

# An Uprising In The Camp, Part 5

## “ACCUSATIONS”

Praise יהוה! Praise יהוה בן יהוה! Extolling all laudation, esteem, and glory to our great, good, and terrible Creator, Sustainer, and Father, יהוה; the One who is ever-present, all-knowing, all-wise, divine, and the ultimate promise keeper.

Oh, yes! It was יהוה who said to our forefather, Abraham, that we would be strangers in a land that is not ours, and shall serve the people of that land; and that those people shall afflict us for four hundred years. He also proclaimed that the nation, whom we shall serve, He Himself would judge: and afterward shall we come out with great substance (Genesis 15:13).

However, because His thoughts are higher than our thoughts, יהוה knew that something miraculous would have to take place in order to bring us out of this strange land. יהוה knew that He would have to send a special, unique, spotless, matchless, holy, and perfect Man to deliver us.

יהוה declared to Moses that “one” Man would be raised up from among us, of our brethren, unto whom we shall hearken. Why? Because יהוה said He would put “His” words in the mouth of this one Man, and He shall speak unto us “all” that which יהוה shall command Him to speak (Deuteronomy 18:18).

Israel, did יהוה keep His promise? Did יהוה keep His promise? We all can bear witness to the fact that יהוה בן יהוה came to raise us up in the knowledge of who we are. יהוה בן יהוה came teaching the Good News of His Father, יהוה, to us first, and now this Gospel is being spread throughout the entire world. And as a result, we are here today keeping the laws of יהוה, singing, praising, and uplifting the name of יהוה בן יהוה.

Thus, the whole world is finding out that there is no God besides יהוה בן יהוה; the just God and the Savior. This makes יהוה בן יהוה the “true” God, and it definitely proves that He is the Light of the world which was, which is, and which is to come. Praise יהוה! Praise יהוה בן יהוה!

Shalom and welcome to our **Thirty-Second Annual Feast of Weeks 6015 celebration**, in the elegant **Embassy Suites San Marcos Hotel**, located in San Marcos, Texas—the one and only place where our Redeemer, Mediator, Creator, and Father, יהוה בן יהוה, has chosen to place His most esteemed, precious, all-powerful, and sacred name. Hallelu יהוה בן יהוה!

Moreover, welcome to **Part 5** of this seminar entitled, ***An Uprising In the Camp***, subtitled, “***Accusations.***” Praise יהוה! Praise יהוה בן יהוה! Before we begin to take our fifth journey on this uprising, let us assess what יהוה revealed to us in Part 4. We started ***An Uprising In the Camp, Part 4*** by breaking down

Moses' first statement to his fellow Levite brethren in Numbers, Chapter 16, verse 10, which states:

***“And He [יהוה] hath brought thee near to Him, and all thy brethren the sons of Levi with thee.”***

Our research revealed to us that in his appeal to his brethren, Moses pointed out to Korah the fact that יהוה saved him (Korah) and all his brethren from evil and danger by taking them in near to Himself. However, that was not the main point of the verse. יהוה used Moses to ask a question that was so piercing and bright that it shined a penetrating light on Korah and his intensions right on the spot. Moses asked, “. . . *and seek ye the priesthood also?*”

At that point, we went on one of the most exhilarating and thrilling searches to expose the intricate details that prompted that question. We found out through our research of the word *seek*—which meant *inquire* and *inquisition*—that Korah (with the help of those from within The Nation of יהוה) was able to send spies into the nation to obtain vital information concerning the priesthood.

But because of the fear and effectiveness of Leviticus, Chapter 5, verse 1, Korah nor his cronies could not just openly walk in and start asking suspicious-type questions, they had to first mastermind how they could change the beliefs and opinions of some from “*within*” The Nation of יהוה over to their negative mindset and way of thinking.

As we advanced in our research, we also discovered that in an attempt to reach out to the blood descendants of Reuben—Dathan and Abiram—Moses invited them to “*come up*” to where he was. However, they took strong objection to his authority and said, “*We will not come up.*”

We learned the real reason why the Reubenites would not accept Moses’ invitation to come up. The truth is, they knew that if they were to have an exchange of words, or a war of words, in **the word** of יהוה with Moses, they would have lost exceedingly. Why? Because we found out that when it came to standing on the *spiritual* high ground, absolutely no one could compare to Moses, the servant of יהוה.

So, instead, they claimed that Moses had led them out and away from the merchandise and other worldly goods that were available to them in the land of Egypt to a place in the south that (to them) was too lavish, extravagant, and expensive. As a matter of fact, they felt that Moses had just brought them to that place as a ploy or trick so that he could wholly deprive them of all their money, materials, and assets.

