

An Uprising in the Camp, Part 2 Judgment

Praise יהוה! Praise יהוה בן יהוה! If you are ecstatic to be here and alive this day, and in the presence of Almighty God, יהוה, then lift up your voice and sing praises to His holy name. Be glad in the Lord, יהוה, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.

Praise יהוה! Praise יהוה בן יהוה!

Israel, I declare unto you that it is our Father, יהוה בן יהוה, who is judging, rebuking, scolding, and chastising all nations right now for their immoral actions. Therefore, in these troublous times, we are to trust in יהוה בן יהוה at all times; and pour out our hearts before Him: for יהוה בן יהוה is a refuge for us. Selah. Know this, Israel, when we put our trust in יהוה בן יהוה, He will help us and deliver us from the wicked, which proves that He is truly omnipotent (Psalm 32:11, 115:9, 62:8, 37:40).

I say unto you, O Israel, rejoice, for our Deliverer is come! Give your all to the One who made it possible for you to breathe today. In the midst of all the hell, deception, and destruction that is going on right now in the world, יהוה has blessed you to be here. Give Him the glory! Let us express

our thanks, kudos, love, and appreciation for the continuation of His care and His safekeeping. Let us praise the Lord, **יהוה**, for choosing us from the beginning of the world to be here this day to watch His Son, **יהוה בן יהוה**, come into power and great glory. Praise **יהוה**! Praise **יהוה בן יהוה**!

Shalom and welcome to our **Twenty-Ninth Annual Passover/Feast of Unleavened Bread 6012**, in the lavish Marriott Chateau Champlain Hotel, in beautiful Montreal (Quebec), Canada, the one and only place where our Father, **יהוה בן יהוה**, has chosen to place His most revered, esteemed, exalted, and heavenly name. Also, welcome to *Part 2* of this seminar entitled, “*An Uprising In the Camp*,” subtitled, *Judgment*. Our foundation Scripture for this uprising is found in Numbers, Chapter 16. However, before we begin, let us reflect on what we discovered in Part 1.

In “*An Uprising In the Camp*,” *Part 1*, we found out that four characters—Korah, a servant of **יהוה** in the congregation of Israel; Dathan, Abiram, and On, blood descendants of **Reuben**—were all envious of Moses and his position as the servant or messenger of **יהוה**. Therefore, as a result of their jealousy, they gathered together a group of meek and submissive men and women who were widely acclaimed and highly honored among

themselves in the congregation, and attempted to remove Moses suddenly and forcefully from his position as a servant or messenger of **יהוה**, because they felt that Moses was acting as a critical judge on his own; when, in fact, we read in Exodus, Chapter 7, verse 6, that Moses was only doing what **יהוה** commanded him to do, which means that their opposition was not against Moses, but rather against **יהוה** Himself.

In addition, they refused observance of the laws of **יהוה**. Because they were not observers of the law, they allowed negativity to control their minds and, as a result, they got in Moses' and Aaron's faces, and boldly expressed that they occupied a great deal of responsibility for two people. They made it known that they felt that the whole body of Israelites belong to **יהוה**, and that the Lord, **יהוה**, communicates with them too. Then they arrogantly asked, Why have you (Moses and Aaron) raised yourselves up in rank and brought yourselves to a higher or more important or impressive level of importance that is greater than the rest of us in the congregation of the Lord, **יהוה**? And this is where we ended Part 1. Praise **יהוה**! Praise **יהוה** **פן יהוה**!

