



Parashah Korach: A Quarrelsome People to a United Community.

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Text: Parashah Korach: Torah: B'midbar 16:1 -17:15;

Haftarah: Sh'mu'el Alef 11:14 - 12:22;

B'rit Chadashah: Timothy Bet 2:8-21.

Theme: Yisra'el shall halacha (walk) in faith and obedience.

I. Introduction:

At the beginning of the **Book of B'midbar** we are faced with an idealized portrait of the Yisra'elites in the Wilderness. All the members of each of the Twelve Tribes, each tracing his lineage back to **Ya'akov (Jacob)**, are said to have stood in symmetrical formation around the **Miskhan (Tabernacle)**, three tribes on each side. The census is a scene of ultimate order.

Rabbi Staub writes: What makes the scene even more striking is that it is the opening of a book that is anything but an idealization of the Yisra'elites in the Wilderness. What follows is rather a series of accounts of our ancestors' rebellions: they repeatedly "**murmur**," losing heart through the Desert tribulations, trying **Moshe (Moses)**'s patience; Miriam and **Aharon (Aaron)** question Moshe's claim to exclusive leadership; the tribal representatives sent to spy out the Promised Land return to discourage the people; Korach leads a rebellion against Moshe. YHVH is portrayed as losing all patience with this backsliding people, deterred from destroying them only by the pleas of Moshe, who suggests that the divine reputation among the nations is linked to the Yisra'elites.

Rabbi Riemer writes:

An interesting observation about the first reference to the Community of Yisra'elite People is found in the **Book of Sh'mot**. It says: "**Vayilonu ha-am**" (**the People complained**). We have evidence of this in **Parashah Korach** which we read this week in the **Book of B'midbar**. Here we find, "**The whole Congregation of Yisra'el complained.**" Nu, we as a Community entered history in a querulous mood and have remained in that posture fairly consistently ever

since.

We complained about many things in the Wilderness. In the **Book of Sh'mot** we complained about the food and about the water. "**Why did you bring us here?**" we murmured.

"Aren't there enough graves in Mitzrayim (Egypt) that you had to take us out here to die in the Wilderness?"

we said, showing that gentle charm and tact and sweetness with which we Yisra'elites have sometimes spoken to our leaders ever since.

And in the **Book of B'midbar**

we complained about the leadership. After the ground had swallowed up Korach and his followers,

"the next day the whole Yisra'elite Community complained against Moshe and Aharon saying, 'You two have brought death upon YHVH's People,'" forgetting entirely the in-house rebellion that had nearly destroyed the People altogether.

The fact that we have been quarrelsome and pugnacious to our leaders can be understood as bringing divisiveness and disorganization. There is common knowledge of the sayings about the Jew on the desert island who has two synagogues, one of which he would not be seen in, or the line about wherever you find two Jews you have three opinions, etc. This characteristic of quarrelsomeness has been a curse during much of Yisra'elite history.

This is the price we still pay when we do not have strong leadership. The price is the risk of divisiveness and disorganization.

Among the first duties of a Yisra'elite **M'lakh (King)**, upon assuming the throne, was the writing of a Torah Scroll which he had to keep at his side at all times so that he might remember that he was only human. And when he did wrong, the **navi'im (prophets)** did not hesitate to say to him, "How dare you!" And so it was with the Priesthood.

Parashah Korach tells of a rebellion against the leadership of Moshe and Aharon. In this portion, we see what may seem at first glance to be a reasonable challenge on the part of Korach and his associates. With all that had occurred since leaving **Mitzrayim (Egypt)**, it is no wonder that discontentment was rising. They based their challenge against Moshe and Aharon upon the lack of results (**B'midbar 16:13, 14**). The People were promised a land "**flowing with milk and honey**", but for about two years they experienced hardship after hardship.

Although, at first appearing reasonable, this in reality, was a rebellion against the

leadership of Moshe and Aharon. A power grab! Korach had convinced 250 L'vi'm to stand with him against Moshe and Aharon because Korach wanted to be **Kohan HaGadol (High Priest)** and Leader.

Our main focus, in this portion, in the conflict between Moshe and Korach is a contrast in two individual's ideas of leadership. Understanding Scriptural leadership, what it means to be called by YHVH and what makes a fine leader are questions that need to be answered because we all recognize bad leadership when we see it and we've all been hurt in some way by it. The question is, how can we recognize and develop true Scriptural leadership? By looking at the contrast between Korach and Moshe, we can come to an understanding of what a **kadosh (set-apart)** leader is and isn't.

