

Numbers 16

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[0 : 00] Well, it's good to see everyone this evening. We're going to be back in the book of Numbers. Numbers chapter 16 is where we'll be this evening. So if you have your Bibles, go with me to the book of Numbers. Numbers chapter 16.

Just making our way through the Old Testament, making our way specifically at this point through the book of Numbers and really seeing a lot about the condition of men, the problem of man and the outworking of God's purposes and plans here in the book of Numbers.

So let's open up with a word of prayer, and then we'll just get right to the text together. So let's pray. Lord, we thank you so much just for allowing us to gather together. And Lord, we thank you for the great privilege it is.

Lord, we stand amazed at every opportunity we have of opening up your word. And Lord, we pray as we open it up that you would speak to us, that it would be more than the thoughts and opinions and the interpretation of man, but Lord, that it would be the very word of God which penetrates our hearts and our minds.

We pray that the truth which we see would grip our hearts, it would change our minds, and it would transform our lives. Lord, ultimately, we pray that those things which we learn would be much more than a collecting and gathering of facts, but Lord, that it would be a shaping and molding of our lives.

[1 : 14] And we pray that you would, by the power and presence of your spirit, open it up to us. We ask it all in Jesus' name. Amen. Up to this point in the book of Numbers, we are really midway through the downward spiral, rapidly making our way to the reintroduction of the younger generation, which we find, if any of you are following me, I know a few of you are, Robert Murray's reading plan.

You're a little bit further ahead in the book of Numbers in your yearly reading plan. And you see there the recognition of the younger generation, the reintroduction of the laws and the sacrifices, and really God preparing the nation to go into the promised land.

Now, if you're reading that plan, you need to understand 40 years, or 38 years had elapsed by that time. So by the time we get to the end of the book of Numbers, the wilderness wandering has come to an end.

And we really have no way of knowing how long it takes from when they refuse to go into the promised land until we get to chapter 16, which is Korah's rebellion.

And we'll see that. Because we need to understand that a lot of time passes in human history between the events that God records for us in His history.

[2 : 33] Because the Bible is the history of God's interaction with mankind. It is not a complete historical account of everything that took place in time and space.

And we just need to accept that. But what we are seeing are the highlights of their sinfulness. We're seeing the highlights of their downward spiral, which really began when God began to move them. They were content at the base of Mount Sinai. They were content to, once they got over their debacle with the golden calf, God got their attention. A number of them were slain. People died for their sins.

Then they said, okay, maybe we need to take this serious. And God was working through them. They were constructing the tabernacle and all the furnishings which went therein. They were pretty content being in the presence of God with God's people.

But remember, God brought them out of Egypt in order to bring them in to the promised land. He didn't bring them out of Egypt just to set them free. Now that's important.

[3 : 35] Stay with me. He didn't bring them out of Egypt just to set them free because he felt bad for them being slaves. He brought them out of Egypt in order to bring them in to the promised land.

And he expresses his intended purpose that they would be a nation of priests to the world. God was using that nation to manifest his glory and his presence to the world.

And sitting at the base of Mount Sinai, they weren't doing that. Now God brought them into his presence for about 11 months. He showed himself faithful.

They got prepared. And then he commissioned them to move. And as soon as he asked them to move, they began to complain. They began to murmur. They began to get upset. They get to the edge of the promised land. They want to send in a delegation of spies.

And they did. I've been holding this quote for so long because I know it tends to offend inside Baptist circles. And I don't mean this offensive, but I can't get over it. I laugh every time I think about this account. So I'm going to tell you it.

[4 : 36] But don't think it didn't originate with me. So don't go calling people when you leave here and get me in trouble. Okay. Warren Wearsby quoted another pastor who said, All a committee is, is a bunch of people who won't do anything getting together to decide to do nothing.

And that's exactly what happened when they said a committee of spies in. They didn't want to go. They didn't want to go to begin with. So a group of them got together and decided that they weren't going to go. And they went in and they resisted what God commanded them to do.

