

The Folly of Flesh: Kibroth Hattaavah

"And they removed from the desert of Sinai, and pitched at Kibroth Hattaavah, Numbers 33:16

And the LORD spake unto Moses in the wilderness of Sinai, in the Tabernacle of the congregation, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying, Take ye the sum of all the congregation of the children of Israel, after their families. . . Numbers 1:1,2.

In the 1980's the FDA (Food and Drug Administration) reported that forty percent of all Americans were overweight: but by 2000, it had been estimated that at least sixty percent of the population in the U.S. were "battling the bulge." America's over-eating of high calorie foods has skyrocketed since the fast-food industry moved into a twenty-four-hour service. With that increase has come a dramatic rise in crime. Between 1993 and 2002, juvenile crime rates for drunk driving offenses increased by forty-six percent, whereas the increase was a relatively slow twenty-five percent between 1986 and 1992. Youth crimes were rare a hundred years ago.

Could there be a connection between diet and morality? Daniel and his three friends certainly believed there was. Choosing to abstain from the king's meats, rich desserts, and wines could have caused a loss of position. In fact, in such an oligarchy, displeasing the king can even result in death. Yet, these young men valued a healthy diet enough to risk all of that. Why did they care so much about what they ate? The Bible says that Daniel was concerned that if he ate of the sensually gratifying, yet physically damaging, foods that he would be "defiled."

But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank; therefore he requested of the prince of the eunuchs that he might not defile himself; Daniel 1:8.

The word “defile” is from the Hebrew word *gawal*, meaning “to soil, pollute, stain or desecrate.” This word is not used in Scripture to reference physical harm to the body. Rather, it is word which means to become morally impure, or polluted by spiritual sin. This same word appears in Lamentations. In this verse, it is translated as “polluted.”



For the sins of her prophets, and the iniquities of her priests, that have shed the blood of the just in the midst of her, They have wandered as blind men in the streets, they have polluted (gawal) themselves with blood, so that men could not touch their garments, Lamentations 4:13-14

Earlier in this book, we mentioned an illustration of the prince of France, the son of Louis XVI. In 1791, Louis XVI was beheaded by rebels. These assassins, took his son with them, purporting to be friends of the family. Their real motivation in “sheltering” him was that they feared to make a martyr of the young prince, preferring rather to tempt the teen to morally self-destruct. One of the temptations they employed was intemperate food. **“They exposed him to foods, the richness of which, would quickly make him a slave to appetite (lust).”**¹⁴⁴

Clearly, past generations have known and understood the power that a rich and intemperate diet has over one’s morality. Seeking such gratification enslaves us to lust. Indeed, the first sin revolved around food choices. By engaging in depraving dietary habits, we become

corrupted. This is why failing to place health and purity above gratification is called “the Folly of the Flesh.” Ignoring the impact dietary lusts have on moral strength, Israel demonstrated a pattern of repeatedly falling into the “lust of the flesh.” Like a vicious cycle, this Folly of the Flesh weakened them still further, destroying Israel’s resistance in other areas of temptation. At *Kibroth-Hattaavah*, the Children of Israel were again lusting for the gratifying foods of Egypt and complaining about the simple diet Yahweh had provided.

GRAVES OF LUST

From the time of their departure from *Goshen*, they had been in the wilderness for one year, one month, and one week,¹⁴⁵ when they received the signal to pack up the camp and leave the Mountain. The next recorded station, on their journey, was *Kibroth Hattaavah*. The name for this twelfth campsite, as is listed in some Bible margins, means “graves of lust,” (Numbers 33:16, margin). And from the story recorded in Numbers 10 and 11, and Deuteronomy 9:22, this campsite is appropriately named.

As the record reads in Numbers Eleven, the Children of Israel began lusting for the flesh of Egypt once again. Whereas they had indulged in the sin of complaining; next, they compounded the evil by adding lust to their rebellion. How sad! They had just come from the Mountain with the “Fire in the midst.”¹⁴⁶ They had just agreed to abide by the provisions and guidance of the Almighty; they had just declared their loyalty and submission to His will, and now they were ignoring the Covenant to covet flesh again!? Thus, at *Kibroth Hattaavah* the manna fell, and the people gathered it to make their cakes, while crying tears of self pity, (Numbers 11:7-10).

