Numbers 1:2 It is to be a CENSUS of the whole house of Israel. Hen de re mane
3. The Armies are to include all those above twenty
4. In which every tribe must be represented, and every household by its head.
5. The Names of the Tribes follow.

16. These were the men spoken about in the discussion groups (camp-fires),
the chiefs of the staves of their fathers
it was they who headed the thousands in Israel."
18. All of Israel were assembled by Moses & Aaron at ONE place and ONE time
& the order of things made clear to everybody.

Numbers 2:2. The archaic Asiatic & Chivalric system of tribes on the march:
Each tribe must be distinguished by its FLAG, bearing the emblem of the House in Patriarchal descent.
3. Set up their standards and camp in divisions.
The "guideon" shall be the Standard of Judah, farthest East,
on which all the other shall orient themselves.
33. But the LEVITES are special—they are not a regular part of the Host.

Numbers 3:1ff. Genealogy Family groupings for Moses and Aaron

6. The special arrangements for LEVI, WHO GO TO AARON for their assignment.
   Because they are to be his helpers.
   to assist in keeping the appointments of the Tabernacle in proper condition.

12-13. The appointment of the Levites frees the enlistment of the FIRSTBORN
from the other tribes: "All the firstborn are MINE," but for this work
"I am taking the LEVITES instead."
15ff. Census of the LEVITES—numbered & named by families.

23ff. Told where to camp,
and what the particular duty of each will be in moving & setting up the tabernacle on the march, e.g. 25ff. The Gershonites have charge of all the woven hangings and drapes, kings live in tents!
31. The Kohathites are responsible for all the solid moveables: ark, table, candlesticks, altars, vessels—Mobilier.
36. The sons of Merari have charge of the structural parts: boards, bars, pillars, sockets, hooks, cords, pins...
38. Moses & Aaron & sons came immediately to the East of the Tabernacle for the ministry and to keep all others at a distance; esp. a stranger coming too near risks his life.

40. A CENSUS of all first-born males over 1 month old: numbered & named:
43. there were 22,273 = 89,000 a reasonable No.
45. In place of these & their first-born cattle the Lord will accept the LEVITES
and their cattle. 46. which will free or "redeem" the others,
47-49 upon payment of a ransom of 5 shekels for each.
51. the money being paid to Aaron and his sons.

Numbers. 4:2ff. Next to Aaron's sons the Kohathites of the Levites have the most important job—to see that everything is in proper order for administering ordinances whenever the Tabernacles has to be moved and set up again—their work described in detail.

15. IN the process the sons of Kohath are not to touch any holy thing on pain of death (When it is ALL holy?)
skinf coverings
Numbers 4:23f BUT the woven stuff/is still handled by the Gershomites, aged 30 to 50.
29-32 & the sons of Merari the structural elements.

49. They were all "numbered by the hand of Moses, everyone according to his
service & his work-load (or real load). Gagz"

Nummer 5:2. Every leper or person with a contagious or chronic "issue"
or in contact with dead in corruption must be put out of the camp.
Not because they are unworthy but because what they have is CONTAGIOUS.
2(Mention in an Eg. writing, in which the unclean ones were the Israelites
themselves in the Camp of Eg.)

6ff. The Law of REPENTANCE and RESTITUTION, and OF confession.
"When any man or woman commits any sin against the lord
7. "Then they shall confess that sin, and make good the damages plus
one fifth to the offended party."
N.B. It is in offending God's children that one offends God.
God is far above being vulnerable to any damage by us.

[The R.C. definition of sin in the Catachism is, "Any damage done
to the Glory of God." Funny, as if minnows were to define sins
as any bruises or contusions caused by a minnow's deliberately
bumping into a whale, etc.

Men have slaughtered, tortured and reduced to misery the greater part
of God's children in order to defend or avenge the Honor of God.
They have laid thousands of villages waste "For God and Country."
The Inquisition was to defend the glory of God.
He does not need our officious ministrations, but we offer them none
the less, and so remove our enemies and grab whatever we want.

8. If the offended party or relatives are not available, the trespass fine
must be paid to the priest; child injured, offended
the sinner must also offer the Ram of Atonement [as explained above]
which (symbolically) atones for him. 16 (V)

[N.B. The Ancient Law of Sacrifice, though it entails the shedding
of blood literally, IS EVERY BIT A SYMBOLIC IN EACH STEP AND ASPECT
OF ITS PERFORMANCE AS ITS SUCCESSOR IN THE TEMPLE TODAY]

14. If a jealous husband suspects his wife of being unfaithful
15. he takes her to the priest, along with an ephah of barley meal (honorarium)
16f. the priest takes her mixed dust from the floor of the M. of Holies
with water, which she drinks. F M E N = little & curving; short line. IT cramps
10f. it will give her cramps if she is guilty. 22
21. a likely result, since it goes with an oath and a cursing & a 3rd-party 23
22. she having said Amen, Amen to the agreement,
23. An EGYPTIAN custom: the priest WRITES the formula of curing in a book
the ink is washed off with the bitter water, which the woman drinks--cramps?
→ She participates in preparation
25ff. Her jealousy offering (barley) is burned, the ashes mixed with water--
if this causes swelling of the intestines she is guilty
A) sound: Cramps = subje. digestion, a mowing, heart not function
B) L, c li-detector: Polygraph Sogo, pruning "primaive" but found

Numbers 6:2. When man OR woman wants to become a NAZARITE unto the Lord
Eisler, II, 370: Nazarina hair worn long and parted in the middle.
"Dedicated" Israelit.is Q, L A S.
Numbers 8. Installation of the Levites

2. First set up the LAMPS & Candlesticks (Menorah as the 7 planets)
   The Ceremonial Centers are part of the picture: here mere background.

7. PURification of the Levites: Sparing
   washing of clothing

8. Young bullock & fixings of a feast
9. Call together all the people
10. Present the LEVITES to them. The ISraelites transfer their authority to the Levites by laying on of hands

11. Having been thus set apart, the Levites are OFFERED--"sacrificed"--to the Lord, as a SUBSTITUTE for the rest of Israel.

12. The Levites (who don't want to be sacrificed) lay THEIR hands on the heads of bullocks, which are sacrificed and burned "as an ATONEMENT for the LEVITES."

13. The LEVITES are then turned over to AARON & his Sons, being offered to the Lord,

14. SET APART FROM ALL THE OTHERS as the Lord's own

15. Cleansed as for sacrifice to be committed forever after to the service of the Altar.
   (Note how a COVENANT is Made by the shedding of one's own blood--UNLESS a substitute can be found.
   In which the blood of the Substitute or in SIMILITUDE of the sacrifice of another BUT you forget rights, subst
   or deliver as for God's in contempt.

16. God claims exclusive right on all FIRSTBORN.
   To spare Israel this serious diminution of strength, INSTEAD of the First Born God will accept the Levites
   17-18 They will substitute for all the Firstborn

18. And are given AS A GIFT by GOD to AARON--only so can they be freed for a particular service, necessary for the Atonement of Israel--Both the Ordinances and the Sacrificial calling of the LEVites in which they give up everything else.

21. The LEVites are purified, washed and clothed
   24-25. BUT only the LEVITES from 25 to 50 are required for the service
   a. Which is very strenuous
   b. But in which their lot is NOT made hard.

Num. 9:2. Under all circumstances the Passover MUST be kept.
7. But what if a man has been near something dead and is defiled?
8. Moses: "I shall go and ask the Lord about that."
9-10. Ans.: Such a person SHALL keep the Passover also one who is away from home on a journey. (extenuating circumstances)

13. If one who is NOT unclean and NOT on a journey fails to observe it, and fails to bring his offering at the right time and place, he shall be cut off from among the people."
Numbers 9:10. Ans.: No matter what his condition or where he is, every Israelite MUST keep the Passover.

13. Anyone not unclean or on a journey who does not bring his Passover OFFERING "shall be cut off from among the people."

14. Strangers among you shall also keep it (if they please?)

17ff. Whenever the CLOUD moves away from the Tabernacle the people move.

21. whether by day OR NIGHT.

Num.10: The Order of March

2. TRUMPETS signal operations: "Calling assemblies and setting directions."
   Silver has the best tone.
   It is an outdoor instrument of the Steppes.
   The long Celtic horns terrify the enemy.

7. Regular signals and alarm.
   (M. Taylor's concern for bugle-calls

9. As in the B.M., the proper excuse for going to war is:
   1. "in your OWN LAND"
   2. "Against an aggressing ('oppressing') enemy:
      Send the alarm and rely on the Lord: HE will save you from your enemies."

