the firstborn status was taken away from him after he fell into sin. If left unchecked sin travels to the third and fourth generations and sadly Reuben's grandsons Dathan, Abiram and On went into rebellion alongside Korah when they too lusted after power in trying to usurp Aaron's authority as High Priest. As *firstborn* in their immediate families, they and Korah believed they had the right and when they joined forces together this now gave them greater power to take over the leadership and seek the High Priesthood position.

Genealogy Chart



Korah being of the Priestly side of the Levite tribe was very influential in the camp, for what he spoke seemed right to many people. As a result he was able to sway over two hundred and fifty *influential leaders* of the community into total rebellion against Aaron and Moses. Through his self idolatry, Korah used gossip, slander and intimidation to dictate another government that would enslave those who followed him. These men used domination and control to manipulate others into fighting for something on an earthly, political level missed Yahweh's heavenly Kingdom (the spiritual level) all together. Jealousy and envy propelled this man and encouraged those to follow him, which brought death into the camp and devoured all who participated

Moses and Aaron were not merely serving in an *earthly* Tabernacle, but in a shadow of the *heavenly* dwelling of Yahweh, a *spiritual house* (Hebrews 8:5; Exodus 25:40). Moses knew he did not belong to himself but was a living sacrifice given totally . *body, soul and spirit* . over to Yahweh. He did not separate himself from the holy realm of Yahweh. Wherever Moses went and whatever he did, he was always aware of serving Yahweh and the children of Israel in a *holy, spiritual heavenly realm*. Moses continually separated himself from unclean acts of his heart and mind knowing that they would have rendered him unclean, defiled and ineligible to serve Yahweh. This was the function and purpose of the Tabernacle offerings . to continually renew our hearts and minds before Yahweh. (See reference section below for further teaching on *offerings*: Vayikra - Leviticus 1-7.)

Moses and Aaron also understood the Covenants of Yahweh. Covenants are like gates, doors or portals that direct our sanctification process into Yahweh's life and our life with Him. As the bride, we must enter in!

Go through, Go through the gates! Prepare the way for the people; Build up, Build up the highway! Take out the stones, Lift up a banner [Torah] for the peoples! (Isaiah 62:10 ref. Matthew 22:8-15; Heb. 12:12-16).

The Covenants: The Gates

1. **Eden Covenant**
2. **Adam Covenant**

3. **Noah Covenants** are all universal to all mankind.
4. **Abrahamic Covenant:** Is gift of salvation to one who becomes a believer in the God of Abraham, Isaac and Jacob. They receive the Spirit of Yeshua and the gifts of Salvation which are an inheritance as part of Israel in the land, the people (identity) and the blessings. The Holy Spirit blesses them with a desire to walk in Holiness. The believer then moves from salvation to a walk in sanctification, then to a walk in the fullness of their inheritance. Sanctification is taught in the next Covenant.
5. **Mosaic Covenant:** Is the instruction booklet on how the believer who has salvation (Abrahamic Covenant) receives their inheritance of the land, the people (identity) and the blessings of Israel in Yahweh's Kingdom, through the sanctifying work of His heavenly principles that govern the earth. This covenant is also called the ~~gospel~~, the good news and the wedding covenant/~~ketubah~~.+The believer who walks in both the Abrahamic Covenant and the sanctifying work of the Mosaic Covenant is then equipped to enter into the next Covenant as King and Priest.
6. **Davidic Covenant:** Holds the key to the Kingly and Princely realm for which the believer who had salvation (Abrahamic Covenant) and is sanctified through the Mosaic Covenant, is designed for - called the order of Melchizedek. (1 Peter 2:8-9).

Directly following the Abrahamic Covenant is the Mosaic Covenant, which teaches us about sanctification and is a crucial step to our understanding of the Priesthood. Without walking in the Mosaic Covenant with circumcised hearts we cannot enter the Covenant that follows - the Davidic Covenant.

The Davidic Covenant is about sanctification and is for those who desire to serve in the calling of their inheritance given us by Yahweh as King and Priest in His Priesthood. Today, we are learning to enter into its teaching as the Davidic Covenant ushers in the Bride to Yeshua.

Yeshua's bride is a King and a Priest in the order of Melchizedek. (Ephesians 6:10-18; Revelation 1:6)

In order to serve and walk as a King and Priest we cannot bypass the Mosaic Covenant as it teaches Yahweh's principles and how to inherit kingdom life (a land, a people and blessings) in our lives. The early church fathers discredited the Mosaic covenant and forbid its reading upon threat of death. Because of this, many believers never entered into the blessings of that Covenant and stumbled over their destiny in the Davidic Covenant that followed it (1 Peter 2:8-9).

Most assuredly, I say to you, he [a believer . Abrahamic Covenant] who does not enter the sheepfold [the Davidic Covenant] by the door [Mosaic Covenant], but climbs up some other way [skips over the Mosaic Covenant], the same is a thief and a robber. But he [a believer] who enters [the Davidic Covenant] by the door [Mosaic Covenant] is the shepherd of the sheep [King and Priest in the order of Melchizedek]. To him [the believer who walks in the Abrahamic and Mosaic covenant] the doorkeeper opens [into the Davidic Covenant], and the sheep hear his voice; and he calls his own sheep by name and leads them out [of the wilderness and into His Kingdom]. And when he brings out his own sheep, he goes before them; and the sheep follow him [walk in His footsteps], for they know his voice [the voice is His word and they know the way because they walk/obey it] (John 10:1-4 ref. Luke 13:24-28).

Without the Covenants of Moses and David in operation in our lives we cannot enter into the Holy of Holies. We are told to clothe ourselves with Yahweh's righteousness which is found in His Covenants, Feast Days and Sabbath - His *right ways*. When we walk in these *modeim* (Hebrew for appointed times) we clothe ourselves with our future. It is the Davidic Covenant that ushers us into the eighth day . called ~~the day~~+(the millennium) *in spirit and in truth* (Hebrews 3-4; 12:14).

In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old (Amos 9:11 ref. Acts 15:16-17).

Strive to enter by the narrow door [Davidic covenant]; for many, I tell you, will seek to enter and will not be able. Once the head of the house gets up and shuts the door [Day of Atonement/Yom Kippur/the wedding day], and you begin to stand

outside and knock on the door, saying, 'Lord, open up to us!' then He will answer and say to you, 'I do not know where you are from' (Luke 13:24-25 ref. Matthew 25:1-13).