So what happened at *Kibroth Hattaavah*? The mixed multitude was tired of the vegan diet. Where were the rich foods? This healthy and simple diet Yahweh had provided for them was no fun! Soon, instead of being thankful for their blessings, they found themselves lusting for what they didn’t have. Ungratefulness bred dissatisfaction, which quickly grew into a bitter and rebellious protest. The Children of Israel began to backbite, murmur, and complain to Moses, just as they had at the beginning of their journey.

After their past failures in the area of appetite, the people had promised to trust Yahweh and respond to trials with grace. How quickly humans forget their pledges when they become fixated on their lusts! And Yahweh was angry with these rebellious complainers and sent fire to consume them. Thus, the experience of this camp was described as *Taberah*, (Numbers 11:3), meaning "burning."



And when the people complained, it displeased the LORD; and the LORD heard it; and His anger was kindled; and the fire of the LORD burnt among them, and consumed them that were in the uttermost parts of the camp, Numbers 11:1.

But we will talk more thoroughly about Israel's lust for rich foods and the resulting judgment, later in this chapter. Let us first turn to the significance of what appears to be multiple names for this campsite.

WERE THERE FORTY-TWO CAMPSITES? OR NOT?

Because there appear to be three names for this campsite, some Bible students have wondered whether the Children of Israel stayed at more than forty-two locations. But there is ample evidence to show that *Tabarah*, of the Exodus narrative, and *Kibroth Hattaavah*, from Numbers 33:16, were one and the same place. Bible scholars explain that "one or both of *Tabarah* (הרעבת) and *Hattaavah* (הוואתה) may be a phonological and typographical corruption of the same original word."¹⁴⁷

Tabarah is not listed in the full stations list later in the Book of Numbers (Chapter 33). Yet, in this chapter, *Kibroth Hattaavah* IS listed. Since Numbers Thirty-three is the only chapter in the Bible to

provide a complete listing of the campsites of Israel, this chapter must be our “compass” in determining the camp order and number of spiritually significant encampments. It is from Numbers Thirty-three that we can conclude there were forty-two spiritually significant camp-lessons in ancient Israel’s journey from Egypt to Canaan. This corresponds to forty-two lessons and tests to be faced by Yahweh’s end-time people.

“... The original Hebrew text appears devoid of either punctuation or capitalization.”

But, there is a verse in Deuteronomy which seems to shatter the Numbers Thirty-three construct of forty-two campsites. We must look carefully at this verse, for a teaching is only Truth if every verse on the subject aligns with an interpretation. In Deuteronomy, it appears that this twelfth campsite is really three separate locations.

And at Tabarah, and at Massa, Kibroth-Hattaavah, ye provoked the LORD to wrath, Deuteronomy 9:22.

In Exodus 17:7, we find that Moses referred to *Rephidim* as *Massah* and *Meribah*. These were not the official names for this camping spot; rather they were depictions of Israel’s attitudes and behaviors while encamped at this location. As the Bible states, “*massah*” was a reference to “chiding,” or the complaining Israel engaged in while they camped at the site, officially known as *Rephidim*. In other words, the term “*massah*” (or the alternate spelling of “*massa*”) is a Hebrew verb referring to the activity of grumbling against God.

The next key point to consider in our study of Deuteronomy 9:22 is that the punctuation, which appears in the English Bible versions, is **not** present in the original Hebrew version. In fact, in the original Hebrew, Deuteronomy 9:22 simply reads as follows:

אַתְּ הֵייתָם מִמְקִצְפֵי הַתְּאֵנָה וּבְקִבְרֹת וּבְמִסֵּה וּבְתַבְעֵרָה
:הָהָה

The direct English translation of this original Hebrew text appears devoid of either punctuation or capitalization. Thus, it simply reads: (going from left to right) “*taberah* (burning) *massah* (querulous) *kibrothhattaavah* (graves of longing or lust) *qatsaph* (provoke to wrath) *Yahovah* (the Heavenly Father).”¹⁴⁸

Clearly, when viewed in the original Hebrew, there is absolutely no justification for capitalizing all three terms, as if they are all separate places. There is also no justification for placing commas between the terms. Punctuation and capitalization was supplied by Bible translators who believed these to be separate locations. But, as “*taberah*,” and “*massa*” are simply Hebrew verbs, they can just as easily be descriptions of what happened at this site, rather than a listing of three separate and unique camp locations.

Thus, to be certain whether “*taberah*” and “*massa*” are descriptive verbs or separate sites, we need to return to our guideline, found in Numbers Thirty-three.

And they removed from the desert of Sinai, and pitched at Kibrothhattaavah, Numbers 33:16.

