

instead of 'tabernacle' in Nu.xvi.24,27 and xxiv.5.

After the destruction of Korah and his followers, God commanded that the censers of the dead men be taken out of the burning and used to make bronze plates for a covering of the altar, as a reminder that no one outside the family of Aaron should offer incense before the Lord (36-40).

The families of Dathan and Abiram perished with them. That of Korah did not (see Nu.xxvi.9-11). Although excluded from the priesthood, his descendants came to hold an honoured place in the service of the sanctuary. One of them, Samuel, was one of the greatest of Hebrew prophets and judges (1 Ch. vi.33-38). Samuel's grandson, Heman, was an outstanding singer in David's reign. A number of Psalms are designated as 'for the sons of Korah.' This is a remarkable instance of a situation where the lamentable failure of a man did not prevent his descendants from achieving outstanding success, and, indeed, in a way closely related to that in which the ancestor had so signally erred.

Although the leaders of the revolt were dead, the confusion continued for a time. Verses 41-50 show the people still in revolt, God threatening to destroy them all, (44), and Moses and Aaron acting as intercessors on behalf of the people who were reviling them (46-48). At the end, 14,700 lay dead from God's wrath (49).

## XII. THE AFTERMATH OF THE REBELLION. xvii.1-xix.22

### a. The Lord vindicates Aaron's right to the priesthood (xvii.1-11)

It was not enough to strike dead a multitude of those who opposed Moses and Aaron. Great issues are rarely decided by force alone. Reasonable proof is also requisite, if a decision is to be lasting. \_God commanded that the leader of each tribe present a rod to be placed in the tabernacle. The rod of Levi was to bear the name of Aaron. Then God caused the rod of Aaron to produce buds, blossoms and almonds (8). This gave proof of two facts, answering with one sign both portions of the rebellion.