

## KORAH, DATHAN, AND ABIRAM

### *Numbers 16*

The lesson of defeat at the hands of the Amalekites was not long-lived. Israel was far from ready to resign itself to the necessary unquestioning obedience to the Lord through Moses. So again we find a challenge to the leadership of Moses and Aaron, again with devastating results.

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#### Doctrinal Points

*The Lord is the source of all creation and sustains us from moment to moment.*

*The Word is given for our guidance, and we cannot safely set up our own judgment in place of its teachings.*

*True faith is not just saying we believe in God or even just going through the forms of worship.*

*Any good thing we do from selfish motives is not really good. Charity is love to the Lord and the neighbor in the heart.*

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#### Notes for Parents

The story for today is a strange one. Did these startling and terrible punishments actually overtake the people who rebelled against Moses and Aaron so long ago?

When men began to become absorbed in the study of the natural world, they found it so fascinating that many lost their balance and came to think that this world is all there is. They seemed to think that the natural world came into existence somehow all by itself and developed by its own power, and that man is just the highest of the animals and has somehow managed to improve his own condition and become civilized. Such people of course reject as impossible the miracles of both the Old and the New Testaments. The most unfortunate part of it is that their attitude has had a strong influence on others because they pose as the “thinkers” of

the day. So even among people who see that nature could not have created itself and that there must be a God, an intelligent being behind all creation, there is an idea that we must explain the miracles in some natural way. In the case of our story for today, for instance, they would say that there just happened to be an earthquake and probably a bolt of lightning and the beginning of a plague at about the same time, and that Moses took advantage of them to strengthen his position.

But nothing in the world just happens. There are causes for everything, and behind the natural causes there are spiritual causes. Not only everything we do but everything we think and feel affects the world around us and helps or hinders the Lord in His effort to bless mankind. Sometimes men can be waked up out of their self-satisfaction and selfish ambitions only by being allowed to suffer the actual physical effects of their denial of God, and sometimes good people can be stirred to action only by being shown that these effects fall on the innocent as well as on the guilty. Korah, Dathan, and Abiram and those who supported them in their rebellion had to be made object lessons in order to prevent all the people from destroying themselves.

And the Lord included their story in the Bible as an object lesson for us. It is not hard to read the lesson. Those who pretend to worship the Lord in order to further selfish ambition are turning the unselfish love which comes to them from the Lord and from which they live from day to day into self-love, which ultimately “burns them up.” Those who refuse to worship the Lord at all and insist on following their own will and understanding—staying in the door of their own tents instead of going to the tabernacle—are swallowed up by the earth: worldliness destroys their spiritual life. And everyone who lets either of these two foolish attitudes influence him is plagued by evils which may destroy him also.

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### Primary

The story from the Word is more impressive than any retelling of it could be.

Read to the children verses 1-7 and 18-35 of the chapter. The lessons to be drawn are the foolishness of jealousy and wanting always to be first, and especially of wanting our own way instead of the Lord's way. Some of these children are old enough to begin to think about obedience to the Lord as well as to their elders.

Do you remember how Moses was given power from the Lord to bring the plagues upon the Egyptians? And Moses by the same power had brought water out of the rock for the people at Rephidim, and he had been the one to whom the Lord at Sinai had given all the laws for the government of the people and the directions for building and furnishing the tabernacle. Wouldn't you think that all the people would have been quite sure that Moses was the one chosen by the Lord to govern them?

But you know sometimes we become jealous of anyone who has been made a leader. When you children are playing together, isn't each one of you likely to want to tell the others what to do?

There was a man named Korah who became jealous of Moses and of Moses' brother Aaron, whom the Lord had appointed to be high priest. Moses and Aaron were descendants of Jacob's son Levi, and the whole tribe of Levi had been set apart by the Lord to take care of the tabernacle; but only Aaron and his sons could be priests.

Of what tribe was Korah?

What two other men joined with him?

The fourth man, On, is mentioned only once.

How did Moses propose to settle the question of leadership?

What happened to Dathan and Abiram and their families?

What happened to Korah and the two hundred and fifty men who offered incense?

What happened to the people who still murmured?

How did Aaron stop the plague?

What did they do with the censers of the rebels?

The Lord gives us this story in the Bible to set us thinking about how foolish it is for us to imagine that we know better than the Lord how things should be done.