II. Who was Korach?

Rabbi Mikha'el writes: Korach was a very skilled politician. He was patient and manipulative and he waited until the proper time to make his move. He was a son of L'vi just as Aharon, yet the Priesthood passed him by. Leadership in his own Clan did not fall upon his shoulders. He was frustrated that people did not give him what he thought was his due. I am sure he was going throughout the Camp, encouraging the complaining that was going on constantly. He slowly built his coalition of respected men and when the time was right, he made a grab for power. The people were discouraged, they had just been condemned to wander in the Desert for forty years and had been defeated in battle. Moshe was telling them to head back toward the Sea of Reeds. They wanted another alternative. They wanted someone to tell them they did not have to shoulder the consequences of their rebellion. They wanted to hear that everything was all right, that they wouldn't have to wait, that better times were just around the corner; just follow me instead of him.

What was Korach's pitch? He stressed the equality of all, the whole assembly was **kadosh (set-apart)**. They all had the right to make decisions, to determine their direction. He appealed to the masses and accused Moshe of being a harsh dictator. They accused Moshe of enriching himself at everyone's expense. They didn't need Moshe and Aharon, in fact they would probably be better off without them. They left **Mitzrayim (Egypt)**, a land flowing with milk and honey where life was better, in their eyes and it's gone from bad to worse ever since. This idea of being the Chosen People is too hard, let's go back where we came from.

A leader that follows Korach's model will concentrate mostly on himself, attack others, and seek to accumulate money perhaps by making constant appeals or charging exorbitant prices for his or her unique and special material. He will appeal to people by emphasizing the lowest common denominator. Success is defined in terms of dollars and/or the number of people supporting them, not in the creation of truly **tzadik**

(righteous), kadosh (set-apart) individuals and communities.

What about Moshe? Moshe never sought leadership or recognition. He would have been happy living out his life in the Wilderness as a shepherd. He had a heart for the People and what was best for them, he protected them, interceded for them even when they rebelled and yet had the courage to lead them to the best rather than the easiest. He never took anything from them, he did not seek to be a paid Rabbi. While being paid, as your vocation, by the Congregation, can free one up in some ways, the bondage that could result can be worse. The freedom to lead as YHVH directs can be lost because now one's meals are dependent on keeping in the majority's better graces. And there is something very important about outside work that is lost when you no longer rub elbows on the outside. Their can be definite advantages to tent making.

III. Responsible Unbelief:

Again, Korach and company undermined Moshe's claim to leadership based on their supposed understanding of the whole Community's relationship to YHVH **(B'midbar 16:3)**. They rightly understood that all the People had a special relationship with YHVH. After all He did deliver them all from bondage in **Mitzrayim (Egypt)** and gave them His Torah. These acts of YHVH thus made the People **kadosh (set-apart)** or in other words **separated** unto YHVH. However, Korach saw Moshe as setting up himself and Aharon his brother over the People. Korach and followers from the leaders of Am Yisra'el challenged the authority of Moshe and Aharon, accusing the two brothers of lording it over the People.

When Korach challenged Moshe, he made the presumptuous statement that, **"After all, the entire Community is kadosh (set-apart), every one of them, and YHVH is among them."** **(B'midbar 16:3)**

The problem with such a statement is that only the designated leader of the People was qualified to lead the People! YHVH makes the distinction! True, there was a measure of **emet (truth)** to Korach's statement of the corporate **kadoshim (set-apartness)** of the entire Community, but that was not the real issue here. Korach had a problem with authority.

What Korach was not willing to accept is that Moshe and Aharon's leadership was not of their own devising. YHVH had Called them to this. **It is against YHVH that you and all your followers have banded together. Who is Aharon that you should grumble against him?** **(B'midbar 16:11)**

And so why such a harsh reaction from YHVH? **First**, it is clear that their concern for the Community was not their motive. They wanted place and position. Korach and a good number of his followers were L'vi'im, who were assigned by YHVH

to be the assistants to the **kohanim (priests)**. But Korach and company wanted the Priesthood itself (**B'midbar 16:10**).

Second, it was actually YHVH that they were challenging, not Moshe and Aharon (**B'midbar 16:11**). Their words may have been directed at people, but their hearts were in opposition to YHVH.