Behold, I stand at the door [the Davidic covenant/the restoration of the House of David] and knock. *If anyone hears My voice and opens the door*, I will come in to him and dine with him, and he with Me (Revelation 3:20).

We who are in Yeshua are redeemed in our *spirits*, but our *souls* have trespassed Yahweh's Word and need cleansing. This is our job. Yeshua has given us the power to overcome sin and death (the first death). The Bride is to make *herself* ready and appropriate the spiritual gifts that have been given to her by her Bridegroom (Revelation 19:7). Yeshua spoke passionately about this on the Mount of Beatitudes (Matthew 5-7), as did the apostles who wrote major portions of their letters concerning the *salvation of the soul* and how to renew our minds by removing our old, offensive natures containing such things as bitterness or the unpardonable sin of unforgiveness as they are blockages in our relationship with our Savior. (John 14:23-24; John 8:23-30; Hebrews 4-5; Galatians 5:19-23; Matthew 6:14-15)

The prideful spirit that Korach and his followers had does not allow the heart to embrace repentance or correction. But to humble oneself in true repentance is the action of a person who is finished with the spirit of rebellion and is ready to be taught by the *Holy Spirit* to walk in Godly ways. This culmination of crucifying the fleshly nature is called *Shavuot/Pentecost*. Successfully passing through *Shavuot* to the other side is the infilling of the *Holy Spirit* and the opportunity to truly walk in Holiness. This is a personal decision and no one can make that decision for us. We must come to that alone in the wilderness.

For you are receiving the goal of your faith, the salvation of your souls. Concerning this salvation, the prophets, who spoke of the grace that was to come to you, searched intently and with the greatest care, trying to find out the time and circumstances to which the *Spirit of Yeshua in them* was pointing when he predicted the sufferings of Yeshua and the glories that would follow. It was revealed to them [the prophets] that they were not serving themselves *but you*, when they spoke of the things that have now been *told you by those who have preached the gospel to you by the Holy Spirit sent from heaven*. Even angels long to look into these things. Therefore, prepare your minds for action; be self-controlled; set your hope fully on the grace to be given you when Yeshua Messiah is revealed. As obedient children, do not conform to the evil desires you had when you lived in ignorance. But just as he who called you is holy, so be holy in all you do; for it is written: *Be holy, because I am holy* (1 Peter 1:9-16; Peter quoted Leviticus 11:44-45; 19:2; 20:7).

This Scripture says that once something was given over to Yahweh it then became holy and was not to be taken back unless it was redeemed monetarily (Leviticus 27:30; Acts 5:1-11; Hebrews 6:4-6, 10:26-29).

As believers we no longer belong to ourselves. Our lives show how we effect other people for the Kingdom while glorify our Heavenly Father. We are not the High Priest; Yeshua is our High Priest. We are called Kings and Priests and as we are chosen to serve Him by walking in His ways this act of obedience makes us holy unto Him as *we serve in His High Priesthood* not in a Priesthood of our own.

But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light (1 Peter 2:9 ref. Exodus 19:5-6; Revelation 1:6).

Messiah Yeshua's Priesthood is in the order of Melchizedek: King and Priest. Korach was already part of the Priestly order through his father Kohath, but he wanted more; his own kingship and recognition. In order to do this he needed to gain access to the earthly Tabernacle to obtain self-glorification and self-worship. Korach did not honor the pattern of the Tabernacle and Aaronic Priesthood that were the holy, heavenly shadows to guide and reveal Yahweh's Kingdom. To gain power he selfishly attempted to set up a counterfeit government/kingship that if successful, would have led many people into slavery and bondage. This eventually cost many their lives. Glorifying man rather than Yahweh leads to death.

Korach and his men purposely separated themselves from the courts of Yahweh taking many *leaders* with them and infecting them all into seeking worldly recognition as they tried to oust the Godly kingship/priestly order. When we as the body of Messiah swap our intimate walk with Yeshua by moving the heavenly goal posts for an earthly enterprise or a business, we become a harlot and disqualify ourselves from the position of the Bride of Yeshua. (Leviticus 10:3).

Spirit and in Truth

But the hour is coming, and now is, when the *true worshipers* will worship the Father in *spirit and truth*; for the Father is seeking such to worship Him. God is Spirit, and those who worship Him must worship in *spirit and truth* (John 4:23-24).

Once we have the gift of salvation (Abrahamic Covenant) which gives us a status change, *if* we return into the unclean realm we came from (step outside our redemption), we need to repent (*tishuva* in Hebrew) to re-instate our clean status that Yeshua originally gave us when we received His salvation in order to proceed in God's/Yahweh's holy presence. There is an order for believers in how we approach Yahweh. He is holy and true worshippers must worship in *spirit and truth*.

Spirit and truth is a reference to the ark in the Tabernacle. The disciple John was a Priest and as such he was obedient to uphold and teach the way of Yeshua's Kingdom through the Temple law (Ezekiel 43:10-12).

Spirit represents the mercy seat over the ark. It was through the Abrahamic Covenant that we received the mercy of salvation, our covering, through Yeshua's Holy Spirit.

Truth represents the word (ark) of Yahweh and His principles that govern His Kingdom taught us through the Mosaic covenant. True worshippers must walk in these truths.

Spirit and truth is also referenced to those believers who were once saved, had gone astray from Yahweh (left the Covenants, Feast Days and Sabbath) and were now returning to His ways through repentance. These returnees were to be sprinkled by His purifying **blood** (*truth*) and cleansed by **water/oil** (*spirit*) to receive change of status (from unclean realm to the clean realm) and experience a heart change to restore them back into God's Kingdom. This is not a salvation issue but a sanctification issue.

In Leviticus 14 we see the Torah principle behind this teaching in the cleansing of one with a leprous condition. Leprosy in the scriptures is called *tzaras* in Hebrew. *Tzaras* is a condition that comes upon a person who is living outside Yahweh's Kingdom or a person who is in the Kingdom but is in rebellion to God's principles. For example speaking slanderously (*lashon hara* in Hebrew) against God, self and/or others is rebellion against Yahweh and will cause this. *Tzaras* is a heart condition that can lead to physical disease and even death. This is a picture of a believer who is in disobedience but it can be turned completely around through repentance. There is always order in Yahweh's camp and that order still exists today - gossip and slander are not part of that order.