Here, plainly, the twelfth campsite is named *Kibroth Hattaavah*. And as the Bible records, while Israel was encamped here, they experienced “*taberah*” and “*massa*.” These terms are not separate names, but rather “flesh out” the story by adding details of why Yahweh was provoked at this encampment.

COMPLETION OF THE EXODUS

In preparation for leaving the Mount of Yahweh, Moses had been directed to take a census of the males twenty years and upward. Then the journey had resumed, having been at Mountain *Sinai* for eleven months and five days.¹⁴⁹

After such a lengthy and profitable stay, it was finally time to leave. On the twentieth day of the second month, the Cloud was taken up from the Tabernacle, giving the signal to break camp and move out, (Numbers 10:11).

The LORD our God spake unto us in Horeb, saying, Ye have dwelt long enough in this Mount: Turn you, and take your journey, and go to the mount of the Ammonites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates. Behold, I have set the land before you: go in and possess the land which the LORD swore unto your fathers... Deuteronomy 1:6-8a.

The Bible is a book of parallels; of types and antitypes. Thus, it is contemporary in each era and relevant for each generation, making it “profitable for doctrine, for reproof, for correction, for instruction in righteousness,” in every age (2 Timothy 3:16). Yahweh's “ways” are revealed thereby, (Psalm 103:7). May we profit from these parallels.

And they departed from the mount of the Lord three days journey: the Ark of the Covenant of the LORD went before them in the three days' journey, to search out a resting place for them. And the cloud of the LORD was upon them by day, when they were out of the camp. And it came to pass, when the ark set forward, that Moses said, Rise up, LORD, and let Thine enemies be scattered; and let them that hate Thee flee before Thee. And when it rested, he said, Return, O LORD, unto the many thousands of Israel, Numbers 10:33-36.

The Children of Israel left Mount Sinai, as recorded in Exodus. The Book of Exodus ends with the Sinai experience. From there, we move into the Books of Numbers and Deuteronomy for the remaining thirty-one camps.¹⁵⁰ The receiving of the Law of Yahweh's Kingdom at the Mount marks the completion of the full "Exodus" from Egypt. The rest of the story is the preparation for and entrance into Canaan.

The same is true in our spiritual walk. When we choose to leave sin's bondage in spiritual “Egypt,” following Yahweh's Word, He leads us to His “Mountain” for instructions. When we say, with Israel of old, "All that Yahweh hath spoken we will do," we have finished the "Exodus" out of darkness, but have only begun the journey into Light. With the review of the commands and provisions of Yahweh given at

the Mount, we like our spiritual forefathers, must put the things of the world behind and “press toward the mark,” (Philippians 3:14).

The Book of Numbers picks up the story of the journey after the instructions for a holy life had been given on the Mount. Numbers deals with battles and warfare, but it is not a record of the devotion of earnest warriors. In Numbers we see the sad picture of failure and cowardice. The key-note of Numbers, therefore, is, "Sinners against their own lives," or "Sinners to their own destruction."¹⁵¹ Thus, it is filled with lessons and warnings that end-time Israel must learn from the mistakes of the past.

SONGS OF WARFARE FOR THE REALM OF PLEASURE

From *Sinai* in the Wilderness of *Sin* (the moon god), the nomad nation moved into the Wilderness of "*Paran*," meaning "ornamental, or embellished, or "pleasure ground."¹⁵²

And the Children of Israel took their journeys out of the wilderness of Sinai: and the cloud rested in the wilderness of Paran. And they first took their journey according to the commandment of the LORD by the hand of Moses, Numbers 10:12-13.

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This is the first time the entire company of nearly three million marched by tribes in what would remain their tribal order, (Numbers 10:14-28). It may have been through the counsel of Jethro, Moses' father-in-law, that the people were now thus organized. Numbers, Chapter Ten, describes their marching order in "armies," with the Ark of the Covenant and priests following near the center of the procession. Each tribal leader is identified in the marching order of Numbers Ten.

The Bible record also says that they marched three days before finding a suitable place to camp, (Numbers 10:33). Here is another instance where the locations of Israel's one night "sleep-overs" were not named. The record of Numbers Thirty-three includes only those places where the camp was set up long enough for some activity to be noted, for which the encampment could be named.

Moses, as their leader, was ever mindful of the dangers in the journey. His response to fear and danger was a song of praise. In the morning, the Bible tells us, Moses would sing his praise, "Rise up, Lord, and let Thine enemies be scattered; and let them that hate Thee flee before Thee," (Numbers 10:35). Here is a secret weapon enabling safe travel through the enemy's enchanted and superstitious land: faith and thanksgiving expressed in song.