And that's really sped up this downward spiral. And in that spiral, we get to these instances where the man's collecting firewood on the Sabbath.

We get to where there's this repayment or not a repayment, but this harder path into God's presence. Remember Sunday night, we looked together at Numbers 15.

If you weren't here, you'll have to go back and read the chapter. You can go back and hear the message. But every time God's people corporately fell, God added to the requirements of what it took to come into His presence.

[5 : 46] When the nation fell as a whole, He added to. It didn't make it easier to come into His presence. As a matter of fact, it began to be harder. And He did this with the freewill offerings in Numbers 15.

He told the younger generation, the generation that sinned, if they came, they were to bring their lamb or their bull or their goat and they were to offer that. The younger generation, He says, when you come into the promised land, then you're going to bring me the lamb or the bull or the goat plus a grain offering, plus an oil offering, plus a drink offering.

Because every time the people pushed back and rebelled, God added to the requirements. Why? God doesn't make it easy for man to come into His presence. And we'll never come by the keeping and maintaining of the law.

Man could not keep the simplest command. Found in the book of Genesis. Right? He only was one command. Don't eat from that tree. Man failed to do that.

He failed to do that. And ever since that, the requirements to come into the presence of God have gotten harder and harder and harder. And that's intentional, by the way, until it reaches the level of impossibility.

[6 : 55] And that's exactly what God wants us to see. It is impossible to come into His presence without a Savior. And what we come to in Numbers 16 is this continuous rebellious attitude.

And this is one that's pretty familiar to us, I think, at times. But I want you to see tonight in Numbers 16, the divisive and destructive spirit of revolt.

The divisive and destructive spirit of revolt. Numbers 16 says, Now Korah. Now pay attention to this. I know some of us talk about the lineage, but pay attention to who Korah is.

Now Korah, the son of Izhar, the son of Kohath, the son of Levi. So, he's a grandson of Levi. Now Korah, the son of Izhar, the son of Kohath, the son of Levi.

With Dathan and Niberium, the sons of Eliab. And On, the son of Paleth, sons of Reuben. Took action. And they rose up before Moses together with some of the sons of Israel. Two hundred and fifty leaders of the congregation chosen in the assembly.

[8 : 01] Men of renown. These were not just the mixed multitude. These were men of renown. They assembled together against Moses and Aaron and said to them, You have gone far enough, for all the congregation are holy, every one of them.

And the Lord is in their midst. So, why do you exalt yourselves above the assembly of the Lord? When Moses heard this, he fell on his face. And he spoke to Korah and all his company, saying, Tomorrow morning the Lord will show who is his and who is holy.

And will bring him near to himself, even the one whom he will choose. He will bring near to himself. Do this, take censers for yourselves, Korah, and all your company, And put fire in them, and lay incense upon them in the presence of the Lord tomorrow.

And the man whom the Lord chooses shall be the one who is holy. You have gone far enough, you sons of Levi. Then Moses said to Korah, Here now, you sons of Levi, is it not enough for you, That the God of Israel has separated you from the rest of the congregation of Israel, To bring you near to himself, to do the service of the tabernacle of the Lord, And to stand before the congregation to minister to them.

And that he has brought you near Korah, and all your brothers, sons of Levi, with you. And are you seeking for the priesthood also? Therefore you and all your company are gathered together against the Lord.

[9 : 16] But as for Aaron, who is he that you grumble against him? Then Moses sent a summons to Dathan and to bury him the sons of Elia. But they said, We will not come up. Is it not enough that you have brought us out of the land flowing with milk and honey?

Pay attention to this. You have brought us out of a land flowing with milk and honey. So they're looking back at Egypt, as God has promised the promised land, right? That you have brought us out of the land flowing with milk and honey to have us die in the wilderness.