### Junior

In addition to the lessons suggested for the Primary class, the Juniors may be given a little of the correspondence of the punishments which followed the rebellion.

After the book of Leviticus comes the book of Numbers. It is so named because it begins with a numbering or census of the people which Moses took at the command of the Lord. Then the pillar of cloud was taken up from the tabernacle and the children of Israel resumed their march through the wilderness.

We have seen how prone the Israelites were to forget all that the Lord had done for them and to be restless and dissatisfied. We must not think of the children of Israel as a mere handful of people who would all be well acquainted with each other and easy to instruct and lead. When they left Egypt, there were six hundred thousand of them who were grown up, besides the children. Among such a large number of people there are always some who find fault with everything and spend their time trying to stir others up to agree with them and make trouble. Even among the leaders there is sometimes jealousy and disagreement. So several times Moses had to deal with rebellion of one sort or another. Our story for today is about one of these rebellions.

Who was the principal leader of the revolt?

To what tribe did he belong?

Who plotted with him against Moses and Aaron?

What did they say about Moses and Aaron?

Who did Moses say would settle the question of leadership?

What did Moses tell Korah to do?

What happened to Dathan and Abiram and their families?

What happened to Korah and the two hundred and fifty princes who offered incense?

What was Moses told to do with their censers?

So the rebellion was stopped by the Lord Himself. But even such a terrible object lesson was not enough to silence the complaints of the people. Our chapter goes on to tell us that now they actually blamed Moses and Aaron for the death of their friends. And this brought upon them a plague which killed thousands of

them and was stopped only by the intercession of Moses and Aaron themselves.

Why do you think the Lord gives us a story like this in the Bible? It is because the Lord used the history of the Israelites to teach us and other people in all times lessons which we need to learn. The Israelites, as we read often in the Word, were a “stubborn and rebellious” people and could be kept in order only by such startling punishments. And, although men have developed since that time and are better able to learn by reason, we still often need a vivid picture like this to make us stop to think. Korah, Dathan, and Abiram rebelled against Moses and Aaron primarily because they were jealous and wanted to be first themselves. Do we ever have these same feelings? When you see some other boy or girl given the position of honor and trust in school or in your club, are you never tempted to say, “Why should he be picked out instead of me? He’s not so wonderful. Why should I have to do what he says?”

Sometimes, of course, it is true that the wrong person is picked for leadership, but not very often, and if we look at things honestly and unselfishly, we can usually see good reasons for the choice. The Israelites had had plenty of proof that Moses and Aaron were really the leaders chosen for them by the Lord.

Today we have the Lord Himself for our leader. When people had become so perverse that no human leaders could bring them back into order, the Lord came into the world Himself to save us and show us the right way to live. And what happens when we rebel against His leadership and want to have our own way instead? One of three things happens to us: Either the “earth”—our lower nature—swallows us up, or the “fire” of self-love destroys us, or we are “carried away” by various evils as the plague struck down the rebellious Israelites. The Lord’s way is the only way to peace and happiness.

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### Intermediate

The correspondence of this story should make a clear and helpful lesson. The

teacher may draw on the Adult notes for further points if he finds them of use.

Among the regulations for their worship given to the children of Israel at Sinai was the setting apart of the Levites—the descendants of Jacob’s third son Levi—to have charge of the care and service of the tabernacle, whether in camp or on the march. At the same time it was commanded that Aaron should be the high priest and that no one but a descendant of Aaron might be a priest. The children of Israel had had abundant evidence of the fact that Moses, who was also a Levite of course, was the one appointed by the Lord to be their leader and governor—that the Lord spoke to them through Moses. The rebellion against Moses and Aaron of which our chapter for today tells was therefore actually a rebellion against the Lord, even though it was led by a Levite who pretended to wish to serve the Lord.

So the first lesson we may draw from this story is that a person may go through all the outward professions and forms of worship and inwardly be in opposition to the Lord. Isaiah said of the people of his time: “This people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me” (Isaiah 29:13), and the Lord said of the judgment: “Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity” (Matthew 7:22-23). This is one of the temptations of all those who are brought up in the habit of church-going—the temptation to let the habit be a substitute for real religion, which is love to the Lord and the neighbor in the heart, and obedience to the commandments in the outward life.

