

right, and that is very important. We had a very fine speaker in our chapel one time Canon T. C. Hammond, who was a great leader in the evangelical movement in Australia, and had formerly been a great leader among the Protestants in Ireland, before he went to Australia. Canon Hammond remarked to me that with his children, he said that when the child did something that was very harmful, or very wrong he immediately punished him for it, and he made a forceful action at the time to impress upon the mind that this was wrong and to prevent any bad results from it, but that he then watched for a ~~propitious~~ <sup>propitious</sup> occasion when the emotion would be quite to discuss the matter ~~to~~ <sup>and</sup> to present the reasonable understanding of it, when there would not be so much emotion aroused in it. Here God dealt forcefully with this situation, but then He proceeded to give evidence to impress upon the people's minds the fact that it was God's will that the tribe of Levi should be in charge of the religious life and that the family of Aaron should have the complete control of the priesthood. And so these two various things were done, these two related things, both by one act to give an evidence that it was God's will that it be done. So I am calling this, B. Aaron's Rod, ch. 17:1-11.

Here God commanded that a leader of each of the tribes should take a rod and that they should write their names on the ~~rod~~ <sup>rod</sup> and that Aaron's name should be written on the rod of Levi. And that these 12 rods should be put in the tabernacle of the congregation before the testimony and God would give evidence as to which of these rods would represent His direct ~~means~~ <sup>means</sup> of testimony to the people. So they put up ~~the~~ <sup>the</sup> 12 rods with the rod of Levi having the name of Aaron on it. It wasn't the name of Moses. Moses did a great ~~work~~ <sup>work</sup>. He accomplished a tremendous leadership which was very vital. But when Moses died his leadership was finished. His successor was of another tribe, his descendants did not amount to much. There is even considerable evidence that a grandson of his ~~fell~~ <sup>fell</sup> into serious apostasy in later times. Moses himself did his work but when it came to the top leadership, the hereditary principle was not to be given a start in the community. Because as a rule the hereditary principle is a very uncertain principle for real leadership. Now in Aaron's case, it is different. This is simply the direction of the priesthood and of the worship. And so it's Aaron's name, not Moses' name that is