But you would also lord it over us? Indeed, you have not brought us into a land flowing with milk and honey, Nor have you given us an inheritance of fields and vineyards? Would you put out the eye of these men?

We will not come up. Then Moses became very angry and said to the Lord, Do not regard their offering. Have not taken a single donkey from them, nor have I done harm to any of them.

Moses said to Korah, You and all your company be present before the Lord tomorrow, both you and they, along with Aaron. Each of you take his fire pan and put incense on it, and each of you bring his censer before the Lord, 250 fire pans.

[10 : 16] Also you and Aaron shall each bring his fire pan. So they each took his censer and put fire on it, and laid incense on it, and they stood at the doorway of the tent of meeting with Moses and Aaron.

Thus Korah assembled all the congregation against them at the doorway of the tent of meeting. And the glory of the Lord appeared to all the congregation. Then the Lord spoke to Moses and Aaron, saying, Separate yourselves from among this congregation, that I may consume them instantly.

But they fell on their faces and said, O God, God of the spirits of all flesh, when one man sins, will you be angry with the entire congregation? Then the Lord spoke to Moses, saying, Speak to the congregation, saying, Get back from around the dwellings of Korah, Dathan, and Iberium.

Then Moses arose and went to Dathan and Iberium with the elders of Israel following him. And he spoke to the congregation, saying, Depart now from the tents of these wicked men, and touch nothing that belongs to them, or you will be swept away in all their sin.

So they got back from around the dwellings of Korah, Dathan, and Iberium. And Dathan and Iberium came out and stood at the doorway of their tents, along with their wives and their sons and their little ones. Moses said, By this you shall know that the Lord has sent me to do all these deeds, for this is not my doing.

[11 : 26] If these men die the death of all men, or if they suffer the fate of all men, the Lord has not sent me. But if the Lord brings about an entirely new thing, and the ground opens his mouth and swallows them up with all that is theirs, and they descend alive into Sheol, then you will understand that these men have spurned the Lord.

As he finished speaking all these words, the ground that was under them split open, and the earth opened its mouth and swallowed them up in their households, and all the men who belonged to Korah with their possessions. So they and all that belonged to them went down alive to Sheol, and the earth closed over them, and they perished from the midst of the assembly.

All Israel who were around them fled at their outcry, for they said, The earth may swallow us up.

Fire also came forth from the Lord, and consumed the 250 men who were offering the incense.

Then the Lord spoke to Moses, saying, Say to Eleazar the son of Aaron the priest, that he shall take up the censers out of the midst of the blaze, for they are holy, and you scatter the burning coals abroad. As for the censers of these men who have sinned, at the cost of their lives, let them be made into hammered sheets for a plating of the altar, since they did present them before the Lord, and they are holy, and they shall be for a sign to the sons of Israel.

So Eleazar the priest took the bronze censers, which the men who were burned had offered, and they hammered them out as a plating for the altar, and as a reminder to the sons of Israel, that no layman who is not of the descendants of Aaron should come near to burn incense before the Lord, so that he would not become like Korah and his company, just as the Lord had spoken to him through Moses.

[12:55] But on the next day, all the congregation of the sons of Israel grumbled against Moses and Aaron, saying, You are the ones who have caused the death of the Lord's people. It came about, however, when the congregation had assembled against Moses and Aaron, that they turned towards the tent of meeting, and behold, the cloud covered it, and the glory of the Lord appeared.

Then Moses and Aaron came to the front of the tent of meeting, and the Lord spoke to Moses, saying, Get away from among this congregation, that I may consume them instantly. Then they fell on their faces. Moses said to Aaron, Take your censer, and put in it fire from the altar, and lay incense on it, then bring it quickly to the congregation, and make atonement for them.

For wrath has gone forth from the Lord. The plague has begun. Then Aaron took it, as Moses had spoken, and ran into the midst of the assembly. For behold, the plague has begun among the people.