Now that we are all on the same page, we are now ready to continue our journey in decoding our foundation Scripture, which, today, will be

Numbers, Chapter 16, verses 4, 5 and 6. Therefore, let us turn to and read Numbers, Chapter 16, verses 1 through 6 to refresh our minds (Scripturally) on how this uprising came about. Read:

Numbers 16:1 *“Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men:*

Numbers 16:2 *And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown:*

Numbers 16:3 *And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord, יהוה, is among them: wherefore then lift ye up yourselves above the congregation of the Lord, יהוה?”*

Numbers 16:4 *And when Moses heard it, he fell upon his face:*

Numbers 16:5 *And he spoke unto Korah and unto all his company, saying, Even tomorrow the Lord, יהוה, will show who are His, and who is holy; and will cause him to come near unto Him: even him whom He hath chosen will He cause to come near unto Him.*

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

Praise יהוה! Praise יהוה פן יהוה! What we are witnessing here is a group of foolish minds, who, at some point, decided to rise up and take

something that had already been setup and established by יהוה through “His” chosen servant Moses. But why, why would they do such a thing? Let us read Jeremiah, Chapter 4, verse 22 to see what יהוה has to say about His people. Read:

Jeremiah 4:22 “For My people is foolish, they have not known Me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge.”

Korah, Dathan, Abiram, On, and their company of foolish people rose up before Moses and Aaron and brought all of this evil against them because they **never knew יהוה!** And because they were sottish children, and had no understanding, they did not think twice about what would befall them in the end. Let us read Numbers, Chapter 16, verse 4 again to see what happened to Moses after hearing what they had to say. Read:

Numbers 16:4 “And when Moses heard it, he fell upon his face”:

Let us begin to decode Verse 4 to learn what took place here.

In *The New Strong’s Exhaustive Concordance of the Bible*, copyright 1990, page 53, reference number 3752, the Greek word for **when** is pronounced hot'-an, and it means, “as soon as.” In the same source,

reference number 8085, the Hebrew word for **heard** is pronounced shaw-mah', and it is a primitive root that is defined as, “perceive.” Again in *The New Strong’s Exhaustive Concordance of the Bible*, reference number 3045, **perceive** is pronounced as yaw-dah, and it means, “comprehend, and familiar friend.” Lastly, the word **it** in the *Random House Webster’s Unabridged Dictionary*, copyright 1999, Computer Software Edition is “used to represent an action understood, or previously mentioned.”

These facts clearly show that as soon as Moses comprehended and understood clearly all that was previously mentioned by his familiar friends—Korah the Levite and all his company—he fell upon his face. Think about it: two hundred and fifty widely known and highly honored foolish and sottish people rallied in the face of Moses, telling him what he was doing wrong, making arrogant accusations, challenging him by asking bold, audacious questions, and threatening to depose him from his God-given position as a servant of יהוה. This is what caused Moses to fall upon his face. Accepting these points of view, we are now ready to move forward to uncover what *fell upon his face* means.

The word **fell** in *The New Strong’s Exhaustive Concordance of the Bible* (of the Hebrew and Chaldee dictionary), copyright 1990, on page 79, reference number 5307, is pronounced naw-fal, and it is “[by mistake for

6419].” On page 95, reference number 6419 is pronounced paw-lal, and it is a primitive root that means to “pray.”

According to the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, the word **fell** also means, “to undergo capture, defeat; succumb; collapse.” **Undergo** in *The New Oxford American Dictionary & Thesaurus*, copyright 2001, means to, “experience or be subjected to (something, typically something unpleasant, and painful).” In addition, the word **succumb** (in the same source) means to “fail to resist (pressure, temptation, or some other negative force).”

Therefore, these facts further confirm that as soon as Moses understood clearly the root of their evil claims and false accusations, he actually experienced what it felt like to have his mind captured and subjected to unpleasant and painful personal attacks and to have 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 these negative forces caused him to collapse *upon his face* (as stated in Numbers, Chapter 16, verse 4).

According to the *Random House Webster’s Unabridged Dictionary*, copyright 1999, Computer Software Edition, the word **upon** is described as, “immediately.” **Face** in *The New Lexicon Webster’s Dictionary of the*

English Language, copyright 1989, on page 337, means, “the expression of a person’s countenance.”

