

would have been in its present form for many centuries and no one would retain any recollection of there having once been two distinct sources. Yet it seemed perfectly natural to Jude and to the writer of 4 Maccabees to mention only one of the two movements involved in this revolt. If this could be the case at so late a time, why not also at the time of Moses?

It should also be noticed that the attempt to divide the chapter into two different sources results in an account of the revolt of Dathan and Abiram which is extremely sketchy in its early part, and an account of that of Korah which has a large gap toward its end. The critics attempt partially to fill in this gap by sundering verses 24 and 27a from their context, deleting the names of Dathan and Abiram from each of them, and substituting the name of God for that of Korah in each of them, thus changing these verses into an attempt to clear the people away from around the tabernacle where the men were offering incense. Such a change in these two verses is quite unwarranted. They are perfectly natural as they stand, and are alogically required on account of their relation to verse 26, which stands between them. Any suggestion that the word tabernacle here could refer only to God's tabernacle is not true to the meaning of the Hebrew word. (See discussion below under verse 24.) While it is true that some manuscripts of the LXX mention only Korah here, and not Dathan and Abiram, all Hebrew manuscripts mention all three leaders, as do most manuscripts of the LXX. It is also pointed out that in verse 24 the LXX reads 'company' instead of tabernacle; however, in verse 27 it reads 'tent' for tabernacle. Valid evidence for altering these verses is lacking. They present actually no support for the divisive theories. Moreover, since the Kohathites, the division of the tribe of Levi to which Korah belonged, camped on the southern side of the tabernacle and the tribe of Reuben was also at the southern side of the tabernacle, a command to get away from the dwelling place of Korah, Dathan and Abiram is not at all unnatural, for all three would be in one general area.