So he put on the incense, and made atonement for the people. I love verse 48, by the way. He took his stand between the dead and the living, so that the plague was checked.

But those who died by the plague were 14,700, besides those who died on account of Korah. Then Aaron returned to Moses, at the doorway of the tent of meeting, for the plague had been checked.

[14:06] Numbers 16. The divisive and destructive spirit of revolt. Here we see Korah's rebellion, and the people's revolt.

I want you to see, and we'll try to make our way through, because I know we have to pray. Four things, four truths from this revolt. Okay? Four truths, which have application, not just here.

Remember, God is very selective in the accounts, and the historical elements, which he allows us to see. And the reason he records them, is because the application, there is but one truth, but the application, extends throughout all time.

And the applications are always present. And I really believe, that the Old Testament, is just as applicable, as the New Testament. I really believe, we see, the partial fulfilling, in the Old Testament, and the fullness thereof, in the New Testament.

The book of Jude, speaks of the church's, relation to its leadership. Peter, 1 Peter, speaks of the church's, relation to its leadership. Paul writes, in 1 and 2 Timothy, of the church's, relation to its leadership.

[15:16] And that's, I'm hesitant to say this, because I'm not really, promoting myself here. This is not a self-promotion thing. This is just an understanding, of what it looks like, when a divisive spirit, creeps in, among God's people.

Number one, we see that this is, a selfish ambition. It is a selfish ambition. Korah, was a descendant, of Levi. Therefore, he was a Levite.

Think of this. And being a Levite, had the opportunity, that no other people, among the congregation, of God's people had. That is to serve, within the tabernacle, to assist, the descendants of Aaron.

Now he couldn't, offer sacrifices. He couldn't be at the altar. He couldn't, touch the, the holy objects. They had to be covered up. He was present. But he also had, the distinction of being, those who had no inheritance, in the land, for the Lord, their God, is their inheritance.

What a special, special privilege, that is. But he wasn't content, with that. So Korah, took this position, and used it, to persuade others. And he brings along, with him, a couple of other people, who were not even, of the descendants of Levi.

[16:26] They were the descendants, of Reuben. And it says, and there were 250, leaders, among God's people. And this phrase, that keeps sticking out to me, they were, men of renown.

Because the reality is, these were people, people, who enjoyed, a pretty privileged, and prominent position, among the company, of Israel. So it wasn't like, they were just people, who were on the bottom, trying to get to the top.

These were people, with responsibilities. These were people, that were looked upon, with favor. These were people, that were looked upon, as being men of renown, and well respected. But the respect, they were getting, was never enough.

Because Korah comes, and he begins to challenge, and he says, you've gone far enough, for all of the Lord's people, are holy, for he is in their midst.

Now, this is a true statement, and this is where we get into, the really vague, and gray area, of selfish ambition. Selfish ambition, always takes a personal concern, and extends it, to a corporate arena.

[17:30] You know, everybody is saying, or people are doing, because the, selfish ambition, never wants to point back, to themselves, always wants to extend it to, well we all think, and everyone is, and we should, it begins to go, to a broader spectrum.

And we see, what's going on, with 250 men of renown, using, the company of God's people, as an excuse, to promote themselves.

And they're looking down, upon Moses and Aaron. And they're looking upon them, with disfavor. Now it was a true statement, that all of the people, were holy. That's a true statement. As a matter of fact, God had told them, that they would be holy, that he would be their God, and they would be his people.

He had told them, that he would use them, as a nation of priests. And they said, okay. He said, if you will obey me, then I will use you. It's one of those great, if then statements.

And they said, yes Lord, amen, we'll do that. Yes, we'll be holy, we'll be set apart. God says, okay. And then the people said, but your glory is too great, we can't stand in your presence. Moses, you go talk to them. See, people want to be privileged, when it doesn't come with, the pain of being in his presence.

