

An Uprising In The Camp, Part 4

“Covertly Seeking The Priesthood”

Praise יהוה! Praise יהוה בן יהוה!

All praises, reverence, glory and accolades be to יהוה, the One who allowed us to be here this day. Israel, since praise is comely for the upright, rejoice in the Lord, יהוה, O ye righteous. Praise Him for His mighty acts: praise Him according to His excellent greatness. Exalt His name for choosing you to be on His side, which is the winning side. Hallelu יהוה!

Israel, we definitely serve a bold and ever-present God. Think about it. All throughout our history, יהוה was there to deliver the righteous ones of Israel out of the hands of the wicked. Every time evil reared itself against us, for the sake of His most divine, powerful, and sacred name, יהוה, was there to fight for us. For example, He washed away all evil off the face of the earth in the days of Noah. In the days of Abraham, He turned Sodom and Gomorrah into sand and dust because of their wickedness. When Pharaoh would not let Israel go, יהוה introduced him to ten of the most powerful plagues this world has ever seen. And using the tenth plague,

יהוה slew all the firstborn of the land of Egypt, which ultimately convinced Pharaoh to let the children of Israel go. Nevertheless, when the Egyptians pursued after Israel, יהוה decided that enough was enough; therefore, He drowned Pharaoh's entire army in the red sea. Moreover, when Goliath of Gath came against Israel and blasphemed the name of the Lord, יהוה, יהוה guided the hands of a little boy named David to bring him down. Also, when four hundred and fifty prophets came against Elijah and prayed in the names of their false gods, not one of them got an answer. Oh, but as sure as the Lord, יהוה, liveth, as soon as Elijah finished praying to יהוה, he got an answer.

Lastly, to show forth His boldness against the wicked, יהוה Himself proclaimed His most predominant move to His friend Abraham: He said know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years. And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. Israel, we can now say, in יהוה we boast all the day long, because everyone in this room can testify to the fact that יהוה kept His promise.

He came all by Himself as the Son, **יהוה בן יהוה**, proclaiming to the world that I am the Lord, **יהוה**: that is My name: and My glory will I not give to another, neither My praise to graven images. This proves the undeniable fact that **יהוה בן יהוה** truly liveth forever and ever. Therefore, worship Him, Israel. Blessed be the Lord, **יהוה בן יהוה**, the God of Israel from everlasting to everlasting: and let all the people say, Selah. Praise ye the Lord, **יהוה**. Glory to **יהוה בן יהוה**!

Shalom and welcome to our **Twenty-Ninth Annual Feast of Tabernacles and Holy Convocation 6012**, here in the luxurious **Embassy Suites San Marcos Hotel**, located in San Marcos, Texas, the one and only place where our Almighty Father, **יהוה בן יהוה**, has chosen to place His most divine, righteous, and powerful name. Moreover, welcome to **Part 4** of this seminar entitled, “*An Uprising In the Camp*,” subtitled, *Covertly Seeking The Priesthood*. Praise **יהוה**! Praise **יהוה בן יהוה**!

Before we embark on our fourth journey, let us review what **יהוה** blessed us to uncover in Part 3. In “*An Uprising In the Camp*,” **Part 3**, we unearthed that Korah, Dathan, Abiram, On, and all of those who followed them received instructions to *put incense* before the Lord, **יהוה**, so that it could undergo a severe test and a trial. We found out that this means that

before Korah and his company took their claims—meaning their proposals, Scriptural works, feast records, and legal occupations to יהוה—the first thing they had to do was to make sure their intentions were sincere. And because they wrought so much confusion, turmoil, and treason within The Nation of יהוה, they were also told that they had to pray exceptionally “**hard**” to יהוה, so much so that their prayers had to meet His level of satisfaction. And not only that, but they had to also yield up high praises to יהוה, even to the point where they would be tolerable and pleasing enough to get “His” attention.

But before they even made a move to do those things, we also found out that Moses told them to first think about what they had *done* and what they were about to *do*. He warned them to take heed and give serious thought especially to what they were about to *say*. And the number one and most important thing that he told them was to take into full account how the Lord, יהוה, had dealt with those who murmured against Him in the past.

