

## *Rebellion in the Ranks: Kehelathah*

*And they journeyed from Rissah and pitched in Kehelathah,  
Numbers 33:22.*

*J*

oseph Mallord William Turner (who lived from 1775 to 1851) was an English, Romantic Landscape painter, now regarded as the artist who elevated landscape painting to a new level of eminence. Because of his use of dramatic darks contrasted against areas of brilliant light, he is commonly known as “the painter of light.” (See Turner’s self-portrait on the right.)



One day an undiscerning man stood before one of Turner’s unrivalled paintings. After staring at it for several minutes, he flatly stated, “I can see nothing in it.”

To which the great artist replied, “Don’t you wish you could?”<sup>28</sup>

When our discernment becomes compromised and our spiritual eyesight dims, rebellion against *Yahweh* and His Truth is the certain outcome. In such a condition, we can be looking directly at the brightest of eternal gems; yet, like Turner’s “sightless” critic, we can see nothing in it.

*... Thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house, Ezekiel 12:2*

This was the spiritual condition of ancient Israel as they moved on from *Rissah* and pitched their eighteenth encampment at *Khelathah*, the place of “the assembly.”<sup>29</sup> Eighteen is the number representing rebellion and spiritual bondage. Sadly, the fruit Israel yielded at *Khelathah* reveals that the spiritual message of well-digging at *Rissah* was largely resisted. They may have dug for the necessary water, but the spiritual meaning was “slow to flow.” Because of the blindness of the multitude, the blessing of the Holy Spirit’s refreshment was short-lived.

*“... The Torah, or Law of Yahweh, (is) the lens through which all Scriptural truths are framed and discerned.”*

Fundamentally, the spiritual discernment needed to perceive and appreciate the deep fountains of truth is gained through the perspective of the writings of Moses. These writings, called the *Torah*, or the Law of *Yahweh*, are the lenses through which all Scriptural truths are framed and discerned. Moses’ writing of the *Torah* is the Rule by which all doctrinal teachings are tested. It is the Standard by which our characters are measured. And it is only through Divinely empowered conformity to this Standard that the end-time saints will be sealed.

*Bind up the testimony, seal the Law among My disciples. To the Law and to the testimony: if they speak not according to this Word, it is because there is no light in them,” Isaiah 8:16 & 20.*

The Son of YAH came to magnify The Law and make honorable (see Isaiah 42:21). As He told His listeners on a hillside near Galilee, The Law will not change in one iota until everything is finished. (See Matthew 5:18.) Then, why the resistance to Moses (The Law) today? Is it not the same spirit that actuated Israel’s self-willed resistance in the wilderness?

Consider the connection between spiritual discernment and trusting obedience to *Yahweh's* Instructions given through Moses. It is significant to note that rejection of Moses (*Torah*) coincides with rebellion against the Almighty today, just as it did 3,000 years ago.

Significantly, ancient Israel united in insurrection against Moses and *Yahweh* at *Kehelathah*. As scriptural evidence suggests, the infamous rebellion of Korah took place at *Kehelathah*. This connection is suggested both in the name and ordinal number of this encampment.

Korah and his sons were door-keepers of the sanctuary, and may have been in charge of the worship music.<sup>30</sup> They were part of “the leading family.” Korah’s involvement in musical leadership is suggested by the heading of the forty-fourth Psalm. Korah and Moses were descended from Kohath: Moses through Amram (Numbers 26:59), and Korah through Izhar (Exodus 6:21). The Kohathites had the most exalted duty of the priests, among which was the solemn responsibility of carrying the sacred furnishings of the tabernacle,<sup>31</sup> when the camp was disassembled for travel.

Perhaps Korah had developed pride through his exalted position. Pride certainly produces spiritual blindness, which bears the fruit of rebellion.

*Now Korah, the son of Iz'har, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men: and they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown, Numbers 16:1, 2.*

Those who rose up against *Yahweh's* chosen leader were none other than the “preachers,” “evangelists,” and “conference presidents” at that time! Sadly, rebellion among the respected spiritual leadership has been a common problem in every age. A similar dynamic existed in the leadership at Jerusalem in the days of *Yahshua*. Should we expect any less?

Korah, Dathan, and Abiram were the most prominent, influential men of priestly responsibility in the camp. They were highly regarded just

as certain TV evangelists are today. Their 250-sympathizers are said to have been heads of the tribes. To have disagreed with them was to cause the majority to resist any independent thinker. “We must stand united,” may have been the appeal against the unpopular voice of warning. These spiritual leaders had “assembled” to unify the camp in a kind of “mutiny” against Moses. Is not the same “unifying” word being spread today against the followers of *Yahweh* through Moses?

Interestingly, Korah means “baldness,” or “iciness.”<sup>32</sup> These characteristics represent the cold heart-condition of a rebel and the corresponding loss of Heaven’s protective covering. This covering was lost through rebellion against *Torah* and divinely chosen authority. As then, so now.