Dathan and Abiram were not Levites. They were descendants of Reuben, Jacob’s first son. You remember that the twelve sons of Jacob picture all the different kinds of affections that enter into the development of a good character. Reuben, the firstborn, represents faith. If we do not believe there is a God, we cannot even



begin to make spiritual progress. But people may say, “Oh yes, of course I believe in God,” and never try to learn anything about Him or about how He wants them to live. They depend for direction on their own ideas and on the general standards of the community in which they live. You notice in the story that Dathan and Abiram would not come to the tabernacle when Moses summoned them, but stood in the door of their tents with all their families. This pictures that unless we are humble and willing to learn of the Lord, we are really looking only to ourselves for wisdom.

And what happened to Dathan and Abiram? “The ground clave asunder that was under them: and the earth opened her mouth, and swallowed them up.” This really happened to Dathan and Abiram and their families, but it is in the Word because it pictures something that can happen to us spiritually. You remember the first verse in the Bible and that the heavens and the earth in us are the heavenly and the earthly part of us. If we refuse to learn of the Lord and obey Him and so fail to develop the heavenly part, then the earthly part actually swallows us up. Worldly ideas fill our minds and choke out the possibility of heavenly development. The Hebrew word which is translated *pit* in verse 33 is *Sheol*, which means “the place of the dead.” When we shut the Lord out of our minds and hearts, the only life we have is selfish life, which is the equivalent of death spiritually.

Korah himself and the two hundred and fifty “princes of the assembly” who supported him did not remain in their tents, but gathered at the command of Moses before the tabernacle, each with his censer full of incense in his hand. Princes in the Word represent primary thoughts or precepts; so these princes picture the precepts which Korah had gathered to support him in his rebellion. One of these precepts we find in verse 3, where Korah says to Moses: “Ye take too much upon you, seeing *all the congregation are holy, every one of them, and the Lord is among them.*” This was a truth which Korah was using to set himself up as equal to Moses and Aaron (Exodus 19:6). When we are arguing in favor of

getting our own way, we particularly try to find truths which can be twisted to support us. This is what Swedenborg calls the “falsification of truth.” The censers represent worship; the fire in them, the kind of love which inspires the worship; and the incense, prayer. The censers in the tabernacle were of brass, which as we learned recently represents natural good.

What happened to Korah and the princes? Fire from the Lord came out and consumed them. Fire from the Lord is unselfish love, which goes out to all men constantly. It is the thing from which we all live. But when a selfish person receives this sacred fire, he turns it into self-love which destroys him. You notice, however, that the censers which the princes carried were not destroyed, but were beaten out and used to cover the great altar of sacrifice. For example, if we were to discover that some people who go to church are hypocrites, we should not stop going to church ourselves; instead, we should learn from our discovery that true worship is the recognition that any good we may do is really from the Lord and not from ourselves. Sacrifice, you know, means “to make sacred,” and the great altar in the outer court of the tabernacle, on which all the sacrifices were offered, is the symbol of this acknowledgment that we can claim no goodness for ourselves. Only the Lord is good.

Even after these two terrible object lessons had been given, some of the people still murmured and actually blamed Moses and Aaron for causing the death of their leaders. This is the old constant temptation to shift the responsibility for our sins to someone else. It hangs on even after we have to acknowledge that we actually do have the sins. But until we honestly say, “This sin is my own fault and nobody else’s,” we cannot get rid of the sin. It continues to fester in us and to destroy our spiritual life, just as the plague began to destroy the people who murmured.

Now suppose this time you try to work out the rest of the story for yourselves. Read verses 46 to 50. Think of Moses as representing the Word; of Aaron, the high priest, as representing the Lord as to His divine goodness; and of the correspondence of the censer,



the fire, and the incense. You will then have a sure recipe for getting rid of the evils in your own character which are plaguing you. (Following the “Suggested Questions on the Lesson” you will find an outline of the deeper meaning of verses 46-50 against which to check your results.)

*Basic Correspondences*

- princes = primary truths or precepts
  - earth = the natural mind
  - censer = worship
  - incense = prayer
  - fire from the Lord = unselfish love
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**Senior**

The lesson for this age should be the pervasive and devastating effect on the life and character of allowing self-seeking and self-intelligence to work in the heart and mind, and especially of allowing them to creep into our worship. Stress the fact that the rebellion began with the murmuring of the people and developed more or less under cover until it found a leader in Korah—that is, until it influenced the attitude toward worship.