After reading about some of the examples that יהוה made for those who rebelled against Him in Israel, we pressed forward only to discover that not only did Moses warn this rebellious group, but he even attempted to try to “reason” with them. And through the phrase, “*hear, I pray you, ye sons*

of Levi; . . .,” we learned that Moses attempted to reach out to his fellow Levite brethren first (the ones who were quick to comprehend the warnings that were coming out of his mouth), and he told them to be satisfied with the way things were and what יהוה had already set up and established; and to desire nothing more outside of what they had already been blessed with.

During the last portion of our seminar, we decoded Verse 9 of our foundation Scripture and revealed that—in cautiously telling the truth to Korah and the other descendants of Levi—Moses put them in their places by confronting them with the fact that by them rising up to depose Him and Aaron, they obviously felt that their roles of working exclusively in the household of the King of Israel—doing His work and being used to the fullest extent by Him—lacked importance. He further expressed that even though יהוה provided a roof over their heads and gave all of them living quarters to lodge in—so they could be readily accessible to Him when He needed them—in their greedy and covetous eyes, they yet felt that that was not significant enough, and that it was below the average magnitude.

Moses continued to stress that יהוה had already blessed the Levites with responsibilities over certain areas. And in the eyes of some within the Nation, the Levites were people who were considered to be important because of the high rank and office יהוה had blessed them with. However,

that was still not enough. In seeking to depose Moses and Aaron by force, this diabolical group had another goal in mind, or should I say, the real reason for this uprising within The Nation of **יְהוָה**.

Lastly, we took a sneak peak at Verse 10 to see what they were really after. However, to remind ourselves of what that was, let us turn to and read Numbers, Chapter 16, verses 10 through 11. This will also allow us to begin our studies for the day. Numbers, Chapter 16, verses 10 through 11. Read:

[10] “And He [**יְהוָה**] hath brought thee near to Him, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?

[11] For which cause both thou and all thy company are gathered together against the Lord, **יְהוָה**: and what is Aaron, that ye murmur against him?”

Before we venture into this verse, reflect on this for a moment: In Numbers, Chapter 16, verse 9, Moses told Korah and the sons of Levi that “. . . [**יְהוָה**] the God of Israel hath separated [them] from the congregation of Israel, **to bring [them] near to Himself . . .**” Why would Moses feel the need to repeat almost the same thing in Verse 10? It is because there is something different about this verse: This time Moses singled out Korah by stating, “And He [**יְהוָה**] hath brought **thee near to Him, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?**”

Now let us start decoding the first half of Verse 10 so we can gain an understanding as to what else Moses is emphasizing. Praise יהוה! Praise יהוה בן יהוה!

In the *Webster's New World College Dictionary & Thesaurus*, Fourth Edition, copyright 2005, on page 52, the word **and** is defined as “in addition.” The word **brought**, pronounced *bo*, reference number 935, in *the e-Sword*, Computer Software, copyright 2004, means, “employ.” In the thesaurus section of the *Webster's New World College Dictionary & Thesaurus*, Fourth Edition, copyright 1998, Computer Edition, a synonym for the word **thee** is “you alone.” In the same source the word **near** means, “in close proximity.”

In pulling all of these facts together, we can gather one thing in particular, and that is, the position of being a Levite was very important to יהוה, which is why, in Moses' state of shock, he placed the spotlight on Korah and, in addition, continued to emphasize the rights they had as being exclusive servants to יהוה, the God of Israel. He expressed to Korah that that not only had he been employed by יהוה Himself, but that he (Korah) — along with his brethren, the sons Levi—had also been blessed to be in close proximity to יהוה. And not being satisfied with that, you, “*seek the*

priesthood also?” To get even closer to unlocking the meaning of what these Levites were after, let us continue our excursion by breaking down the phrase *“seek the priesthood also?”* The Hebrew word for **seek**, in *the e-Sword*, Computer Software, copyright 2004, reference number 1245, is pronounced baw-kash,' and it is a primitive root, meaning, “to search out (by any method; specifically in prayer); to strive after: desire, enquire, make inquisition.”