10. Trumpets also for celebrations: for all the great formal/rites

14ff. The order of the STANDARDS (another institution of the Steppes or plains by which groups and individuals identify themselves to each other at a distance.)
   The Standard of JUDAH leads the march.
   The order of march follows.

29. The Midianite Hobab was with the company, and Moses asked him to stay because he knew the country through which they would be marching.
30. But Hobab refused and went back home.
31. So the host marched on, looking for a good camping place in the manner of the Pioneers.
32-36. Advancing with the Ark, calling upon the Lord; the cloud leads them, and enemies scattered before them.

Num. 11:1. The people complain of hardships, and the Lord is angered, consumes them with fire throughout the camp (St. Anthony's fire?)
2. The people appeal to Moses, & at his request the "fire" is stopped.

4. Next sex becomes a problem, they "fell a lusting"
4-6 They are fed up with MANNA, & talk about all the good things they would like to eat.
10. They mourned about it, Moses was displeased and the Lord angered.
13. Moses asks the Lord what he should do
15. Moses: "I can't take any more--let me die!"
16. INstructions: Gather 70 good men to the Tabernacle,
17. and I will PUT YOUR SPIRIT UPON THEM
18. Then have all the people SANCTIFY THEMSELVES
Num. 9:14. Any strangers among you must keep the Passover with you.
For all living in the Land, "there shall be ONE ordinance for all,"
born Israelites or not. We are not free to add to God's law, or to
abridge it. For convenience, the Clarke's service.

17. The cloud moves and Israel migrates
21. When the cloud moved THEY moved—day or night.

Num. 10: ISRAEL ON THE MARCH.
2. Silver TRUMPETS (NOT shofars) for calling assembly
and for sounding alarums.
8. The Priests blow them to announce all public ordinances.
9. When you go to war in YOUR land,
"against an enemy whom that is oppressing," (aggressing against) you,
the Trumpets will sound the alarum.

(THE RULE OF Warfare in the B.M.
It is given in Full in the IQM***)
In this crisis, if you are removed before the Lord, THEN you will be
saved from your enemies.

(If you are worthy you will be secure if you)
2) you are saved.
10. The trumpets also sound for glad occasions & solemn feasts and peace
offerings, when they are also a REMINDER.

14. The HOST marched with the Standard of JUDAH as guidon...
14-28. The ORDER of March is given: the names of Tribes and their leaders.

Trumpets and Banners are for communicating at distances on the open steppe
or desert, for recognition, cooperation, coordination, etc.
They are the devices of the Steppes of Asia.

29. Hobab the Midianite (Prof. M. Dahood finds the name at EBLA 15/12/81)
knows the country. 29-32. Moses, a fellow Midianite, urges him to
accompany them as a Guide, and offers him a deal, but he prefers to go
back home.

34. So Israel is left with the Cloud to guide them (No Liahona YET)
33. after 3 days they look for a good camping-place

35. the cloud not only guided them—it frightened away people
that might make trouble (it was open Bedu-land then as now)

Do PRIESTLY PROPAGANDA? Do I also history—a faithful acc. Why
things happen. It is glory to Israel! Or display Reality, falsity, or aggression.

Num. 11. The people do NOT like this sort of thing: they murmured
and "the fire of the Lord burned them inside and throughout the camp." (St. Anthony's fire)
2. The people cry to Moses, who interceds and the fire was quenched
3. Next appetites of the flesh take over:
4.-5 visions of all kinds of fish and vegetables,
6. they are sick and tired of "nothing else but MANNA."

10. The people carried on; MOses heard it and was upset, and the Lord was
angry.
13. Moses asks the Lord: What can I do about it? I can't give them FISH HERE.
(Cf. the Loaves and fishes in the Desert)
Numbers 11:18. If they are complaining about the diet I have given them, I will give them food—a delicacy—a whole month of feasting, until it comes out of their noses and sickens them.

24. When the 70 men were gathered, they surrounded the TABERNACLE, 25. And THE Lord came down in a cloud, and HIS SPIRIT RESTED UPON THE 70, so that they PROPHESIED without ceasing.

27. A young man was shocked; he went and told Moses that Eldad and Mecad were prophesying in the camp (Who authorized THEM)

28. Moses's young servant JOSHUA was shocked when he heard the news, and asked Moses to put a stop to it: "My Lord Moses, stop them!"

29. But Moses said: "Are you afraid they are competing with ME? I would to God that "ALL THE LORD'S PEOPLE WERE PROPHETS, THAT HIS SPIRIT WOULD BE ON ALL OF THEM!"

31. Then a wind came and brought the QUAILS (Sugar Creek), coming down all around the camp, covering the desert a day's march in every direction.

33. With their mouths still full the people got sick, "a very great plague", because the Lord was angry with them,

34. It was the gluttons who died, "the people that lusted."

Numbers 12:1. Miriam and Aaron object ot Moses's EHTIOPIAN Wife, (a pretext?)
2. for taking charge of things themselves: Doesn't the Lord speak by us too?

3. They took advantage of Moses "for Moses was very MEEK" (!)
Not our idea of leadership.
4. The Lord did speak to all three together, ordering them to the tabernacle.
5. THERE Jehovah came down in a pillar of cloud and rebukes Miriam and Aaron:
6. Prophets among the people receive revelation by visions and dreams,
7. BUT Moses with Moses, who is utterly faithful 8. he speaks MOUTH TO MOUTH,
not as to other prophets "in dark speeches"
But he will also behold the SIMILITUDE OF THE LORD

How could you speak against one who knows the Lord face to face?

10. After the interview the cloud departed, and Miriam became leprous.
11. hte horrifled Aaron appealed to Moses—he an Miriam repent.!

13. Moses calls upon God to heal Miriam,
14. who is purified after 7 days quarantine.

Num. 13: Exploration of the Land of Canaan, from the wilderness of Paran;
3. the Head of each tribe is send in the exploring party.
3-17. list of the Tribes & the Chiefs who went spying out the land of Canaan.

18ff. Moses briefs them on what to look for: the population—number and nature; settlements, towns and camps; timber & crops;
22. Hebron had been a boom-town in the days of Abraham.
23. They bring back a huge bunch of grapes, pomegranate, figs

25. It was a 40-day patrol.
N.B. Miraim denounced Moses for his Ethiopian wife; in reply the Lord singles Miram out & makes her completely white, "as snow—leprous"—is THAT white enough?

Numbers 13:2. Moses sends the head of each tribe with Joshua and Caleb to spy out the Land of Canaan.

18. To report on conditions in general: What kind of a land it is; the population, strength or weakness; economy—rural and urban and nomad
20. timber is important. Bring samples of the fruit. They take 40 days.
22. Hebron was built before Zion, in the boom in Abraham's day.
23. From Eshcol they bring the monster ashkol from Eshcol. Also pomegranates and figs.
25. Does 40 days mean "all the time you need?" X 40 days, fast, was during, feasting, teaching, testin, writing, the 10 year book.
27. They report a Land of milk and honey.
28. Strongly occupied with walled cities.
29. The Amalekites in the S.
Hilla & Jebusites center
30. Caleb says, We can take it. The others disagree:
32. We don't have a chance: the land eats up the people.
33. and the SONS OF ANAK are sons of Giants—we are so many grasshoppers to them.
[Minoan B & Homer, the tall chiefs are the ANAK-ES, Min FANAX

Num 14:2. The People again: this is the end of the road for us.
4. let's appoint a Chief and go back to Egypt!
5. Moses & Aaron, their leadership rejected, fall on their faces before the assembly, while
6. Joshua and Caleb rend their clothes and appeal:
8. if the LORD is satisfied there will be no problem: he will GIVE us the land of milk and honey.
9. it is only when we rebel against him that we are in trouble: with him on our side we can eat them up (they are our bread), they will have no defense against us; we will have abs. nothing to fear.
10. in reply the people tried to stone them, the Lord intervened in glory on the tabernacle, saying to Moses:
11. HOW LONG is this sort of thing going to go on?
What does it take to make these people believe in me?
12. I have a mind to wipe them out with pestilence, despoil them, and from YOU raise up ano-hor & a better nation.

13. Moses: What will the Egyptians think? Did we go through all that in vain? 14-16 when the news spreads all the other nations will take it as a sign of Jehovah's weakness. B Moses to them: I speak with the hand of God, and you, their manifest repudiation.
18. I grant Jehovah is long-suffering and merciful, but also just: "visiting the iniquity of the fathers upon the children unto the third and the 4th (child of generation?) See below 14:31!"

