

An Uprising in the Camp, Part 3

“Hearken”

Praise יהוה! Praise יהוה בן יהוה! Let all those that seek יהוה בן יהוה rejoice and be glad in Him: let such as love His salvation say continually, The Lord, יהוה בן יהוה, be magnified. Praise יהוה! Make a joyful noise unto יהוה, all ye lands: Sing forth the honor of His name: make His praise glorious. Say unto יהוה, How terrible art Thou in Thy works! through the greatness of Thy power shall Thine enemies submit themselves unto Thee.

Israel, I would like to testify to you that we truly serve a Mighty God. It was יהוה who turned the sea into dry land (Psalm, Chapter 66, verse 6) He ruleth by His power forever; His eyes behold the nations: [Oh, but] let not the rebellious exalt themselves. Remember [Israel], and forget not, how we provoked the Lord, יהוה, to wrath in the wilderness: from the day that we departed out of the land of Egypt, until we came unto this place, we have been a rebellious people against the Lord, יהוה, and His Son, יהוה בן יהוה (Deuteronomy, Chapter 9, verse 7).

Nevertheless, by **יהוה בן יהוה** being merciful, faithful, and just, He is letting both the wheat and the tares grow together until the harvest: and in the time of harvest He will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into My barn. Oh, let **יהוה בן יהוה** arise, let His enemies be scattered: As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of **יהוה בן יהוה**. But let the righteous be glad; let them rejoice before **יהוה בן יהוה**: yea, let them exceedingly rejoice. Praise **יהוה**! Praise **יהוה בן יהוה**!

Shalom and welcome to our **Twenty-Ninth Annual Feast of Weeks 6012** in the extravagant Marriott Chateau Champlain Hotel, located in Montreal (Quebec), Canada, which is (once again) the one and only place where our Father, **יהוה בן יהוה**, has chosen to place His most sacred, holy, feared, and divine name. In addition, welcome to *Part 3* of this seminar entitled, “*An Uprising In the Camp,*” subtitled, “*Hearken.*” The foundation Scripture for our third journey on finding out about this uprising is found in Numbers, Chapter 16. However, before we begin, let us recapitulate on what **יהוה** blessed us to discover in Part 2.

In “*An Uprising In the Camp,*” *Part 2*, we found out that Korah, Dathan, Abiram, On, and their company of foolish minds actually caused Moses to fall upon his face, which meant that he experienced what it felt like to have his mind captured and subjected to unpleasant and painful personal attacks; he also underwent feelings of defeat. They overwhelmed Moses so much that, at that point, he failed to resist the pressure and temptation of their negative forces. The pressure from all of those negative forces caused his countenance to fall and, eventually, resulted in him collapsing. However, immediately after Moses clearly understood their evil plans, wicked goals, false accusations, and incriminating claims, he prayed to יהוה.

Thus, after praying to יהוה, the “divine” solution that יהוה gave to Moses caused him to emphatically answer and to promise Korah and all his flock of foolish followers that at the break of day (or in the morning) יהוה Himself would make an open, emphatic declaration of the one (or ones) He chose. In addition, we also found out that He would defend His chosen servants by pronouncing His inescapable and unfavorable verdict on the ones who sought to forcefully take away what did not belong to them or to do what He had not chosen them to do.

In the final stretch of our seminar, we learned that because Korah and his company thought that they could do a better job within The Nation of **יְהוָה** than Moses and Aaron, Moses challenged them. And through the words **this** and **do**—from Numbers, Chapter 16, verse 6—we found out that Moses told them that in order for **יְהוָה** to even hear them out, they had to bring in hard-core evidence to show how they would be able to support The Nation of **יְהוָה**. Subsequently, they were instructed to present their deeds, which meant that they had to show how they had given of their income to **יְהוָה**, devoted their time to **יְהוָה**, and how they had used and offered their talents given to them by **יְהוָה** for His “exclusive” purpose and for doing His “divine” will. In addition, they all were also required to each demonstrate that they had some kind of unique trade under their belts, such that they were actively engaged in some type of “respectable” occupation. And besides all of that, they were further instructed to gather up all of their published or non-published *Scriptural* materials, feast records, income records, etc., and to yield them up before **יְהוָה**. Praise **יְהוָה**! Praise **יְהוָה** **בְּנֵי יְהוָה**!