This group was very bold, weren't they? Korah and his followers strove after the priesthood so hard that they used any type of method they could to search for it, including constant prayer. You mean to tell me that they desired the priesthood so badly that they actually prayed to יהיה and asked Him to “give” it to them? Let us consult the authorities for the reality of what actually took place here.

Based on the veracity of the *Shorter Oxford Dictionary*, Sixth Edition, copyright 2005, Computer Software, the word **prayer** is, “the part of a petition to a public body that specifies the thing desired.” A **petition** in the *Random House Webster's Unabridged Dictionary*, copyright 1999, Software Edition, is “a formally drawn request, often bearing the names of a number of those making the request, that is addressed to a group of persons in authority, soliciting some right.” While in the *American Heritage Talking*

Dictionary, copyright 1997, Computer Software, **public** is defined as, “citizens of a nation”; **body** (in the same source) is “a number of persons.”

Korah, along with all the sons of Levi, attempted to take the priesthood from Aaron because they felt that it was their right to have it in the first place. Thusly, we can come to the conclusion that one of the methods Korah used to try to obtain the priesthood was *not* a prayer to יהוה. Oh, no! It was a formally drawn, written request, addressed to Moses (the one whom he thought was in authority) that bore the names of a number of others from within The Nation of יהוה who not only desired the priesthood, but boldly solicited it.

And by this happening, יהוה blessed Moses to see the fact that they did not prepare for this uprising in one day. Some how, some way, Korah was able to get all of this accomplished without getting caught. Question, through the word *seek*, What were the two key words that showed us how Korah was able to gather so many followers and remain under the radar for so long before this uprising? Answer, **enquire** and **inquisition**. We are witnessing right here that יהוה used Moses to point out the fact that Korah was so cunning, he was able to **enquire** of certain ones within The Nation of יהוה regarding the priesthood, and he was also able to make **inquisitions**.

Well what does all of this mean? Let us consult the books of understanding and let them answer this question for us.

On page 376 of the *Webster's New Collegiate Dictionary*, copyright 1980, **enquire**, spelled **e-n-q-u-i-r-e** refers us to **i-n-q-u-i-r-e**; which on page 591 means "investigate; to search into especially by asking questions." *The New Oxford Thesaurus of English*, Computer Software, copyright 2000, states that to **investigate** means to "scope out." In the *Shorter Oxford Dictionary*, Sixth Edition, copyright 2005, Computer Software, the word **scope** is cited as, "assess (state of affairs)."

These definitions clearly show us that, while on his *wicked* quest, Korah searched into the priesthood by asking questions. Surely, someone would have reported his evil intentions to Moses had he (Korah) outwardly revealed his plans. Therefore, the question now is this, How and where was Korah able to assess the state of affairs of The Nation of **יִשְׂרָאֵל** right up under Moses' and Aaron's noses?

The word **affair**, in the thesaurus section of the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, is recognized as, "an important social gathering and festivity." In the same source, the word **festivity** is defined as, "a joyous feast." With these newly acquired facts, we can conclude objectively that Korah was able to smokescreen his devious

actions by sneaking around and asking questions, using the three most important and joyous social gatherings of The Nation of יהוה—The Feast of Passover, Feast of Weeks, and the Feast of Tabernacles—to secretly assess the state of the Nation.

Now the next question is this, Did he act alone? How was Korah able to use the joyous feasts of יהוה to make his inquisitions? The *American Heritage Talking Dictionary*, copyright 1997, Computer Software, defines the word **inquisition** as “the process of soliciting information.” The word **solicit**, the root of *soliciting* (in the same source), means “to seek to obtain by persuasion.” **Persuasion** in *The Synonym Finder*, by J.I. Rodale, copyright 1978, on page 878 connotes “conversion.” What does it mean to undergo a conversion? The *Webster’s New World College Dictionary & Thesaurus*, Fourth Edition, copyright 1998, Computer Edition, states that **conversion** is “a change from one belief, opinion, etc. to another.”