Thus, we can further ascertain through these additional facts that immediately after Moses understood clearly their evil plans, wicked goals, false accusations, and incriminating claims, the expression of his countenance fell; and he did what any wise man who fears יהוה would do: he prayed to יהוה. And, obviously, יהוה answered him, because in Verse 5, Moses had a solution to the whole matter. Therefore, let us read Numbers, Chapter 16, verse 5 again to see what Moses told his familiar friend Korah and all his company. Read:

Numbers 16:5 *And he [Moses] spake unto Korah and unto all his company, saying, **Even tomorrow the Lord, יהוה, will show who are His, and who is holy; and will cause him to come near unto Him: even him whom He hath chosen will He cause to come near unto Him.***

Since part of Korah, Dathan, Abiram, and On’s foolish claim was that all of them were holy, and that יהוה communicated with them just as He communicated with Moses and Aaron, then this was what happened next: *Moses spake unto Korah and unto all his company, saying, Even tomorrow the Lord, יהוה, will show who are His, and who is holy.* Our research will begin with the words *spake, even, and tomorrow.*

First, **spake** in Hebrew word for **spoke** is daw-bar' (according to *The New Strong's Exhaustive Concordance of the Bible*, copyright 1990, reference number 1696, on page 29), and it means to, “answer and promise.” A synonym for the word **company** is “flock” (according *The Synonym Finder* by J.I. Rodale, copyright 1978, on page 198). The second word **even**, in the *Shorter Oxford Dictionary*, Sixth Edition, copyright 2005, Computer Software, is “used to emphasize the nature of a following person or circumstance.”

Thus, after praying to יהוה, this was the “divine” solution: Moses emphatically answered and promised Korah and all his flock of foolish followers that tomorrow יהוה would show who are His, and who is holy. Today, this is called, “show time!”

In *The New Strong's Exhaustive Concordance of the Bible*, copyright 1990, reference number 1242, on page 23, the Hebrew word for **tomorrow**, the third word, is bo'-ker, and it means, “properly dawn (as the break of day); generally morning.” In the same source, on page 47, **show** is pronounced yaw-dah', and it means, “acknowledge.” The word **acknowledge** in the *Webster's New World College Dictionary & Thesaurus*, Fourth Edition, copyright 1998, Computer Edition means, “avow, which implies an open, emphatic declaration, often as an act of affirmation.” In the

American Heritage Talking Dictionary, copyright 1997, Computer Software, **affirmation** is “a positive judgment.” And lastly, in the same source, **his** (a pronoun) is “used to indicate the one or ones belonging to him.” In addition, **show** is also a match to “make clear, point out, clarify, spell out, or tell the whole story” (according to *The Synonym Finder*, by J. I. Rodale, copyright 1978, on page 1107).

Therefore, together with all of these reliable definitions, we can fathom that by Moses knowing the power of יהוה and knowing of a surety that יהוה chose him to do a particular job, he—after praying to יהוה—emphatically stated and promised Korah and his whole flock 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 other words, He would make clear, point out, clarify, spell out, and tell the *whole* story in a “positive judgment” that *openly* declared who belong to Him and who is holy.

What makes this judgment so positive? In *The Synonym Finder* by J.I. Rodale, on page 914, the word **positive** is cited as, “inescapable and indisputable.” **Judgment**, in *The e-Sword, Computer Software*, copyright 2004, reference number 4941, is pronounced mish-pawt’, and it denotes (from reference number 8199) “a verdict (favorable or unfavorable), divine law, including the act, the place, the suit, the crime, and the penalty.”

Lastly, reference number 8199 (in the same source) is pronounced shaw-fat’, and it is a primitive root, which is “to pronounce sentence (for or against); by implication to punish, or defend.”

What makes this judgment so positive is the undeniable fact that יהוה will 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 plain words, this was an open court case with יהוה sitting as “the” Judge, who would pronounce His sentence or penalty based on their own devious acts.