Now that we have been made abreast as to what we have uncovered thus far, we shall begin this seminar where we left off in Part 4. Therefore, the first topic to decode within this ongoing uprising can be found after the second comma in

Numbers, Chapter 16, verse 13. Let us turn to and read Numbers, Chapter 16, verse 13 in its entirety, just to refresh ourselves of the issues at hand. Read:

*“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?**”*

Before we delve into decoding their belligerent and arrogant question, we need to point out the fact that we are dealing with different subjects here. What do I mean? What type of punctuation mark do you see before the word *except*? A comma.

The *Webster’s II New Riverside University Dictionary*, copyright 1984, on page 285 states that a **comma** “is a punctuation mark used to indicate separation of ideas within the structure of a sentence.” On page 607 of the same source, an **idea** is defined as, “something existing in the mind, actually; opinion.”

With this information, we can assert that we are dealing with two separate opinions that actually existed within the minds of the Reubenites. Since we have been updated on what the first opinion was about, let us summon the authorities to aid us in decoding the second contentious opinion: “. . . *except thou make thyself altogether a prince over us?*”

The Hebrew word for **except** in the Hebrew and Chaldee Dictionary section of the *Abingdon’s Strong’s Exhaustive Concordance of the Bible*, copyright 1980,

on page 55, reference number 3588, is *kiy* (kee), and it means “now.” Referring back to the *Webster’s II New Riverside University Dictionary*, copyright 1984, the word **now**, on page 805, is defined as, “at the present time; at this point in the series of events.” And on page 930, the word **present** means “right now.”

Wait just a minute! At the present time? At this point in the series of events? Right now? Aren’t we reading about an event that took place in the past? Yes, we are. However, we’re finding out that this is actually talking about **right now**! How can this be? You mean to tell me that יהוה had this event take place in the past to fulfill Ecclesiastes, Chapter 1, verse 9, which reads:

*“The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun.”*

The question is this, How can we relate this to **right now**? What series of events took place in the days of Moses, the servant of יהוה, that will help us link the past to the present? We know that this uprising took place while the children of Israel were wandering in the wilderness. Likewise, even today the children of Israel are wandering in the wilderness here in America.

Let us first turn to and read Numbers, Chapter 14, verses 1 through 4 to see another example of what was going on while the children of Israel were wandering in the wilderness in the past. Read:

1 “And **all** the congregation lifted up their voice, and cried; and the people wept that night.

2 And **all** the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would יהוה that we had died in the land of Egypt! or would יהוה we had died in this wilderness!

3 And wherefore hath the Lord, יהוה, brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?

4 And they said one to another, **Let us make a captain, and let us return into Egypt.**”

This tells us that not “some” of the congregation lifted up their voices and cried and wept, but **all** the congregation did this. In addition, **all** the children of Israel murmured against Moses and against Aaron. In fact, the whole congregation said unto them, Would יהוה bring us all the way out of Egypt to die in this wilderness! And why would יהוה bring us unto this land, to fall by the sword, that our wives and our children should be used as a prey? Wouldn’t it be better for us to return into Egypt? Now in Verse 4, they started to talk among themselves, saying, **“Let us make a captain, and let us return into Egypt.”**

Hold it! They made a captain to lead them back into the way, mind-set, and lifestyle of Egypt? Because they did not feel a sense of protection, and did not like how יהוה was using His servants Moses and Aaron to bring them into the promise land, they staged a coup d'état against poor Moses and Aaron. יהוה said in Isaiah, Chapter 30, verses 1 and 2:

*1 “Woe to the rebellious children, 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:*

*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!”*

Woe be to the rebellious children who don't seek counsel from יהוה, that try to cover the fact that their spirit is not of the Spirit of יהוה. For if their spirit had been of the Spirit of יהוה, they would not have rebelled against the servants of יהוה, Moses and Aaron. When they rebelled against the servants of יהוה, they added sin to sin in that they rebelled against not only Moses and Aaron, but above all against יהוה Himself.

Besides that, they desired to walk, meaning they wanted to behave like and follow after the ways of the Egyptians. In other words, they wanted to go to and fro, up and down into Egypt (as confirmed in the *e-Sword*, Computer Software,



copyright 2009, Hebrew reference number 1980). They sought to strengthen themselves in money, materialism, sensual pleasures and the comforts of Pharaoh, and to put their confidence, belief, security, and trust in the shadow of Egypt!

Now you mean to tell me that right now, at this point in time, while we are wandering in the wilderness here in America, we should be able to witness where some of the children of Israel are doing the same thing? “Would יהוה בן יהוה bring us out of this wilderness of America for us to die again? He brought us out of having to depend on America for jobs for our wives and children. We had hotels, grocery stores, and even had schools so our children would not be preyed upon in the public schools. The way ya’ll running things, it’s better for us to return to the ways of America!”