Then, when the cloud rested and the Levites gathered to assemble the sanctuary, and families their dwellings, Moses sang his prayerful song: "Return, O LORD, unto the many thousands of Israel," (Numbers 10:36). The intercession of Moses for the people never ended, and it is the secret of contending with the enemy's attacks against our families, and others within our circle of influence, (Isaiah 49:25). With the Ark of the Covenant in their midst, Moses prayed for a suitable place where they might camp.

Singing praise to Yahweh is a powerful weapon against discouragement, doubt, or fear. It is spiritually as though the very Presence of God is enthroned in the praises of His people. David noted the power of praise as a Heavenly weapon in Psalm 149.

Praise ye the LORD. Sing unto the LORD a new song, and His praise in the congregation of saints. Let Israel rejoice in Him that made him; let the children of Zion be joyful in their King... For the LORD taketh pleasure in His people; He will beautify the meek with salvation. Let the high praises of God be in their mouth, and a two-edged sword in their hand; To execute vengeance upon the heathen... To bind their kings with chains, and their nobles with fetters of iron. To execute upon them the judgment written: this honour have all His saints. Praise ye the LORD, Psalm 149:1-9

In the battle against Jericho, significantly foreshadowing the future fall of Babylon, the weapon used against this “impregnable” city was praise. As will be discussed in the third volume of this *Called to Canaan* series, this battle is another example of the place praise holds in final Israel’s spiritual arsenal. For to gain victory over the spiritual and superhuman demonic powers we face on this fallen planet, we must remember two key concepts: we are not battling against a human foe, and such spiritual battles can only be fought with Heavenly weapons.

“We are not battling against a human foe, and such spiritual battles can only be fought with Heavenly weapons.”

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, Ephesians 6:12.

For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, 2 Cor. 10:3-5.

Clearly, as Moses passed through the camps of Israel singing praises to Yahweh, he demonstrated his awareness that songs of praise invite Yahweh’s Presence, keeping the tempting demons at bay. Had all of Israel wielded this weapon along with Moses, the story of this campsite would have been victorious. For the people could never fall into temptation to complain while rendering Heavenly praise.

ELDAD AND MEDAD’S END-TIME PROPHECY

The Tabernacle was still set up **outside** the camp, at *Kibroth Hattaavah*. We know this because when the Spirit of anointing came upon the seventy elders, the Bible tells us that they went outside the camp to receive it. Notably, this is an instance of the Holy Spirit being poured out the same as appears in Acts Chapter Two. Note the passage from Numbers 11:24-26:

And Moses went out, and told the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them round about the tabernacle. And the LORD came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the Spirit rested upon them, they prophesied, and did not cease. But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other was Me'dad: and the Spirit rested upon them, and they were of them that were written, but went not out unto the tabernacle: and they prophesied in the camp. (emphasis supplied)

Eldad and Medad are mentioned in the Book of Numbers, as having prophesied **within** the camp, while the other elders had gone to the Tabernacle **outside the camp** to receive Yahweh's anointing. Why these two men weren't present with the others at the Tent of Meeting, the Bible does not say. But, the Father's Spirit fell upon them right where they were, anyway. And with this mighty anointing, these men began to prophesy.

As we will soon see, Eldad and Medad were well named. In fact, the meanings of their names directly relate to the prophecies they uttered during this experience at *Kibroth Hattaavah*. Eldad means "God is love." And Medad means "loving justice," relating to the end of time, and the conflict with Gog and Magog.¹⁵³

Exactly what these men prophesied is unknown, but there were ancient references to a *Book of Eldad and Modad* (which spells the biblical "Medad" with an "o" instead of an "e"). This book, now considered a "lost work" is believed to have contained their prophetic utterances. Nothing would remain of Eldad and Medad's prophecies were it not for the fact that other ancient writers have quoted from this lost book. One such writer was Hermas, who wrote: "The Lord is near to them who return unto Him, as it is written in Eldad and Modad, who prophesied to the people in the wilderness."¹⁵⁴

The Palestine *Targums* also lend detail to the prophecy of Eldad and Medad. According to them, the prophecies related to the coming of

Gog and Magog against Israel at the end of days. One of the *Targums* reads, "The Lord is near to them that are in the hour of tribulation."¹⁵⁵ Not only do these quotations of their prophecies reveal Yahweh's promised protection, they also bear promise of His intervention in the conflict with Gog and Magog. How interesting that here, in the first portion of Israel's journey (within the first fourteen campsites), we find the Holy Spirit empowering men to prophesy about Yahweh's protection in the last cataclysmic battle!