These people were not acting out of a heart of faith and submission to YHVH, but rather out of their own selfish ambition. They were focused on the human situation without having any sense of YHVH's place in the whole affair.

IV. B'midbar 16:20-26: YHVH Spoke to Moshe and Aharon, saying, "Separate yourselves from amid this Assembly, and I shall destroy them in an instant!" They fell on their faces and said, "O YHVH, Elohim of the spirits of all flesh, shall one man sin, and You be angry with the entire Assembly?" YHVH Spoke to Moshe Saying, "Speak to the Assembly, saying, 'Get yourselves up from all around the dwelling places of Korach, Dathan, and Abiram.'" So Moshe stood up and went to Dathan and Abiram, and the Elders of Yisra'el followed him. He spoke to the assembly, saying, "Turn away now from near the tents of these wicked men, and do not touch anything of theirs, lest you perish because of all their sins."

Once again in the short history of the Nation of Yisra'el there was dissension in the midst of the People against the leadership of Moshe. When would the People learn? It was not Moshe making the decisions but YHVH Himself. YHVH made the decisions and Spoke to Moshe who in his humility made the perfect servant for YHVH. Moshe nor Aharon did not seek the offices they were called to by YHVH, Korach did!

And yet YHVH was going to strike down the People as a whole for the sin of the few. But Moshe and Aharon interceded on behalf of the People and made the argument that why should the whole be judged for the sin of one individual? YHVH relented and agreed and instructed Moshe and Aharon to separate the People from those who had committed the actual sin. A test was also prepared to show who YHVH had indeed chosen to be **Kohan HaGadol (High Priest)**.

We encounter these trials in our own lives daily. How many of us are called to a particular Congregation and YHVH has called particular individuals to leadership and yet there are always a few who grumble against the leaders and start rumors in the background? If the leaders are doing what YHVH has called them to do and they are in accordance with Scripture or can offer explanations for the decisions they have made that are true then we need to stand behind our leaders and support them as YHVH's Called-out ones. Not all of us can be leaders. But yet YHVH has called us to different places in the body where we can serve the People in different capacities, not like what Korach did in the day of his rebellion against the Chosen of YHVH. We can not all be Moshe's and Aharon's. In fact, there was only one Moshe and there is only One who is

like Moshe and Aharon today; **Yahshua Ha Mashiach (Messiah)**, who is not only our **Kohan HaGadol (High Priest)** but **Mashiach (Messiah)** of all Yisra'el standing for all the People!

V. Sh'mu'el Alef 12:14-15: If you will fear YHVH, and Worship Him, and hearken to His Voice, and you will not rebel against the Word of YHVH, but you and the M'lakh (King) who reigns over you will follow after YHVH, your Elohim. But if you will not hearken to the Voice of YHVH, and you will rebel against the Word of YHVH, then YHVH's Hand will be against you and against your fathers.

Follow YHVH and His Voice. Better yet, substitute the Word Voice with Word and realize that the Voice of YHVH and the Word of YHVH are one and the same and that the Word of YHVH is Yahshua, the Son of YHVH Elohim, the **Mashiach (Messiah)** of YHVH, the **Kohan HaGadol (High Priest)** of YHVH, and the firstborn of YHVH, He who holds the Keys to the Kingdom of YHVH.

Nu, the Word of YHVH is Yahshua Ha **Mashiach (Messiah)** He Who was called HaTorah, the Living Torah or Word. The Hand of YHVH brings that Judgment and the Hand of YHVH is Yahshua Ha **Mashiach (Messiah)**, Who is the Living Word of YHVH, the Father. As Korach had to suffer judgment for rebelling against YHVH, and make no mistake about it he was rebelling against YHVH when he challenged the authority of Moshe and the position of Aharon, we will be judged according to YHVH's Word for listening to and following His Voice and Word. The Torah is the Word of YHVH Spoken forth from the Mouth of Yahshua Ha **Mashiach (Messiah)**, the Living Word of YHVH. Yahshua said in

Yochanan 14: 15 If you love Me, keep My Mitzvot (Commands). His Mitzvot (Commands) are Torah.

VI. Wrong Motivation.

Look closely at the fruits of these leaders. You will see that the brightly polished exterior was slowly poisoning others from within. They were not content with their position, not because of a fervor to help YHVH's appointed leader, nor because of a burning desire to see YHVH at work in a new way in their midst, but because they wanted to feel more significant in YHVH's Program (**B'midbar 16:3**). They overlooked the smaller responsibilities that YHVH had put within their charge, believing that bigger is more significant. They had forgotten that the significance of service comes neither from the size of a task nor the importance of that task in the eyes of others. This results rather, from the desire to be obedient and faithful to all that YHVH has placed in your charge, knowing that it is Him alone that you serve. YHVH is the only fair measurer of our worth and significance in the Kingdom.