Yeshua the Messiah/*Ha Mashiach* is the same yesterday, today, and forever (Hebrews 13:8).

In Leviticus 14, a guilt offering was required by the one wanting cleansing for unclean/*tzaras* affliction. The **blood** (*truth* . word and principles of Yahweh) from that guilt offering was placed on the tip of the right ear, right thumb and right big toe. Then the **oil** of anointing (*Spirit* . receiving mercy by returning to the Covenants and feast Days of Yahweh) was to be placed on top of the blood; on the right ear, right thumb and right big toe. The remainder of the oil was poured over the head to cleanse from a guilty conscious. In doing this the person was cleansed from unclean/*tzaras* by *spirit and truth*.

The placing of the **blood** on the right ear, thumb and toe was also to redeem that which was lost and to re-establish the believer in the **truth** . the word of Yahweh. The placing of anointing **oil** on top of the blood on the right ear, thumb and big toe was confirming the believer by sanctification and reminding him that it was not by *might*, nor by *power* but by my **MY Spirit** says Yahweh. In this way the repentant returning believer would be established by **spirit and truth – and back to holiness – and able to approach the Most Holy Place to serve as King and Priest**. (2 Chronicles 30 (v24))

At Yeshua's death by crucifixion we see blood and water representing *spirit and truth* pouring from His heart. He took our sin and is our guilt offering restoring us back to His right order. By this He made the way for us to approach the Holiness of Yahweh. He is our redemption and sanctification. (John 19:34).

How much more shall the blood of Messiah, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God (Hebrews 9:14)?

An example of this is in John 4:23-24. Yeshua was speaking to a Samaritan woman at the well of her father Jacob. Yeshua disclosed to her that she had five husbands. Husband is a reference to being in the five books of Moses; the betrothal stage. He also disclosed that the husband she was with now was not her husband; meaning she was being mentored/tutored outside Torah. Yeshua was challenging her to return to Torah. In this, the woman perceived He was a prophet. Yeshua continued to teach her that to truly worship, she must worship the Father in *spirit and truth* – return to Yahweh's Covenants, Feast Days and Sabbath.

Only the Messiah could reveal to her the secrets contained within the Torah. When this Samaritan woman heard the words of *spirit and truth*, and they pierced her heart. Her spirit and her physical eyes were opened and she was able to see the Messiah. As a descendant of Jacob, she knew *spirit and truth* was a reference for the cleansing of one caught in unclean/tzaras affliction - one outside Torah. She ran to tell the town she had found the Messiah. Many from her community believed and were healed and in their joy invited Yeshua to stay with them two days (John 4:40-42).

Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water (Hebrews 10:22).

When we fail (innocently or intentionally) to walk in the principles of Torah we need to recognize, take responsibility and enter into a status change, as we have touched an unclean realm. Even though we are born again, many of us have sinned since that commitment; this recommitment re-establishes the believer. Yeshua has appropriated it for us and we, as the Bride (king and priest) need to move on past salvation and apply His sanctification as His Kingdom is about holiness.

If we are still in our sinful nature (bitterness, rebellion and idolatry etc.) we are, like Korach, considered to be outside the camp where one idolizes and glorifies self. This is the opposite of glorifying Yahweh when we walk in His order inside the camp.

An example of difference between believers *outside* the camp and those *inside* the camp is seen in the story of the young man in Matthew 19:16 who was seeking eternal life. Although a believer, he was full of his own self agendas (idols) feeding off the tree of knowledge of good and evil (the tree we are told *do not touch, do not taste, do not handle*). Because of these sins, a spiritual chasm developed between the young man and Yeshua. The young man could not see *eternal life* even though *eternal life* was standing right in front of him - whereas the Samaritan woman at the well had a teachable, repentant heart which placed her *inside* the camp where she could see Yeshua clearly. (Colossians 2:21)

We see the same principle in the story of the rich man verses the poor man called Lazarus in Luke 16. Both were believers but only one was on the side of *eternal life* with Yeshua. A chasm lay between them that could not be gulfed!

The Mosaic covenant was the missing ingredient in both stories and many more like it in Scripture addressing those outside the camp.

Korach had built a chasm that would eventually engulf him and those ensnared by his rebellious influence.

He [a believer] who overcomes [his sinful nature] shall inherit all things, and I will be his God and he shall be My son. But the [believer who has entered into holiness and then gone outside the camp because of his own sinful desires are the] cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars [they] shall have their part in the lake which burns with fire and brimstone [outside the camp], which is the second death (Revelation 21:7-8).

He who overcomes [his sinful nature] shall not be hurt by the second death (Revelation 2:11 ref. Revelation 2:7, 17, 26; Revelation 3:5-6; 12-13; 21-22).

Note: The *first death* is putting aside ones sinful nature when coming to faith (salvation/born again/change of status) in Yeshua as Savior, and through repentance in leading a sanctified life through the Holy Spirit/*Ruach Ha Chodesh*.

The *second death* references one who has come to faith in Yeshua as his Lord and Savior, has tasted Yeshua's forgiveness, signs and wonders in his life but intentionally chooses to retain the old sinful rebellious nature . re-crucifying Yeshua all over again and by doing so, making a mockery of the salvation at the cross.

This second death is seen in those who spied out the Land and returned with a bad report. That generation died in the wilderness.

Korach and those with him were swallowed alive for their intentional rebellion. Ananias and Saphira died instantly for lying to the Holy Spirit. These people and more like them in Scripture all experienced the second death because they knowingly chose to purposely go against Yahweh principles and direction for our life . they embraced that which He warns us not to do/touch . preference over principle. (Numbers 13; Deuteronomy 28; Acts 5:1-11).

As the betrothed of Yeshua, we have a great opportunity through in His Mercy to enter in ~~to~~ day+and be overcomers of our sinful nature. Or we can wait and wait and wait...outside the camp. This is also the difference between the guests at the wedding and the Bride.