*"... The war of God
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VICTORY ASSURED OVER GOG AND MAGOG

So what does the Bible tell us about this coming conflict with Gog and Magog? Actually there is a discrepancy between the *Septuagint* (Greek version of the Hebrew text) and the Hebrew text relating to the references to this end-time conflict. To be thorough, we will look at both records to construct a picture of the foretold battle with Gog and Magog.

In the *Septuagint*, the name Gog appears in two places where it is not mentioned in the Hebrew text. In Numbers 24:7, Gog appears instead of *Agag*, and in Amos 7:1, the reading is "Gog," instead of *gizei* (the "mowing"). These references connect the war of Gog with the advent of Messiah and the last great battle.

In a prophecy about the Messiah and Israel's coming victory in the conflict against "Agag," rendered "Gog" in the *Septuagint*, Balaam foretold:

He shall pour the water out of His buckets, and His seed shall be in many waters, and His King shall be higher than Agag (Gog), and His kingdom shall be exalted. God brought him forth out of Egypt; He hath as it were the strength of an unicorn. He shall eat up the nations His enemies, and shall break their bones, and pierce them through with His arrows, Numbers 24:7-8.

Amos made an interesting reference to this conflict, considering the already mentioned “size” of spiritual Israel in comparison to their final enemy. The giants of *Alush* and *Rephidim*, encountered again just as Israel bordered Canaan, were so formidable that Israel seemed “as grasshoppers” by comparison. As these literal giants, defeated by Israel of old, are a shadow picture of the gigantic end-time powers gathering against the people of Yahweh, Amos’ reference to Gog holds even more meaning:

Thus hath the Lord GOD showed unto me; and, behold, He formed grasshoppers in the beginning of the shooting up of the latter growth; and, lo, it was the latter growth after the king's mowing (Gog),
Amos 7:1.

The Chapters of Ezekiel Thirty-eight and Thirty-nine, give details of this decisive and final war. And just as the record of Eldad and Medad’s prophecy stated, Yahweh promised to intervene, protecting His beloved Israel from the evil assault of Gog.

“After many days thou (Gog) shalt be visited: in the latter years thou shalt come into the land. . . against the mountains of Israel. . . Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee. . . Thus saith the Lord GOD; It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought (to attack Yahweh’s protected ones). . . Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord GOD; In that day when My people of Israel dwelleth safely, shalt thou not know it? . . . And thou shalt come up against My people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against My land, that the heathen may know Me, when I shall be sanctified in thee, O Gog, before their eyes. . . And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel. . . and there shall they bury Gog and all his multitude: and they shall call it The Valley of Hamongog,” Ezekiel 38:8-39:11.

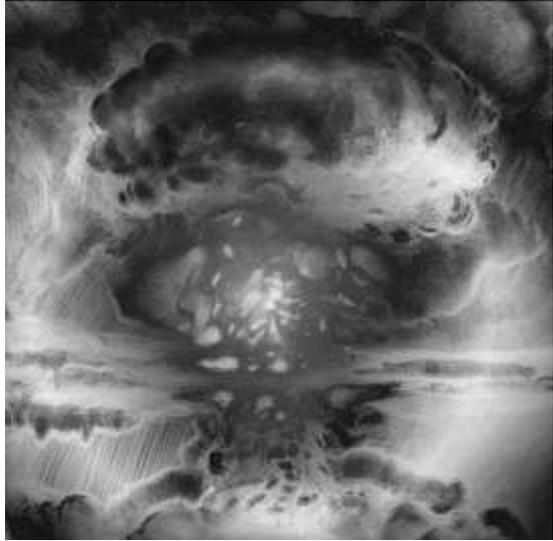
In attacking Israel, the powers of Gog and Magog will have essentially waged war against the Almighty Himself. Noting this, and the similarities between these Scriptural references, many view the prophecies of Eldad and Medad and Psalm Chapter Two as promises for our coming battle with Gog and Magog.

Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall He speak unto them in His wrath, and vex them in His sore displeasure... The LORD hath said unto me, Thou art My Son (a title which applies to Yahshua, Leader of the saints' in this battle); this day have I begotten thee. Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the LORD with fear, and rejoice with trembling... Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him, Psalm 2:1-12.