Our story for today is a striking one in the literal account. We have noted how easily the Israelites in their journey through the wilderness became discouraged and dissatisfied. Even the complete organization of their civil and religious life which took place during their eleven months at Sinai could not prevent this. Is this so surprising? Think of our own country, founded on sound principles of freedom and democracy, more peaceful and prosperous than any other nation in the world, and yet never without its undercurrents of dissatisfaction and rebellion. And think how prone we all are to find fault with any restrictions which interfere with our ability to do as we please. Swedenborg tells us that the Israelites were strongly inclined to think only in terms of their immediate external condition. This was why they could be led by punishments or promises of reward, and why miracles could be wrought among them, without interfering with their freedom of

choice. The Lord, when He was in the world, said to the people in some of the cities where He had wrought miracles: "If the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes" (Matthew 11:21). It would appear that the Israelites were such that miracles did not force their wills. So the Lord could direct their history in such a way that He could use its course and incidents to represent in the Word by correspondence the lessons He wants to teach us. The incidents of our chapter actually happened as they are recorded, but their value for us is in their internal meaning.

In general, the story pictures the consequences of rebellion against the Lord's established order and of setting up our own will against the Lord's and our own wisdom against the truths given us in the Word—that is, of claiming goodness and wisdom for ourselves. This rebellion, in the literal story, had been developing throughout the wilderness journey and gathering strength until it needed only leadership to bring it into the open. In very much the same way, the selfish elements in our own characters fester in our hearts and minds and gain strength until some particular issue brings them out into open rebellion.

Korah was a Levite. The tribe of Levi had been set apart by the Lord for the service of the tabernacle, but only Aaron and his descendants could minister as priests. This was the burden of Korah's complaint. As a Levite he felt himself as good as Aaron. In attacking Aaron's position he had to discredit Moses also, because it was through Moses that the Lord had given Aaron his commission. The Levites in general represent the affections and thoughts in us which lead us to worship the Lord and direct us in our worship. Aaron in his representative character as high priest symbolizes genuine goodness proceeding from the Lord, and Moses stands for genuine truth as we receive it through the Word. Korah represents a selfish motive entering into our worship. When we go to church because it is good policy or carry on our duties in the church with a feeling of self-righteousness or a desire to dominate over others, true worship is profaned and our whole character

feels the effects.

In the rebellion there were four elements involved. (1) Korah himself is the selfish motive which leads all the others. (2) The two hundred and fifty “princes of the assembly” are the precepts which govern our reasoning. These princes had been appointed by Moses to govern under him. When Korah turns them against Moses, it is a picture of what Swedenborg calls the “falsification of truth.” We find an example of it in verse 3 in Korah’s statement, “seeing all the congregation are holy, every one of them, and the Lord is among them.” This is a precept given to the children of Israel by the Lord (Exodus 19:6) but falsified by Korah through his use of it to justify himself in his rebellion.

When we are bent on getting something for ourselves or on proving something we want to believe, we try to find truths which can be used in such a way as to support us. The two hundred and fifty princes with Korah, presenting their censers full of incense before the tabernacle, were destroyed by fire proceeding from the Lord. When we profane our worship by entering into it with selfish motives, we turn the Lord’s love—by which we all live—into self-love, which is spiritual death.

Then there were (3) Dathan and Abiram, and On who is mentioned only at the beginning of the story and must have thought better of his part in the rebellion because he is not said to have shared the punishment of the others. These three were of the tribe of Reuben. Reuben, Jacob’s first son, represents “faith in the understanding.” This is the first step in the development of our spiritual life. If we do not acknowledge with our minds that there is a God, we cannot even start on the road to a good life. But if we stop with this acknowledgment and do not go on to learn about the Lord and try to obey Him, the acknowledgment has no real force in our lives. Dathan and Abiram would not come to the tabernacle. They stood in the door of their own tents. A man who says, “I believe in God,” but refuses to learn about Him or to worship Him, continues to live according to his own ideas and is presently “swallowed up” by worldly considerations and cut off from

the light of heaven. Spiritually he goes down into “the pit” (*Sheol*) and the earth closes over him.

The last element in the rebellion was (4) “the people.” The people in the Word represent the multitude of everyday thoughts in which our character expresses itself. When our worship is profaned by self-love and our ideas of right and wrong are self-directed, everything in our life is tainted. The scourge which destroyed so many of the people is a picture of the devastation which self-confidence and self-assertion cause in our minds and hearts. This plague can be stayed only by turning to the Lord with humility and praying for His help. The censer is the symbol of worship, the fire from the altar is unselfish love for the Lord and the neighbor, and the incense is prayer.