19. Pardon them...20. The Lord agrees again. Say
22. But because the generation of Israel that Behold with their own eyes the wonderful things I did for them in Egypt & in the wilderness, and have turned me down no less than TEN TIMES, {x more x}

23. I will not permit them to SEE the Land I promised their fathers.
Numbers 14:24 But Caleb may enter the Promised Land "because he had another spirit with him."

27. But as for Israel of this generation--after all they have seen they still murmur.
29. For that, every one of them over the age of 20 who has been a murmurer will leave his bones in the wilderness--no Promised Land for him!

31. But their children are innocent: Their generation will enter and occupy "the land which ye have despised." 
32. while your corpses rest in the desert!

33. THAT IS GOING TO TAKE 40 years of wandering in the wilderness.

34. That 40 years is to match the number of DAYS taken spying out the land,
each year a reminder "of my breach of promise", which you forced on me by your iniquities.

37. The 12 spies who gave a negative report on the land, turning it down as a future home, naturally forfeit their right to live in it, since they discouraged others and refused it themselves. They died of the plague. Is this the same camp-plague as II.1?

39. This announcement hit the people hard--after all that, no Promised Land! they "mourned greatly." Human Nat.: How can I have it both ways?

40. Tried to reverse the verdict by ascending the mountain at dawn and confessing, "we have sinned!"

41. Moses: It won't work. You cannot go on indefinitely breaking God's commandments with impunity, with the idea that all you have to do to make everything OK is to go through some penitential routine, specific effects.

42. You are wasting your time: "Go NOT up, for the Lord is NOT among you.
On the contrary, you are risking being attacked by your enemies by putting on this show! Spirit + Ord = fruits of Damned Soul.

43. The Amalekites and Canaanites are just waiting for the chance; YOU turned away from the Lord; don't expect him not to do the same for you.

44. The people persisted: but Moses would not let the Ark go up with them.

45. Then the local Amalekites supported by the Canaanites, struck and chased (?) or reduced (?) them to Hormah--Desolation. 

Num.15: Rules for Israelites who 

1. "when ye come into the land of your habitations..."

4. Make a burned offering; a meat offering with trimmings.

12. Offerings of great or small beasts, every man "according to their number..."

13. Whoever is born in the country shall do the same thereafter:

15. ONE ORDINANCE for the Congregation & for anyone else living in the land.
(≈MT 17:9ff)

Numbers 16:44. This was the last straw. The Lord to Moses and Aaron: Get out of there, "go up from the midst of the congregation and I will eat them up in an instant—no more nonsense. Moses & Aaron are terrified—this will be the end! How long, O Israel?

46. Moses (almost in a panic) tells Aaron to get going: Grab a censer, throw in some fire and incense, and run (don't walk) to the Congregation, and let them see you making an atonement without delay—we must check the wrath of Jehovah if it is not already too late—the disaster (negef = plague, anything that hits you) has already begun!

57. Extreme emergency: Aaron dashed off, forgetting ritual dignity) into the crowd,
48. and stood between the dead of the plague & the living, the plague stopped spreading—was it the sufflation?
49. But only after 14,700 had died.
50. The thing finally stopped & Aaron returned to the Tabernacle.

Num. 17:1 (≈MT 17:16).
2. The Lord commands a rod for every tribe inscribed with its name. 12 Rods for the patriarch of each tribe. "Heb. 12, 49, pp. 337, etc."
3. LEVI will be included on Aaron's rod.
4. The "rods" (arrow-shafts) were to be stored in the Tabernacle; of the Congregation.

5. from which lots were drawn, the chosen man being he whose rod BLOSSOMED.

6. Every chief of the people brings his rod to Moses—12 of Them.
7. (22): And Moses deposited (yannakh) the rods in the presence of Jehovah in the temple of eduth—witness, agreement, testimony, covenant

8. The next morning when MOSES entered the tent he found that the Rod of AARON had blossomed. (parakh), for the House of LEVI.
9. Moses brought all the rods out for every man to examine his own;

10. But MOSES was commanded to keep Aaron's rod in the tabernacle, as a token (oth) against, ktn put an end to their complaining, so they won't have to die.

12. The people had more than learned their lesson—
13. another word against MOSES and we are wiped out!

Numbers 18:1 (≈MT 17:26, Ch. ends with v. 28).
The Lord to Aaron: they are to pay for their high honors. Aaron and his sons and the house of his Father along with him shall lift up the 'awon = 'going wrong' (offence toward) the miqdash (holy complex of everything) and thou & thy house with thee shall lift up the 'awon of your Cohanate (P.H.)

LXX lêmmasthe (lêmmis = receiving or taking credit or blaming a business term) 
tas hamartias tôn hagion (the sins of the holy things or saints

and also tas hamartias tes hierateias hymon.

2. In this the Levites must participate as usual, since they are always to be your assistants. But it is Aaron and his sons (alone) who are responsible for (offenses to, or ministry of?) the Tent of the eduth. The Levites shall take charge of the Tent, but not touch any of the holy things in that case the penalty is death for them AND FOR YOU (since they are only helping you.)
Numbers 18: 5. This should put an end to these repeated offenses to God, & the incurring of his wrath.

7. The priests will hereafter be responsible for everything within the veil.
8. And to receive the offerings
9. In return they shall receive for themselves
   the meat offerings; the sin offerings; trespass offerings.
10. the heave and wave offerings;
    every clean member of the priestly house shall share in the food.
11. including the best of the oil, wine, wheat of the firstfruits.

16-17. All first-born to be redeemed EXCEPT: the firstlings of Cow, Sheep, Goat,
Since they are holy; they must be sacrificed, their blood sprinkled on the altar, and their fat burned.

20. Aaron is not to inherit with the rest of Israel,
   because he has a special relationship with God.
21. The Levites are to receive 1/10 of everything in Israel, as heave-offerings in return for their special service.

26. i.e. one tenth of the Tithe, i.e., 1%

27. More of the Proxy Principle: "your heave offering shall be counted as if
   it was corn of the threshing-floor (goren= corn) or the winepress.

28. when the priests receive the offerings as the tithe of Israel, they shall offer it as a Heave offering (i.e. they offer it an keep it)
29. this hallowed offering must be of the Best: the Best goes to the Levites.

Numbers 19:2 a red heifer without a spot (fol)
3. to be slain by the priest Eleazar outside the camp, 5. & Burned in an aromatic
   fire.
7. after which the priest washes & bathes and remains unclean untill evening.
9. Then a ritually pure man shall collect the ashes of the heifer, and put them aside (lit. cause them to rest) outside the camp in a pure place; and it shall be kept for an 'abath (cong., sign, cov., agreement
   of the Sons of Israel for the regular observance (lit. keeping) as Waters of Nidheh of sin, so shall it be.
   IOS Waters of nidheh: ned = harvest heap, waves of the sea
   nadah = the drive or frighten away

10. The one who gathers the ashes shall wash his clothes & be unclean
   until evening.
11. Anyone who touches a corpse shall be unclean 7 days.
14. A tent where someone has died is unclean 7 days

17. An unclean person shall put ash of the heifer into a bowl with running
   (pure) water,
18. while a clean person sprinkles hyssop water on the tent & furnishings
   & people in it.
19. all concerned MUST be washed & cleaned within 7 days
21. whoever scatters the waters of the Niddah must wash his clothes,
   & whoever touches that water is unclean until evening.
Numbers 20:1. Here we go again: The children of Israel, all those of the 'edhah, arrived at the midbar of ZIN.

[The Bne Israel included those NOT of the Congregation ELDAI & NaAsai?

It was the first month (N.YR)
The people settled down in Kadesh, & there Miriam died & was buried.

2. (as usual) there was no water for the congregation who duly complain

to Moses & Aaron.

3. The people protested to Moses saying: "If we had only gone the way of our

brethren who perished.

4. Why did you have to lead the church (qhal) of God into this desert
to die—we & all the cattle with us? 5. Why did you bring us up out of
Egypt to this awful place where nothing grows—no figs, no grapes,

—no pomegranates—not even enough water to drink!

6. Again Moses & Aaron fall on their faces bef. the tabernacle, & the glory

of the Lord appears

7-8/ Moses is told to take his staff & address thee ROG K while all look

on—thus will God provide them with Water as he did before with Food.

y, below 21:18

10. Moses to the assembled qahal, standing before the rock: "Now

hear this, ye rascals [morim: marah = be bitter, nasty, recalcitrant,

whižm] from this rock shall we bring out water for you?