So what is the significance of these promises and prophecies being given at *Kibroth Hattaavah*, Israel's twelfth campsite? With Israel only in the first one-third of their Wilderness journey, why does Yahweh use Eldad and Medad to foretell His protection in a battle to take place at the very edges of ultimate Canaan?

Yahweh has provided these timely assurances, because He knows our frailties. We cannot help but think of what will come toward the end of our Wilderness experiences. The tests, which are relatively mild lessons on full submission to Yahweh at the beginning of our journey, will soon reach a cataclysmic crescendo. As we look forward, through Bible prophecy, to the catastrophic events soon to come upon the end-time people of God, our hearts are tempted to tremble. "I hope Yahweh just lays me to rest before that day," is the secret desire in many a saint's heart.

But, knowing we'll be tempted to anticipate and fear, Yahweh has lovingly foretold the outcome of this terrible conflict. Gog, mighty though this power will be, will not defeat those sheltered "under the wings of the Most High," (Psalm 91). Yes, it will be a battle where all the enemies of God's people will rally against them. This means that the enemy ranks will not only be comprised of the multitude of unsaved humans, lead by the formidable earthly powers of the last days, but it will also be aided by demonic forces with superhuman capabilities. To counter this overwhelming fact comes the blessed



assurance that God Himself will fight in this most terrible battle ever to take place on this planet. Thus, His people will be delivered and the enemy destroyed. How sweet is this assurance! And how loving is our Heavenly Father's care in providing these promises early in our journey. With such guarantees, we may walk with greater strength and confidence through the lesser tests, ever aware of His over-shadowing salvation.

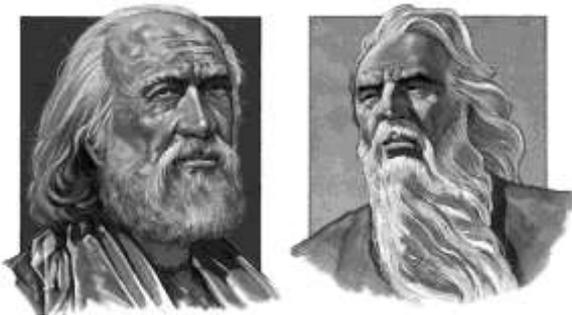
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A TYPE OF THE TWO WITNESSES

Application-wise, this event at *Kibroth Hattaavah* suggests that the gift of prophecy was not withheld from the general public, even Gentiles. Indeed, two men did prophesy within the camp, having received the anointing, although not present for the "authorized" anointing service at the Tabernacle set up outside the camp. When Joshua appealed to

Moses to stop Eldad and Medad from bearing witness without "proper authority," Moses instead rebuked Joshua. The power and authority of Yahweh is not reserved for an exclusive few. It is God's desire that all should be willing instruments of Grace, filled with the Spirit of anointing! (Numbers 11:28-29).

Eldad and Medad seem to be a type of the two witnesses of Revelation Eleven, who prophesy in Jerusalem in the latter days. These two witnesses at *Kibroth Hataavah* prophesied "in the camp" while the "seventy" were receiving their anointing "outside the camp." The spiritual significance of the seventy being anointed outside the camp is found in the Hebrew Gematria of the number seventy (as referenced in Chapter Five). Seventy is represented by the *ayin* and it signifies the work of the Holy Spirit, silently in the life. It is the "be-still-and-know-that-I-Am-God" letter.



In Revelation Eleven, the two anointed ones are given the message and power of Moses, and they prophesy in the streets of Jerusalem for forty-two months, com-

parable to the message of the forty-two camps mentioned in Numbers Thirty-three. Yahweh will have His "seventy" "missionaries," "evangelists," filled with the Spiritual Gifts, (1 Corinthians 12:7-11), giving the message in power to the Gentiles. These, with the "faith of Abraham," are among the heirs of the Promised Land.

At the end of the forty-two months, these witnesses of Revelation meet the "Beast Power" who overcomes them, for a short time. This is a parallel to Israel's encounter with this power at the end of their forty-two campsite experiences. We note that the Witnesses of Revelation Eleven, are not only connected to Moses, they also have the message and power of Elijah, so their power and witness is complete, as suggested in the prophecy of Malachi, (Malachi 4:4-5).