It was not in faithful obedience that Korach and his followers found appeal, but in the way the task was perceived as important by observers! Not only did the rebels

search for personal importance, but also they allowed their evil motives to poison their own heart to the point that they saw evil motives in those around them. Their eyes adjusted to the darkness of their own heart, and they accused Moshe and Aharon of the same evils of which they suffered (**B'midbar 16:13**). They forgot the Power of YHVH, and that ascribed to Moshe in all of the events in the **Sh'mot (Exodus) (16:13)**. They verbalized baseless accusations about their leaders (**B'midbar 16:14**). The well was fully poisoned because they had fomented rebellion in their murmuring (**B'midbar 16:11**), rather than employing careful and **kadosh (set-apart)** confrontation to resolve conflicts. They were thoroughly estranged from the Elohim from whom they were seeking greater service.

VII. The Hard Life: Two States of the Yisra'elite.

Yechezk'el (Ezekiel) 36: 8 “But you, O Mountains of Yisra'el, put forth your branches and bear your fruit to My People Yisra'el, for they are about to come home!

Yechezk'el (Ezekiel) 37: 18, 21-25 18 “And when the children of your people speak to you, saying, ‘Won’t you show us what you mean by these?’ 19 say to them, ‘Thus said the Master YHVH, “See, I am taking the stick of Yosef, which is in the hand of Efrayim, and the Tribes of Yisra'el, his companions. And I shall give them unto him, with the stick of Y'hudah, and make them one stick, and they shall be one in My Hand.” ’ 21 “And speak to them, ‘Thus said the Master YHVH, “See, I am taking the Children of Yisra'el from among the goyim, wherever they have gone, and shall gather them from all around, and I shall bring them into their land. 22 “And I shall make them one nation in the Land, on the Mountains of Yisra'el. And one m'lakh shall be m'lakh over them all, and let them no longer be two nations, and let them no longer be divided into two reigns. 23 “And they shall no longer defile themselves with their idols, nor with their disgusting matters, nor with any of their transgressions. And I shall save them from all their dwelling places in which they have sinned, and I shall cleanse them. And they shall be My People, and I be their Elohim, 24 while David My servant is m'lakh over them. And they shall all have one shepherd and walk in My Right-rulings and guard My Laws, and shall do them. 25 “And they shall dwell in the Land that I have given to Ya'akov My servant, where your fathers dwelt. And they shall dwell in it, they and their children and their children's children, forever, and My servant David be their prince forever.

Romans 11:16-18 16 Now if the first-fruit is set-apart, the lump is also. And if the root is kadosh (set-apart), so are the branches. 17 And if some of the branches were broken off, and you, being a wild olive tree, have been grafted in among them, and came to share the root and fatness of the olive tree, 18 do not boast against the branches. And if you boast, remember: you do not bear the root, but the root bears you!

1.

Rabbi Tauber writes: Hardness is one of those qualities which we are forever seeking to acquire and rid ourselves of at the same time. This dual approach to life is implied in the Torah's two names for the Tribes of Yisra'el. While the People of Yisra'el constitute one entity as YHVH's singular nation, they are comprised of twelve distinct tribes, each of which contributes its unique character and capabilities to our national mission.

The Torah refers to Yisra'el's tribes as **shevatim (branches)**, or **mattot (rods or sticks)**, expressing the concept that they are offshoots from a common stem, distinct from each other yet parts of a greater whole.

While **shevet** and **matteh** are both synonyms for **branch**, the **shevet** is a pliant, flexible **bough**, while **matteh** connotes a **stiff stick or rod**. Therein lies the deeper significance of these two names for the Tribes of Yisra'el: on certain occasions the Torah refers to us as **branches**, stressing the need for flexibility and obedience in life. In other contexts we are called **rods or sticks**, underscoring the need for firmness and determination in carrying out our mission as "**a kadosh (set-apart) people**" and "**a light unto the nations.**"

There are times in the history of a people when they must employ the strength and firmness of the **rod or stick**, when we must find the inner resolve to stick it out in a hostile and changeable world, but never at the cost of rebellion.