Now that we have been updated on the current situation, let us continue decoding this Scripture so that we can find out more about this uprising that took place within The Nation of **יְהוָה** in the days of old. Our

key verses that we will focus on today (from our foundation Scripture, Numbers, Chapter 16) are Verses 7, 8, and 9. However, let us begin at Verse 6 so we can be brought up to speed as to what Verse 7 is referring to, please turn to and read Numbers, Chapter 16, verses 6, 7, 8, and 9. Read:

Numbers 16:6 *This do; Take you censers, Korah, and all his company;*

Numbers 16:7 *And put fire therein, and put incense in them before the Lord, יהוה, tomorrow: and it shall be that the man whom the Lord, יהוה, doth choose, he shall be holy: ye take too much upon you, ye sons of Levi.*

Numbers 16:8 *And Moses said unto Korah, Hear, I pray you, ye sons of Levi:*

Numbers 16:9 *Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to Himself to do the service of the tabernacle of the Lord, יהוה, and to stand before the congregation to minister unto them?*

In Verse 7, we see that Moses told Korah and all his company to **put fire** in the censers that he spoke of in Verse 6. In “**An Uprising In the Camp,**” **Part 2**, we discovered that a *censer* is a pan for live coals. We further found out that *coal* is a red-hot piece of other material in a fire.

And to find out if this required Korah and his company to *literally* burn their records in a *physical* fire, we went to the authorities (the dictionaries) and validated that a **fire** is a “severe test and a trial.” Therefore, since we now know what type of “fire” we’re dealing with, we

will start today by focusing our attention on the next two key words, *put* and *incense* (Verse 7), from the phrase, “... and *put incense* in them before the Lord, **פָּתַח**, tomorrow:” Let us begin our expedition by defining first the word *put*.

The Hebrew word for **put** (in *the e-Sword*, Computer Software, copyright 2004, reference number 7760) is **soom**, and it is “a primitive root, that means, “to call [a name], cast in, and consider.” The word **call** in the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, is defined as, “an earnest request.” **Earnest** (in the same source) means, “with a sincere intent.” Lastly, a synonym for the word **request**, in *The Synonym Finder*, by J.I. Rodale, copyright 1978, on page 1022, is “proposal.” On page 151, **cast** is equivalent to “present.”

This being the case, we can validate that if Korah and his company’s intentions were sincere, then they should not have had a problem when Moses further instructed them to present (or bring forth) their proposals, works, feast records, occupations, and incense before **יָהוָה** to be tried and tested. Furthermore, they were also warned to consider. Consider what?

Consider, in *the e-Sword*, Computer Software, copyright 2004, reference number 7200, is pronounced raw-aw', and it is a primitive root that means to, “take heed and think.” **Consider** (in *The Synonym Finder*, by J.I.

Rodale, copyright 1978, on page 219) also means to, “give thought to” and “take into account.” These newly acquired definitions clearly show that before Korah, Dathan, Abiram, On, and their company made a move to even bring their proposals to יהוה, Moses told them to first think about what they had done and what they were about to do; plus take careful heed and give serious thought to what they were about to say. And even more importantly, take into account or reflect on how the Lord, יהוה, dealt with those who murmured against Him in the past. To bring this back to our remembrance, let us turn to and read Numbers, Chapter 14, verses 1 through 4, then again at verses 19 through 23. Read:

Numbers 14:1 And all the congregation lifted up their voice, and cried; and the people wept that night.

Numbers 14:2 And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God, יהוה, that we had died in the land of Egypt! or would God, יהוה, we had died in this wilderness!

Numbers 14:3 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?

Numbers 14:4 And they said one to another, Let us make a captain, and let us return into Egypt.

Numbers 14:19 *Pardon, I beseech thee [יְהוָה], the iniquity of this people according unto the greatness of Thy mercy, and as Thou hast forgiven this people, from Egypt even until now.*

Numbers 14:20 *And the Lord, יְהוָה, said, I have pardoned according to thy [Moses] word:*

Numbers 14:21 *But as truly as I live, all the earth shall be filled with the glory of the Lord, יְהוָה.*

Numbers 14:22 *Because all those men which have seen My glory, and My miracles, which I did in Egypt and in the wilderness, and have tempted Me now these ten times, and have not hearkened to My voice;*

Numbers 14:23 *Surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked Me see it:*

In taking all of this into consideration, it makes you wonder, why would a group already under the punishment of יְהוָה rise up again to depose Moses, the servant of יְהוָה, from his position? No wonder Moses told them to bring incense: It was because this uprising was the “eleventh” time that Israel had provoked יְהוָה to anger; so, obviously, they were going to need all the help they could get. Let us press forward so we can gain a better understanding as to what the *incense* was to be used for.