*"Today... religious  
leaders... still rebel  
against the  
leadership of  
Moses... (in) the  
form of disregarding  
the "writings of  
Moses... Torah."*

*Now these things were our examples, to  
the intent we should not lust after evil things, as they also lusted, 1  
Corinthians 10:6.*

Today, the majority of religious leaders and their sympathizers still rebel against the leadership of Moses. Since Moses is not here in the flesh, this mutiny takes the form of disregard for the “writings of Moses.” But the “writings of Moses,” are really the *Torah* (instruction) of *Yahweh*. In forming a contemporary Christianity without the spiritual leadership of Moses, spiritual Israel is as much in rebellion against Heaven today, as were Korah, Dathan, and Abiram then.

In the time of ancient Israel, these three rebel leaders proposed to reject Moses’ leadership, and lead Israel back to Egypt! Consider the parallels, today. Egypt is a type of bondage to sin. Thus, deliverance from Egypt represents being set free from our former sinful habits and strongholds. However, returning to Egypt represents going back to the former sinful life-patterns, from which *Yahweh* had delivered us. It represents a belief that one can be saved IN their sins. As the

respected leaders of our day “nail” the Law of *Yahweh* to the Cross, they make, for New Testament believers, a new religion devoid of obedience. But obedience to *Yahweh’s Torah*, recorded by Moses, is as much a part of End-time, genuine Christianity, as it was in ancient Israel, even though Christians are just as resistant to Moses now as the masses were in the wilderness.

*Whosoever committeth sin transgresseth also the Law: for sin is the transgression of the Law. And ye know that He was manifested to take away our sins; and in Him is no sin. Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of [Yahweh] was manifested, that He might destroy the works of the devil. Whosoever is born of [YAH] doth not commit sin; for His Seed remaineth in him: and he cannot sin, because he is born of [Yahweh], 1 John 3:4-9.*

*Yahshua*, Himself, our Example in all things, was obedient to the *Torah* and honored it in His discourses with men (Matthew 5:17-18). Thus, even the Saviour demonstrated the importance of obedient, active faith. Faith, enlivened by Spirit-empowered obedience to the Law of *YAH*, is how we “travel” from sin’s bondage in spiritual Egypt to the ultimate Promised Land. By rejecting Moses’ message of obedience to *Torah*, we rebel against *Yahweh* and return to the bondage of spiritual Egypt, committing the same sins as Korah and his followers. “It’s who we are, not what we do that saves us,” they seem to have been saying.

*Salvation is far from the wicked: for they seek not thy statutes, Ps. 119:155*

We must be careful that we do not join Korah in this rebellion against *Yahweh’s* anointed. Most have forsaken Moses, just as in the ancient wilderness example, and in the days of the Messiah! There is nothing new here. Most Christians ignore the "reproof, correction, and instruction" (2 Timothy 3:15), the very purpose of the entire Word. The plea of the prophets is yet, “Return, return...”

## LIGHT FOR THE FUTURE IN LESSONS FROM THE PAST

Throughout Israel's wilderness lessons and the experiences of final spiritual Israel, there are numerous parallels (1 Corinthians, Chapter 10). Consider the religious associations of our day. The popular perspective is that Moses' writings of *Torah* are to no longer be kept, in our post-Calvary world. Thus, Moses is set-aside, unrecognized as the spiritual leader of final Israel. In so devaluing the *Torah*, are not the majority in rebellion against Moses? Yet, in our key text, Paul reminds us that we (Gentiles) had better not remain in ignorance of the lessons revealed during this journey!

*"When we rebel  
against the  
Heavenly appointed  
leadership of Moses,  
we still believe  
ourselves to be  
enlightened, yet our  
spiritual eyesight  
dims..."*

*Wherefore, holy brethren, partakers of the Heavenly calling, consider the Apostle and High Priest of our profession, (Yahshua); Who was faithful to Him that appointed Him, as also Moses was faithful in all his house. For this Man was counted worthy of more glory than Moses, inasmuch as He who hath builded the house hath more honour than the house. For every house is builded by some man; but He that built all things is YAH. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after, Hebrews:1-5.*

When the Bible says that Moses was "faithful in all his house," it means that he was loyal to YAH in the "household of Yahweh's people." He was obedient to the Father in Heaven. Since Moses bears a testimony to us of things to be revealed in the Messiah, can we ignore that testimony without distorting the teachings and mission of the Messiah?

*Yahshua* rebuked Nicodemus (John 3:10) for not understanding the "Born Again" experience, while claiming to understand the teachings of Moses. From the numerous references to Moses throughout the

New Testament, we find that each enlightens the other: Moses, the type; Messiah the Antitype.

Without Heavenly enlightenment, we are truly spiritually blind. In rebelling against Moses' leadership, Korah and his associates were dull of perception. So great was this blindness, that they actually believed they were doing the right thing, in directing the people away from Moses' leadership! It is the same today!

## LESSONS FROM NATURE

Blindness is a dangerous condition. Some creatures in nature exemplify man's imperception to the wisdom of *YAH's* Word. These creatures teach us the folly of instinctive blindness. Take, for example, the bat. Although a marvelously nimble creature in the air, the bat cannot take off from a level surface. When placed on the floor or flat ground, all it will do is shuffle about helplessly and, no doubt, painfully, until it reaches some slight elevation from which it can throw itself into the air. In other words, until it has the "right circumstances," it cannot "fly."<sup>33</sup> Mankind oftem seems like the bat, waiting for the right circumstances to "get off the ground."