2. The staff of exile can be seen in the **shevet/matteh** model. As a **branch**, the **shevet** is supple and yielding, bending to the wind and to every pressing hand. But when, through rebellion, it is disconnected from the tree to face the elements as a lone, rootless **rod or stick**, it stiffens into a **matteh**.

In other words, a **matteh** is a **shevet** hardened by the experience of Dispersion. Deprived of tenderizing moisture from its nurturing roots, the hidden hardness of the wood asserts itself, transforming the pliant branch into a rigid staff.

We mourn our exile from our homeland. We remember how the **Shevatim of Yisra'el**, a people anchored to their roots, vitalized by an undisrupted flow of spiritual nurture through their limbs, were torn from their tree to become a nation of homeless **mattot**.

However, the Torah insists that our mourning of separation be a constructive endeavor, an opportunity to focus on how our state of exile might be exploited to a

positive end. Even as we agonize over the rootlessness of Dispersion, we must tap the tremendous reserves of faith and courage to serve YHVH in His Restoration of the Kingdom.

3. Forty-two journeys were required to toughen Yisra'el. But there is more to Dispersion than the toughening of the Yisra'elite **nefesh (soul)**. Dispersion is also a journey. A journey is not just a departure from home, it is an advance toward a destination. Therein lies the difference between a wanderer and a journeyer. The wanderer is escaping or being driven away from some place, while the journeyer is going to someplace.

What are we seeking in our places of exile and bringing home with us when we return from our journey to the ends of earth? The Talmud defines the purpose of Dispersion as the acquisition of converts. "The People of Yisra'el were exiled amongst the nations," it declares, "only so that converts might be added to them."

There are non-Yisra'elites who are included in the Community of Yisra'el as the result of their contact with Yisra'el. And there are those of Efrayim, gained in the course of our Dispersion, by Efrayimite and Y'hudite Yisra'elite Yahshua Ha **Mashiach (Messiah)** Torah-honoring Believers. We do this by touching the **nefeshim (souls)**

of those people with which we have come in contact in the course of our dispersion to all corners of the globe. This, the Talmud is saying, is the purpose of our Dispersion: to redeem the sparks of Yisra'elite **kadoshim (set-apartness)** which lie buried in the most far-flung places and circumstances.

The Sages explain that these journeys are the forerunners and prototypes for the historical saga of Yisra'el, as we advance through "**the desert of the nations**" (as the **Navi (Prophet) Yechezk'el (Ezekiel)** refers to the Dispersion) to our ultimate entry into the Land in the Age of **Mashiach (Messiah)**.

We read in

Romans 8: 28 And we know that all things work together for tov to them that love YHVH, to those who are the called according to His Purpose. Rebellion and hardness led us into dispersion, submission and recognition of **who we are** will lead us home.

VIII. Conclusion and Application: Ideals and Realities

Returning to Korach, Rabbi Silver writes: this L'vi called Korach led a group of 250 prominent Yisra'elites, claiming to speak in the name of democracy: **All the Community are kadosh (set-apart), Why then do you raise yourselves above the Congregation? (16:3).**

Moshe, however, discerns that this claim is dishonest; YHVH will Choose between them, and, in his plea to YHVH, Moshe makes a point about character: **I have not**

taken the ass of any one of them, nor have I wronged any one of them (16:15).

Kefa Bet (2 Peter) 2:19 quoting **Parashah Korach**, states that "**YHVH knows His Own.**"

This statement is made in context of a chapter dealing with foolish confrontations, just like the one Korach engaged in. Likewise, the bulk of **Y'hudah (Jude)** is given over to warnings against rising up against those who are clearly anointed ones of **YHVH Tzva'ot (YHVH of Hosts)** (particularly for this portion, **verse 11**)!

Yob (Job), too, points to a clean conscience as one key to character: **My heart shall not reproach me so long as I live (Yob 27:6)**. Reputation is what men and women think of us; Character is what YHVH and the angels know of us.

Timothy Bet 2:11-17: Here is a statement you can, trust: If we have died with Him, we will also live with Him. If we persevere, we will also rule with Him. If we disown Him, He will also disown us. If we are faithless, He remains faithful, for He cannot disown Himself. Keep reminding people of this, and charge them solemnly before YHVH not to engage in word battles. They accomplish nothing useful and are a catastrophe for the hearers! Do all you can to present yourself to YHVH as someone worthy of His approval, as a worker with no need to be ashamed, because He deals straightforwardly with the Word of the Emet (Truth). But keep away from profane babbling, for those who engage in it will only become unto more wickedness, and their teaching will eat away at people like gangrene.