According to *the e-Sword*, Computer Software, copyright 2004, under the *Noah Webster's 1828 Dictionary* tab, **incense** (from ... *put incense...*) is cited as, “acceptable prayers and praises.” In *The New Oxford*

American Dictionary copyright 2001, the word **acceptable** means, “satisfactory; able to be tolerated.” And in accordance with *Webster’s New World College Dictionary & Thesaurus*, Fourth Edition, copyright 1998, Computer Edition, **incense** is also described as, “pleasing attention.”

Based on the clarity of these definitions, we can gather that Moses knew that the situation did not look to good (or promising) for Korah, Dathan, Abiram, On, and their company at this point. Because they had caused so much confusion and treason within The Nation of **יְהוָה**, he told them that they had some serious praying to do in order for **יְהוָה** to hear them out. In other words, they had to pray so hard that it had to meet **יְהוָה** [’s] level of satisfaction and they had to yield up praises to the point where it was tolerable and pleasing enough to get His full attention; or, to put it plainly, to get on His *good* side. Praise **יְהוָה**! Praise **יְהוָה בְּן יְהוָה**!

In light of what we have discovered thus far, we can confirm that the end result of the instructions that **יְהוָה** had given to Korah and his company (through Moses) is that once they had thought about, taken heed, and taken into account the serious warnings that Moses had been trying to give them—how they provoked **יְהוָה** to anger ten times and all of the dire consequences that befell them later on—they were to gather up all of their published and or

non-published *Scriptural* materials, feast records, income records, and the like, and present them in the pot along with their proposals, tolerable praises, and prayers that met the satisfaction of יהוה and to bring *them before the Lord, יהוה, [in the morning]* to be severely tested and tried for His judgment: *and it shall be that the man whom the Lord, יהוה, doth choose, he shall be holy.* יהוה blessed Moses with so much backbone and confidence that he was able to knock them down with the same words they had used against him and Aaron in the beginning: *ye take too much upon you, ye sons of Levi.*

Now please put yourselves in Moses' shoes once again: Moses knew how angry יהוה gets when it comes to Israel rebelling against Him. Let us turn to and read another example of how יהוה loves to handle His *rebellious* children. Please turn to Exodus, Chapter 32, verses 8 through 14.

Read:

Exodus 32:8 *They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.*

Exodus 32:9 *And the Lord, יהוה, said unto Moses, I have seen this people, and, behold, it is a stiff-necked people:*

Exodus 32:10 *Now therefore let Me alone, that My wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.*

Exodus 32:11 *And Moses besought the Lord, יהוה, his God, and said, Lord, יהוה, why doth Thy wrath wax hot against Thy people, which Thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?*

Exodus 32:12 *Wherefore should the Egyptians speak, and say, For mischief did He bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from Thy fierce wrath, and repent of this evil against Thy people.*

Exodus 32:13 *Remember Abraham, Isaac, and Israel, Thy servants, to whom Thou swarest by Thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.*

Exodus 32:14 *And the Lord, יהוה, repented of the evil which He thought to do unto His people.*

That was some serious praying Moses did for Israel, because יהוה was going to do a genocide on them for their rebellion. He was ready to start all over with just Moses, but for His “name’s” and reputation’s sake; and because He is a God who keeps His promises, He repented of the evil He thought to do unto those rebellious children. This tells me we serve a *Mighty* God. As a result of experiencing or going through all of this, Moses already knew the type of terrible destruction that was going to befall his brethren from the tribe of Levi for this eleventh murmurings and uprising

against יהוה. Therefore, for their sake, he (Moses) tried to reason with them. Let us read Verse 8 to see what Moses said in his reasoning. Read:

Numbers 16:8 *And Moses said unto Korah, Hear, I pray you, ye sons of Levi:*

Moses said to Korah, *hear, I pray you, ye sons of Levi*. Those were some deep words to say to someone who had just finished yelling in your face and trying to depose you out of your God-given position. Nonetheless, take note of two things that are taking place in this verse: The first is that Moses' statement was addressed *directly* to Korah; and, second, *indirectly* to the sons of Levi. The use of the plural, *sons*, lets us know right away that there was more than one Levite behind Korah. Praise יהוה! Praise

יהוה בן יהוה!