And the wedding hall was filled with guests. But when the king came in to see the guests, he saw a man there who did not have on a wedding garment. So he said to him, 'Friend [believer], how did you come in here without a wedding garment?' [clothed in His right ways] And he was speechless [because he knew what was the right way and did not do it]. Then the king said to the servants, 'Bind him hand and foot, take him away, and cast him into outer darkness; there will be weeping and gnashing of teeth. For many are called, but few are chosen (Matthew 22:10-14).

For they are not all Israel who are of Israel (Romans 9:6).

We can only move from the Abrahamic Covenant (salvation) into the Davidic Covenant (Kingly/Priestly) by applying the sanctification obtained in the Mosaic covenant . the highway of *holiness*.

Then the kingdom of heaven shall be likened to ten virgins who took their lamps [*believers with salvation had the light/word of Yahweh*] and went out to meet the bridegroom. Now five [*reference to the five books of Torah*] of them were wise [*walked in Torah principles*], and five were foolish [*walked in preference not applying Torah principles*]. Those who were foolish took their lamps and took no oil with them, but the wise took oil in their vessels with their lamps. [*Oil represents truth/holiness and is produced by walking in the principles and keeping Torah - His Sabbath, Covenants and Feast Days and New Moon festival*] But while the bridegroom was delayed, they all slumbered and slept. And at midnight a cry was heard: 'Behold, the bridegroom is coming; go out to meet him!' Then all those virgins arose and trimmed their lamps. And the foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' But the wise answered, saying, 'No, lest there should not be enough for us and you; but go rather to those who sell, and buy for yourselves.' [*The wise had enough oil. This oil/truth cannot be bought or sold. To produce oil one must walk our His right ways as a lifestyle. This is a product of the heart and not a business transaction or a matter of head knowledge*] And while they went to buy, the bridegroom came, and those who were ready went in with him to the wedding; and the door was shut. Afterward the other virgins came also, saying, 'Lord, Lord, open to us!' But he answered and said, 'Assuredly, I say to you, *I do not know you*' (Matthew 25:1-12).

If we have done things that have taken us outside the camp we have an opportunity to make it right. The time is now during the betrothal season (Feast of Shavuot/Pentecost) to repent for our innocent or intentional sins, it's not as effective to repent after our marriage (Feast of Sukkot/Tabernacles). We need the anointing of the *Holy Spirit* but if Holiness eludes us we need to search out what is within our thoughts, hearts or actions that is keeping us from entering into the *eighth day* . (holiness/eternity) *today*. This is not a salvation issue but a holiness/eternal life issue.

[*Believers*] Pursue peace with all people, and holiness, without which no one will see the Lord: looking carefully lest anyone fall short of the grace of God; lest any root of bitterness springing up cause trouble, and by this many become defiled; lest there be any fornicator or profane person like Esau, who for one morsel of food sold his birthright (Hebrews 12:14-16).

For *it is impossible* for those [*believers*] who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit, and have tasted the good word of God and the powers of the age to come, if they [*believers*] fall away, to renew them again to repentance, since they [*believers*] crucify again for themselves the Son of God, and put Him to an open shame (Hebrews 6:4-6).

For if we [*believers*] sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins, but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries. Anyone who has rejected Moses' law [*Mosaic covenant*] dies without mercy on the testimony of two or three witnesses. Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace? For we know Him who said, "Vengeance is Mine, I will repay," says the Lord. And again, "The LORD will judge His people." It is a fearful thing to fall into the hands of the living God (Hebrews 10:26-31).

It is the Bride's job to make herself ready by clothing herself with righteous garments. Yeshua has given us the tools containing His principles, Covenants and Feast Days, now it is up to the Bride to implement these in her life.

Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry. Because of these things the wrath of God is coming upon the sons of disobedience, in which you yourselves once walked when you lived in them. But now you yourselves are to put off all these: anger, wrath, malice, blasphemy, filthy language out of your mouth. Do not lie to one another, since you have put off the old man with his deeds, and have put on the new *man* who is renewed in knowledge according to the image of Him who created him, where there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave *nor* free, but Christ *is* all and in all. Therefore, as *the* elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, long-suffering; bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also *must do*. But above all these things put on love, which is the bond of perfection. And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And *whatever* you do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God the Father through Him (Colossians 3:5-17).

Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, *and His wife has made herself ready* (Revelation 19:7).

Numbers 16:17-40 Yahweh's Response

In response to Korach's rebellion, Yahweh had Korach and the men with him meet at the entrance to the Tabernacle and there burn incense before Him. Incense represents our attitude and character. We are made in Yahweh's image, thus the only incense we are to represent and offer to Him is the fruit of His character/Spirit: love, joy, peace, long-suffering, kindness, goodness, faithfulness, gentleness and self-control (Galatians 5:22).

The incense Korach and those with him presented has two problems. It was not Yahweh's image, it was a counterfeit revealing hearts full of idolatry. And the burning of incense before Yahweh was to be a holy act. The very act of disregarding this principle of holiness rendered the men unclean and brought about their deaths. This showed a level of arrogance and rebellion towards Yahweh and disregard for His people. Apparently they did not remember Aaron's first two sons Nadab and Abihu who had previously offered strange fire (idolatry) to Yahweh and died (Leviticus 10:1).

As a result, Korach and the main leaders with him along with their families were swallowed alive into the ground, while the two hundred and fifty men holding the burning censers were consumed by fire. (Galatians 5:22-23)

We must have the fire of Yahweh, His *Holy* Spirit burning within us or otherwise we will be consumed.

For everyone will be seasoned with fire (Matthew 3:11).

Every sacrifice will be seasoned with salt. He will baptize you with the Holy Spirit and fire (Mark 9:49).

Then there appeared to them divided tongues, as of fire, and one sat upon each of them (Acts 2:3).

Each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is. If anyone's work which he has built on it endures, he will receive a reward. If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire (1 Corinthians 3:13-15).

And of the angels He says: Who makes His angels spirits and His ministers a flame of fire (Hebrews 1:7).

For our God is a consuming fire (Hebrews 12:29).

That the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Yeshua The Messiah/Ha Mashiach (1 Peter 1:7).

As part of Yahweh's furnishings, the censers were holy and were to remain with Yahweh. The ones used by Korach and his followers were retrieved from the smoldering remains of Yahweh's judgment and hammered into mirrors/plates which were then bound to the brazen altar as a reminder of the fatal consequence of rebellion. The people bringing their offerings to the altar (Yeshua) knew. He saw what was reflected in their hearts and that it was the altar (Yeshua) that cleansed their *souls*.