[18:52] They're like, Moses, you go up there. And while Moses is up there, the people were playing. And their sin, is what led to the separation, and the distinction. Moses was just the servant, that God was leading, to call out a holy people, to serve as his people, but yet their own sins.

And essentially, what Cora is doing here, is saying, my sins haven't really caused, any division between me, and the holiness, which God has poured out upon me. The rights, and the privileges that I have, they're not enough.

I want more, I want more, I want more. And this is man's desire, and this is where we all, have to check ourselves, and we all have to look at ourselves. Are those things, I'm pursuing, full selfish ambition, or is it truly, God's leading?

And that's a great danger, that's a great danger, for one of us. I'm a very outgoing person, I'm a very, I'm a visionary person, and most pastors are. I can see visions, way out, not like wicking out, kind of visions, right?

Most pastors, are visionaries, they're not really, administrators. Okay? One thing, that really always, convicts me, Erwin Lutzer, when he was pastor, of Moody Church, wrote one time, in one of his books, Satan's not bothered, by your good intentions.

[20:08] And he was writing this, to pastors, because a lot of pastors, are visionaries, which means we see, where we should go, the problem is, we don't know how to get there. And a lot of times, being a visionary, and being ambitious, and being outgoing, I tend to get a little, on the selfish ambition side, and think, well that's where I'm supposed to go, then this is how I'm going to do it, rather than checking up, and stopping, and saying, but God, where are you leading?

So I'm pointing to me in that. So we all have to do that, right? Is this something, that we know the Lord's leading us to, or is this something, that we want, in our own power? And what we see is, the divisive, and destructive spirit, of revolt, is always, moved forward, by selfish ambition.

The second thing, we notice from this chapter, is the servant leadership. Servant leadership. The great paradigm of the world, and it's been said, time and time again, amongst pastors, and church leaders, the great paradigm of the world, where the triangle, is like this, and the further you go up the top, the skinnier the triangle gets, and that's where all the responsibility lies, within the church, has to be flipped upside down, because the point, or the single person, is to always extend, and move forward, to the other people.

As a matter of fact, when I went through a, a church leadership class, one of the great chapters, that we, that they pointed to, was the, the delegation of Moses, among the people of Israel, and how he would handle the things, and remember when Jethro talked to him, and said, this is too much for you to handle, it was always, Moses is held up, as a servant leader, and he should, because he wasn't self-promoting, as a matter of fact, he wasn't even, as we see, especially in number 16, he wasn't even self-preserving, because one thing we notice, is that when they confronted Moses, and there was always this common theme, it says, so Moses, fell on his face, so

Moses fell on his face, the humility, of Moses, again, later, they would confront him again, it says, so Moses and Aaron, fell on their faces, and for those of us, that enjoy any position, in the world, that others look to us, or others depend upon us, and by the way, they teach in every one of us, because every one of us, and the reality is, is that every believer, is leading someone, it's not something, that we just have to, know what we're doing, and we all have that influence, God has so ordained it, to be that way, is, as soon as they came before him, the first reaction of Moses, was to hit his face, in prayer, and he began to cry out, and it's an intercession, right, it's an intercession, for those who are opposing him, and I love, as we read through the text, and we continue to see, the servant leadership, that when those two men, refused to come to Moses, he called out, and they said, we're not coming, because you took us, out of the land, flowing with milk and honey, and they were alluding to Egypt, and they were upset, and I love the fact, that scripture is real, and I hope that we do, hope that we relish, the fact that, that scripture shows us, man in their, rawness, their realness, and it says, so Moses became, very angry, Moses got mad, but when Moses became, very angry, what did he do,