Let us decode the phrase, *Hear, I pray you . . .*” so that we can really understand the gist of what Moses was pleading to his fellow Levi brethren about. The Hebrew word for **hear** in *The New Strong's Exhaustive Concordance of the Bible*, copyright 1990, reference number 8085, on page 734, is shaw-mah', and it is a primitive root, meaning “to hear intelligently, be content, (be) obedient, whosoever (heareth).” The *Shorter Oxford Dictionary*, Sixth Edition, copyright 2005, Computer Software, defines **intelligent** as, “quick to comprehend.” In the same source, **content** means,

“desiring nothing more; satisfied (with what one has and with things as they are).”

Based on these definitions, we can clearly validate that (through the word *hear*) Moses reached out to Korah and to all the sons of Levi and told them to desire nothing more outside of what they had already been blessed with. Because of his fear of יהוה, Moses implored whosoever (of the sons of Levi) was quick to comprehend the warnings that were coming out of his mouth to be obedient to the will of יהוה and to be satisfied with the way things were and what יהוה had already set up and established. To put it in plain words, Moses appealed to them to hearken to his words for their own sakes—all because Moses knew the danger that was about to befall his brethren, in that, *It is a fearful thing to fall into the hands of the living God, יהוה* (as recorded in Hebrews Chapter 10, verse 31.) Praise יהוה! Praise יהוה בן יהוה!

With that said, let us continue with . . . *I pray you* (from Numbers, Chapter 16, verse 8). **I pray you** in *the e-Sword*, Computer Software, copyright 2004, reference number 4994, is pronounced *naw* and it is recognized as, “incitement and entreaty, which may usually be rendered *I beseech thee*.” The word **incite** in *The Synonym Finder*, by J.I. Rodale,

copyright 1978, on page 553, means, “urge.” In the same source, on page 358, **entreaty** means, “petition.” And lastly, in the *Webster’s New Collegiate Dictionary*, copyright 1959, on page 82, **beseech** is delineated as, “to ask earnestly for.”

Judging by the accuracy of these definitions, we can now see that Moses earnestly asked, petitioned, and urged the sons of Levi (for their own sakes and for the sakes of everybody that was tied on to them) to take heed to what he had stated thus far and to what he was about to say. Well, who are the *sons of Levi*? According to *The New Oxford Thesaurus of English*, copyright 2000, Computer software, a **son** is defined as a, “descendant.” Moreover, in “*An Uprising In the Camp,*” *Part 1*, we discovered that a Levite is someone who is a servant of יהוה in the congregation of Israel, who is devoted to observing the organized set of comprehensive and fundamental laws of the Israelites.

With this in mind, we can now formulate that Moses was addressing Korah and all the descendants of Levi, who had once been servants of יהוה, and was once devoted to observing the organized set of comprehensive and fundamental laws of the Israelites. For some reason, these Levites evidently had forgotten their role within The Nation of יהוה; either that, or it just did not seem too important to them anymore. But, just in case they did forget,

or just needed a little reminding, let us read the next verse to read how Moses refreshed their memories.

Please turn to and read Numbers, Chapter 16, verse 9. Read:

Numbers 16:9 *Seemeth it but a small thing unto you, that [יהוה] the God of Israel hath separated you from the congregation of Israel, to bring you near to Himself to do the service of the tabernacle of the Lord, יהוה, and to stand before the congregation to minister unto them?*

Now you have to agree, Korah and the rest of those Levites must have had a few screws loose in their heads to want more than that. And even though Moses pleaded with them to desire nothing more outside of what they had already been blessed with; and to be satisfied with the way things were and what יהוה had already set up and established, he already knew that, *Hell and destruction are never full; so the eyes of man are never satisfied* (Proverbs Chapter 27, verse 20). This is how Moses was able to shine the light on Korah and all the sons of Levi when he started his question with, *Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel,*

The word **seem** in *The New Oxford American Dictionary*, copyright 2001, Computer Software, is “used to suggest in a cautious way that something is true.” The *Webster’s New World College Dictionary & Thesaurus*, Fourth Edition, copyright 1998, Computer Edition, states that the

word **it** is “the thing under discussion.” Furthermore, in the same source (under the thesaurus section) the word **but** is displayed as, “merely” And lastly, in *The Synonym Finder*, by J.I. Rodale, copyright 1978, on page 724, the word **merely** means, “no more than.”