The buzzard is no better. If you confine a vulture in a pen that is six feet by eight feet and is entirely open at the top, the bird, in spite of its ability to fly, will be an absolute prisoner. This is because a buzzard must have ten or more feet of running space in order to lift-off. Without that much running distance, the bird will not even try to fly.<sup>34</sup> In its mind, it is a prisoner. How often we humans look only horizontally for solutions, when the escape is "Up"!



Next, consider the bumblebee. When the insect is dropped into an open tumbler, it remains incarcerated until it dies, unless the tumbler is tipped. Like the buzzard, it never looks up to see its means of escape.<sup>35</sup>

In many ways, spiritually blinded “Christians” are like the bat, the buzzard, and the bumblebee. They are struggling about with all their problems and frustrations, caught in the bondage of spiritual Egypt and slavery to sin. But, they are needlessly trapped by their own inability to see and experience the truth. Their bondage is caused by preconceptions.

To remove the “blinders” from our eyes, we must prayerfully discern the hypocrisy in the arguments contemporary “Korah’s” give against Moses’ leadership. Obedience to *Torah* is negated as “Jewish.” Yet, most Christians have no trouble taking the warnings of Elijah, Samuel, or David, all of whom were “Jewish.” No one says, “Don’t obey the words of Elijah; his message was only for the Jewish nation at that time.”



So, why the mutiny against Moses? Did he “administer Israel’s laws in *Yahweh’s* Name,”<sup>36</sup> or did he “administer Yahweh’s Laws in *Yahweh’s* Name”?<sup>37</sup> Many believers have a blind spot here. Like the bumblebee, they need to look up! With the help of Heavenly “Eye Salve” we may be

enabled to see the parallel.

To deepen this comparison, consider that in these analogies, flight is a symbol of spiritual submission and victory over the “old man” of sin. By *Yahweh’s* indwelling Grace, we are enabled to live in harmony with *Torah*, symbolized by “flight” in our analogy. But, when we are deluded into rejecting Moses’ leadership, we are blinded to the need for escape from wrong attitudes, let alone the ability to correct them! Thus, we become imprisoned by our blindness, denying the reality of offered deliverance from rebelliousness.

*The heart is deceitful above all things, and desperately wicked: who can know it? Jeremiah 17:9.*

## THE MESSAGE IN THE CAMP NAME

Not only was spiritual blindness a pervading problem among the Children of Israel at *Khelathah*; but also among the multitude, there was a false security in “unity.” The Hebrew word *Khelathah*, means “an earnest assembly.”<sup>38</sup> In the Scriptures several passages use the Hebrew root from which “*Khelathah*” is formed. It is translated “congregation” in Leviticus 4:21, and “assemble together” in Joshua 18:1. In Psalms 22:22, this word is rendered “in the midst of the congregation,” and in Verse 25, it reads as “a great congregation.”<sup>39</sup>

Thus, we see that the word *Khelathah* represents seeking security and strength in community. This is still the underlying motivation for “congregational unity” today.

*“Khelathah represents seeking security and strength in community. . . .” It is an assembly focused on unity. But, unity in error deepens the lie. Unity of itself is not proof of YAH’s blessing.*



Hebrew linguists tell us that the word “*Khelathah*” has what is called a “double augmentation.” The rule of Hebrew augmentation is “increasing the intensity of the word to raise its significance.” This means that the message of this camp name is emphasized and underscored. Therefore, we know that the gathering which took place at *Khelathah* was not casual, but rather an Earnest assembling,” of great emotional intensity.<sup>40</sup>

For a small company among the multitude, the intensity which

unified them was a whole-hearted desire for the Grace of *Yahweh's* "Dew,"<sup>41</sup> another meaning of the the camp name. But the majority of the multitude were unified in passionate enmity. This is confirmed by the names of the next several camp-locations, wherein is revealed hostility and seething foment against the judgment of *Yahweh*. This company, unified in their uprising, had been listening to the rebellious rhetoric of Korah, Dathan, and Abiram.

The fact that the majority of ancient Israel listened to Korah's complaints is itself a proof that their hearts were ripe for a revolt. To the insurgent masses, the cry of revolution struck a discontented chord already present deep within their hearts.

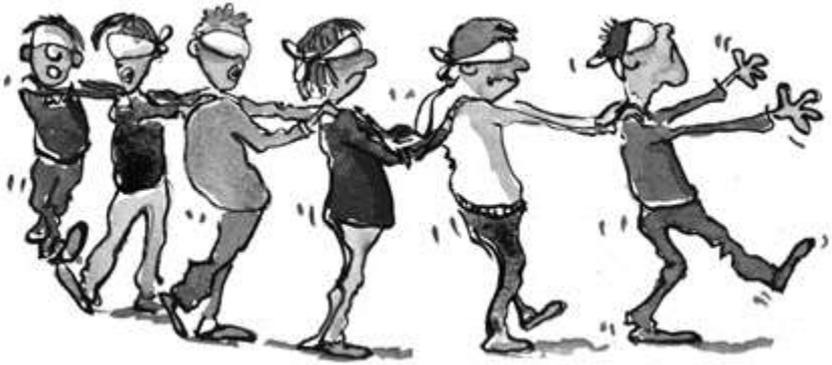
Can you envision how Korah's addresses to the people may have sounded? Perhaps it was something like this: "Now folks, you know we have been in this forsaken wilderness for two years! We should have followed the trade route around the Great Sea and been in our promised land in just weeks! I don't think Moses knows what is best for us! Look where his leadership has landed us! We are all the children of *Yahweh*; we should insist that we have a voice in this matter. I am tired of roaming around in this desert! What about you? For the sake of our children and the aged, we should end this foolish wandering now!"