We should note that the censers carried by Korah and the princes were not destroyed. We do not abstain from public and private worship just because we find that our motives have not always been pure. Instead, we try to change ourselves and to make our worship a genuine offering of ourselves to the Lord, as the censers were beaten into plates to cover the great altar of sacrifice.

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### Adult

This story is one of many in the Bible given to shake us out of the easygoing self-satisfaction into which we all sometimes fall. The various elements which took part in the rebellion and the variety in their punishments make interesting discussion material.

We have seen that the wilderness journey of the Israelites pictures, in the life of the man or woman “who is to be regenerated,” as Swedenborg frequently puts it, the period of reformation—that long, slow process of bringing the outward life into order from a principle of obedience to the commandments—which comes between the free decision to turn away from self toward the Lord and the real enjoyment of spiritual living which is regeneration. That period from its very beginning is punctuated by times of dissatisfaction, discouragement, and rebellion. The old selfish, worldly

desires and reasonings persist, festering under the surface even as we plod forward, and from time to time breaking out, in spite of the constant evidences we have of the Lord's presence with us and power to save us and to supply all our needs. Sometimes these rebellious outbreaks are mere murmurings, quickly stilled by the Lord's merciful provision. But sometimes, as in our story today, they are the culmination of a long-unnoticed conspiracy of self-love and self-intelligence within us.

The rebellion which is the subject of our lesson came into the open when it found a leader in Korah. Korah was a Levite, a member of the tribe set apart by the Lord for the service of the tabernacle. But he was not of the house of Aaron, and only Aaron and his descendants could actually be priests. In the literal story Korah resents his subordinate position and tries to overthrow the authority of Moses and Aaron. The name Korah means "baldness"; conversely, hair represents outmost truth. Korah knew that Moses and Aaron had been specially appointed by the Lord, but his ambition prompted him to try to get around the acceptance of the literal fact. In order to do so he drew upon other statements of the Lord which he could interpret in support of his contention. His statement in verse 3 is taken from the Lord's words to Moses as recorded for us in Exodus 19:6. Isn't this something we church people are all prone to do? We profess to believe that the Word is inspired by the Lord and—in the New Church—that Swedenborg was the Lord's instrument in opening the Word and revealing its true doctrine; but when something in the Word or the writings runs counter to what we want to believe, we try to discount it and to find other statements more to our liking, instead of really examining what we read to find out the truth and applying it by changing our thought and conduct. The two hundred and fifty "princes of the assembly" who supported Korah in his rebellion represent just such precepts of the Word, given to govern us but taken out of their context and used to support us in doing what we like. This is what Swedenborg calls the "falsification of truth."

The punishment for such misuse of the truth is described in the



punishment of the two hundred and fifty princes: “there came out a fire from the Lord, and consumed them.” The “fire” which proceeds from the Lord is unselfish love. It is the very life of life which maintains us from moment to moment. When we profess to be seeking this life and then turn it into self-love, our souls perish. The brazen censers are a symbol of outward worship, the fire in them the motive which prompts it, and the incense the petitions we are offering in our minds. When we go to church professing to believe in the Lord and to be worshipping Him, and are really thinking about how good we are and hoping our worship will be properly credited to us and praying that we may be given the things we want, we are like Korah and the princes. We must note, however, that after these men were destroyed, the censers were preserved. People have been known to excuse themselves from going to church on the ground that there were “so many hypocrites in the churches.” External worship is right and necessary. We cannot safely do without it. But our worship should be a humble offering of ourselves to the Lord and not an exaltation of self. This is what is meant by beating the censers into plates to cover the great altar of sacrifice.