Moses apparently had been dealing with some rowdy people if he had to convey the truth in a *cautious* way. Nevertheless, he told them (Numbers, Chapter 16, verse 9) that being separated from the congregation of Israel, doing the service of the tabernacle of the Lord, **יהוה**, and standing before the congregation to minister unto them must be no more than a *small thing* unto them. Let us look into the words *small* and *thing* so we can truly understand what Moses *cautiously* told Korah and the sons of Levi about how they saw their God-given jobs.

The word **small** in *The American Heritage College Dictionary*, Fourth Edition, copyright 2002, on page 1307 is defined as, “being below the average magnitude; limited in importance or significance, and lacking position or status.” In the same source, on page 1432, the word **thing** is clearly cited as, “work.”

These definitions make known to us that Moses perceived that Korah and the sons of Levi rose up against him and Aaron because they felt that the work that **יהוה** had given them was limited in importance and

significance. They attempted to depose Moses because they held the opinion that their roles in Israel lacked status; and they felt that the position of being separated from the congregation of Israel (by יהוה Himself) to minister unto them was not enough and that it was below the average magnitude (or degree). I don't know about you, but that sounds like Korah and his company had a problem with the way יהוה went about choosing certain jobs for His servants.

Nevertheless, to be separated from the congregation of Israel sounds very important. Not to be deceived by what "sounds" very important, the question now is, What does *separated* mean? **Separated**, in *the e-Sword*, Computer Software, copyright 2004, reference number 914, pronounced *baw-dal*, means, "put difference." In the *Webster's New World College Dictionary & Thesaurus*, Fourth Edition, copyright 1998, Computer Edition means, "to single out from others for a special purpose."

Judging by the validity of these facts, we can clearly understand that to be separated means that at one point יהוה singled out Korah and the rest of the descendants of Levi from the rest of the congregation. We can further ascertain that יהוה considered them to be so holy that He actually put a difference between them and the rest of Israel just so they could be used for

a very *special* purpose. To find out what makes this purpose so special, let us turn to and read, Exodus, Chapter 8, verses 14 through 16. Read:

Numbers 8:14 *Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be Mine.*

Number 8:15 *And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them for an offering.*

Numbers 8:16 *For they are wholly given unto Me from among the children of Israel; instead of such as open every womb, even instead of the firstborn of all the children of Israel, have I taken them unto Me.*

יהוה declared that the Levites were *wholly* given unto Him.

Wholly, in the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, is delineated as, “exclusively; to the fullest extent; and without exception.” This proves to us that יהוה Himself chose the Levites to be exclusive servants to Him, whom He used (without exception) to the fullest extent. Therefore, in recollecting Moses’ beaconing (or warning), we can gather that Korah and the descendants of Levi (those who were foolish enough to be among him) were some of the most covetous and jealous beings alive.

Think about it: Korah and his company were so blinded by power and greed, they did not and could not even perceive that יהוה put a difference between them and the rest of Israel just so they could be used

exclusively for His *special* purpose. Furthermore, they did not understand that to be singled out from the rest of the congregation of Israel and to be used to the fullest extent by יהוה Himself was truly the highest blessing and greatest honor. Well, too bad for them, because it looks like their lack of understanding caused them to have to turn in their resignations. Praise יהוה! Praise יהוה בן יהוה!

In pressing forward, we read that יהוה chose the Levites to be His exclusive servants over all the firstborn of the children of Israel. Therefore, in stressing all of what we have uncovered thus far, Moses (in questioning Korah and his company of Levites) told them that יהוה did all of that so He could (Numbers, Chapter 16, verse 9) . . . *bring you [Korah as well as, the sons of Levi] near to Himself to do the service of the tabernacle of the Lord, יהוה*. Let us call upon a few authorities to aid us in decoding the following words: *bring, you, near,* and *service*.

The e-Sword, Computer Software, copyright 2004, states that the phrase **bring you near**, under the reference number 7126, is pronounced *kaw-rab'*, which is defined as, “be at hand, for whatever purpose.” In *The New Oxford American Dictionary*, copyright 2001, the phrase **at hand** means, “nearby; readily accessible when needed.” Referring back to *the e-*

Sword, Computer Software, copyright 2004, our next word, **service**, reference number 5656, is pronounced *ab-o-daw'*, and it means, “work of any kind: office.”

Thus, in shining the light on Korah and the descendants of Levi, Moses continued to cautiously tell them the truth on how they felt about their job descriptions. And in holding nothing back, he told Korah and the sons of Levi that they felt that their roles of being nearby the King of Israel and readily accessible when He needed them lacked importance. And that they also felt that the position and status of being separated from the congregation of Israel (by יהוה Himself) to minister unto them was not enough, and that it was below the average magnitude. In addition, he laid out the plain reality about how they felt that the office work (or work of any kind) that יהוה had given them to do in His Tabernacle was limited and that it lacked in significance.