11. He hit the rock twice & out poured the water and everybody drank.

12. [Moses & Aaron had allowed the morale to degenerate to this point—the

Lord instead of smiting the people, holds them responsible!
saying to Moses & Aaron: "As for your case [ya'an—in reply...
you did not promote faith in me nor sanctify me in the eyes of the Children of
Israel; therefore you shall NOT take this qahal to the Land which I have
given to them.

13. So these are the Waters of Meribah where the Sons of Israel quarreled

with Jehovah & he asserted his holiness among them.

Here Amarna Tablets relevant?

14. While they are in Qadesh Moses sends messengers to the King of Edom

15f. describing the situation of Israel to him

17. and asking for permission to pass through his lands,

promising that his people will not touch a thing or depart from the
Royal Road.

18. The King replied: Nothing doing!

19-20 King turns down a second request, & moves into action against the host.
of Israel. He

21. Israel avoided a confrontation, 22 & moved to Mt. Hor, near Edom border.

23. The Ld. speaks to Moses & Aaron on Mt. Hor.

25. Instructs Moses to take Aaron & his son Eleazar up onto Mt. Hor,

24. having notified Aaron that this would be the end of his journey.

26. On the Mt. Eleazar was to be clothed in Aarons garments.

27. This was done in sight of all the congregation.

28..."and Aaron died there on top of the Mountain," & the two others came down.

29. They all mourned Aaron for 30 days.
Numbers 21:1 King Arad the Canaanite ruling in the south (Canaan a generic name) learning from his trackers (atharim) that the Israelites were coming, attacked (raided) and took prisoners, 7 Y. collective sing.

2. And Israel (collective?) made a promise (nadar) to destroy the cities of those people if the Lord would deliver them into "his" hand.

3. The Lord did and they did, and utterly wiped out the area, which there-after was known as HORNAIL, of the LAND OF DESTRUCTIONS. Did not sturdy but... C... a long detour

4. Then they skirted Edom moving מָצַצְסָה along the Red Sea (north or south?... כַּע a long detour)

5. Again the chorus: they murmur against God and Moses for bringing them out to die of hunger in the wilderness—they are utterly sick of qloqel (light, no good, worthless) bread (manna?)

6. THIS TIME THE Lord does not assemble the people for an argument and demonstration: he promptly sends among them נַחַשְׁיָם seraphim.

7. Again the people have learned their lesson: WE have sinned in speaking against the Lord and against Moses. "Ask the Lord to take these things away!"

8. Instructions of the Lord to Moses: "Make for thee a seraph [cong. with serp-ens?] and place it upon a NES (standard). And it shall so be that whatever נַחַשׁ (Bab. nashak = bite, sting, annoy, naschen) person shall look upon it, then he shall live.

9. And Moses made a נַחַשְׁיָם נַחַשְׁיָם (play on words—bronze & serpent are the same word—why?) and put it upon the standard; and it came to pass if נַחַשׁ ha-nakhash a person and he looked fixedly (hibbit) upon the serpent of bronze so he would live.

10-11 So they move on east of MOAB

13. an on up to the border between Moab and the AMORITES TO THE NE.

14. What happened there is found *** in The BOOK OF THE WARS OF THE LORD (Cf. the IQM) i.e. Everything is in BIBLE!

16. They are back again at Beer, where MOses gathered the people by order of the Lord to give them water!

17. There they sang a WELL-SONG, a qasida as Lehi did Lehi to his sons.

18. All joined in as well-digging rite.
   [Apparently when MOses "struck" the rock he breached a shallow water-table—it was a place where there was a lot of water near the surface
   The princes, nobles and people all participated in the digging, which is obviously ritual [princes don't dig]. Cf. The Kings of Sumer carrying bricks for the Temple.

20. Back to the MOAB country again

21. They ask King Sihon of the Horeites for free passage

22. promising not to touch a thing—food or well water

23. Sihon refuses, of course: (these typical Syrians will not allow absolutely NO courtesy, advantage, or breathing-space to Israel.
   An old story
   Sihon __ field the... recent...grab
Numbers 21:24ff This is a minor epic: How the Israelites were able to occupy the vast & important key lands of the AMORITES.

26. This SIHON's capital was HESHBON, and he was King of the Amorites. He extended his holdings by attacking and seizing the lands of the King of MOAB as far as the Arnon boundary, which now bordered on the Israelite position. [Map showing the location of the Moabite border]

27-30. This is a song about the fall of Moab. ***This is poetry; recited
27 by the mosh'elim (the essence of poetry to Cf. something to something else)
Come ye to Heshbon! She is built up and established (Ar. kans)
(Cf. Nu. 13:22, Chamber of Commerce promotion?)
Worship even the City of Sihon! That was inspired with only a Midrash?
28. [Explan. of the mashal in this line] It refers to a man who came forth from Heshbon to go to the village of Sihon-A typ. Ar. expl.]
Alternative: For fire came forth from Heshbon—flame from the town of Sihon [This refers to its rebuilding after the fire. This is at the time of the Fall of Troy, and the pictures are quite Homeric]

It ate up the city of Moab [ER of Moab would be very much in the picture.
Plato's ER was an ancient Armenian Hero of this time who suffered a sacrif. death and went to heaven, but returned & reported, as did other heroes of the Age, including Abraham. This ties us into a whole cycle in which Biblical and Classical and Oriental Heroes are involved in a repetition of disasters brought on by a queen in revenge for deception practiced upon her. Almost always the Queen is named TOMYRIS or Tomara]
the Lords of the bemoth = bema of Arnon.

29. Woe to thee Moab! Have passed away the People of K'-mosh (cf. the common confederacy of 5 villages). [Cf. Chemish, the 5th King after Nephi.]
His sons who escaped (alive—servi) he has handed over
and his daughters into the servica (shavi) of Sihon King of the Amorites.

30. And we have shot at them (yarah—very questionable)
or they have been humiliated, subdued, shot at, threatened
[IM? Here the other side speaks: an antiphon.], a Comb. song
Heshbon has passed away along with Dibon.
wa-mashsheham [Dict. 1 pl. fut. Hiph. of nasha lay weste?]
for nesheshem
OR perh. for 1 pl. fut. Hiph. of shamam
as far as Nophakh, which is as far as Madeba (Madeba? How map-minded.)

31. "Thus Israel occupied the Land of the Amorites.

32. Moses quickly follows up the oppression, extending the Israelite conquest:
scouts & patrols to Ja'zer are followed by a quick push into the local villages and expulsion of the Amorites there. [Map showing the conquest & forces; a & oral] Word of God's claim / land he held?
33. Then they turned in a new direction and moved on Bashan, whose king, OCA, came out in full force to meet them at Edrei.
34. Full of confidence the Israelites wiped or chased them out, and took over their land.

Num. 22:1. The host now camped on the high plains on the other side of Jordan over- looking Jericho. A breath.
2. After the Amorites, Moab, & just to the north, was next in line.
22:4. Balak the King of Moab was justly alarmed at the sight of the ever-victorious Israelites camped on his southern border. He pointed out the danger at a council of the "Elder of Midian". coalition 

[Was the area still a part of the Mitanni Empire? Depends on the date. Here we get into the AMARNA LETTERS.]

He tells them (as in a play or novella): "Next thing thin' s qahal will lähak (a pun & a chiasm)--this crowd will clean up everything in sight, like an ox eats up grass in a field." At that time Balak the Bird's son was King of Moab.

5. In their great concern the Kings decided to send for BALAAM, who was a PETHOR, (an old shrine with an Eg. name) where he lived with his people by a river. 

The Messengers to Balaam: "A people has come out of Egypt (again? I And now they are covering (spreading out over) the eye (center, light) of the land Lit. : "And he is sitting right next to ME."

6. So now would you kindly pronounce a curse on this people for my sake. For they are (lit. He is) too strong for me. 1Ch 17:1-4; 1Sa 15:1. But I just might be able to sing. There is a chance that I might be able to beat them and drive them out of the country; for I am aware that whoever you bless is blessed and whoever you curse is cursed [Cf. the Promise to Abraham]

7. Balaam had a great reputation. The deputation consisted of Elders of Moab AND Midian, with qasmim (shares, divisions, contributions; can also mean oracles) their hands, and reported to him the situation as Balak had described it.

8. He says to them: "Stay overnight here, and I will let you know about the matter as JEHOVAH gives it to me." So the officials of Moab stayed with Balaam.