This being the case, we can sum up that Korah knew that he could not just walk in one of the three joyous feasts of יהוה himself and openly start asking questions regarding the priesthood. Korah knew that if his intentions were discovered, someone would most certainly keep the law (Leviticus 5:1) and report him right away. Therefore, in knowing this, Korah realized that

he had to first change the beliefs of some from within The Nation of **יהודה**.

In addition, he knew that he had to also change their opinions with respect to how they felt about the way things had been established, as well as the manner in which things were being conducted within the Nation, over to his disobedient way of thinking of how “he” thought things should be. Because of the high rank and respectable positions that Korah and the sons of Levi had once possessed, they were considered important. As a result, they were able to operate under the radar. Therefore, Korah was able to use his influence on the ones who were foolish enough to hear him out during the joyous feasts of **יהודה**, that he might assess the state of the Nation. This tells us that the “priesthood” had to have been very important to Korah and his followers. Praise **יהודה**! Praise **יהודה בן יהודה**!

Now that we have uncovered how Korah was able to send and use some to maneuver and sneak around the Nation undetected, we can finally move to uncovering their true goal, which means that we are closing in on answering the golden question for today, What is *the priesthood*? This will also explain to us why Korah sought after it so intensely.

The *American Heritage Talking Dictionary*, copyright 1997, Computer Software, states that the word **the** is “used to indicate

uniqueness.” In the same source, **unique** (the root word of *uniqueness*) is defined as, “being the only one of its kind.” These definitions convey to us that Korah and the rest of the sons of Levi were after the priesthood in particular because it was the *only* one of its kind. For the sake of answering the question, What is the priesthood?, let us press forward to the word *priesthood*.

Priesthood according to *e-Sword*, Computer Software, copyright 2004, reference number 3550, pronounced keh-hoon-naw', means “priest’s office.” A **priest** in *The New Oxford Thesaurus of English*, copyright 2000, Computer Software, is a “minister.” In the same source, a **minister** is a “department head.” Wait a minute, did we not find out in “*An Uprising in the Camp,*” *part 3* that one of the blessings that **יהוה** bestowed on the tribe of Levi was to be department heads? Then why are they fighting for Aaron’s position as a department head in the office of the priest? Let us turn to and read Ezra, Chapter 7, verse 5 to find out Aaron’s *official* status. Let us read:

Ezra 7:5 “The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron **the chief priest**.”

Chief means “a person highest in authority” (according to *Random House Webster’s Unabridged Dictionary*, copyright 1999, Software

Edition). Therefore, not only did יהוה give Aaron a *position*, but He gave him “*the*’ chief” priest position—a department head, meaning the person highest in authority in the office of the priest. That was why Korah fought so hard to *take* the priesthood away from Aaron.

The *Random House Webster’s Unabridged Dictionary* also confirms that an **office** (coming from the definition of **priesthood**, “priest’s *office*”) is, “the function of a particular person.” In the same source, **function** means, “to perform a specified action.” Well, what were some of these specified actions? Some synonyms in the *Webster’s New World College Dictionary & Thesaurus*, Fourth Edition, copyright 1998, Computer Edition for the word **office** is, “responsibility, bookkeeping, and recording.”

We’ve finally reached the answer! Korah and the sons of Levi were not satisfied with the responsibilities given to them regarding the duties of the Levites; therefore, they sought to take Aaron’s responsibilities away from him, which was the highest in authority of bookkeeping and recording. But of what in particular? Let us turn to Hebrews, Chapter 7, verse 5 to get an understanding of this. Let us read:

Hebrews 7:5 “And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to *take tithes* of the people according to

the law, that is, of their brethren, though they come out of the loins of Abraham”:

Praise יהוה! Praise יהוה בן יהוה! Aaron was the person highest in authority of bookkeeping and recording of *tithes*. Now the sons of Levi, who received the office of the priesthood, had been given the commandments to take tithes of the people according to the law, that is, of “*their brethren*” (the Levites only—not of all Israel), though they came out of the loins of Abraham. Now Korah and the certain number of Levites that were joined on with him felt that it was their right to have the responsibility that was given to Aaron, so they decided to climb up some other way so they could steal Aaron’s position as the person highest in authority of bookkeeping and recording of tithes.