As the majority of the camp stood in agreement with Korah, their respected leader, they became unified in darkness. In stark contrast to the revolutionaries, only a small company stood with Moses against the mass. The pressure to join the great company would have been intense, like the camp name suggests. It is likely that many stood with Korah only to prevent being associated with the "weird" and unpopular minority. Isn't that often how it is today?

There is safety in numbers, some say. But, when our focus is more on being unified with the prevailing opinion, like Israel, we don't see things as they really are. Instead, we virtually form a pseudo-religion, seeing things as we are.

It is human nature to desire acceptance from the community. Such approval from the mainstream mindset lends security and confirmation that our views are correct and we are acceptable Christians. But

perceived security, isn't safety in fact. And when the blind lead the blind, both ultimately fall into the ditch together (Matthew 15:14).



### THE DANGER OF CRITICISM

*"Under Heaven,  
respect for the  
person's position  
continues even when  
the individual  
himself is  
undeserving."*

Korah's incitement to insurrection would have fallen on deaf ears had not the majority of Israel already been discontented. Still, had Korah used his influence and respected position in the camp to call the people to repentance and submission, the tragic mutiny of *Kehelathah* might have been a reformation instead of a revolution. It was Korah's critical words against *Yahweh's* chosen leader, Moses, which ignited the flames of mutiny like a match to dry tinder.

American scientist, statesman, and philosopher, Benjamin Franklin, observed, "Any fool can criticize, condemn, and complain, and most fools do."<sup>42</sup> Having a spirit of criticism is the height of folly. In fact, criticism is the surest indicator of a prideful and unsubmitted heart.

The Bible is filled with warnings about criticism against *Yahweh's* appointed leaders. There are numerous examples in Scripture of the righteous refusing to rise up against *Yahweh's* "anointed" leadership.

Under Heaven, respect for the person's position continues even when the individual himself is undeserving.

Consider the respect for *YAH's* appointed leadership, which David showed unto King Saul. Although King Saul had become demon possessed (1 Samuel 16:14), David refused to harm or speak against him. Having been anointed by the prophet Samuel, as the Heaven-appointed leader of Israel, Saul was to be respected for this position, whether or not he was personally worthy. David's regard for the aberrant king was not based upon Saul's character, but upon *YAH's* authority to set up and remover rulers.

*[Yahweh] render to every man His righteousness and His faithfulness: for [Yahweh] delivered thee into my hand to day, but I would not stretch forth mine hand against [Yahweh's] anointed, 1 Samuel 26:23.*

David had a heart for *Yahweh*, and a desire to do only that which was pleasing in His sight. As David voiced in 1 Samuel, Chapter 26, he strongly believed that *Yahweh*, alone, sets up kings and leaders. This concept of respect for leadership is echoed by Paul, who wrote:

*Let every soul be subject unto the higher powers. For there is no power but of [E]: the powers that be are ordained of [Yahweh]. Whosoever therefore resisteth the power, resisteth the ordinance of [Yahweh]: and they that resist shall receive to themselves damnation, Romans 13:1-2.*

Before we further develop the concept of righteous respect for authority, we should note that deference does not include implicit obedience to unscriptural human commands. Many have chosen the easy road, avoiding suffering, while "sanctioning" this compromise as obedience to authority. But, there is an important difference.

Recall the compromising Children of Israel in Daniel's day. Nearly ten thousand Israelites were taken into Babylonian captivity along with Daniel and his three friends (2 Kings 24:10-14). Of all the professed worshippers of *Yahweh* in that throng, only three stood bravely when the music played. They risked death rather than bow to the image. When there is a contention between the commands of the

human authority and those of the Most High, obedience to *Yahweh* should win, every time! As it says in Acts 5:29, "...*We ought to obey Yahweh rather than men.*"

Still, it is important to notice that the Hebrew worthies were not disrespectful or confrontive to King Nebuchadnezzar. They did not rudely flaunt disregard of his command. In this example, and in numerous others, we find the Scriptural principle of respect for authority at all times, even in instances of righteous resistance against ungodly demands.



Developing respect for positions of human authority, is a vital part of spiritual maturity. Peter contrasts the spiritually established with the developmentally immature, saying, "*He that lacks these things is blind... Give diligence to make your calling and*

*election sure,*" (2 Peter 1:9-10). With that reminder, he next warns of false prophets (Strong's 5578 - spurious teachers) among you (2 Peter 2:1) who:

*"...Walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed; they are not afraid to speak evil of dignities," 2 Peter 2:10.*

Korah and his cronies were certainly false prophets, as they dared to speak evil of Moses and plot against him. The critical spirit which Korah, Dathan, and Abiram manifested against Moses was inappropriate even toward an unrighteous ruler; but, it was doubly evil in that they spoke against the Spirit-led headship of Moses. Speaking in a critical manner against anyone is ungodly (James 4:11), let alone when it is against *Yahweh's* divinely-appointed leader (Acts 23:5).