They got so fed up with the servants of יהוה בן יהוה, they got together—going from place to place, city to city—saying to one another, “Let us make us a captain, one who would let us return to the ways of America.”

Let us read on to see what else happened. Verses 5 through 10. Read:

*5 “Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.*

*6 And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes:*

7 And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land.

8 If the Lord, יהוה, delight in us, then He will bring us into this land, and give it us; a land which floweth with milk and honey.

9 **Only rebel not ye against the Lord, יהוה, neither fear ye the people of the land; for they are bread for us: their defense is departed from them, and the Lord, יהוה, is with us: fear them not.**

10 But all the congregation bade (**bad**) stone them with stones...”

Hold it one more time! Notice, the servants of יהוה tried to help them out by offering words of encouragement regarding the promised land. What did they say? *If the Lord, יהוה, delight in us, [If we remain obedient to His will, remain in His word by studying daily and keeping Him as the focus], then He will bring us into this land, the promised land, New Jerusalem, and give it us.* However, Proverbs 18:2 states in part that “A fool hath no delight in understanding, . . . .”

But because the servants of יהוה knew how יהוה reacts to a mutiny when His wrath is kindled but a little, they pleaded with them saying, **Only rebel not ye against the Lord, יהוה.** If they had had DVDs in the days of Moses, Verse 9 would be very similar to the warning (right now, in the present) the servants of יהוה בן יהוה published in “יהוה בן יהוה Warns Against A Rebel Mind-set” to

help The Nation of יהוה stay focused on the only One who called them out of their darkened, evil, debased, individualistic, materialistic, and worldly mind-set.

On this DVD (“*יהוה בן יהוה Warns Against A Rebel Mind-set*”), we were taught by יהוה בן יהוה, Himself, how to recognize a rebel and how He handles a rebel who chooses to rebel against Him and His servants. When that message went out for all of the congregation to **see** and **hear**, what did **all** the congregation say? We just read in Verse 10 that **all** the congregation **bade stone them with stones**. Some of you might say, “I don’t remember hearing anybody around here saying that.” But the truth of the matter is, your eyes have actually seen it. To prove this point, let us consult the books of understanding for the meaning of the word *bade*.

According to *The Random House Dictionary of the English Language College Edition*, copyright 1968, on page 100, the word **bade** is the “past tense of bid.” **Bid**, on page 132, means “to secure a contract; to make an offer to purchase at a price.” And on page 1294 (of the same source) the word **stone** is defined as “to put to death by pelting with stones.”

They actually made an offer to purchase and secure a contract at a price to put the servants to death by pelting them with stones. Whoa! They put a hit out on the servants of יהוה? Now I know our minds are going straight to the physical—rocks on the ground. This has nothing to do with physical rocks or stones.

Question: How would they put the servants of יהוה to death by pelting them with stones? Let us find out by defining the words **pelt** and **stone**.

**Pelt**, the root of the word *pelting* in the *Webster's Ninth New Collegiate Dictionary*, copyright 1983, on page 868, means “to strike with a succession of blows.” What type of blows are we talking about here? Well, *The American Heritage Talking Dictionary and Thesaurus*, Computer Software, copyright 1997 states that a **blow** is “something that jars the emotions: shock; usually unexpected: fiasco.” In the same source, some synonyms for the word **jar** are, “upset, disgust, turn one’s stomach.” On page 1170 of *The Synonym Finder by J.I. Rodale*, copyright 1978, a **stone** is identified as a “rock.” And a **rock**, on page 1047 is cited as a “foundation.”

These facts tell us plainly that—right in the faces of the servants of יהוה בן יהוה—these detractors made an offer to purchase at a price or secured a contract for a foundation of their own. This was done in succession to strike the emotions of the servants of יהוה בן יהוה. This unexpected move was done with the deliberate intent to shock, upset, disgust, and turn the stomachs of the servants of יהוה בן יהוה.

Now the question is this, why would any servant of יהוה בן יהוה take the time to even think about these denouncers, let alone let them affect their emotions? It is because anybody who considers himself to be a righteous follower and servant

of יהוה בן יהוה knows that these foolish people are turning the grace of יהוה into lasciviousness. Let us turn to and read Jude, Chapter 1, verse 4. Read:

*“For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God, יהוה, into lasciviousness, and denying the only Lord, יהוה, and our Lord, יהוה בן יהוה, Christ.”*

This Scripture sheds a new light on this uprising: The ungodly men of today, who we see constantly denying and defaming the name of our Lord and Savior, יהוה בן יהוה, are just replaying the same lewd acts they did in the past. Praise יהוה! Praise יהוה בן יהוה!