Because of their wicked acts, יהוה exercised His divine law and cast His incontestable sentence of punishment against Korah and all his flock of meek, submissive, and foolish followers for their folly in Israel. The judgment of יהוה was so earthshaking that the next part of our foundation Scripture (Numbers, Chapter 16, verse 5) states what He did next, and it reads:

... and will cause him [the true servant of יהוה] to come near unto Him [יהוה]: even him whom He [יהוה] hath chosen will He [יהוה] cause to come near unto Him.

Praise יהוה! Praise יהוה בן יהוה!

From this part of the Scripture, the words *will* and *cause* will be among our first words to define. In accordance with the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, the word **will** means, “to decree.” In the same source, a **decree** is, “an authoritative order having the force of law.” The word **cause** in *The New Strong’s Exhaustive Concordance of the Bible*, copyright 1990 (Hebrew Chaldee Dictionary), on page 81 is, *naw-than*, and it means, “appoint or ordain”; and **ordain** is synonymous to “anoint.” And in *The Synonym Finder*, by J.I. Rodale, to **appoint** is to, “name, designate, vote in, or establish.”

Thus, this additional information sheds light on the fact that since Korah, Dathan, Abiram, On, and their company did not have a clear understanding on who the Lord, **יהוה**, chose to be His servant or messenger in the beginning, then, this time, **יהוה**, made sure everybody was on the same page.

In addition to Him casting His indisputable sentence of punishment, **יהוה** also exercised His divine law by laying down an authoritative order having the force of His “divine” law, which openly established, named, designated, voted in, and clearly labeled His “anointed” servant. This verifies that this inescapable and indisputable, positive judgment from **יהוה**

was double. Why? Let us read 1 Chronicles Chapter 16, verse 22 to see what יהוה has to say about His anointed. Read.

1Chronicles 16:22 “Saying, **Touch** not Mine anointed, and do My prophets no harm.”

The word **touch** in *The Synonym Finder*, by J.I. Rodale, copyright 1978, on page 1246, means to, “agitate, upset, go near, get within ten yards, write about and speak of.” In the same source, on page 489, **harm** is synonymous to, “moral injury and wrongdoing.”

Moses was an “**anointed**” prophet of יהוה. And we just read that יהוה Himself said, do not agitate, upset, go near, get within ten yards, write about, nor speak against His “**anointed**.” And, even more, to do His “anointed” servant no harm, meaning to cause him no moral injury nor accuse him falsely of any wrongdoings. For יהוה knew that doing any one of these things would result in an uprising in the camp such as what we are hearing here today.

Now that we have an understanding of the words *will* and *cause*, we will continue with the word *him* (from Numbers, Chapter 16, verse 5: “... will cause **him** to come near unto Him:...”). *The New Oxford American Dictionary*, copyright 2001 states that the definition of **him** is “referring to a

person of unspecified sex.” Thus, this definition clarifies that Moses told them that יהוה would cause any person He so chooses (whether they be male or female) to come near to Him.

The Hebrew word for **come** in *The New Strong's Exhaustive Concordance of the Bible* (Hebrew Chaldee Dictionary), copyright 1990, on page 19, reference number 935 is *bow* (bo), and it means, “abide, and employ.” Some synonyms for the word **abide** in *The Synonym Finder*, by J.I. Rodale, copyright 1978, on page 3 are, “remain, endure, and be immovable.” The word **employ** in *The New Oxford Thesaurus of English*, copyright 2000, means to “make use of.” And, lastly, in *The New Strong's Exhaustive Concordance of the Bible* (Hebrew Chaldee Dictionary), copyright 1990, on page 105, reference number 7126, the Hebrew word for **near** is, qā rab (*kaw-rab'*), which is cited as to “(causatively bring near) for whatever purpose.”

Not only did יהוה show who are His, and who is holy; but he also caused any person (whether male of female) to come near unto Him, which means that He caused them to remain, endure, and be immovable so He could continue to make use of them for whatever purpose. Praise יהוה!

Praise יהוה בן יהוה!