*"And there arose not a prophet since in Israel like unto Moses, whom [Yahweh] knew Face to face," Deuteronomy 34:10.*

### TRIAD OF JEALOUSY

In Scripture, a horn symbolizes power. Ironically, the name "Korah," the man who coveted the power and authority of Moses, also means "without horns."<sup>43</sup> This suggests that Korah had no godly power within him. Instead, he was pridefully calculating and ambitious in his pursuit of power. Is that not the purpose of criticism, after all?

"Dathan," on the other hand, had a name that meant "cistern or spring," having to do with "a fountain;"<sup>44</sup> but, in this case, his rebellious spirit was a broken cistern, yielding polluted water.

"Abiram" also denoted something negative. His name meant "father of elevation, high, or pride," and represents the arrogance of self-sufficiency. The three thoughts, combined, spelled rebellion.<sup>45</sup> Here was the spirit of self-ambition which *Yahweh* could not tolerate.

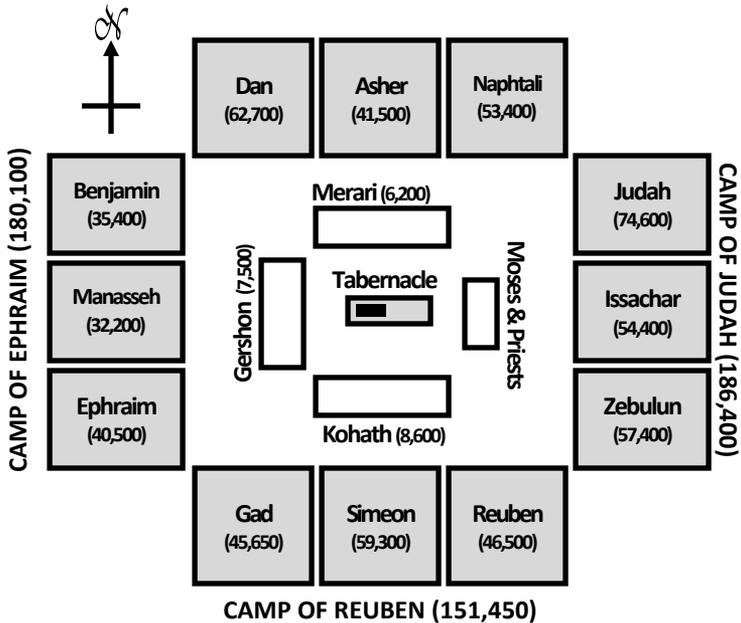
*Seekest thou great things for thyself? Seek them not: for, behold, I will bring evil upon all flesh, saith Yahweh,"*

*Jeremiah 45:5.*

The tribe of Levi camped by family around the Sanctuary. This close camping proximity fostered opportunity for the formation of their mutinous confederacy. (See the Arrangement of the Camp of Israel diagram on the following page.)

Dathan and Abiram "being descendants from the eldest son of Jacob, claimed that the civil authority belonged to them, and they determined to divide with Korah the honors of the priesthood."<sup>44</sup> Thus, they demanded the birthright favor, claiming it was theirs by "right."

The seeds of this conspiracy had actually been planted prior to Israel's first arrival at the borders of Canaan. The sprouting of rebellion in Korah and his associates had begun in the insurrection of Aaron and Miriam, who had previously listened to the "Accuser of the Brethren."



**Arrangement of the Camp of Israel**  
**Numbers 2:1-3:39**

According to Josephus, "When Moses was a general of the Egyptian army in the attack against the Ethiopians, he married an Ethiopian woman as part of a political alliance to end the war."<sup>45</sup> This union had spawned some gossip among the women, supposedly led by Miriam.

It is, thus, suggested that Moses lost grace in the eyes of his siblings over his mixed marriage. Miriam and Aaron criticized Moses over his choice of a mate, complaining that the Ethiopians were non-Israelite descendants of Cush.<sup>46</sup> This personal criticism eventually eroded Aaron and Miriam's respect for Moses' authority. Ultimately, it was only *Yahweh's* intervention, chastising Miriam with leprosy, that curbed the insurrection for a time. But sympathy seemed to still exist in the camp long after Miriam was restored.

How destructive it is, once the poison of a critical spirit has been released; even its instigators cannot control how far-reaching will be the ripples of its effects. The unforgotten bitterness behind this early

challenge to Moses' authority, as the leader of Israel, had long lain dormant in the hearts of Korah, Dathan, and Abiram.