Considering the names of the two prophets in the *Kibroth Hattaavah* shadow-picture, we find an interesting framework through which to view the final two Witnesses. “Eldad” means “the love of God,” and “Medad” means “the justice of God.”¹⁵⁶ Thus, we find the underlying intent prompting the two Witnesses’ prophesy, (2 Samuel 23:3-4). Yahweh’s final acts will be a demonstration of love and justice so that all may find salvation or, in rejecting it, are “without excuse,” (Romans 1:20).

SIGNIFICANCE OF THE TWELFTH

These events in the wilderness are also momentous in Hebrew Gematria (meaning in the numbers). The twelfth station on this journey would stand for the Kingdom of God being established, twelve being the number of the Kingdom. With that perspective, it is initially surprising to find the Tabernacle and worship of Yahweh remaining outside the camp.

But, this same typology played out in the formation of the Early Christian Church. The preaching of the Kingdom, carried out by the apostles and those who received the Holy Spirit, was not done through the auspices of the organized “Church.” The Jewish leadership had rejected the Saviour. Thus, the followers of Christ worked to establish His Kingdom from outside the expected organization.

"The preaching of the Kingdom, carried out by the apostles, . . . was not done through the auspices of the organized Church."

Why was this necessary? Why did the advancement of the Kingdom not happen through the very structure created for this purpose? The Tabernacle was removed through the apostatizing worship which mixed the sacred with the profane, while professing to worship Yahweh. In response to the blasphemy of “honoring” the Most High in the manner used to reverence the heathen trinity, Yahweh had removed His Presence from their midst. This incredible apostasy parallels the condition of the organized churches

today! Thus, once again, the Kingdom of Yahweh will advance

through a grass-roots movement, carried on by those willing to trek outside the establishments to find and serve Him.

Still, the presence of the two in the camp is a shadow picture showing that a few, like Nicodemus among the Pharisees, will serve Yahweh even amidst the apostatizing encampment. The proportion of seventy outside to two within the camp reveals plainly where the majority of Kingdom work will be done. But, Yahweh is unmistakably working to establish the Kingdom of God in both places. This is a significant reason for the anointing of *Kibroth Hattaavah* to take place at the twelfth encampment.

LUST OF THE FLESH

The Holy Spirit's anointing barely finished, Moses and the seventy anointed elders re-entered the camp to find the people murmuring and lusting after flesh. This seems a dramatic contrast, but the focus in the Numbers' narrative moves rapidly from the two witnesses to the unhappy campers.



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They had ground the manna, baked it, eaten it raw, and prepared it in as many ways as they could think of. Now many of them were no longer grateful for this Heavenly provision. They wanted the sumptuous foods of Egypt, not the plain and Heavenly manna!

Remarkably this dissatisfaction, quickly growing into rebellion, was beginning even while the seventy were gathering at the Tabernacle.

While the Spirit of God was anointing some, an evil spirit was rushing through the multitude. Perhaps this was why the Holy Spirit couldn't be poured out upon them all, as Moses plainly stated was Yahweh's desire. But, unable to do as He wished, without Israel's readiness, Yahweh gave them what they wanted. Thus, some received the outpouring of the Spirit while others obtained the object of their lust.

Before long the ground was covered with quail packing an area, two cubits deep, the size of a day's journey in all directions!¹⁵⁷ There was more than enough flesh there to satisfy the lusts of two-million flesh-eaters for many days!¹⁵⁸

But Yahweh's indignation was kindled against the people for their complaining and lust. Although in the wind came flocks of quail by the thousands, behind it came the fire, the symbol of what will be in the end for all who have followed the "folly of the flesh."

What a rich and vital symbolism we find in this story. While fire of the Spirit of Yahweh was being poured out upon those open to receive it, most were lusting for the flesh. This extreme short-sightedness could not even be "justified" as hunger. For they were well nourished with the Heavenly Bread, which the Father rained upon them so faithfully.

As Moses pointed out, and as is foretold in Joel 2:28, Yahweh desires to "pour out... (His) Spirit upon all flesh." Yet, with their spiritual eyesight dimmed through fleshly appetites, the Children of Israel seemed unable to appreciate the magnitude of Grace falling upon some. And while the Holy Fire fell upon the few, the many were thinking only of their latest earthly craving. On these ones, the Heavenly Fire would soon fall also, but in judgment rather than blessing. This provides a sobering parallel to the last days.

Unaware that the Heavenly Fire would fall upon them one way or another, many rejected God's mercy, while lustfully stuffing themselves with flesh. Then the scene changes. With the flesh still between their teeth, Yahweh sent a plague of fire which struck them dead in the very act of gratifying their lust. Hence the place was named: "The graves of lust," (Numbers 11:34, margin).