The next part of the Scripture (Numbers, Chapter 16, verse 5) reads: (“...: *even him whom He hath chosen will He cause to come near unto Him*”). It is important to take note that there is a colon behind the “Him” that refers to **היה**. According to the *Random House Webster’s Unabridged Dictionary*, copyright 1999, Computer Software Edition, a **colon** is “used to mark a major division in a sentence, to indicate that what follows is an elaboration, summation, implication, etc., of what precedes.” **Elaborate**, the root of elaboration, in *The New Oxford American Dictionary*, copyright 2001, means to “add more detail concerning what has already been said.”

Thus, the colon is important because it denotes that there is a major division in the statement, and that more details were added to what had already been stated. These added details consist of the words *even*, *hath*, and *chosen* from (“... *even him whom He hath chosen ...*”).

In the *Webster’s New World College Dictionary & Thesaurus*, Fourth Edition, copyright 1998, Computer Edition (in its archaic form), the word **even** is defined as, “namely,” which is “to be specific.” In the *Shorter Oxford Dictionary*, Sixth Edition, copyright 2005, Computer Software, the word **hath** directs us to “see *have*.” **Have** (as a verb) in the same source, means to, “represent (a person) as doing, esp. in a work.” The *American Heritage Talking Dictionary*, copyright 1997, Computer Software, describes

work as, “physical or mental effort directed toward the accomplishment of something.” Lastly, **chosen** in *The American Heritage College Dictionary*, Third Edition, copyright 1997, means, “preferred above others: having been selected by God [יְהוָה].”

Korah and his company must have been a little slow or hard of hearing; because at this point, Moses is being very specific: He repeated himself, this time with added details, saying that יְהוָה, had selected and preferred Him above all others to represent Him physically and mentally in accomplishing that which he was selected to do. To accomplish this, Moses stated that יְהוָה would cause him to remain positive, endure the verbal abuse, and to be immovable in His faith and firm in his steadfastness so He could continue to make use of Him for His “divine” purpose. Therefore, יְהוָה would cause him (Moses) to come near unto Him.

Because of jealousy, Korah, Dathan, Abiram, On, and their company did not consider any of this. They did not think about all that Moses and Aaron had to go through in dealing with Israel. Just think about this: They had to make the long journey out of Egypt. They had to endure all of Israel’s murmurings. They had to go up and down hills and mountains while, at the same time, hearing harsh criticism from Israel. In fact, the

whole time they were wondering in the wilderness, Israel was complaining, whispering, being sarcastic, ridiculing, mocking, and just plain negative.

In fact, they did everything to provoke and drive Moses and Aaron to anger. Even when Moses had to go up the high mountain alone to get the Ten Commandments of יהוה from יהוה Himself, what did Israel do? They murmured. And then, guess what? While Moses was gone, they made a golden calf. Yet Moses and Aaron kept going and they never lost sight of their mission. This is typical of those whom יהוה chooses to represent Him and to accomplish His divine will.

So we are at the point in our next Foundation Scripture where Moses gave out something for Korah and his company to do so that all of this commotion would end once and for all. Let us read our last Scripture for today, and that is, Numbers Chapter 16, verses 6, to find out exactly what they were told to do. Read:

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

At this point, we are going to focus in on the first two key words in this verse: *this* and *do*. However, in this case, we are going to reverse the order: We will define the word *do* first so that we can obtain a better understanding of what Moses stated through the word *this*.

The Hebrew word for **do** in *The New Strong's Exhaustive Concordance of the Bible* (Hebrew Chaldee Dictionary), copyright 1990, on page 92, reference number 6213, is *aw-saw'*, and it means, “bring forth, have the charge of, gather, provide and yield.” **This**, in the *Webster's New World College Dictionary & Thesaurus*, Fourth Edition, copyright 1998, Computer Software Edition, is defined as, “the fact that is about to be mentioned, presented, etc.” The word **fact** (in the same source) is cited as, “something concrete; scripture, experience, and deed.”