Let us turn to and read Numbers, Chapter 16, verse 11, to see what else Moses relayed to his brethren. Read:

Numbers 16:11 “For which cause both thou [Korah] and all thy company are gathered together against the Lord, יהוה: and what is Aaron, that ye murmur against him?”

We see beyond a shadow of a doubt how Korah’s covert operation really paid off. His want for the priesthood caused him, as well as, everyone within his company to gather together against the Lord, יהוה. The word

which, in *The New Oxford American Dictionary*, copyright 2001, Computer Software, is “used referring to something previously mentioned when introducing a clause giving further information.” In the same source, the word **cause** is defined as, “reason and purpose.”

We can clearly see that יהוה shined the light on Korah and his followers through His servant Moses, because it was never about who was more holy than the other: The real reason and purpose for this whole uprising in the camp was because of their love of money. Which is what ultimately caused them to gather themselves against the Lord, יהוה. But did that stop them? Of course not. They murmured against Aaron as well. Truly, truly *the love of money is the root of all evil: which while some* [Korah and his fellow Levite followers] *coveted after . . .* (1Timothy, Chapter 6, verse 10). What does it mean to “murmur” against?

The *Shorter Oxford Dictionary*, Sixth Edition, copyright 2005, Computer Software, defines **murmur** as a “rumour.” Some synonyms for the word **rumor** in *The Synonym Finder*, by J.I. Rodale, copyright 1978, on page 1058 are “gossip, grapevine, word of mouth, whispering campaign, circulate.”

Not only do these newly acquired facts prove that these covetous brutes have nothing better to do but spread negativity around, but they

further show us the deceitful tactics of how Korah lured some into his underground operation. Through his whispering campaign and by circulating gossip about Aaron, Korah and his followers were able to gather and convert others from within The Nation of יהוה based on either what they had heard through word of mouth or through the grapevine. This in turn was what ultimately poisoned the minds of all in Korah's company, thereby changing their beliefs in and opinions of יהוה to be consistent with Korah's way of thinking. Praise יהוה! Praise יהוה בן יהוה!

Now that we have come to the end of יהוה speaking to Korah and the descendants of Levi through His servant Moses, it is now time for Him to use Moses to attempt to call the descendants of Reuben to the stage. Let us read Numbers, Chapter 16, verse 12 to see how that went. Read:

Numbers 16:12 “And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up:”

The crowd that gathered for this big showdown had to have been massive. We see here in Verse 12 that Moses sent to call for Dathan and Abiram; however, it did not go so well for him. What did Moses say that could have made them so angry? Let us see what the authorities have to say about this matter. We shall begin with the words *sent* and *call*.

The word **sent** in the *e-Sword*, Computer Software, copyright 2004, reference number 7971, is pronounced in Hebrew shaw-lakh' and it is a primitive root, that means “to send away for.” Furthermore, the word **sent**, in the *Webster’s New World College Dictionary & Thesaurus*, Fourth Edition, copyright 1998, Computer Edition is also defined as, “commissioned.” In the same source, **commissioned** is defined as, “that which a person is authorized to do for another.” Lastly, the word **call**, in the *e-Sword*, Computer Software, copyright 2004, reference number 7121, is pronounced kaw-raw' in Hebrew and it means “to call out to, (that is, properly address by name); guest and invite.”

Thus, judging by these definitions, it is safe to ascertain that in attempting to call out to Dathan and Abiram, Moses had to send an authorized person away to properly address and invite the descendants of Reuben as guests to where he was. But they *said*, We will not come up. The word **said** in *e-Sword*, Computer Software, copyright 2004, reference number 559, is pronounced aw-mar', and it means to “answer, boast self, and challenge.” Some synonyms for the word **boast**, in *The Synonym Finder*, by J.I. Rodale, copyright 1978, on page 123 are “show off and talk big.”