*The Heavenly Fire
will fall on us all.
Either we receive it
in blessing at the
outpouring of the
Spirit, or it will fall
on us later in
judgment.*

I had not known sin, but by the

Law: for I had not known lust, except the Law had said, Thou shalt not covet, Romans 7:7.

And the mixed multitude that was among them fell a lusting; and the Children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; and cucumbers, and the melons, and the leeks, and the onions, and the garlic: But now our soul is dried away; there is nothing at all, beside this manna, before our eyes. . . ." Numbers 11:4-6.

Some ancient writings refer to this place by the name "Kivrot HaTaavah," which means "the graves of the desire." Everyone present, who witnessed the punishment meted out to those who had lusted and complained, was purged of this craving. Hence, the burial of those who lusted was the end of the craving itself. This is the focus in some *Torah* scrolls referring to this site as *Kivrot HaTaavah* "the graves of the desire."¹⁵⁹ But this camp is given an even more dramatic reference in the Latin translation, where the camp name means "the sepulchers of concupiscence."¹⁶⁰ Here we again see the relationship between gratification of the appetite and moral impurity, as understood by Daniel.

Had the multitude kept their spiritual vision clear through gratitude for God's provision and interest in Heaven's purpose, their minds would have been turned upward in praise as the Holy Spirit began to fall. Their hearts would have been receptive to the message of God, pouring from the lips of the anointed prophets. But they were able to be tempted because lust still had a stronghold within them. This is the experience so aptly summarized by James.

Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man: But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death, James 1:13-15.

Final Israel will be tested in a similar fashion. When the test comes, will it find us focused on the workings of Heaven or consumed with

our own earthly lusts? Will we look back to the days of bounty and wish we were somewhere else with something else to satisfy? The only way to be ready for the Heavenly Fire to fall, is to have fully crucified the flesh with its lusts today. May we put to rest the clambering within us for the flesh pots of Egypt, physically and spiritually, literally and figuratively.

"Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content,"
1 Timothy 6:6-8.

"The only way to be ready for the Heavenly Fire to fall, is to have fully crucified the flesh with its lusts today."

George Santayana, an early 20th Century Spanish philosopher, essayist, and poet, reminds us that, "Those who cannot remember the past are condemned to repeat it."¹⁶¹ The same condemnation lies upon those who do not learn from the mistakes of their forefathers.



SUMMARY OF CHAPTER TWELVE:

- The twelfth campsite of Israel was *Kibroth Hattaavah*, meaning “graves of lust.” Here several received the anointing of the Holy Spirit and prophesied. But, this wonder was eclipsed from the multitude through the blindness of lust.
- As the shadow picture of the Tabernacle being outside the camp reveals, the majority of the work in advancing Yahweh’s Kingdom will be done from outside the organized religious structures. Because of apostasy, Yahweh uses grass-roots leaders working from outside the “corporate encampments.”

- At this camp, two witnesses were raised up to comfort Israel and assure them of Yahweh's protection and intervention in the coming conflict with Gog and Magog.
- *Kibroth Hattaavah* also serves as a reminder that hearts bearing strongholds of lust cannot receive the outpouring of the Holy Spirit. And if the Fire cannot fall upon us in blessing, Heavenly Flames will assuredly fall upon us in judgment.

Jealous Powerplays: Chazeroth

"And they departed from Kibroth Hattaavah, and encamped at Hazereth (Chazeroth)," Numbers 33:17

In the Bible, a remarkable story is told of a centurion with a sick servant. This encounter between Yahshua and the centurion is one of the most dynamic examples of living faith given in the Scriptures. The Roman centurion approached the Saviour seeking healing for his beloved servant. But, rather than allowing the Master to accompany him to the bedside, the centurion said, "I am not worthy that Thou shouldst enter under my roof... But, say in a word, and my servant shall be healed. For I also am a man set under authority, having under me soldiers. And I say to one, 'Go,' and he goeth; and to another, 'Come,' and he cometh; and to my servant, 'Do this,' and he doeth it."



Yahshua "...marveled... and said unto the people... I have not found so great faith, no not in Israel," (Luke 7:6-9).

What was so special about this man's understanding of the chain of command which so aptly expressed living faith? Sub-

mission to God-given authority is one of the purest manifestations of faith. To demonstrate this, let us carefully examine what it means to be submitted under God-given authority. In so doing, the underpinnings of faith will be fully revealed.