These newly acquired facts point out something key: Even though Moses emphatically promised Korah and all his company that tomorrow the Lord, יהוה, would show who are His, and who is holy, that was still based on one condition, which was that they had to accept the charge of gathering, bringing forth, providing, and yielding up something that was concrete and scriptural; something that was pertaining to their experiences and deeds. Now it would not be consistent with the teachings of יהוה בן יהוה if we just skipped over these four powerful words and moved on. Therefore, let us explore them to get a better understanding. We will start with the word, *concrete*.

The New Oxford Thesaurus of English, copyright 2000, defines **concrete** as, “existing in a material or physical form; real or solid; not

abstract.” **Abstract** (in the same source) is recognized as, “existing in thought or as an idea but not having a physical existence.”

These definitions make known to us that before presenting themselves before יהוה, Moses instructed Korah and his company to bring something of theirs that existed in a physical or material form. To be more specific, he told them to bring anything they had that dealt with their knowledge of the Scriptures, their experiences, or personal involvement in the work of יהוה, as well as their deeds, meaning their “successful” accomplishments. But, however, these things could not be things that only existed as a *thought* in their heads or as an *idea* in “their” minds, but, rather, things that had a *real* and *solid* existence.

Seeing as though the second requirement on the list is the *Scripture*, then let us consult the authorities to get an understanding of what this really represents. **Scripture** (coming from the word **fact** which originated from *this*) in *The Oxford Universal Dictionary, Third Edition*, copyright 1955, on page 1816, is defined as, “the action of writing; handwriting; written composition; with the sense of or pertaining to the Holy Scripture.” **Composition**, on page 357 of the same source, is representative of “the art of literary productions.” In agreement with *The New Oxford Thesaurus of English*, copyright 2000, a synonym for the word **literary** is, “published”;

and in the same source, some synonyms for **production**, the singular of *productions*, are, “works, publication, or book.”

So, being as though Korah and all his evil company wanted Moses’ position so badly, before presenting themselves before יהוה, Moses made it perfectly clear to them that they had to show that they were worthy. To do so, they had to show forth some works that were in agreement with the will of יהוה; such works as, written materials that were based on the Holy Scriptures and qualitative enough to be published; written compositions that could be turned into books, etc.; including even handwritten notes that could possibly be used for future publication. Praise יהוה!

Now we are ready to move on to the third requirement, which is *experiences* (coming from the word **fact** which originated from *this*). The *American Heritage Talking Dictionary*, copyright 1997, Computer Software, defines **experience**, the singular of *experiences* as, “active participation in events, leading to the accumulation of knowledge.” Referring back to the *American Heritage Talking Dictionary*, **active**, means, “producing profit”; or a “participating member of an organization.” *Webster’s New World College Dictionary & Thesaurus*, Fourth Edition, copyright 1998, Computer Software Edition, defines **participation** as, “support, aid and assistance.” A

synonym for the word **event** in *The Synonym Finder*, by J.I. Rodale, copyright 1978, on page 369 is, “occasion.” On page 800, an **occasion** is a “commemoration”; and, lastly, on page 192, a **commemoration** is cited as a “feast day.”

Thus, it is apparent that Korah and his company were in trouble, because they were required to bring solid records of their role as participating members of an organization; and since we are talking about being a servant of **יהוה**, this could not have been referring to Korah’s organization, but it had to be none other than The Nation of **יהוה**.

Moreover, they were instructed to yield up physical documentation that would reflect on any type of profits they had been producing that would be able to support, aid, and assist in the financial stability of The Nation of **יהוה**. Question: Today, can you name one place where we actively participate together and accumulate the knowledge of **יהוה**? Answer: At the feasts of **יהוה**. This means that since Korah and his company were supposed to have been active participants during the feast days of **יהוה**, then they should have had no problem with presenting their current feast day attendance records, which in turn would have revealed how they

accumulated all of the so-called knowledge they claimed to have had in the laws of **יהוה**.