Now, at *Kehelathah*, their prideful rebellion had grown to the point that, when Moses summoned the conspirators to appear before him, they defiantly refused to come. "We will not come up!" they responded. It seems that Dathan and Abiram considered themselves under no authority, certainly not Moses' authority. They considered their rank higher than his. After all, they were of the tribe of Ruben, the first born son of Jacob! Their arrogance shouted loud and clear: "Moses, we have no respect for your authority. Your word means nothing to us. We have just as much intelligence, inspiration, and leadership ability as you do. Furthermore, as descendants of the eldest son of Jacob, we have birth rights. That gives us pre-eminence in civil matters." They simply would not submit.

*Then Moses sent a summons to Dathan and Abiram, the sons of Elia; but they said, "We will not come up. Is it not enough that you have brought us up out of a land flowing with milk and honey to have us die in the wilderness, but you would also lord it over us? Indeed, you have not brought us into a land flowing with milk and honey, nor have you given us an inheritance of fields and vineyards. Would you put out the eyes of these men? We will not come up!" Numbers 16:12-14, NAS.*

Without any spiritual understanding and only their tribal "rights" in mind, Korah, Dathan, and Abiram raised unfounded accusations against Moses. These rebellious instigators challenged Moses with the allegation: "**You** have not brought us into a land flowing with milk and honey." Clearly, Korah, Dathan, and Abiram were grasping at straws in their vain attempt to find evidence by which to critically judge Moses. In the light of the Fire by night and Cloud by day, all of Israel had been eyewitnesses to the fact that *Yahweh* was the One leading them back into the wilderness. As is the testimony of any godly leader, Moses had only guided the people under the overshadowing direction of the Great I Am.

When rightly "called upon the carpet" for their poisonous attitudes, the rebels dared to act affronted. They accused Moses of "lording it

over them.” Underlying this unfounded accusation was Korah’s desire for promotion. He and his associates were unsatisfied with their own level of power. Yet, in an ironic role-reversal, Korah and his critical cohorts accused Moses and Aaron of lifting themselves up above the congregation (see Numbers 16). So blinded by pride had Korah, Dathan, and Abiram become, that they actually thought **they** were holy and that Moses and Aaron were motivated by selfish ambition! They accused *Yahweh's* appointed servants of self-assumed power, the sin for which the Kohathites were actually guilty!

*"The self-deception of the rebel leaders was so great, that even now (when they were about to face Yahweh's intervention) they did not fear!"*

The same perversion of truth goes on today. As an unknown author once wrote, “If you can believe that wrong is sometimes right, you will soon believe that right is often wrong.” Rapidly and firmly, this reversal has come into the thinking of society, especially influencing the world-view of the young. For example, vampires and wizards, once clearly seen as evil villains, are now admired and hero-worshipped. And in a complete flip, conservatives and Christians, once viewed as the epitome of desirable society, are now beginning to be derided and despised.

### THE BITTER END?

How did Moses respond to this deepening insurrection? Moses did what every godly leader must do in the face of such accusation. He cried out to *Yahweh*, humbly calling upon Heaven to resolve the conflict.

*And when Moses heard it he fell upon his face; and he spoke unto Korah and unto all his company saying, Even tomorrow [Yahweh] will show who are His, and who is holy; and will cause him to come near unto Him;*

*even him whom He hath chosen will He cause to come near unto Him, Numbers, 16:4-5.*

How should we respond to criticism or react when we are falsely accused? Should we strike out with words in self-defense? Accuse the accuser? If we would learn from Moses in this crisis, we will not choose self-defense; rather, we should be concerned for *Yahweh's* cause and reputation. Moses first response was a humble one. He fell on his face before the Almighty, seeking to know if there might be any truth in the accusation. When he received the assurance of *Yahweh's* blessing, with a clear conscience, he prayed for his attackers, the nation, and his own soul. His prayerful approach to a volatile situation is a model for each of us when falsely accused.

When a leader is surrounded by rebellious and divisive critics, there is something glorious about having a clean conscience. Moses reminded *Yahweh* that he had not taken even a donkey from any of them, nor hurt one of them (Exodus 16:15). Moses was a man of integrity and service to the people; his was the peace and assurance that brings the rest of a clear conscience.

With his own heart assured, Moses turned to *Yahweh* for a response to the rebels' demands. Humanly speaking, the odds were not good. Moses and Aaron seemed to stand alone against nearly the entire congregation, now fomenting like an angry mob! The Most High would make this choice, not popular opinion. Moses and Aaron rested their case in the control of *Yahweh*.

The next day they presented their censors at the tent of meeting where the glory of *YAH* appeared. There the people awaited the endorsement of *Yahweh* upon His chosen men. Would *Yahweh* honor their favored replacements and show Moses a thing or two? Remarkably, the self-deception of the rebel leaders was so great, that even now they did not fear!

The Almighty spoke to Moses and Aaron, instructing them to move away from the others so that *Yahweh* could make a quick end of them. So great was the crime of insurrection against this godly leader, that instant death was the punishment deemed just in *Yahweh's* eyes.

Again Moses and Aaron fell on their faces in intercessory prayer for the entire assembly. Because of the intercession of Moses and Aaron, the people were spared and only the instigators were judged.

*And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins, Numbers 16:26.*

The day *Yahweh* judged Korah, Dathan, and Abiram was the “close of probation” for them and their followers. Even though Israel was only two years into their forty-year journey, in a sense, this experience typified the final Day of Atonement. On that Day, all mankind will either experience the culmination of Atonement (“at-one-ment”) or will be forever barred from Grace.