[What does Balaam know about Jehovah? It is the writer who uses the name. But still Balaam was a TRUE gift and was a REAL prophet, as will be seen]

9. And Elohim came to Balaam

[See Num. 12:6, 17:1ff, on ways in which God speaks to prophets, vs. Seers] and said: Who are those men with you? (a challenge question) Balaam: They are my people.

10. Ans.: Balak king of Moab sent them to me.

11. and now these people who have come out of Egypt and are covering (ordarkening) the eye of the land--if you would curse (qabab) them for me I might be able to cope with them (fight them) and drive them out.

12. Elohim to Balaam: Don't go along with them. Don't curse that people, for they are blessed!

13. And Balaam got up in the morning [i.e. he had seen this in a DREAM] and said to Balak's chief men: GO back to your own lands (they are local princes) for Jehovah has refused to grant me permission to go along with you.

14. They return & report this to Balak.

15. Not to be put off, Balak sends chief of higher rank, with a bigger offer: promises the greatest power and influence (kabod), with a King willing to comply with whatever he asks-- he can name his own peace & if he will only curse that people for him.

16. Ans.: The Balak would give me his palace filled with gold and silver I still COULD not say anything that Jehovah my God had not told me to do--nothing less and nothing more!
Numbers 22:19 Now you all stay here tonight, and I will find out if Jehovah has anything more for me.

20 And Jehovah came to Balaam [in a dream--below] and said: "If some men come for you, get up and go with them, and do everything else I tell you.'


22. And the anger of ELOHIM KINDLED because he went; and an angel of Jehovah took his stand in the way to bar (satan: acher) and he was riding his donkey and two youths with him.

23. And the ass saw the angel of the Lord standing in the path, with his sword shlofah in his hand.

24. And the ass turned aside from the path and went along the side and Balaam was vexed with the beast for leaving the road.

25. And the angel of the Lord stood in the narrow part of the vineyards walled up on one side and walled up on the other

26. Now the ass saw the angel of the Lord and squeezed against the wall and scraped Balaam's leg against the wall and made him madder than ever.

27. And the ass moved again and stood in a narrow place where there was no means of passing at all, either to the left or to the right.

28. And God opened the mouth of the ass and he said to Balaam: What have I done to thee that you beat me thus three times?

29. Ans. "Because you have been getting around me, if I had a sword in my hand I would kill you now.

30. The ass: Am I not thine ass whom you have ridden from your rising until this day has it been my custom to do the like to you?

31. And the Lord uncovered the eyes of Balaam, and he saw the angel of the Lord standing in the way with the sword shlofah in his hand.

32. And he yigod and repented of his anger.

33. The angel: Why did you beat your ass three times? Behold I have come out to block the way before me and I have caused the ass to see and halt 3 times before me and I have caused the ass to see me and halt 3 times before me that perhaps you might stop before me, for I might even have slain thee and let her live.

34. Balaam: I have sinned, for I did not know that you stood to meet me on the way.

35. The angel: Go with the men, and I will see what I said to thee.

36. So Balaam went with the men and said to them: I will tell you what I said to thee.
Numbers 22:36 The ANGEL to Bal: GO along with them, but say only what I tell you to.
36. The King went to Moab, a city right on the border, to meet Balaam.
37. King: Why didn’t you come when I invited you? I can do you a lot of good, you know. αὐτός ὁ Θεός σου
38. Balaam: Well, here I am, but I can’t guarantee satisfaction. I can only tell you what God puts into my mouth.
39. So the King and the prophet proceeded together to a holy complex, Kiriath-khutzoth, lit. "walled central place"
40. There the king sacrificed oxen & sheep and summoned Balaam and the chiefs.
41. The next day the king conducted Balaam to their holy of Holies, the Bamoth of Baal, and he saw from there the extent (qetsach) of the people. [Arist. on the ideal size of a state

Num.23:1. Balaam asked for 7 altars to be built (on the holy elevation?)
And 7 oxen & 7 rams ready for sacrifice. תֵּעֲבָר הָאָלֶּף, תַּאֲמָה לְנוֹ אֶלֻּאָעָא
2. He sacrificed one of each on each altar with his sacrifices
3. Then told the king to wait there/while he went up to (another?) a high place to consult with Jehovah—who might meet him there with an answer, and whatever he shows me I will report to you.
So he went shepi a exposed, worn-down place where all could see him (Dict.) [Cf. Moses on the Mt.
4. And Elohim met with Bil'am, who told him that he had (duly) prepared the 7 altars & offered the beasts.
5. "And Jehovah placed (sam) AN UTTERANCE (qabar) in the mouth of Bil'am, and told him to return to Balaq and speak accordingly. (koh)
6. He returned to the assembly at the place of sacrifice,
7. wa-yyissah me'shalo saying i.e. he spoke in metaphors, "he raised up a likeness" "presented his analogies"
8. What follows is written as VERSE in the MT. Balaam is a poet receiving poetic inspiration. He is carried away: this is not normal speech. It is quite HOMERIC, Cf. CHRYSES' appeal to the Achaeans***

Balaq, King of Moab has brought me here out of the mountains of the East [Cf. Enoch's address to the lords on the high places***
Supported by IQ En

The theme is the same: a priest is asked to pronounce a curse against an invading host The time, place and culture are completely consistent with the epic theme in both cases
Numbers 23:8ff. It follows the patterns of the much older Enoch story:

Mos.7:13. When "Enoch...led the people of God, and their enemies came against them...he spake the word of the Lord, and the earth trembled, etc....so great was the power of the LANGUAGE WHICH GOD HAD GIVEN HIM."

8. (in ans. to curse JACOB)? What shall I eqqob Yakob, lo qabbo El—a pun and a chiasm! ma eqqob lo the unpointed words are identical. qabbo el

9. [Like Bsc donkey, Balaam is a PIQEEAH. From the top of the bare high place where he is standing he sees not only all the people of MOab, but all the opposite host as well
[Cf. the famous view of the hosts from the walls of holy Troy, Il.6]

9. From the top of the rocks (or stone works) we see and from the elevations (g'ba'oth) we recognizable ("shu;runu—pick out LXX: pros-noeso auton Like Helen on the wall.

Behold a people apart by itself (1^badad) is it dwelling And amidst the goi (the nations) it is not reckoned.

10. Who can measure (out, count) the dust (#afar) of Jacob And count the quarter (ro'av) of Israel.

Why "quarter"? For a pun and a chiasm: ro'av is #far in reverse.

11. Balaq (horrified): What is going on here? I employed you expressly to curse my enemies, and here you are giving them a total blessing!

12. Ans.: What can I do but be careful to say exactly what Jehovah has put in my mouth?
[Balaam is a true prophet—hence his great reputation.
He is a true prophet but not of Israel—anc Arab of "Man of the East"

THE LXX has him come from the Mountains which must lie on the other side of the mountains—like Job, another "Man of the East," or the Three Wise Men.

13. Balaq: Let's move the whole operation to another place; perhaps we will have better luck there. You didn't really see all of the people from here.
This is a place from which you can see every last one of them and give them a good cursing!

14. This time the altars, bullocks and rams were moved to MT. PISCAL [Supposedly one of the high points on the same range (the Abarim) as 

15. The same instrucitons to the King: Wait here with your offerings while I go to consult with as usual (ko, in MT NO MENTION OF THE LORD, FUDGE THE) LXX operotessi TON THEON"

16. And Jehovah met (lit. qarab—fall, come down upon, here yiqrab ol) Balaam  it tells him... (what? the sentence unfinished)

17. K Balaq waiting impatiently with the nobles: Well, what did the Lord say?
19. **GOD IS NOT A MAN, THAT HE SHOULD LIE:**
Not a BEN-ADAH (human being, NOT the Son of Man!!) that he should feel sorry.
Did HE ever say anything and not do it?
Or make an announcement and not fulfill it?

20. Behold I received an order to bless; HE has given a blessing and it is not for ME to take it back.

21. He has not LOOKED FOR (hibbit) inquity in Jacob (that does not interest him)
Nor has he seen ġamal (anything for him to worry about) in Israel.
Jehovah ELOHIM IS WITH HIM (showing Jac. & Is. are the same collective)
And a royal acclamation (for HD)--the true king is in his midst.

