

unworthy of this by selfish acts. So God ~~proceeds~~ proceeds to perform the judgment. So we have

D. Judgment upon the Korahites. And Capital E will be Judgment on Dathan, Abiram, and On even though On is not specifically mentioned. Now we will not take much time in looking at the details of the judgment. We just notice that the judgment on the Korahites takes up quite a large number of verses, while the judgment upon Dathan, Abiram, and On is mostly in one fairly brief passage.

The Reubenites were the the more numerous. But the Korahites was the greater menace in the situation. So the judgment upon the Korahites (D.) A test was given to prove that Moses and Aaron were the ones that God had designated for the worship of the sanctuary. So Moses called on them to take their censers (they claimed to have the right to do the work of the priest as much as Aaron) take their censers and come before the Lord. And they came -- 250 of them with their censers and Aaron also came with him, and they stood before the tabernacle and we read that judgment very briefly given, vs. 35: And there came out a fire from the Lord and consumed the 250 that offered incense. Then in the succeeding verses after that the Lord told Moses to speak to Eleazer the son of Aaron the priest to gather up the censers out of the burning and make them for plates over the altar, so that they will be as the evidence visible to everyone that this is ~~the~~ God's divine appointment, that the family of Aaron only are the priests and the other Levites have important service to God but they are not to do the work of the priest. You remember that later on we have King Uzziah, a good king a man who was doing the work of the Lord, but who tried to put himself in the work of the priest's office and God smote him with leprosy. It was God's desire that the religious leaders of the people during the time before Christ should come and fulfill the promises should be kept in a one-family, should be kept closely controlled lest it wander off in to anyone of many different directions in which it could go.

Some yrs. ago I was attending a class in the U. of Pa. taught by a great Jewish scholar, and he had put up different parts of the Bible, and for one semester he ~~had~~ announced a study of a specific section, and there came in a number of Rabbis to take that course, and I said to him, I said, these men will have quite an advantage over me in this because they are dealing with the legal portions of the Pentateuch and the Jews are always