Talk about lack of respect. At least Moses was kind enough to address them properly and invite them as guests to discuss the issue at hand,

but they decided to show off and talk big when they answered him. And not only that, but they also challenged Moses. The word **challenge** in *The New Lexicon Webster's Dictionary of the English Language*, copyright 1989, on page 162 is defined as “to take objection to the authority of.”

In light of these newly acquired facts, we can clearly pinpoint the arrogance and disobedience of Dathan and Abiram in this verse. They showed off and talked big to Moses to show that they took strong objection to his authority. Therefore, in gearing up for their statement in Verse 12, they answered Moses' invitation by saying, *We will not come up*.

Let us focus our attention on the words *we*, *not*, *come*, and *up* to find out who Dathan and Abiram were referring to, and to also find out where they did not want to go. *The Random House Webster's Unabridged Dictionary*, copyright 1999, Software Edition, states that the word **we** is “used to denote people in general.” The word **not**, in the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, is denoted as “in no way; to no degree.” In the same source, the word **come** means “to advance toward the speaker or toward a specified place.”

Thus, it is clear as water to see that the blood descendants of Reuben—Dathan and Abiram—were serious: They told the one who was commissioned by Moses to invite them, that, in no way would they nor

anyone from among the group of people they were representing advance *towards* Moses. And, furthermore, that to no degree would they advance even to the *place* where he (Moses) was located. (Moses had to have been a great distance away for them to stress it that way.)

Let us decode the last word in this verse to see how far **up** Moses was. The *Shorter Oxford Dictionary*, Sixth Edition, copyright 2005, Computer Software, defines the word **up** as “living up-country; also, situated on high ground.” In closely examining this definition, we can quickly gather that at the time when Moses called for Dathan and Abiram, he was living up-country, in a place that was situated on *high ground*.

However, in order to grasp the extent to what really took place here, we need to sum this up spiritually. Why, you may ask. Think about it: We all know that throughout our history, Israel was always known to be nomads. So it shouldn't have been a problem for Dathan and Abiram to walk to where Moses was. There had to be a reason for them not wanting to journey to the *high ground* where Moses was.

The authorities will help clarify this matter. The phrase **high ground** (according to *The New Oxford American Dictionary*, copyright 2001, Computer Edition) is defined as “the high ground a position of superiority in a debate.” Some synonyms for the word **superiority**, according to *The*

Synonym Finder, by J.I. Rodale, copyright 1978, on page 1194, are “matchlessness, incomparability, and control.” In the same source, on page 261, **debate** means “dispute, war of words, difference of opinion, and reason out.”

The real reason why Dathan, Abiram, and the people they represented would not answer to Moses’ invitation to *come up* was because they knew that he had the Almighty יהוה on his side. They knew that if they were to have had an exchange of words with Moses, they would have lost exceedingly; because when it came to disputes, יהוה always blessed Moses to have full control of any given situation. If there broke out a war of words, because of Moses’ *unshakable* faith in יהוה and because he was highly knowledgeable in the laws of יהוה, not one person could match him, because Moses was matchless! In fact, when it came down to a situation like this, wherein there was a difference in opinions regarding the personal establishments of יהוה, absolutely no one could compare to Moses’ ability to reason out a logical and lawful conclusion. Why? Because when it came to standing on the *spiritual* high ground, no one could compare to Moses, the servant of יהוה. Praise יהוה! Praise יהוה בן יהוה!

In continuing with Dathan and Abiram’s unruly, disorderly, and indignant response to Moses, let us read Verse 13 to see what else they said.

Read:

Numbers 16:13 “Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us?”

Now here they are again, showing off and just talking big. We see that in Verse 13, Dathan and Abiram started off by saying almost the same thing that Moses told Korah and his followers in Verse 9. However, there is something very key in this verse that alerts us to what was really lagging in their minds, that is, being brought *out of a land that floweth with milk and honey*. Since we have already defined the word *up*, we can automatically deduce that Dathan and Abiram were accusing Moses of physically and mentally bringing them *out of a land that floweth with milk and honey* to a place that was situated on high ground.