In the *Kehelathah* Atonement for Israel, we have a prototype for the censer being “thrown down” to prevent the plagues (Revelation 8-9) from touching the righteous. Those who heeded the call to come out from among the wicked (Revelation 18:4) were protected, lest the innocent die with the sinners under judgment.

*"Ultimately it will be the professed 'Christians,' ... who will thirst for the blood of the saints."*

Among the many future types to be found at this encampment, one of the most significant is the parallel to the final persecution. Korah, in the “Name of *Yahweh*,” led the people into rebellion with the intent to kill the servant of the Almighty! This rebel leader thought he was holy, and believed his cause to be righteous.

This wilderness experience lends an interesting perspective on the events foretold in Revelation 13. Ultimately, it will be the professed “Christians,” who “say they are Jews (spiritual Seed of Abraham and heirs of the Kingdom), and are not...” (Revelation 2:9), who will thirst for the blood of the real saints. This false group will actually be of Satan’s church, although they fully believe themselves to be godly.

The “brethren” will come from the same congregations as the righteous, yet they will have rebelled against *Yahweh’s* appointed leader, Moses, by rejecting the *Torah*. These false shepherds will encourage people to forsake the the Law of *Yah*, and form their own pseudo-religion, making their own pathway to Canaan. Their hatred and persecution of the followers of Moses will be intensified until it reaches the boiling point in desiring to slay the “heretics” and “fanatics.” But, *Yahweh* will intervene for His people, as He did for Moses, separating them from the insurgents. And the Synagogue of Satan will be judged by the Almighty as swiftly and severely as were Korah and those who believed his doctrine at *Kehelathah*.



The air was tense with anticipation, as the people awaited the judgment of the Almighty. The people fell back in fear as the earth began to shake beneath the feet of Korah and his cohorts. Like a hungry

mouth, a huge chasm gaped open in the ground. Their foundation cleaved from beneath them; Korah, Dathan, and Abiram, their households, and all the people directly participating in their insurrection, fell into the yawning earth. Suddenly, the chasm closed, swallowing them, all persons that pertained to them, and their belongings altogether (Numbers 16:32).

At the warning of Moses, most of Korah’s admirers had moved away. Simultaneously, as the Bible says, fire broke out from *Yahweh* consuming the two-hundred and fifty sympathetic princes, who had come to the Tabernacle to offer incense in their golden censers.

Korah’s rebellion reverberated from the courts of Heaven, when Lucifer fell to criticism and jealousy. “*I will exalt my throne above the stars of [Yahweh]... I will be like the Most High,*” he had asserted (Isaiah 14:12-15). Like Korah, his end will be “the pit.” Like the

foolish followers of Korah, every unrepentant person in The End, will join the devil in “The Pit,” and be consumed in fire (Rev. 20:10).

Imagine the stunned silence that lay upon the multitude after witnessing *Yahweh's* dramatic judgment upon Korah. After they recovered sufficiently from their shock, how did they respond? One might expect the congregation to have melted in humble submission to *Yahweh*, or at least to have recoiled in fear of Him, lest they also be consumed. One would expect to hear of them beating their breasts in contrition, crying, “We have sinned a great sin! Have mercy upon us, O YAH!” But, amazingly, this was not their response.

The ending of Revelation tells us of the final cycle of this rebellion. Type will meet antitype: Satan and his sympathizers will, in rage, rush upon the “city of YAH, ” the saints surrounded by His protection. The earth will shake as never before and lightning fire will devour the attackers.

Perhaps even more shocking than the daring rebellion of Korah is the story of what happened the day after his death. All the congregation had witnessed *Yahweh's* consuming earthquake and fire. Yet, the congregation had the blind daring to complain against Moses and Aaron the very next day!

With a fevered frenzy, they cried out against Moses, “**You** have killed the people of *Yahweh!*” (Numbers 16:41). What a stark parallel to the future, when the faithful ones will be blamed for calamities coming upon the unified religious world! What prideful folly! Such depths of blindness gain control once man has rejected Truth. In a stupor of self-deception, he forms his own pseudo-religion in which all gods are equal. So firmly will it be entrenched in the rebel mind that counsel and even miracles cannot deliver him.

*... They received not the love of the Truth, that they might be saved. And for this cause [Yahweh] shall send them strong delusion, that they should believe a lie. That they all might be damned who believed not the truth, but had pleasure in unrighteousness, 2 Thess. 2:10-12.*

## THE FEAR OF YAHWEH

From this camp-experience, the “fear of *Yahweh*” should take on new meaning. No wonder there are so many references to respect for our holy and mighty *YAH!* Most of Israel never gave Him the awesome reverence called for by the Commandments and Statutes. “The fear of [*Yahweh*] is wisdom, and to depart from evil is understanding,” Job had exclaimed (Job 28:28).

As David also observed, “The fear of [*Yahweh*] is the beginning of wisdom,” Psalms 111:10. But the pride of the people eclipsed even the fear of *Yahweh*, preventing repentance! The day after Korah’s dramatic death, the remaining leaders of Israel would have stoned Moses, except for the intervention of *Yahweh* Himself! That spirit is building, even now, toward the final confrontation. Acting swiftly, *Yahweh* struck the raging multitude with a plague, just as He will once again.