22. EL (not Baal!) brought them out of Egypt
He has like the te"photh (labors, energies) of Re'ēm (buffalo, wild bull,
LXX monokeros = rhinoceros. (lit. roarer, bellower).
[He had to work like an ox to do it]

23. For there is no makhsh (enchantment, magic) IN b- ūwammi Jacob
neither is there any qesem IN Israël.
[They do not practice such things, rather than that such things do not prevail against them. In either case they are immune to them]

LXX ou gar estin ÓIONIÓHES EN Jacob avispicium
oude MANTEIA en Israël. soothsaying

24. Behold, a people like a lion shall arise (B.M.) lavi = leu = leo = Eg. rw=lw
rampant as an ṛi +Cf. Eg. rw
[And wūwām once aroused will not let pp until all is finished]

25. Balak: If you can't curse them, at least don't bless them!

26. Balaam: I have no choice--I MUST do EVERYTHING Jehovah tells me to! I told you that.

27. Balaq: Well, let's go to another place--you might get God's permission to curse them from there.

28. This time it was Mt. Peor--the usu. 7 altars & bullocks.

29. Numbers 24:1 This time the ūwāwām Balaam instead of going along, went off by himself in the wilderness,
2. There he saw the tents of Israel & was inspired: THE SPIRIT OF GOD CAME UPON HIM
3. He describes himself in his mashal as "truly the hero whose eyes(were)CLOSED"
Perh. Aram. pierced, therefore OPENED; he is a PIQQEAH.
LXX. ho anthropos ho alethinos horon..."[as they are"

4. saying: THUS SAITH ONE WHO HEARD THE ORACLES OF GOD (imre-El)
WHO SAW AN VISION (mākhēzeh) of SHADDAI (the Mighty)
He fell down, and the veil was removed from his eyes (gēuy 'enaym

5. How goodly are thy tents, Jacob & thy ūwāwām dwellings (camp=shēknoth
0 Israel.
Numbers 24:3. "And he presented his imagery saying:" (yissah mᵉšalô)
the hero closed of eye, hearer of the words of EL

[Cf. the Coron. of the Prince of the Captivity in Babylon--N. ha-Babli<.]
Who truly saw the vision of the Mighty One
[A true seer? LXX: hostis bbrasis Theou eidon EN HYPNO, his eyes being mi
closed!]

5. How good are thy tents, 0 Jacob (Ar. form...ma ahsana...
thy campings (*sh-k-n) 0 Israel (shekhina, tabernacle

6. As (or "in") the wadis (mᵉḵhalim) they are spread out
like gardens along a stream, LXX: hosei napei skizousai
(Cf. Ps.1 and esp. Lehi's qasida; kowdx delia= wild but ḍy ḍu<
Like ṣhalim (same root as oheilim, translated as the same in LXX:
hosei skenai has epexen kurios,
KJ: like ALOES tress which Jehovah has planted
(Gk. aggalochon, from Indian name of the plant)
Like cedars beside waters

The confusion: ohel, ahal, nahal, plan w (< ḍiy ḍu<

7. He pours the waters from his buckets (Ar: dalun)
and his seed in (as?) many waters.
LXX: a man shall come forth from his linum (sperms)
and he shall rule many nations
And higher than Aggeg shall be his king, & his kingdom shall be raised up.
(or and he shall expel Magog his king"
LXX: And his KINGDOM shall be more exalted than Gog.

8. God led him (LXX hodgesen) him out of Egypt
in (or as) the strength (to ḍephth) of a PEEM

LXX: hos doxa monokerotos (uni-corn) autō
he shall eat the GOD, his afflictions (LXX echthrôn autou)
and strip (lay bace-geram) their bones (pun on Reem ka raem-gercem)

LXX: kai ta peta auton ekmeleiti = i.e. imbibe all his strength, maᵃ ḍe<br>
and fill them full of arrows
in MT this is two words, ine<br> in LXX the identical statement in six words & 14 syllables!
[So much for "literal" translation!]

9. He bowed down (kara<) he lay down as a lion

even as a LAVI (indo-eur. for the same: leo, Leu, lion, else LXX:skymnos
[Biblical parallelism, a good ex. of a MASHAL, in fact the favorite CUB-
mashal in all anc.; ient and Or. poetry--95 words for lion in Ar.
who shall raise him up?

Thy blesser is blessed, thy surser cursed.

10. This was as far as Bilaam would go in his cursing.

Balak was ḫ祀 furios, "beat his palms together" in a rage:
"I summoned you to curse mine enemies, and now you have gone and blessed them THREE TIMES!"

11. GET OUT OF HERE--go back where you came from! ḥᵉᵉpher "O Chawla" ḏ ḍ<
I promised you all kinds of advantages (kabod), and now your precious
JEHOVAH has spoiled (mᵉhatseka) everything
LXX esteresen se tes ḍenes ḍêṣna<
[Shewing then when Yehweh is used in the story it refers to Jehovah,
who was NOT Balaq's god
Numbers 24:12f. Bamlam: "All I can do is repeat what I said before to the messenger:

"For the king's palace full of gold and silver I could not make the news either
better or worse--I have to say what the Lord tells me to say, and that is all!

14. I am going back to my own people now, but first let me tell you what THESE
people are going to do to yours!

15. Then he went into a trance again (restored to incantation)

Thus saith Bileam the son of Beor, the seer whose eyes are shut

thus saith he who is hearing the speech of El

and comprehends the meaning of the Most High

BEholding the MightyOne in vision (mind?)

Who falls down and the covering is taken from his eyes.

I surely

17. Who shall/see, but not now,

I shall surely catch sight of (or gaze upon) him (Ashurenu,

but not close up:

(This is an important statement on the nature of prophetic revelation)

A Star from Jacob.

There has risen up a Staff (shevet = Sceptre) from Israel

And he will smash the corners (main defenses) of Moab

and shall level ;to the ground (qetar) all the sons of Sheth (Setth

18. And Edom shall be an inheritance

and Se'ir shall be taken over (inherited) by its enemies,

while Israel has done the mighty deed.

19. And from Jacob he shall descend (yarad), and scatter into the desert

(hebdid) from the city whoever is left there.(hiding--sarid, cover)

20. Then he (Bileam) looked toward Amaleq, resumed his mashal, and said:

NUMBER ONE (reshith--first in time & order) of Gentiles was Amaleq,

but his akharith (THAT is why the strange word reshit was used!) is--forever lost in the sand (obad)

21. Then he turned to the Kenites & again the inspired utterance:

Indestructible (ethan) is thy seat

so put your nest (Qinnēkā--pun on Gent) on a safe rock (šela')

22. But for all that Ovāy shall be sacked (become a bašer)

up to the time that Ashshur carries you off.(tishbe...for tishreh...?)

(Ashšur another pun? Carries off what is left of you)

23. Then he recited again: "Oy, who shall be left over from such doings of El!

(LXY, Oxxē Oh, Oh! tis zesetai hotan thei tauta ho Theos;)

24. Then shall come forth from the hand= of the Hittites (LXY)

and shall do mischief to Ashur as well as to the Hebrews (Hebraious

MT 'ever),

and he too shall pass away forever

[Are these the OTHER Hebrews of the Amarna Letters?]

25. And Bil'a stood up (he had been flat on his face) and went back to

where he lived,

While Balak also went his way.
Numbers 24:25, end. The thing which has caused the story of BIL'AM to be taken as
a mere folk-tale is the speaking of the ass.
I have bad just enough experience with Indians to believe it.
A Navaho comes home to the hogan and says, "We are going to have snow tomorrow."
How do you know? The coyotes were saying, Hush, hush, hshu! (snow).
[So V. Bushman told me] animals mf-d the voy-
Axton Pope, Hunting with the Bow and Arrow, (S.F., J.H. Barry Co., 1923).
His hero Ishi has become famous through articles, books & TV documentaries.
p.32. "Not only could Ishi call the animals, but he understood their language.
Often when we have been hunting he has stopped and said, 'The squirrel
is scolding a fox.' At first I said to him, 'I don't believe you.' Then
he would say, 'Wait! Look!' Hiding behind a tree of a rock or bush,
in a few minutes we would see a fox trot across the open forest...
33...Often we have stopped and rested because, he said, a bluejay called
far and wide, 'Here comes a man!' There was no use going further, the animals
all knew of our presence....HE could imitate the call of a quail to such an
extent that he spoke a half-dozen sentences to them..."

NUMBERS 25:1. Israel having settled down on the borders of Moab begins to have
intimate relationships, (native, ...) all of tel-=ro Shechem, When...
[Showing these people to be very much alike in race, language, etc.

2. This had happened before, and had been stopped by drastic measures ***
(Beginning at Shechem.
The first barrier that breaks down is always between the soldiers & the
women.
Since such goings on were of a CULTIC nature, inevitably they were
involved in sacrifices, feasts & rites honoring the gods of Moab.