In the *Shorter Oxford Dictionary*, Sixth Edition, copyright 2005, Computer Software, the word **out** is defined as “direction away from a familiar place, esp. to a remote point.” **Familiar**, according to the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, is cited as “domesticated and tame.” In the same source, **domesticated** means “to

bring down to the level of the ordinary person; to cause to feel comfortable at home.” Lastly, in *The Synonym Finder*, by J.I. Rodale, copyright 1978, on page 1214, the word **tame** is recognized as “submissive, subdued, nothing, and weak-hearted.”

In jelling all of these definitions together, we can sadly see that Dathan and Abiram blamed Moses for bringing them away from a place wherein they felt at home to a remote (or unfamiliar or secluded) place. They were upset over the fact that Moses had brought them away from a land where they felt comfortable being among the ordinary people—people who were submissive, subdued, considered as nothing, and weak-hearted.

In other words, they were fine with being submissive to the rulers of that land. And, too, they were absolutely relaxed with being among the weak-hearted who had been reduced to nothing in a land that they considered to have flowed with milk and honey. Because they put their full trust in this land, eventually they took on the identical mindset of the people of that land. Subsequently, they used this as an excuse to revolt against יהוה who really was the main One that brought them out of that strange land to the remote point that they did not want to journey to.

Now let us read how our Father, יהוה, feels about those who put their trust in the land of Egypt. Please turn to and read, Isaiah, Chapter 30, verses 1 through 3. Read:

Isaiah 30:1 “Woe to the rebellious children, saith the Lord, יהוה, that take counsel, but not of Me; and that cover with a covering, but not of My Spirit, that they may add sin to sin:

Isaiah 30:2 That walk to go down into Egypt, and have not asked at My mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!

Isaiah 30:3 Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion.”

Thus, in relying on the strength of Pharaoh and the shadow of Egypt, these rebellious children, Dathan and Abiram, felt that it would have been better for them to have stayed back in Egypt than to be killed in the wilderness. The question now is, What was so good about the *milk and honey* that flowed in Egypt? Let us consult with some well-respected sources to get our answer.

Flow, the root word of *floweth* in the *Webster’s New World College Dictionary & Thesaurus*, Fourth Edition, copyright 1998, Computer Edition, means “to have smooth and pleasing continuity; to be plentiful.” The phrase

milk and honey, according to the *Shorter Oxford Dictionary*, Sixth Edition, copyright 2005, Computer Software, means “abundance, comfort and prosperity.” The Hebrew word for **prosperity**, in *The New Strong’s Expanded Exhaustive Concordance of the Bible*, Red Letter Edition, copyright 2001, under the reference number 2896, on page 103, is *tobe*, and it means “the goods.” Lastly, some synonyms for the word **goods** in *The New Oxford Thesaurus of English*, Computer Software, copyright 2000, are “merchandise and worldly goods.”

These definitions indicate that Dathan and Abiram did not like the fact that Moses brought them away from the abundance and comforts of the land of Egypt, the place in which they had called home. And because they were fond of the smooth, pleasing continuity of merchandise and overflowing worldly goods, they planted the evil seed that Moses brought them out of that land to kill them in the wilderness. Now, does this not make you ask yourself the question, What was wrong with them? The land of Egypt might have been blessed with those things; however, they were not meant for Israel to worship.

The fact of the matter is, Dathan and Abiram were so blind that they wanted to stay and serve Pharaoh in the land of Egypt rather than follow **יהוה** to the *true* land that He promised them, which *truly* flowed with milk

and honey. They seemed to have forgotten that the Egyptians did not like Israel at all; and that the reason Egypt overflowed with abundance, comfort, and prosperity was because they—Israel—were the ones who worked and slaved to get it to that point. Let us verify this by turning to and reading Exodus, Chapter 1, verses 9 through 14. Read:

Exodus 1:9 “And he said unto his people, Behold, the people of the children of Israel are more and mightier than we:

Exodus 1:10 Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.