In a remarkable shadow-picture of End-Time intercession, Moses commanded Aaron:

*Take your censer and put incense in it, along with fire from the altar, and hurry to the assembly to make atonement for them. Wrath has come out from [*Yahweh*]; the plague has started, Numbers 16:46.*

So, Aaron did as Moses had said, and he ran into the midst of the assembly swinging the “hallowed incense” as an act of atonement for them. Aaron, the high priest, stood between the living and the dead, and the plague was halted. Yet, 14,700 people died from the plague, in addition to those who had died as sympathizers with Korah, (Numbers 16:32). May we have eyes to see the parallels.

*And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened, Matthew 24:22.*

Even the number of those judged by this plague yields a powerful End-Time picture. Fourteen is the number signifying “deliverance.” “Seven” is the Father's perfect plan of restoration, and adding zeroes to form a “thousand,” points forward to the ultimate completion of

*Yahweh's* Judgment. Thus, in the number, is the promise of deliverance for the saints and destruction for the wicked.

## MOSES REFLECTS MESSIAH



Moses interceded as Aaron swung the incense among the people, bringing atonement for the living, who were by then crying in fear. So the Saviour places Himself between the living and the dead to stop the plague of sin-and-death for all who will repent. Moses is a type, or reflection, of Messiah in ministry for errant mankind.

The fact that Moses was a type of the Messiah is even born out in the Hebrew Gematria of their names. Moses, in Hebrew, is spelled with the three letters *MEM-SHIN-HEH*

(Mosheh) which has a Gematria of 345:

**Mosheh = 345**

**MEM (40) + SHIN (300) + HEH (5)**

On the other hand, the Hebrew name by which *Yahweh* first revealed Himself to Moses is *Eheyeh Asher Eheyeh* (“I AM THAT I AM”). Significantly, when fully written out in Hebrew this is the forty-two letter Name in which the Father seals His people. (To view this Name written out in Hebrew, see Page 6.) This Name, written out in English letters as *Eheyeh Asher Eheyeh*, has the following *Gematria*:

***Eheyeh Asher Eheyeh* = 543**

***EHEYEH* (21) + *ASHER* (501) + *EHEYEH* (21)**

Thus, Moses (with a Gematria of “345”) was called to be a **reflector** of the Great “I AM” (with a Gematria of “543”).<sup>47</sup>

Just like Messiah, Moses interceded for the very people who wanted to stone him to death! On an even larger scale, *Yahshua* intercedes for us, “while we were yet sinners.” As our Great High Priest, His atoning Blood stands between the living and the dead, the hostile and the innocent. It is likely that one of *Yahweh*’s reasons for allowing such a painful event in the life of Moses was that He wanted to foreshadow the Saviour’s love and ministry through a means humanity could comprehend. Moses’ love for his blood-thirsty enemies is a type of the love displayed at Calvary when the Son of the Most High hung between the living and the dead!

Such love for the undeserving, exemplified in Moses and Aaron that day, is an example for us today. If our lives are covered and hid in Christ, we will be about “the Father’s Business” for the redemption of mankind. May we be willing to intercede for the lost, even when they seek our extermination.

*...Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in Heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust... Be ye therefore perfect, even as your Father which is in Heaven is perfect,  
Matthew 5:44-48.*

*“As is shown in the Hebrew Gematria of their names, Moses (345) was called to be a reflector of the Great I AM (543).”*

Like Moses, who reflected the love and character of Messiah to the lost sheep of the house of Israel, so are we to mirror Messiah’s beauty in our love, intercessory prayer, and labor for lost souls.

*Let the priests, the ministers of [Yahweh], weep between the porch and the altar, and let them say, Spare Thy people, [Yahweh], and give not Thine heritage to reproach... Joel 2:17.*



## SUMMARY OF CHAPTER FOUR

- *Kehelathah*, was Israel's eighteenth encampment. This name means the place of "the (intense or impassioned) assembly," Eighteen is the number representing rebellion and spiritual bondage depicted at this station.
- At *Kehelathah*, Korah, Dathan, and Abiram led a revolt against Moses' leadership. This revolt began with criticism, and culminated in the death of the revolutionaries, plus a plague upon their sympathizers.
- Israel's experience at *Kehelathah* is a shadow picture of the Synagogue of Satan and their ultimate attack against the saints. Like Korah, the leaders of the Synagogue of Satan will reject Moses' leadership (*Torah*) and seek to lead the people by their own route to Utopia in a pseudo-religion of their own making.
- The writings of Moses, called the *Torah*, comprise the Law of *Yahweh*, as His instruction for holy living. This is the lens through which all Scripture is to be discerned and framed.
- Spiritual "Kohathites" in the Last Days will reject Moses' leadership by rejecting the validity of the *Torah*. They will believe themselves to be the true servants of the Most High. But in rejecting Moses, *Yahweh's* appointed leader who brings Israel to the border of the Promised Land, the End-Time Kohathites are rejected and judged by *YAH*.