There it is in plain words. How much more clarity do you need? In their clouded minds, they actually thought that they could put the servants of יהוה בן יהוה to death by purchasing or securing their own foundation, which is in opposition to what יהוה בן יהוה established. From our definition of **stone**, which is *“to put to death by pelting with stones,”* let us now find out what kind of death we are talking about here.

The *Shorter Oxford English Dictionary*, Sixth Edition, Computer Software, copyright 2007 defines **death** as, “the ceasing to be.” The word **cease**, in the same source means, “put a stop to (the action of others).” Considering the clarity of these definitions, we can validate that right now there are some who are attempting

to put a stop to the actions of the servants of the one true God, יהוה בן יהוה, by setting up their own foundation in an attempt to strike repeatedly the emotions of the servants of יהוה בן יהוה in hopes that it will cause them to cease to be.

Now that we have made our comparative examples of the series of events that took place during the days of the servants of יהוה in the past, we can go back to our foundation Scripture, Numbers, Chapter 16, verse 13, to finish decoding the question that Abiram and Dathan asked Moses, “. . . *thou make thyself altogether a prince over us?*”

The *Shorter Oxford English Dictionary*, Sixth Edition, Computer Software, copyright 2007, defines **make** as, “represent as; or cause to appear as.” The word **altogether**, in the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, means “entirely.” In the same source, **entirely** means, “to the fullest extent; without limitation, 100 percent, every inch, or from A to Z.” The word **a** (as an adjective) is defined as, “the best and highest in rank.” The *Noah Webster’s 1828 Dictionary of American English*, Computer Software, states that a **prince** is “a sovereign; the chief and independent ruler of a nation.”

This is further proof that Abiram and Dathan were questioning Moses about their perception of him causing himself to appear as if he is the best and highest in rank to exercise to the fullest extent and without limitation sovereignty over them. In other words, they were accusing Moses as wanting to represent himself as

someone who controls 100 percent, preside over every inch, and serve as a chief and independent ruler over everything within the nation from A to Z.

In other words, they actually attacked Moses for performing his יהוה-given duties in the role of, to the same degree as, and equal to the Sovereign, Chief, and Independent Ruler of The Nation of יהוה, whom we know today as who? בן יהוה! יהוה! Praise יהוה! Praise יהוה בן יהוה!

So, the question now is, is that a bad thing? Let us turn to and read Matthew, Chapter 10, verses 24 and 25 to see if Moses did wrong. We will stop at the first period in Verse 25. Read:

*24 “The disciple is not above his master, nor the servant above his lord.*

*25 It is enough for the disciple that he be as his master, and the servant as his lord. . . .”*

The disciples and servants of יהוה—in the days of Moses—knew that they were not above יהוה, neither did they claim to be. Just as it is today, we know that we are not above our Liberator, יהוה בן יהוה, neither do we claim to be. However, we do know that it is enough for us to be *like* Him when it comes to acting on His behalf and carrying out all that He has laid out and set in motion for us to follow. Praise יהוה! Praise יהוה בן יהוה!

As we press forward, we will see clearly that that was not all of what the blood descendants of Reuben—Dathan and Abiram—had to say. Let us read the next verse to see the rest of what they told the servants of יהוה in their response to Moses’ invitation to come up. Please turn to and read Numbers, Chapter 16, verse 14. Read:

*“Moreover, thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up.”*

Moreover? Here they come with other accusatory statements and an indignant question: Now today, you might hear something like this: *“You haven’t brought us into no land that flow with milk and honey, Moses. Plus, you haven’t given us ‘our’ inheritance of fields and vineyards. Will you put out the eyes of these men, Moses? In that case, Mo, we ain’t coming up **noooooowhere!!!**”*

If you thought that everything they said to the servants of יהוה in the previous verses was bold, think again. The first thing we can see here is that Dathan and Abiram were expressing negative points about something. What was it? Moses, the servant of יהוה, had *not* brought them into *a land that floweth with milk and honey or given them inheritance of fields and vineyards*. This, unfortunately, will have to remain a mystery until part six of “An Uprising In the Camp.”



I pray to our omnipresent Father, יהוה, and to His most wonderful gift to the world—our King, Mediator, Sustainer and Redeemer, יהוה בן יהוה—that He watch between me and thee while we are absent one from another. And that He will keep His ever-protecting arms around us to shield us from all negativity, venom, and harm. Until next time, shalom, shalom. Praise יהוה! Praise יהוה בן יהוה!