You also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to Yahweh through Yeshua (1 Peter 2:5).

Numbers 16:41-50 Grumbling

Seeing the enormous supernatural judgment upon these *leaders* was not enough to affect the stubbornness lying deep in the people's hearts for *the very next day* the whole Israelite community grumbled against Moses and Aaron saying, "YOU have killed Yahweh's people." Moses knew the people were stirring Yahweh's anger when he saw the Glory of Yahweh appear and a plague begin to spread among the people. Fearful of this, Moses instructed Aaron the high priest to run with incense into the midst of the congregation to atone for the people's uprising.

Aaron stood between the living and the dead and the plague stopped but not before 14,700 people died.

Numbers 17:1-13 The Budding of Aaron's Staff

To put an end to all this discussion about authority and leadership, Yahweh told Moses to speak to the people and have them appoint eleven leaders with each inscribing their tribal name on their staffs/rods. They then were to come forward and lay their rods beside Aaron's.

The next morning Moses found that the only rod that had changed was Aaron's as it had sprouted, budded, blossomed and produced ripe almonds all from a seemingly lifeless branch. This almond process on a normal tree would have taken at least seven months to produce, but supernaturally by the hand of Yahweh, it exhibited fruit overnight! There could be no further doubting by Israel who Yahweh had appointed leader.

The cups on the Menorah were shaped like almond flowers and Aaron's rod was a blooming almond branch. Aaron was chosen by Yahweh to lead His people alongside his brother Moses. Aaron and Moses correctly portrayed and stood in *truth* and *spirit* for Yahweh's Word/Torah/the true light of the world, Yeshua the Messiah. The unchanged/dormant rods of the eleven leaders - in contrast to Aaron's budding, fruitful rod - also revealed the hearts of the people who had not cared for or cultivated the light of Yahweh's Word in their hearts.

Almond in Hebrew is *shaqed* from Strong's # 8246/TWOT 2451 which means waker or watcher and refers to the early flowering of the tree. Jeremiah 1:11-12 uncovers an apparent play on words. Yahweh speaks to the prophet and asks him, "Jeremiah, what do you see?+I see the branch/rod of an almond (*sheqed*) tree.+Yahweh responds, "You have seen well, for I am watching (*shoqed*) over my Word to perform it.+

Yahweh is attentive and watches over His Word to fulfill it without delay.

Numbers 18:1-7 Duties of Priests and Levites

Yahweh reminds the people that of the three sons in the Levite family only the Kohathite clans were appointed priests and had the responsibility over the Tabernacle/*mishkan*. Their fellow Levites, Gershon and Merari along with their respective families, were to assist the Kohathites but were not permitted to approach the furnishings of the sanctuary nor the altar or both priests and Levites would die. Yahweh had given the service of the Priesthood to Aaron and his sons as a gift, no one outside of the Priesthood could come near the Tabernacle to serve. (Ezekiel 44:23-24).

Numbers 18:8-32 Offerings for the Priests and Levites

Yahweh put the Levites in charge of all the offerings presented to Him. Once the offerings were given, they then belonged to the Levites and were to be treated with holiness like the holy furnishings in the Tabernacle.

The word *offerings* is Strong's #H8641 *terumah* meaning: 1) contribution, offering 1a) a heave offering 1b) any offering 1c) an offering to Yahweh 1d) an offering (of grain, money, etc) 1e) a contribution (TWOT 2133i *taruma*). It has its origin in the Hebrew word *romam* (Strong's #H7311/ TWOT 2133f) meaning praise, from the root word *rum* (TWOT 2133) meaning high, lofty, and raised up.

The word *tithes* is the Hebrew word *ma'aser* (Strong's # 4643 / TWOT #1711) meaning tenth part or payment of a tenth part, from the root word *ashar* (TWOT #1714) meaning to be rich, or to enrich. *“A faithful man [obeying Yahweh's Word] shall abound with blessings; but he that maketh haste to be rich shall not be innocent”* (Proverbs 28:20).

Offerings are gifts brought to Yahweh above and beyond the tithes. In other words, the offering did not make void the tithe. People, who brought the offerings tithed first and then brought their freewill offering.

The offerings and tithes given to Yahweh belonged to the Levites as an inheritance in return for their work of the Tabernacle of meeting. This was an ordinance to them forever. The Levites then tithed from what they were given. This Levitical tithe was called a *heave offering* and reckoned to them as though it were the *grain of the threshing floor and as the fullness of the winepress*. (Numbers 18: 9, 11, 14-15, 19, 21, 26-30).

The tithe we give is a test of our heart to see if we will follow Yahweh's directions as it is a gift from Him. Yahweh has already included the minimum ten percent tithe in what we receive from Him. Our part is to cheerfully and obediently return it to Him as it belongs to Him not us. This is the simple principle of sowing and reaping. If we are faithful He will be faithful to His promise and that original gift will multiply, reproduce and is one of the principles behind increase and prosperity. (*Matthew 25:14-40*).

Yahweh commanded the children of Israel to bring freely from their hearts the offerings for the building of the Tabernacle (Exodus 25:1-9). Once the Tabernacle was built Yahweh commanded the freewill offerings to be used to maintain it; to be given to those who served in it and taught His Kingdom order to others (Leviticus 27:30-34; Numbers 18:8-32).

The earthly Tabernacle was always to be considered a shadow of the heavenly dwelling of Yahweh. Both the Tabernacle and the Torah were to act like tutors to guide the children of Israel and show them how to dwell and have intimacy with Yahweh. Both portrayed the Messiah.

Yahweh knew the physical Temple would be destroyed as its purpose would be fulfilled at the coming of the Messiah. He also knew there would be a remnant with the *pattern* of the Tabernacle on their hearts who would choose to walk in that pattern and conform to its principles for magnifying the Glory of Yahweh *in our day* (Ezekiel 43:10-12).

Whoever is maintaining the Tabernacle/Temple and teaching about the Sabbath, the Feast Days, the New Moon and the difference between clean and unclean, holy and unholy . they are the true Levites and Priests today (Ezekiel 44:23-24). This is where our tithe and offerings reside. Yahweh called the tithe a *lasting commandment throughout our generations*. This tribute we give becomes *our seed in our hearts* and it is written in Scripture that what we sow, we shall reap.

