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The Sin Of Sedition And It's Results Num. 16

Sedition is defined by Webster as conduct or language inciting to rebellion against the authority of the state. In other words it is a purposeful, willful and deliberate plot to overthrow the ruling authority and replace it with it's own authority.

There are many different form by which sedition is brought about and it isn't always evident or portrayed as evil and self serving, though often it is.

King David had a son named Absalom whom he had just been reconciled to him after many years because he had killed his brother Amnon for raping his sister Tamar and Absalom took this opportunity to begin his sedition against his Father David. And it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him. And Absalom rose up early, and stood beside the way of the gate: and it was [so], that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city [art] thou? And he said, Thy servant [is] of one of the tribes of Israel. And Absalom said unto him, See, thy matters [are] good and right; but [there is] no man [deputed] of the king to hear thee. Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice! And it was [so], that when any man came nigh [to him] to do him obeisance, he put forth his hand, and took him, and kissed him. And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel. 2Sam. 15:1-6

Such is the account before us as Korah instigates sedition against Moses and Aaron. Num. 16

There are three mayor movements in the passage that will help us follow the progression.

- I. The initial sedition against Moses and Aaron. vs. 1-19a
- II. The intervention of God against the sedition. vs. 19b-40
- III. The inevitable repercussions of sedition. vs. 41-50

- I. **The initial sedition against Moses and Aaron. vs. 1-19a**
 - A. The identity of mutineers. vs. 1-3
 1. Their company is recorded. vs. 1
 - a. Korah was the leader of the sedition, the son of Kohath of the tribe of Levie.
 - b. Dathan and Abiram the sons of Eliab and On the son of Peleth, who were sons of Ruben.
 2. Their insurrection is initiated. vs. 2
 - a. They rose up before Moses with some of the children of Israel. vs. 2a
 - b. They were 250 in number, leaders of the congregation. vs. 2b
 - 1) They were modeling a bad example to the people.
 - 2) They were in the place of greater responsibility, having the greater light and privilege.
 - c. They were representatives of the congregation, men of renown. vs. 2c
 - 1) They were representing their own choice.
 - 2) They were representing the choice of the people.

3. Their insurrection is voiced. vs. 3
 - a. The attack was against Moses and Aaron.
 - b. Their first accusation was that they were monopolizing the leading authority, "You take too much on yourselves".
 - c. Their reasoning was two-fold.
 - 1) For all the congregation is holy, everyone of them.
 - 2) The Lord was among them.
 - d. Their second accusation was that they had exalted themselves above the people, "Why then do you exalt yourselves above the congregation of the Lord?"
 - * Wrath is cruel, and anger is a torrent, but who is able to stand before jealousy? Pr 27:4
 - * The works of the flesh are evident..... idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissension's (seditions), heresies... Gal 5:20
- B.** The initial response of Moses. vs. 4-19
1. Moses rightfully places the Lord between himself and his accusers. vs. 4-7
 - a. His attitude was one of humility, as he fell on his face. vs. 4
 - b. His answer to Korah and all his company was that the Lord would declare His choice of who was set apart to approach Him the following day. vs. 5
 - c. His instructions were communicated. vs. 6-7a-b
 - d. His rebuttal was that the sons of Levi were taking too much on themselves. vs. 7c
 2. Moses rebukes Korah and the Levites. vs. 8-11

- a. He rebukes them for their ingratitude, thinking it a small thing that God had separated them from the rest of the congregation of Israel. vs. 8-9a, 3:40-51
 - b. He rebukes them for their ingratitude towards God, having brought them near to Himself. vs. 9b
 - c. He rebukes them for their ingratitude towards God, in their being called to do the work of the Tabernacle of the Lord. vs. 9c, 4:1-20
 - d. He rebukes them for their ingratitude towards God, calling them to stand before the congregation to serve them. vs. 9d
 - e. He rebukes them for seeking the priesthood of Aaron. vs. 10
 - f. He rebukes them for gathering and murmuring against the Lord and not Moses and Aaron. vs. 11
3. Moses requested the presence of Dathan and Abiram. vs. 12-15
- a. They refused to come. vs. 12
 - b. They accused Moses. vs. 13-14
 - 1) Of thinking lightly that he brought them out of the land that flowed with milk and honey in order to kill them in the wilderness, when in fact God prohibited them. vs. 13a-b
 - * Often when God brings consequences to peoples lives they accuse the related party as the one at fault.
 - 2) Of acting as a prince over them on an ongoing basis. vs. 13c
 - 3) Of not having brought them into the promise land and delivering to them their inheritance. vs. 14a-b

- 4) Of being a cruel tyrant whom they would not obey any more, "Will you put out the eyes of these men? We will not come up!". vs. 14c
4. Moses repeats his initial instructions to Korah. vs. 16-19a
- a. They had one night to repent. vs. 16
 - b. They each had to present themselves before God to see if they would be chosen. vs. 17-19a
 * Where do wars and fights come from among you? Do they not come from your desires for pleasure that war in your members? You lust and do not have. You murder and covet and cannot obtain. You fight and war. Yet you do not have because you do not ask. Ja. 4:1-2

The initial sedition against Moses and Aaron was due to jealousy, envy and self ambition!