[23 : 32] Moses became, very angry, so he said, to the Lord, in his anger, and in his, upset spirit, he didn't cry out, to others, he didn't go tell, anybody else about it, he didn't talk, to Aaron about it, it says, so Moses became, very angry, and he said, to the Lord, do not regard, their offering, some will say, well that's not, a very good prayer, well, it's pretty biblical, because it's in scripture, he was calling out, to God to do the third, we'll get to in just a moment, but we see his, continuous, servanthood, we see it, later on, even after the death, of Korah, and the 250, and how the, the ground opens up, we'll get to that, in just a moment, the next day, it's always amazing, what happens, when God's people, wake up the next day, the next day, they said, Moses, this is your fault, you did this, you're the one who done it, and the plague of the Lord, starts again, and Moses and Aaron, hit their face, again, they're accusing Moses, of something, when it happened, by the way, did you see Moses say, if it happens, in a very unique way, you will know, that I didn't do it, and the very next day, they said, you did it, and rather than, getting mad, and defending himself, he cries out to Aaron,

Aaron, go get the fire pan, the incense, and the censure, let's intercede, let's stand between, the living, and the dying, and they stopped, the plague, the servant leadership, which is desperately, needed, God's people, have always, suffered great division, when these two things, fail to be united, let's just be honest, every one of us, at times, are motivated, by selfish ambition, we're in the flesh, every one of us, but if we do not, unite that, with servant leadership, then it will, absolutely, divide, destroy, thankfully, we see here, the servant leadership, of Moses, third, we see the separating, presence, the separating, presence, and I don't,

I don't say these, tell these accounts, very often, you know, I only have, two churches, I've ever pastored, I'm very thankful, so I'd be very, very, very, very, very happy, if that's all, that I've ever said, I've only pastored, two churches, if I die, at a ripe old age, or if I die, at an early age, or if the Lord, carries me home, I'd be very, very happy, if I only said, two churches, I'll ever pastor, I started out, very, very young, as a pastor, 26, when I started, pastor at Normandy, too young, to be a pastor, one of my biggest, opponents, when I left, brother Kenneth Swan, who you guys, heard talk about rocks, he was my bigger, proponent, when I left, he was the biggest, opponent I had, when I went there, he was the chairman, of deacons, and he was very, rightfully so, said he's too young, to be a pastor, he's too young, to be our pastor, and he was absolutely, right, and there was one, no vote, cast in the pastor, search committee, and it was by him, and the reason I know that, not because I asked, because he told me so, okay, he told me, when I accepted, the pastorate, and I was a deacon, I was a fellow deacon, with him, and I was a youth leader, and he told me, he said, I voted no, so I appreciate your honesty, and you know, it was, that's how, that's how I started out, Ron and Trisha, they were there, they understand, they're very small, but there are a lot of battles, I fought a lot in my flesh, okay, I didn't do things right, I got really, really, really, I was young, I didn't know, I didn't have any model of things, and God had to humble me, a long time, God had to show me, it wasn't for me, to defend myself, and this is what we see, going on here, is Moses, Moses never defended himself, Moses never, really, stood up, he let the, presence of God, be the, separating factor, among those who were his, and those who weren't, you know what eventually, went over brother Kenneth, I'll just be honest with you, I could tell you this, and hearing he would tell you, I could tell you this, if he was sitting here, three times he quit, as a deacon, while I was pastor, was there 10 years, three times, he got mad at me, three times, he sent a letter, gave it to me, said

I'm done, three times,

I'd go to his house, the final time, I went to his house, he said I'm not doing it anymore, I'm done, forget it, I made him mad, and I'm not even going to tell you, what I made him mad about, it was just a church matter issue, and he was mad in a hornet, and it wasn't a public debacle, nobody saw it, it was just a private thing, the deacon body, had done that, and he got so mad at me, came back, he said there's one thing, of course this is 10 years later, this is about 8 years into it, okay, so I had learned a lot, he said as much as I don't want to be here, there's one thing I can't argue with, he says not you, he said the Lord's blessing, the Lord's doing something here, and even if I don't like it, I have to say okay, because if he's doing something, then it must be right, and it was at that point, I figured out, huh, it's really not up to any of us, right, and this is exactly, what goes on,