There is a harvest from Yahweh. The field is ripe for harvest if people have been sowing, as the tithe is as physical as it is spiritual. It is this principle that governs the earth and carries an anointing for those who obey it.

When we return to Yahweh's right order in observing His principle of the tithe, we allow His Spirit to form the temple (in our hearts) and it releases us to return to both the physical land of Israel and to Israel- our identity- within us. (Numbers 18:27; 1 Corinthians 6:16; Galatians 6:7).

As a people of Yahweh who are called to be Kings and Priests, to reap the fullness of His provision we are to *plant* the tithes and offerings *in* the Tabernacle of those who serve in maintaining the Tabernacle pattern (those who teach clean from unclean, holy from unholy and the Feast Days/*Moidem* of Yahweh). The tithe was not to be given to any other people or place.

When the ancient people of Israel scattered their tithes instead of giving them to the priesthood, they too became a scattered people . over the nations.

It is the same for us. We are not to take some of the tithe and place it over here and put some of it over there, doing with it as we please. This is like church hopping and reflects a double mindedness. If we choose personal preference over Yahweh's principles we stop the flow of support for Yeshua's priesthood; and without a priesthood the temple falls. What we sow, we will reap. (Ezekiel 43:6-7, 10-11; 44:23-24).

The tithe and offerings we give are for *our* benefit; as we are both the sower and the harvester. They are holy. If we, as Priests handle the tithe correctly according to Torah it will be for us as though it were the *grain of the threshing floor and as the fullness of the winepress*. This is a picture of the Tabernacle and we are the harvest! (Numbers 18:27)

But it is much more. It's not the people's tithe, but the tithe the Priests give to Yahweh that is the *heave* offering and speaks of abundance and blessings. How we handled the tithes and offerings determines our inheritance. When we sow seed/tithe we increase our inheritance . blessings and prosperity - both spiritually and physically. When we sow little or no seed our inheritance atrophies from lack of use causing lack and decrease (poverty) in our lives; doing this will cause us to live on the amount of the tithe (ten percent) instead of the abundance of the ninety percent.

The land of Israel originally given to the Children of Israel was from *the river of Egypt to the great river, the River Euphrates*, but with lack and decrease the land shrank to ten percent of the original totality. As part of Israel when we *actively* walk in the principles of Yahweh *our land* increases just as it did in Solomon's time. (Genesis 15:18; Joshua 1:3-4; Ruth 3:1-18; 1 Kings 4:21).

As Priests we are to make ourselves known at the threshing floor of the Tabernacle.

"Bring all the tithes into the storehouse [tabernacle], that there may be food in My house, and try Me now in this," says the LORD of hosts, "if I will not open for you the windows of heaven and pour out for you such blessing that there will not be room enough to receive it. And I will rebuke the devourer for your sakes, so that he will not destroy the fruit of your ground, nor shall the vine fail to bear fruit for you in the field," says the LORD of hosts; and all nations will call you blessed, for you will be a delightful land," says the LORD of hosts (Malachi 3:10-12).

And your heave offering (Priestly tithe) shall be reckoned to you as though it were the grain of the threshing floor and as the fullness of the winepress (Numbers 18:27).

Covenant of Salt

The salt covenant relates to the offerings. The five offerings are:

- ~ the **olah/elevation** or **burnt offering**,
- ~ the **minchah/grain** or **meal offering**,
- ~ the **shelamim/shalom** or **fellowship offering of peace**,
- ~ the **chatas/sin offering**, and

“ the **asham/guilt offerings** (Leviticus 1:1-7:21).

Salt was to be presented with all grain offerings.

In a previous study (*Vayikra/Leviticus 2:13*), we looked at the salt covenant from the perspective of its diverse physical applications of preserving and purifying and at the spiritual and moral aspects relating to the characteristics of the Priesthood. In this study we will investigate the salt covenant as it relates to the fellowship/peace offering.

"When anyone offers a minchah/grain offering to Yahweh, his offering shall be of fine flour. And he shall pour oil on it, and put frankincense on it. And every offering of your minchah/grain offering you shall season with salt; you shall not allow the salt of the covenant of your God to be lacking from your minchah/grain offering. *With all your offerings you shall offer salt+*(Leviticus 2:1, 13). Leviticus 2:13 is the first time we see salt used with the offerings.

If he offers it [the fellowship/shalom offering] for a thanksgiving, then he shall offer, with the sacrifice of thanksgiving, (grain of) unleavened cakes mixed with oil, unleavened wafers anointed with oil, or cakes of blended flour mixed with oil. Besides the cakes, as his offering he shall offer leavened bread with the sacrifice of thanksgiving of his peace offering. And from it he shall offer one cake from each offering as a heave/wave offering to Yahweh. It shall belong to the priest who sprinkles the blood of the peace offering. The flesh of the sacrifice of his peace offering for thanksgiving shall be eaten the same day it is offered. He shall not leave any of it until morning. But if the sacrifice of his offering is a vow or a voluntary offering, it shall be eaten the same day that he offers his sacrifice; but on the next day the remainder of it also may be eaten; the remainder of the flesh of the sacrifice on the third day must be burned with fire (Leviticus 7:12-17).

In Numbers 18 the priests were responsible for the heave/wave offerings. Once they were presented on the altar to Yahweh the offerings became holy, thus only the priests could handle them. After the offerings were presented, Yahweh gave the heave/wave offerings as a gift to the priests.

The salt covenant is the heave/wave offering.

This shall be yours of the most holy things reserved from the fire: every offering of theirs, every *minchah/grain offering* and every *chatas/sin offering* and every *asham/trespass [guilt] offering* which they render to Me, shall be most holy for you and your sons. All the best of the oil, all the best of the new wine and the grain, their firstfruits which they offer to Yahweh, I have given them to you. *All the heave/wave offerings of the holy things, which the children of Israel offer to Yahweh, I have given to you and your sons and daughters with you as an ordinance forever; it is a covenant of salt forever before Yahweh with you and your descendants with you* (Numbers 18:9, 12, 19).