There is an abiding and central Yisra'elite teaching. We are to compose ourselves as an ideal community, every time we gather together to **daven (pray)**; every time we read from the Torah; at the **Pesach Seder** we are to regard ourselves as coming forth from **Mitzrayim (Egypt)** and dispersion; and on **Shavuot**, when we are supposed to have been present ourselves at the giving of the Torah. And, yes, when we learn who we are as Yisra'elites and know where home is.

In our collective lives, then, we should be perpetually engaged in acting as a **Kahal Kadosh (Sacred Ccongregation)** gathered before the Divine Presence and reflecting **the kadosh (set-apart) kavannah (the inner intention)**. There is great transforming power in such enactments, power to help us emerge from and rise above the distraction of our everyday preoccupations. Our current imperfection does not disqualify us from striving to achieve our ideals.

Imagine the Twelve Tribes setting out to march in formation, as the People of Elohim, around the **Miskhan (Tabernacle)**, after each episode of murmuring, after each rebellion. The image can serve to remind us that ours is not the first generation to

experience the distance between our ideals and our realities. As that first generation completed their wanderings after 40 years and entered the Land, so too do we have reason to know, from our dispersion we will enter into the Land.

YHVH laid out His Plan in His Word and that Word is the Torah and the Torah is Yahshua Ha **Mashiach (Messiah)**. **Salvation** is in His Name, His Name means **YHVH's Salvation** or the **Salvation of YHVH**. The Promise is in His Name and His Name brings Eternal Life to those who grab hold of the Promise and the Redemption held by YHVH and given through His Son Yahshua Ha **Mashiach (Messiah)**.

Sh'mu'el Alef 12:20-22: So Sh'mu'el said to the People, "Fear not; (though) you have done all this wickedness, nevertheless, do not turn away from following after YHVH, but serve YHVH with all your heart. And you shall not turn away to follow after the futility which cannot avail and cannot rescue, for they are futile. For YHVH shall not cast off His People for the sake of His great Name; for YHVH has Sworn to make you for a People unto Him."

Yisra'el, what a Promise! Not for our sake does He do this but for the sake of His Name. His Name is YHVH and His Word is Yahshua Ha **Mashiach (Messiah)**, Who took the punishment of our sin upon Himself. YHVH took the sin of the world upon Himself in order that we might be reconciled to Him to become His People again, the People He has cherished as His Own since the beginning. All of believing and obedient **Y'hudah (Judah)**

and his companions; all of the believing and obedient 10 Tribes known as **Efrayim (Joseph)** and his companions; **all** of believing and obedient Yisra'el.

This is the essence of the human condition. YHVH Calls us to center our lives in Him. Created to be His servants, we are to be motivated by Him and His Ways. When we take up our own concerns to accomplish our own goals, we step outside of the kind of life He intended for us.

The People of Yisra'el were called out of the self-focused world of **Mitzrayim (Egypt)** and were called to serve the Elohim of the Universe. This was their salvation. Yet Korach and company stood against this, rejecting YHVH's Provision, seeking their own way in lack of submission and rebellion. As a result YHVH judged them and the earth opened up and swallowed them alive.

YHVH's Provision of Salvation through the death and Resurrection of Yahshua Ha **Mashiach (Messiah)** is our door to the Promise and Eternal Life. But in order to receive that Promise and Life, we need to submit to YHVH's appointed Leader, Yahshua Ha **Mashiach**

(Messiah), HaTorah, the Living Torah, the Living Word. We can point our fingers at all sorts of people in our attempt to provide excuses as to why we should not follow Him and His Torah. But in the end we won't be able to hide behind our excuses.

If we would turn away from our own self seeking and humbly seek YHVH, then we will know His Ways and how we are to follow Him, and those He has anointed to serve and lead His People.

We are Yisra'el, the Chosen of YHVH, called by Him through His **Ruach (Spirit)** and reconciled to the Father through the Son, Yahshua Ha **Mashiach (Messiah)**. YHVH has Sworn to make us a People unto Him. Who are that People? Yisra'el! Not just those of Y'udah, not just those of Efrayim, but those of Yisra'el! All Twelve Tribes and there companions standing **together**, serving our YHVH, Elohim of **all** Yisra'el forever!