[29 : 08] Moses says, everybody bring your offering, if we're all holy, as Korah says, if all you men are renowned, have his equal right, to be into the presence, as Moses and Aaron did at this time, because this is pre-Christ, right, this isn't, right now, we're the priesthood of the believers, but this is God's defined order, he says, then come back, and let's all offer this, let's let God determine, the one who is holy, God will draw near to himself, and he gave everybody, the same opportunity, I don't know if you've realized, it's every time we go in passage, where it says, the people oppose, as soon as they oppose this, it says, and then the presence of the Lord, revealed itself, among the tent of meeting, God was very present, moving among his people, and God separated them, by his presence, he drew them near to him, and this is the one thing, that Moses was dependent upon, listen, each one of us, as we walk in our lives, we'll have people who question us, we'll have people who doubt us, we'll have people that oppose us, we'll have people that, that ridicule us, we'll have people that mock us, if we stay faithful, in our walk with the Lord, and the Lord blesses that, then that's all we need, someone, once said, the greatest apologetic, the world cannot argue with, is love, and I would say, that's accurate to a point, probably the greatest apologetic, the world cannot argue with, is when God manifests his presence, among his people, and there's literally, no explanation, for what happens in your life, other than the fact, that God is working, and when people try to describe that, define that, and people try to, try to spell it out for you, and you say, well you figure it out, because I can't,

God begins to separate people, by his manifest presence, and we see this is exactly, what he does here, fourth and finally, we see the sign, of sins, grand penalty, because it divided, the nation, but it was also destructive, yet it's great sign, of sins penalty, for like the third time, God looks at Moses, and says, stand aside, let me destroy the entire nation, and for the third time, Moses intercedes, we just need to stand, amazed at that, because it's really not about, Moses and his intercession, it's about the one, Moses is pointing to, in his intercession, that is Jesus Christ, you know how many times, I have sinned, you know how many times, I have fallen, that the holiness of God, would destroy me, if not, but for, the intercessor, standing between, me and him, and that's, that's God's, great picture here, and we see this, what he is showing us, and Moses cries out, and said no, and God says okay, then I'm going to show you, that sin has consequences, and then he again, uses Moses to warn the people, pushes them back from the tent, and again, as fathers, we need to see this, because we see it, in Achan's rebellion, remember in Achan's rebellion, who died with him, Achan, his wife, and his children, and now here we see, these men, come stand outside their tent, with their wives, and their children, and Moses says, that they die, the natural cause of death, and God hasn't sent me, but if something entirely new happens, we talk about those, who get called up, into God's presence alive, Enoch, and Elijah, what about those, who get called down, into the presence of Sheol alive, it says, so the ground opened up, and the people fled, you see why, the people fled, because of their cries, those going down, they understand the reality, of the consequence, and they fled, and at the same moment, the fire of the Lord, consumed the 250, that were offering their offering, now God regarded the fire pans, and the offering as holy, because it was given to him, but he did not regard, the people as holy, because he told them, that only a few, could come into his presence, why, because of the people's sin, because of the people's sin, and they stepped out of order, and then he says, now, so that these consequences, are not in vain, tell Aaron's son,

Eleazar, to go in there, and to get those fire pans, to dump out the ashes, because the fire pans, are holy, I consumed them, I touched them, and make a hammered, and put it on the front, of the altar, so that when people walk up, and if any layman, wants to walk up to the altar, the first thing he's going to see is, oh yeah, there are the fire pans, from those 250 people, who died, and they're going

to be, a lot more hesitant, to come before me, the great price, of people's sins, that have went before us, are always signs, to us, that God does not, take sin lightly, and the due penalty, and punishment, for those sins, are put on display, as a warning, for God's people, we see here, the divisive, and the destructive spirit, of revolt, as it crept in, among God's people, championed, by a Levite, named Korah, numbers 16, thank you brother, so, so,
Thank you.