The heave/wave offering represents Yeshua, the Bread of life. It is also our firstfruits offering of appreciation and thanksgiving to Him for His Covenant to us and His faithfulness.

I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world (John 6:51).

Yahweh's people should be the world's most hospitable people. Salt has historically symbolized hospitality and salt also heals. In the past, after you settled a dispute with your neighbor you would then invite the person into your home to share a dish of salt. Each of you would lick your finger, dip it in the salt and then eat the salt together. This was the symbol of friendship that healed the rift. This is why the offerings we make to Yeshua are salted, to heal any innocent violation or offence we have made to Yahweh or our fellow man. Salt is pure, germs cannot live in it; in the same way, believers also are to be pure. Salt purifies; as such, believers are called to be the salt of the earth (Matthew 5:13). They purify the world by not tolerating false philosophies, dishonest ways of doing business, selfish desires, etc.

Let your speech always be with grace, seasoned with salt, that you may know how you ought to answer each one (Colossians 4:6).

We have learned in a previous study (*Vayikra/Leviticus 2:13*) that the salt covenant is in direct relationship with the tithe and the order of Melchizedek, a Kingly and Priestly order. We see this with Abraham paying tithes to the King of Salem/Melchizedek and receiving the blessing.

The Hebrew word for salt is *melach* (Strong's #H4417), which is very close to the Hebrew word for king, *melek* (Strong's #H4428). Salt and oil were always to be part of the grain offering/*minchah*. Salt also accompanied the elevation and fellowship offerings. Ezekiel 43:24 notes that the Priests will cast salt on the elevation/burnt offerings in the millennial age. The incense offering, the symbol of worship to Yahweh, must also be *seasoned with salt* as true worshippers worship the Father in *spirit and truth* (Exodus 30:35; Leviticus 2:13; John 4:23-24).

The term *covenant of salt* was applied to the perpetual statute by which tithes and offerings were to be given to the Priests (Numbers 18:19). The Covenant established with David (King and Priest) whereby he was accorded an everlasting reign over Israel, was also a covenant of salt.

Salt, tithe and Priesthood are all linked together in Scripture by Covenant. Together they represent who we are in covenant with Yeshua: a Covenant of preservation and protection, a pledge of loyalty, a preserving substance, the prevention of disease/disorder and a cleansing/consecration agent.

Should you not know that Yahweh God of Israel gave the dominion over Israel to David forever, to him and his sons, by a **covenant of salt** (2 Chronicles 13:5 ref. 2 Samuel 7:12-16; Leviticus 2:13; Hebrews 7:1-28)?

We are grafted into Israel/Yeshua through the Abrahamic Covenant and we are called sons of David through Yeshua.

The Abrahamic covenant gives us our identity as part of Israel along with three gifts: a land, a people and a blessing. How to receive and walk in these gifts is shown us through the next covenant called the Mosaic Covenant.

The Mosaic Covenant was given to Moses at Mount Sinai during the Feast of Shavuot and is also called the betrothal covenant. When the Bride is obedient to the words spoken at Mount Sinai (the Mosaic Covenant) she enters into the next covenant; the Davidic Covenant, as a King and Priest. (The Davidic Covenant is also called the order of Melchizedek.)

It was through Moses we were given the teaching as to how to inherit and walk in the salt covenant as a King and a Priest . the Bride of Yeshua (Jeremiah 33:20-21; Revelation 1:6).

The offerings and the tithe are an *everlasting covenant of salt* for the priests and their offspring forever (Numbers 18:19).

The salt covenant relates to the attributes and character of the Priesthood, as they are both about preserving purity and holiness according to Yahweh's Word. Based on these attributes and characteristics, we are learning that what comes out of a Priest's mouth ought to preserve the Word/Gospel of Yeshua ha Mashiach and plant a seed of righteousness in the heart of the hearer.

For everyone will be seasoned with fire, and every sacrifice will be seasoned with salt (Mark 9:49).

The above passage is a reference to Leviticus 2:13, %Season all your grain offerings with salt. Do not leave the salt of the covenant of your God out of your grain offerings; add salt to all your offerings.+

What comes out of one's mouth either salts the offering with blessing or removes the blessing/saltiness by harboring wrong attitudes and cursing. The salt covenant is about holiness and sanctification. We are living sacrifices and holy offerings. The salt covenant is to remind us that we are Kings and Priests before Yahweh. How we approach our brother will determine the saltiness (incense) of the offering, and true worshippers will worship the Father in *spirit and in truth* as our speech reveals our heart.

Now you yourselves are to put off all these: anger, wrath, malice, blasphemy, filthy language out of your mouth. Do not lie to one another, since you have put off the old man with his deeds, and have put on the new man [overcomer] who is renewed in knowledge according to the image of Him who created him (Colossians 3:8-10).

For as he thinketh in his heart, so *is he* (Proverbs 23:7).

Those things which proceed out of the mouth come from the heart, and they defile a man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man... (Matthew 15:18-20).

As Priests in Yeshua's kingdom, we are sowing today the kingdom we inherit tomorrow. Therefore it is imperative we walk out our sanctification with reverence and follow His Word. Yeshua made the way for us to enter into His *truth* and His *life*.

On the eighth day the Priests completed their inauguration in the Tabernacle in the wilderness and entered into the sanctuary ministry. Yeshua did the same. He fulfilled all righteousness when He entered into His earthly ministry on the eighth day after the seven day wedding in Cana (Ancient Hebrew weddings were approximately seven days long).

If our earthly father was a king with a large kingdom and we were his firstborn child and heir, how would we behave when considering our future? Would we be flippant about it and behave as a second or third born child or would we rise to our responsibility and take a great interest in the kingdom before us. (Luke 15:11-32)

As believers in Yeshua we have this kingdom *today*; we do not have to wait for it. Thus our actions and our walks should reflect this position. The Holy Spirit/*Ruach Ha Kodesh* has been assigned to us to guide and teach us how to walk in righteousness that is why we are assured victory if we choose to pursue holiness/love Yahweh with our whole heart, soul and mind.