II. The intervention of God against the sedition. vs. 19b-40

- A. The Lord appeared before the entire congregation. vs. 19-35
1. The intention of the Lord is revealed, He desired to consume them in a moment and tells Moses and Aaron to separate themselves from them. vs. 19b-21
 2. The intercession on the rebels behalf is petitioned by Moses and Aaron. vs. 22
 - a. In reverence before God on their faces. vs. 22a

- b. In recognition of God's creator hood, the God of the spirits of all men. vs. 22b-d
 - c. In understanding of God's righteousness, "Shall one man sin, and You be angry with all the congregation?". vs. 22e-f
3. The instructions for the congregation. vs. 23-30
- a. The Lord told Moses to tell the congregation to remove themselves from the tents of Korah, Dathan and Abiram lest they be consumed with them for they were wicked. vs. 23-26
 - b. The three men stood outside their tents as Moses proclaimed how they would know that the Lord had sent him and not himself. vs. 27-30
 - 1) If they died a natural death, then the Lord had not sent Moses. vs. 29
 - 2) If they died by a divine opening of the earth, then they would know that those men had rejected the Lord. vs. 30
5. The indication of God's choice. vs. 31-35
- a. The mutineers who rejected God were swallowed into Sheol. vs. 31-33
 - b. The congregation of Israel fled in fear of being consumed also. vs. 34
 - c. The fire of God came out of the glory of the Lord and consumed the 250 men who followed Korah, Dathan and Abiram. vs. 35
- B. The Lord established His judgment as an object lesson for all. vs. 36-40
1. The censers were to be pick up out of the blaze. vs. 36-39
 - a. The person to execute the task was Eleazer the son of Aaron, a priest, not just any one. vs. 36-37

- b. The censers were to be hammered plates to cover the brass altar in the court yard as a sign to the children of Israel. vs. 38
 - 1) A sign communicates information, directions or warning of danger.
 - 2) The sign to the children of Israel was that God had sent Moses and chosen Aaron as High Priest.
- 2. The censers were to be a memorial to the children of Israel. vs. 39-40
 - a. The man Eleazer carried out the Lord's command. vs. 39
 - b. The reminder for the future generations was that no outsider who is not a descendant of Aaron and called should come near to offer incense before the Lord, lest they be like Korah and his companions. vs. 40

The intervention of God against the sedition made it clear who was called to the priesthood!

III. The inevitable repercussions of sedition. vs. 41-50

- A. The people who were infected by Korah's seditious plot followed in Korah's footsteps. vs. 41-45
 - 1. The very next day they murmured against Moses ignoring the intervention and decision of the Lord. vs. 41a
 - 2. They blamed Moses and Aaron for the death of the people of God rather than acknowledging God's judgment. vs. 41b
 - * The murmuring had not been dealt with in the past therefore it had only gotten worst.
 - 3. The people continued the seditious plot. vs. 42
 - a. They gathered together against Moses and Aaron. vs. 42a

- b. They came as Korah to the Tabernacle of meeting and suddenly the cloud covered it, and the glory of the Lord appeared. vs. 42b-d
- 4. The response of the Lord was to consume them as Korah. vs. 43-45
 - a. The Lord told Moses and Aaron to get away from them as they came before the tabernacle. vs. 43-45a-b
 - b. The attitude of Moses and Aaron was again humility as they fell on their faces. vs. 45c
- B. The judgment of God fell on the seditious people. vs. 46-50
 - 1. The High Priest Aaron made intercession for the people as a faithful and compassionate intercessor. vs. 46
 - a. They saw the people in need of atonement. vs. 46a-d
 - b. They saw the wrath of God in the midst of the camp. vs. 46e-f
 - 2. The High Priest Aaron was their only hope. vs. 47-48
 - a. Aaron ran into the midst of the congregation. vs. 47a-c
 - * He was not like many today who are unconcerned or unavailable for the people!
 - b. Aaron offered up prayers of intercession to atone for their sin. vs. 47d-e
 - * Incense represents prayer in a symbolic way. Rev. 5:8
 - c. Aaron stood between the dead and the living. vs. 48
 - * Aaron is a type of Jesus Christ our High Priest who ever lives to make intercession

- for us, who is able to make the dead alive!
Heb. 7:25
3. The High Priest Aaron witnessed the destruction of the people. vs. 49-50
 - a. The number was 14,700, besides those who died in the Korah incident. vs. 49
 - b. The only consolation that Aaron had was that the plague was stopped. vs. 50

The inevitable repercussions of sedition is always destructive and costly!

Conclusion

Seditious plots by people in the body of Jesus Christ are a shame to the Lord and destructive to His people.

- I. Seditious is initiated by men and women who are selfish, seeking to exalt themselves in order to exercise authority and power.
- II. Seditious people do not consider the people but only themselves their motives being jealousy, envy and ambition.
- III. Seditious people are not satisfied with what God has called them to be but presume and seek self promotion.
- IV. Seditious people are murmuring and rebelling against the Lord in reality not man or the leadership.
- V. Seditious people blame others for the consequences in their lives rather than owning up to them.
- VI. Seditious people often do not repent in the time God gives them but pursue the way that seems right to them but the way is the way of destruction.
- VII. Seditious people are judged and broken by God and that without remedy at times.
- VIII. Seditious people contaminate others with their carnal attitude who follow in their footsteps and

- fracture the body, causing long term affects in the church body.
- IX. Seditious people are to be dealt with, confronted with the word of God and prayed for by the leaders in authority.
 - X. Seditious will take place from time to time, the leadership is to deal with them and then move on with the things of ministry.