On top of all of what we have discovered thus far, we still have two more requirements to break down. The fourth requirement that Moses told Korah and all his company to bring before **יהוה** was their **deeds**. **Deeds**, according to *The New Strong's Exhaustive Concordance of the Bible*, copyright 1990 (Hebrew Chaldee Dictionary), reference number 4639, on page 70, is pronounced *mah-as-eh'* and it means, "a product (generally) property: business." *The Synonym Finder*, by J.I. Rodale, copyright 1978, on page 950, defines **property** as, "investments and income." **Investment**, according to the *Random House Webster's Unabridged Dictionary*, copyright 1999, Computer Software Edition, means, "a devoting of time, talent, etc., as for a purpose." And referring back to *The Synonym Finder*, **business**, on page 139, is an "occupation or trade."

With these newly acquired facts, we can validate that since Korah and his company thought that they could do a better job than Moses and Aaron, Moses was telling them that in order for **יהוה** 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 **יהוה**. They were instructed to present their deeds,

which mean that they had to show how they had given of their income to יהוה, devoted their time to יהוה, and how they had used and offered their talents given to them by יהוה for His “exclusive” purpose and for doing His “divine” will.

In addition, they all were required to each demonstrate that they had some kind of trade under their belts and were actively engaged in some type of “respectable” occupation. Obviously, Moses knew that יהוה required a lot when it came to acting on His behalf. Therefore, he challenged Korah and all his company to bring all these things before יהוה. In other words, put up or shut up! Praise יהוה! Praise יהוה בן יהוה!

Now that Korah, Dathan, Abiram, On, and all of their company had their checklist of things to bring, gather, yield, and provide, they were also given another instruction. Please turn to and read the last part of Numbers Chapter 16, verse 6, after the first semicolon. Read:

Numbers 16:6 “... *Take you censers, Korah, and all his company*”;

Korah and company were told to *take censers*. Let us summon the authorities to find out what this means.

Take in *The New Strong's Exhaustive Concordance of the Bible*, copyright 1990 (Hebrew Chaldee Dictionary), reference number 3947, on page 60, is pronounced *law-kakh'*, and it means, "buy, fetch, or send for." **Censer** (on page 65 of the same source, reference number 4289) means, "a pan for live coals." Lastly, **coals** in *The New Oxford American Dictionary & Thesaurus*, copyright 2001 is defined as, "a red-hot piece of other material in a fire."

These definitions authenticate that Korah and his company were given the charge to either buy, fetch, or send for a pan to burn their materials in. Wait a minute, you mean to tell me that they had to go and gather up all of those papers, books, and records just to burn them in a fire? Perhaps a close examination of the word *fire* will help clarify this matter. **Fire**, in the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, is defined as, "a severe test; a trial."

Therefore, this tells us that since Korah, Dathan, Abiram, On, and all of their company thought that they could do a better job than Moses the servant of **יהוה**, then they were instructed to gather up all of their published or non-published Scriptural materials, their feast records, income records, and the like, and yield them up before **יהוה** to be severely tested and tried for His judgment or verdict.

Now let us turn to and read Numbers, Chapter 16, verse 7 to see what their next instructions were. Read:

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.”*

What do all of the instructions that we have uncovered thus far really signify? They signify that what is about to take place is a test of “works.” Surely, *“If thou (Korah and company) doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door”* (as written in Genesis, Chapter 4, verse 7). Although this is how יהוה dealt with Korah and his company in the days of Moses, Malachi, Chapter 3, verse 6 states, ***For I am the LORD, יהוה, I change not.***

I truly pray to our Almighty Father, יהוה, and His most merciful Son and Servant, יהוה בן יהוה, that you have enjoyed Part two of this seminar, ***An Uprising In The Camp***. I also pray to see you once again in Part three. May יהוה and His Son יהוה בן יהוה keep me and thee until next time. Shalom Aleichem. And Praise יהוה! Praise יהוה בן יהוה!