3. Their holiest shrine was PEOR
(Num. 23:29) and the Baal (Lord, rain-giver) of Peor
Where the rites were of an obscene nature.
So when "Israel joined in the practices of Baal-peor the anger of the
Lord was kindled against Israel: 9. The PLAGUE again--24,000 die of it.

4. Drastic measures: The Lord to Moses--Take all the head-men of the people
and hang (Num. 25:3-5)
Look! paradeigmation = make a public example of, expose
facing the sun (make them stand in the sun) for Jehovah, kurio
and perhaps the Lord will turn his anger away

5. Moses commands the JUDGES OF ISRAEL (it was a legal execution)
to execute every single man who had teamad = join up with entirely,
identify with completely) Baal-peor. (read: евр, hard-cov
(They had incurred death by breaking their covenants)

6. Even while the people are tearfully begging Moses to spare them that,
an Israelite returns to the camp with a Midianite woman in tow--
i.e. they are not merely going over to the Moabites, this man
would now brazenly bring their practices into their midst. It would
not be long before this more easy and attractive way would become
established practice in Israel.

7. It had to be stopped immediately! Pinchas (the Ethiopian) the grandson of
Aaron 8. pinned them both with a javelin on the spot.
"And so put an end to the PLAGUE."

10-13. For this God gives special honor to Phinehas--and everlasting P.H. in
his line. BECAUSE HE MADE AN ATONEMENT FOR THE CHILDREN OF ISRAEL,
i.e. the Substitute sacrifice: these died so that all the rest might
live. [This throws interesting light on the case of Nephi & Laban]
Numbers 25:14-15. What justified & required such drastic measures was that the offending man and women were of the highest social rank, setting the style for others. The young man was the son of the TOP MAN among the Simeonites—of the Tribe of Levi, making the offense most heinous. They set this up. 15. The women was the daughter of the prince of the Midianites (such daughters married kings everywhere—including Pharaohs, and seem much given to intrigue)

17. This could only mean war with the Midianites, who were, however the aggressors, using their typically clever "wiles" to undermine, infiltrate, beguile; as the Marmar letters tell us, this was a day of universal intrigue. The Midianites = Mitanni were Indo-European, as their names show.

18. Here the Lord explicitly tells Moses that the woman COzbi who was killed has been sent exactly for that purpose—she was a Trojan Horse..."...they have beguiled (tsor-rim ham le-kham ...they meant to do you no good, this was a wrecking operation) you in the affair of Kazbi the daughter of the Prince of Midian"—(she was deliberately chosen and assigned for the job)

i.e. this was not wanton wâr-making by the Israelites.

Num. 26: 1 so, the plague having let up,
2. they make preparation for war with Mighty Moab & associates
Universal conscript=ion of all males over 20 who are able-bodied
(No upper age limit—only if they are able-bodied) 5ff. As in Homer & other Epic Poems, now comes the ENUMERATION OF THE HOST, by families & tribes in the Heroic style.
e.g. 9-10. in the process of recounting the resounding and famous names, the "bard" throws in an occasional story to keep up the interest of the hearers and identify the traditional heroes—we do the same thing around campfires, or used to. "Which Sând was that?" That was the one who went to Juab and then to Sanpete, and then they all went up to Canada; the blacksmith's family, the one known as Honest John Sloan..."

51. Grand total: 601,730
52ff. The land is to be divided among them by population—the larger tribes getting the largest territory

53ff. 1s to "NICE" land (quality vs. quantity) that shall be determined by LOT 57-62. The LEVITE portions are always special: 23,000 males, "not numbered among the Sons of Israel..."

64. It was a NEW GENERATION—not a single survivor from the SINAI days.

Num. 27:1. The daughters of Zelophe-Gilead, the great-great grandson of HANASSEH, came to Moses. The five daughters were his only children, he had no SONS, and the land was to be held and inherited in the MALE line only. Should they receive no inheritance, they ask Moses? 4. Should Z's name perish because he had no son?

5. Moses asks the Lord about it.
7. Ans.: The girls are RIGHT; they have a perfect right to their father's inheritance. See that they get it!
3. This shall be the rule hereafter: When a man dies without a son, his DAUGHTER shall inherit.
(Under A.S. chauvinism this rule is not recognized until vs. the Old Salic Law NO woman could inherit the throne.)
Numbers 27:9 And if he have no daughter the inheritance goes to his brethren (bdr. & sisters) 10 if there are none, to his father's brethren, 11. If none of them to the next of kin within the family.

12. Moses ordered to ascend Mt. Abarim to view the Promised Land 13. after that you shall join Aaron, who also died on a Mt. (Nu. 20:23ff it was Mt. Hor in Edom)

14. Because MOs. and Aaron had rebelled by not being valiant enough at Kadesh by the waters of Meribah.

15f. Asks the Lord to put someone else in charge, "that the congregation of Jehovah be not like sheep without a shepherd!"

17. Take Joshua in whom is THE SPIRIT, lay your hands on him

17 then have him stand bef. the priests Eleazar & all the congregation, and give him charge in full view of all--no sealed orders. (The Eg. system: Rekhmire

20 So that the people will obey him as they had Moses, he must have some of Moses's estate upon him

21. He shall work in cooperation with the P.H., Eleazar the H.P. consulting the URII (e.g., as Moroni consults Alma before deploying troops) They must await clearance from Eleazar before they march out or return... No PH or revell, that goes for the whole people, not just the armed host.

22f. Moses obeys. Here we see that he gave him the charge as part of the blessing setting him apart: "And he laid his hand upon him and gave him a charge..." this was "before all the congregation."

Numbers 28:1-31. Repeats the law of offerings as given before. It is to be strictly observed.

Numbers 29. The holy convocations & offerings of the 7th month.

7. The great repentance of the 10th day: "Ye shall afflict your souls, and ye shall not do any work..."

12. Another such on the 15th,

13. 13 bullocks, 2 rams, 14 lambs
16. One kid for sin offering...
17. the next day the same with only 12 bullocks
20. On the 3rd day 11 bullocks--the others the same
23. ON the 4th day 10 bullocks etc.
32. On the 7th day 7 bullocks
35. 8th day a solemn assembly, no work, bullocks unspecified.

39. So you shall carry out your set feasts, vows, freewill offerings, meat offerings, drink offerings, peace offerings.
Numbers 30:1 Moses addresses a meeting of the heads of tribes:

2. Whoever promises to the Lord to do something, or swears to do it by binding himself to pay a certain penalty if he does not do it, MUST do exactly what he agreed to do—all of it.*

3-4. A woman is equally bound if she takes vows before her father in his house, or if she is married she makes it in the presence of her husband, who silence gives assent—then she is bound to keep it.

8. But if her husband at the time disapproves she is not bound to keep it. *(Because she is bound by the law of her HUSBAND)*

9. If she is a widow or a divorcée then she is responsible for herself.

10ff. The rule applies if the swearing is in the husband's house, just as in the father's.

12. It is the husband's prerog. at the time the vow is made to make it "utterly void" if he disapproves.

14. But his SILENCE is his ASSENT.

15. Also his disapproval makes HIM responsible for all consequences.

16. These rules apply between man and wife, and between fathr & daughter if the daughter is still in the household.

*Note on verse 2. Statement of the Gov. of the Fed. Reserve in Newsweek:

Henry C. Roddash (Newsweek Mar. 1st Wk., 1979). "Our economy is a form of fraud perpetrated by everybody on everybody. It is a world in which nobody keeps his word. Even if you could act just perfectly for it, it would be a very unpleasasnt world."

Numbers 31:1. If. The Lord tells Mos. to finish up the Midianite business.

$Vengeance is MINE saith the Lord. Here a specific order justifies it—it is not Moses but God who is wreaking vengeance, using what instruments he will Mormon 4:5

3-4 Only 1000 men of each tribe are to participate in the operation.

6. Eleazar with the "holy instruments & the trumpets" (IQM* 7-8/ Slew all the male Midianites (of every age?) And FIVE Kings of Midian

AND the holy prophet Balaam the son of Beor,

(Who had prevented them from being wiped out by the Amorite hosts... this MUS t be the wickedest of worlds)

9. Women & small children, and of course all cattle were spared as loot.
Numbers 31:10f. They burned all their cities and castles, but kept all the property— loot was what they were after, also all livestock, "men & beastsz"  Looting in WW II, Only officers could send things home & have things carried for them—they were enthusiastic looters. Pillet WILL

20. The loot of all Midian is brought home to the plain above or below the Jauf opposite Jericho.

13. A grand reception. The princes of the congregation did not go on the expedition.

15f. Moses in a rage: Why did you bring the women? IT was they who caused the transgression at Peor by the advice of Balaam. That was what brought the plague. (Does this refer to ANTE-CHER Balaam story? It is NOT the story told above!!