As Yeshua's firstborn, His kingdom has already been given to us through His death and resurrection. His blood sacrifice allows us to walk in the Kingly Priestly role in our Father's house *today*! The good news is that we don't have to wait for it in the *future*, we can walk in the office of firstborn as King and Priest...*today*! We need the anointing of the *Holy Spirit* as in Acts 2, but if *holiness* alludes us we need to search out that which is keeping us from entering into the *eighth day*. (holiness) *today*... Unforgiveness will keep us from entering as...*Unforgiveness is the unpardonable sin* (John 14:23-24; John 8:23-30; Hebrews 4-5; Galatians 5:19-23; Matthew 6:14-15).

Salt is good, but if the salt loses its flavor, how will you season it? Have salt in yourselves, and have peace with one another (Mark 9:50).

You are the salt of the earth; but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men (Matthew 5:13).

Though I speak with the tongues of men and of angels, but have not love (*salt*), I have become sounding brass or a clanging cymbal (1 Corinthians 13:1).

Therefore, I urge you, brothers, in view of Yahweh's mercy, to offer your bodies as living sacrifices, holy and pleasing to Yahweh-- this is your spiritual act of worship (Romans 12:1).

If we have contamination in our thoughts they will eventually be on our lips causing unclean/*tzaras* affliction (Leviticus 14). That is why the apostle Paul cautions us by saying,

Let the word of Messiah dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatever you do in word or deed, do all in the name of the Lord Yeshua, giving thanks to God the Father through Him. Let your speech always be with grace, **seasoned with salt**, that you may know how you ought to answer each one.

The salt covenant is not only to preserve us physically but spiritually as well. Our speech, as Yeshua's priesthood to the Nations, is to preserve and glorify the Word of Yahweh. (Colossians 3:16-17; Colossians 4:6)

We are learning that the grain offering/*minchah* was always to be salted. If the fellowship offering was to be a thanksgiving offering then the grain offering/*minchah* was part of fellowship offering along with the salt. Therefore, the salt covenant is a reference to hospitality.

You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you, that you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust. For if you love those who love you, what reward have you? Do not even the tax collectors do the same? And if you greet your brethren only, what do you do more than others? Do not even the tax collectors do so? Therefore you shall be perfect, just as your Father in heaven is perfect (Matthew 5:43-48).

This is the salt covenant.

Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy -- meditate on these things. The things which you learned and received and heard and saw in me, these do, and the God of peace will be with you (Philippians 4:8-9).

Therefore by Him let us continually offer the sacrifice of praise to God, that is, the *fruit of our lips*, giving thanks to His name (Hebrews 13:15).

What is the fruit of our lips and how does it affect our lives in Yeshua? A covenant of salt is also the fruit of our lips. We have been made in His image (incense) and walk in it when we make a decision to leave the foolish things of this world (worldly, sinful nature) and cross over to become a child of Yahweh. It is not just the %born again+(status change) experience, it is taking off the old man (the sinful nature), leaving it behind, turning (repentance/*teshuvah*) and walking in the heavenly nature (fruit of the spirit) appropriated for us by Yeshua's death and resurrection.

This is what it means to be an overcomer.

The fruit that comes from repentance transforms us into a holy acceptable offering to Yahweh. We move from the unclean realm to the clean realm, from the unholy to the holy righteous and sanctified realm. This is what Peter experienced at *Shavuot*/Pentecost in Acts 2. The transformation happened when he made the decision to give up his childish ways. Before this he was not converted (Luke 22:32 KJV). At *Shavuot* Peter was made complete, filled with the *Holy Spirit* and was never the same again. This is the true worship in *spirit* and in *truth*, the covenant of salt, a living sacrifice/wave offering of firstfruits to Yeshua. It was no longer Peter speaking but the Spirit of the Holy One/ *Ruach Ha Kodesh* empowering and transforming him and by the fruit of his lips three thousand were saved that day.

True worship has the power to change and transform thousands of people at one time.

A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. By this all will know that you are My disciples, if you have love for one another. Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater works than these he will do, because I go to My Father (John 13:34-35; 14:12).

Rejoice in the Lord always. Again I will say, rejoice! Let your gentleness be known to all men. The Lord is at hand. Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Jesus Christ/*Yeshua Ha Mashiach*. Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy -- meditate on these things. The things which you learned and received and heard and saw in me, these do, and the God of peace will be with you (Philippians 4:4-9).

The scripture above is speaking to the importance of not leaving the eternal parts of the salt covenant behind, including the tithe, offerings and Priesthood qualities of worship. They are all connected and work together to glorify and build a sanctuary (Isaiah 66:1). Those who have salt in themselves, and walk out Torah principles in their own lives and with their brethren (Ezekiel 37:23-24), are no longer Jew or Gentile in the faith of Messiah. All are Israelites and all are being summoned to a state

of blessed return from spiritual and physical exile as Yeshua's firstfruits Priestly wave offering through a covenant of salt. (Matthew 15:18-20; Ephesians 5:19-20; Colossians 3:16; James 3:17-18; Galatians 5:22-26)

"And it shall be, in that day," Says Yahweh, "That you will call Me 'My Husband,' And no longer call Me 'My Master' +(Hosea 2:16).

Therefore be imitators of God as dear children. And walk in love, as Christ/Messiah also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma.

But fornication and all uncleanness or covetousness, let it not even be named among you, as is fitting for saints; neither filthiness, nor foolish talking, nor coarse jesting, which are not fitting, but rather giving of thanks. For this you know, that no fornicator, unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Christ/Messiah and God. Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. Therefore do not be partakers with them.

For you were once darkness, but now *you are* light in the Lord. Walk as children of light (for the fruit of the Spirit *is* in all goodness, righteousness, and truth), finding out what is acceptable to the Lord. And have no fellowship with the unfruitful works of darkness, but rather expose *them*. For it is shameful even to speak of those things which are done by them in secret. But all things that are exposed are made manifest by the light, for whatever makes manifest is light. Therefore He says: "Awake, you who sleep, Arise from the dead, And Christ/Messiah will give you light.

See then that you walk circumspectly, not as fools but as wise, redeeming the time, because the days are evil. Therefore do not be unwise, but understand what the will of the Lord *is*. And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, giving thanks always for all things to God the Father in the name of our Lord Jesus Christ/ Yeshua Ha Mashiach, submitting to one another in the fear of God (Ephesians 5:1-21).

Shabbat Shalom,
Carl and Julie Parker

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Past Parshot: www.messianicisrael.com/sheepfold-gleanings/

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