Exodus 1:11 Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses.

Exodus 1:12 But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

Exodus 1:13 And the Egyptians made the children of Israel to serve with rigor:

Exodus 1:14 And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigor.”

Even though Dathan and Abiram knew of all the hardships, persecution, and oppression that we as a people had gone through in the land of Egypt, they felt that it was nothing compared to being led out to be killed in the wilderness. Since Dathan and Abiram's concern was mainly about the continuity of merchandise and overflowing worldly goods, what type of killing were they referring to? To get to the bottom of this, let us consult the authorities for accuracy.

The word **kill**, in the *Webster's New World College Dictionary & Thesaurus*, Fourth Edition, copyright 1998, Computer Edition, is defined as "to tire out; exhaust." **Tire**, in *The New Oxford Thesaurus of English*, copyright 2000, means "bore, get on someone's nerves." In the *Random House Webster's Unabridged Dictionary*, copyright 1999, Software Edition, **exhaust** means "to deprive wholly of useful resources." **Resources** in *The New Oxford American Dictionary*, Computer Software, copyright 2001, is defined as to "provide (an organization) with materials, money, and other assets necessary for effective operation."

This was truly a twisted and lazy group! Here we have on one hand, Israel, just being delivered out of the hands of Pharaoh and his hard taskmasters in the land of Egypt by יהוה Himself and, on the other hand, we have this little small group of people complaining about Moses boring

them and getting on their nerves. Then to go a step further, they blatantly outright said that they would rather to have been back in Egypt—where the merchandise was in abundance and other pleasing worldly goods were overflowing—than to provide The Nation of **יִשְׂרָאֵל** with the necessary money, materials, and other assets needed for it to have an effective operation while in the wilderness. Well, what type of wilderness were they in that would cause them to have all of those things wholly deprived from them?

The *Holman Bible Dictionary*, copyright 1991, on page 1408, states that “the words for **wilderness** in the Old Testament come close to our desert, because they usually mean a rocky, dry wasteland.” Moreover, **wilderness**, in the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, is “something characterized by unchecked profusion.” In the same source, **profusion** is delineated as “lavish expense; extravagance.” In *The New Strong’s Expanded Exhaustive Concordance of the Bible*, Red Letter Edition, copyright 2001, reference number 4057, on page 147, the Hebrew word for **desert** is mid-bawr', and it is recognized as the “south.”

Based on the definition of the word *wilderness*, we can sum up that by not answering to Moses’ call, Dathan and Abiram decided to talk big

away from Moses. They claimed that they had been led away from the things they enjoyed while in the land of Egypt—i.e. merchandise and other pleasing worldly goods which were comforting and in an abundance—to a place that was considered to be an unchecked, rocky, and dry wasteland in the south.

As a matter of fact, in their eyes, they felt that they had been led away blindly; because, *to them*, the place in which the Lord, יהוה, had used Moses to guide The Nation of יהוה to was too lavish and extravagant, plus, too expensive. They felt that it was just a ploy to wholly deprive them of their money, materials, and other assets (that were actually needed for The Nation of יהוה to have an effective operation). And that's not everything they claimed, let us turn to and read the last part of Verse 13 to see what else these Reubenites thought of Moses. Read:

Numbers 16:13 . . . except thou make thyself altogether
a prince over us?

Not only did they accuse Moses of leading them away from Egypt to deprive them of their money and assets, but now, they have also approached Moses with another bold question, *Have you made yourself a prince over us?* Will the children of Israel ever stop making false accusations? Don't be fooled to believe that this only happened in the day of Moses. Everything

we have talked about in this seminar is going on in Israel even this day. What does this statement really mean? Did Moses make “himself” a prince over Israel? As much as we would like to have these questions answered, I’m afraid that they will have to be addressed in *part 5* of *An Uprising In The Camp*.

With that, may the ever-present, safe hand of our Lord and Savior, יהוה בן יהוה, continue to be with us all, until we meet again, Shalom, Shalom. Praise יהוה! Praise יהוה בן יהוה!