There were two other groups concerned in the rebellion of Korah. One was the three Reubenites, Dathan, Abiram, and On. On is mentioned only in the first instance and apparently obeyed Moses and withdrew from the company of the others, as he was not included in their destruction. Reuben, Jacob’s first son, represents faith—specifically faith in the understanding. This is the first step in the development of spiritual life; we must acknowledge divine truth with our minds before we do anything useful with it. But if we go no further than intellectual acknowledgment, divine truth has no real effect on our lives. Dathan and Abiram would not go to the tabernacle at the call of Moses. They stood in the door of their tents. Whenever we—any of us—fall into the idea that because we have joined the church and give lip service to the Lord we shall get to heaven without making any real effort to learn the truths of the Word and apply them in our daily lives, we

are living in faith alone. When we do not try to learn of the Lord and to obey Him, we are led by our own ideas and the ideas of the world about us. We have cut ourselves off from the light of heaven. And eventually the earth opens her mouth and swallows us up and we go down alive into the pit (*Sheol*) just as really as Dathan and Abiram did. And all the affections and thoughts and deeds which we have produced and in which we take such pride are dragged down with us. Worldliness and self-interest are in all that we do.

The other group concerned in the rebellion were the people. “The people” are all our everyday thoughts and feelings. When Dathan and Abiram insisted on remaining by their own tents instead of coming to the tabernacle, Moses gave the people a solemn warning: “Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.” We are told in AC 10130 that “by ‘touching’ is signified communication, transfer, and reception.” Our minds touch other people’s minds constantly in the course of our daily life in the world. How easily we fall into the habit of agreeing with our acquaintances without stopping to think whether we really should agree or not! It is so much easier to agree than to think, and the matter in question often seems unimportant. But in this way our own thinking is colored by the ideas of the world about us, and we sometimes wake up and realize that what we have been accepting as a matter of course is actually quite contrary to the principles we profess to hold. The Lord said, “Take heed how ye hear.” In our story the people did withdraw from the tents of Dathan and Abiram, but many had been so tainted with the spirit of the rebellion that they still murmured, even after the terrible object lessons they received, and their murmuring took the form of the charge that Moses and Aaron were responsible for the death of their friends. This, too, strikes home to us. How often, when we can no longer deny that we have been wrong, our first impulse is to blame someone else for our condition! The plague which struck among the people who murmured is a picture of the spiritual consequences of refusing to acknowledge and repent of our own sins. Every time of rebellion

and disobedience in our lives leaves its trail of consequences in our minds and hearts. The plague was stopped by Aaron by means of a censer full of fire from the altar and incense laid upon it. If we look to the Lord for help with sincere humility and a desire to be shown our weaknesses and evils and are led to serve Him truly, the effects of our rebellion can be checked.

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### From the Writings of Swedenborg

*Aporalypse Explained*, n. 324<sup>6</sup>: “Korah, Dathan, and Abiram, with their company, were swallowed up by the earth, although they took fire from the altar and burnt incense, because ‘their murmuring against Moses and Aaron’ signified profanation of the good of celestial love; for ‘Moses’ and ‘Aaron’ represented the Lord; and ‘to murmur’ (that is, to rebel) against the Lord and at the same time to perform holy offices, is profanation; but as they took the fire from the altar, that fire was cast out, and their censers were made into a covering for the altar.”

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### Suggested Questions on the Lesson

- P. Who led a rebellion against Moses and Aaron? *Korah*
- P. What tribe was Korah from? *Levi*
- J. What was the office of the Levites? *care of tabernacle and worship*
- J. What was Aaron’s office? *high priest*
- J. Why was Korah dissatisfied? *jealous of Aaron*
- P. What other men joined in the rebellion? *Dathan and Abiram*
- J. What tribe were they from? *Reuben*
- P. Where did they insist on staying? *in their own tents*
- P. How were Dathan and Abiram and their families destroyed? *earth opened*
- J. What other group of Korah’s supporters went to the tabernacle with him?  
*250 princes of assembly*
- P. What happened to them? *destroyed by fire*
- J. What became of their censers? *made into plates to cover altar*
- J. What happened to the people who still murmured? *plague*
- J. How was the plague stopped? *Aaron with censer*
- I. What is pictured by the punishment of Dathan and Abiram? *result of  
“faith alone”*
- I. What does a censer represent? *worship*
- S. What is pictured by the punishment of Korah and the princes with him?  
*result of twisting truth to support one’s selfish desires*

S. Why were the censers not destroyed? *fault not with worship as such but with wrong attitude toward it*

[see Intermediate notes]

46. Make your worship real, removing evil of pretended worship.
47. Accept truth of this need and you will see that mere outward devotion is destructive.
48. Make a clear separation in your mind between dead and live worship, thus stopping further loss of spiritual values.
49. Soberly count the losses of your foolish behavior.
50. Then return to true worship of God.