This brings us to the next word for review in our foundation Scripture (Numbers, Chapter 16, verse 9), **tabernacle** (. . . *bring you [Korah as well as, the sons of Levi] near to Himself to do the service of the tabernacle of the Lord, יהוה*).

In accepting the accuracy of *the e-Sword*, Computer Software, copyright 2004, the **tabernacle**, reference number 4908, pronounced *mish-*

kawn' is, “a residence (also the Temple); dwelling (place).” Some synonyms for the word **residence** in *The Synonym Finder*, by J.I. Rodale, copyright 1978, on page 1024, are, “living quarters, lodging place and roof over one’s head.” Lastly, in the same source, on page 1221, the word **temple** is identified as, “house of God [יהוה].”

With these newly acquired definitions, we can verify that not only did יהוה make Korah and the descendants of Levi exclusive full-time workers for Himself, who worked to the fullest extent—whether in office work or work of any kind—in His house, but, He also provided a roof over their heads and gave them comfortable living quarters to lodge in. And not only that, but they were also granted the blessed opportunity to . . . ***stand before the congregation to minister unto them*** (as recorded in the next part of our foundation Scripture, Numbers, Chapter 16, verse 9).

The word **stand**, from the perspective of *Webster’s New Collegiate Dictionary*, copyright 1980, on page 1124, means, “to remain firm in the face of; to perform the duty of.” In the same source, on page 428, the word **firm** is conveyed as being “steadfast.” Thus indicating that Moses further expressed to his Levite brethren that not only did יהוה give them a place to lodge in while they worked, but He also endowed them with the ability to

remain steadfast in His laws so they could perform their God-given duties of competently ministering to the congregation.

The Synonym Finder, by J.I. Rodale, copyright 1978, states that the word **minister**, on page 732, means, “department head and dignitary.” In *The New Oxford American Dictionary & Thesaurus*, copyright 2001, the word **department** is defined as, “an area of responsibility.” In the same source, **dignitary** is cited as, “a person considered to be important because of high rank or office.”

Judging by these facts, we can finalize that Moses had a very compelling argument, and by cautiously telling the truth to Korah and all the other rowdy descendants of Levi, he put them in their places: He told them that they thought that their roles of working exclusively for the King of Israel—in His household, doing His work and being used to the fullest extent—lacked importance. And that even though **יהיה** provided a roof over your heads and gave all of them living quarters to lodge in—so that they could be readily accessible for when He needed them—in their greedy and covetous eyes, they yet felt that that was not significant enough; and that it was below the average magnitude.

Moses further questioned gluttonous Korah and the wayward descendants of Levi by saying, “Why are you trying to depose me? **יהיה**”

has already blessed you with responsibilities over certain areas. And in the eyes of some within the congregation, you are people who are considered to be very important because of the high rank and office He has given you; but, yet, you still feel that that is limited?”

Now talking about biting off more than you can chew: The Levites had been once blessed with all of these wonderful responsibilities and opportunities, yet we see right here that Korah and all the descendants of Levi that joined on to him thought that that was not enough, simply because they had their eyes on another prize—that is, on Moses’ position. And knowing that יהוה will punish you if you provoke Him to anger, they still sought to take something from Moses and Aaron by force. But what? What was in Moses’ and Aaron’s possession that was so important to them? Let us turn to and read, Numbers, Chapter 16, verses 10 and 11 to see if we can find the answer to all of this. Read please:

Numbers 16:10 *And He hath brought thee near to Him, and all thy brethren the sons of Levi with thee: and seek ye the **priesthood** also?*

Numbers 16:11 *For which cause both thou and all thy company are gathered together against the LORD: and what is Aaron, that ye murmur against him?*

There is our answer: The foundation for this whole uprising against the Lord, יהוה, was all because they sought the priesthood. And this will be the foundation topic for our next seminar.

I pray to our merciful Father, יהוה, and His most Benevolent Son and Servant, יהוה בן יהוה, that you have enjoyed learning about this *uprising* as I have. I also pray to see you all in **Part 4** at our Twenty-Ninth Annual Feast of Tabernacles 6012. With that, Shalom, Shalom! And Praise יהוה!
Praise יהוה בן יהוה!