17. SO kill all the male children (what had they to do with it?) and every married woman (? or every woman guilty of participation in said licentious rites of Peor, in verse 16 he refers specifically to those particular women who caused mischief "in the affair of Peor"—that makes a difference.

18. The rest of the women you may keep for yourselves.

19. Those who have had any contact with the slain must go through the 7-day purification business. (Cf. Petronia Annis & TRIUMPHAL Arch 20. including purification of all wood, skin & goat's hair= washable but also inflammable

22ff. There must be a cleansing by FIRE & Water. Cf. TurnbullistumO Fire-resistant METAL shall be passed through the flame

Other things through the waters of "separation" (niddah, hence batzat purify.

24. Including your clothes

27. The booty in two piles: 1) for those who fought, 2) for those who stayed home.

28. 1/500 of all human & other livestock goes to Eleazar for heave offering (i.e. he keeps it) THIS IS TAKEN FROM THE WARRIORS' HALF.

28. From the civilians' half, 1/50 goes to the Levites

32ff. Inventory of the booty after that, (civilian pile)

35. including 32,000 virgins

36. Inventory of the warriors' share

37ff " of the LORD'S share 40. including 16,000 persons of which the Lord's tribute was (only) 32s!"

43-46 Inventory of cattle that went to the community. 47. 1/50 of it going to the Levites 50. THE WARRIORS BRING LOOTED JEWELLERY: "to make an atonement for our souls before the Lord—52 16,750 shekels of precious metals. 54. brought into the tabernacle. (What do we learn from this? They 3 up jewellery show off acting in Good Faith)
1. Reuben & Gad were in the cattle business, (also rustling) and they were restless because they were not content with their portion.

4. Moses had been to the land of Canaan and had seen the Promised Land. He knew that the Israelites were still wandering in the wilderness and they had not yet entered Canaan.

5. Why don't we just take it over, and leave the rest of you to go over Jordan?

6. Moses: You mean they all go on fighting over there while you stay here on land they have already taken & get rich? Shall your brethren go to war, and shall ye sit here? (So Moroni to Pahoran)

7. That would discourage the rest of them--who would want to fight on when they could settle down right now?

8. That is the very sort of thing that happened before, when your fathers discouraged us from moving into Canaan--said it would be too hard, etc.

13. Result? 40 years of wandering in the wilderness until all that generation died out. & now you are backing out of going into Canaan!

14. You are doing just as your fathers did, and with the same result--all of you will just have to go on wandering in a wilderness that is not theirs, & only when they all die out will they be able to come in.

15. But we will develop the country: built sheepfolds & communities. Let us settle our families here first, and then we will be the first to help you conquer Canaan--and we will stick with it until they have settled where they want to be.

18. We won't leave you until every last Israelite is taken care of in a land of his own inheritance.

19. What is more, we will not compete for the promised land--we have decided that everything we want is on THIS side of Jordan, on East.

20. Moses: If you will really do that, & join our army--every one of you, and stay with the campaign until we have driven out all our enemies.

22. And the land has been successfully occupied, then the Lord will approve of your going back here and making this your permanent home.

23. If you go back on the agreement, it will go ill with you.

24. So go ahead with your plans for settlements & sheep folds... does he trust them?

28. Moses instructs Eleazar and Nun to supervise the operation, seeing that the children of Gad and Reuben settle their families & then join the host to cross the Jordan and help us out. Let them proceed as agreed.

30. If they don't join us ready for action, then nothing on the East side goes to them.

33. Gad, Reuben and HALF MANASSEH get the Amorite empire of Sihon & Og of Bashan.

34-39. Distribution shown on the map. Names of some places being changed by the new occupants, cf. 41.

42. E.g. Nobah took the Kenath agr. region & renamed it after himself, B.M. fashion.

40. Moses gave Gilead to Machir, the Son of Manasseh. (Their descendants still live there. There is no real hostility between Israel & the people of Jordan--Moses Beh Alami)
Numbers 33:1 (A separate Book) "These are the WANDERINGS (mas'è) of the Children of Israel who came out of the land of Egypt with their (mil.) hosts under the direction (hand) of Moses and Aaron. 

2. "Moses himself wrote down their various expeditions and these are the directions those thrusts took. (He drew the map)

3. How they left Egypt, 4. while the Egyptians sorrowed

5ff. Tracing their moves from place to place on the map

38. After 40 years of this, Aaron died on Mt. Hor, aged 123.

39ff. The marching continues

48ff. Camped on the banks of the Jordan, ready to cross over into CANAAN

50. They are instructed to drive out the present inhabitants

53. Dispossessing them and especially destroying every trace of their (not necessary, by religious!) cultic practices: Cult becomes a pretext as with some "enlightened" movements of the 18th and 19th centuries in Europe, on great liceousness,

Illuminati

Crawford

54. This done, they were to divide up the land BY LOT of INHERITANCES.

But proportionate to population or numbers: "By families, the LARGER the family the larger the inheritance." THUS PRESERVING EQUALITY.

55. If you let any of the present inhabitants stay in the land, they will cause you no end of trouble—it will be like living in a bizar-ruin.

56. And you shall have to take the same punishment I intended to visit upon them (i.e. you will become like THEM, not vice versa.

The-Israelites were already a borderline case, having slipped again and again.

Moreover, when cultures meet they make their exchanges at the LOWEST (easiest, of course) level.

Numbers 34:1ff. More instructions.

3. Setting the BOUNDARIES of their occupation

Beginning in the SE, along the Gulf of Aqaba north (up the 'Araba?) to the Dead Sea 12/ Then along the Jordan.

5. To "the River of Egypt" on the other side

6. The Mediter-anean on the West (v. Palestine)

15. Rouben, Gad and Half-Manasseh stay on the OTHER SIDE of the Jordan.

18. The prince of each tribe will draw the lot for his people.

19ff. Their names are given

Number 35:2. Cities in Canaan are to be assigned to the LEVITES

4. With lands (suburbs) extending beyond the city walls for 1000 cubits.

5. Beyond that on each of the 4 sides 2000 more cubits

Surrounding each city by a mile-wide belt of green

6. Forty-eight cities to the Levites; SIX of them Sanctuaries.

11. How the CITIES OF REFUGE work, for UNINTENTIONAL killing

12. to escape the law of the vendetta, for a fair trial in public.
The murderer is exctued with the murder-weapon (type) — chian one

19. By the blood avenger—on sight. Why — ?

20. If the murder is deliberate, that is.

22. But if not with malice aforesight, then he seeks refuge until
24. "the congregation shall judge between the slayer and the revenger of blood..."
25. having the authority to "deliver the slayer out of the hand of the avenger," returning him to his city of refuge, where he must stay as long as the present High Priest is living/ (i.e. It is by the authority of the H.P. that he is delivered)
28. After the death of the H.P. he may go home.

& a cooling-off period.

26-28. But if the avenger ever catches him outside of the Pale before that time, he is fair game.

(This breaks the age-old and baffling deadlock between loyalties, which has ever bedevilled the Arab world—cf. the Border Ballads of Scotland; and which lies at the root of Greek Tragedy.)

30. ONE witness is not enough to condemn one to death for murder.

31. One may NOT seek revenge for the killing of a murderer. Retribution stops here.

(The reason for all this revenge is a powerful human feeling: You would feel bad, guilty, unsatisfied, etc. if you didn't do SOMETHING about it. The Grace Beret syndrome: Your buddy is killed by a stray shell fragment—you must wipe out every man woman and child in the village.)

33. SO YE SHALL NOT POLLUTE THE LAND...FOR Blood DEEPTLES THE LAND, which cannot be cleansed except "BY THE BLOOD OF HIM THAT SHED IT."

(The EARTH cries out for vengeance for the blood of the INNOCENT in our day

Numbers 36:1 Hanassah's descendants, led by Gillead, great-grandson of Joseph (??)
THAT would be the short chronology!) appear before Moses & the assembled chiefs
3. A test case: The daughters of Zelophehad received his inheritance, then married outside of their tribe, which thus lost the inheritance. 6. RULE: Hereafter girls should marry only within their tribe, to keep the inheritance there. 7. Inheritances cannot be swapped around among the tribes.

11. Z's girls all married their father's brothers' sons (Cf. Ar. bint c'mml, a pat. line). The fifth girl was named NOAH.
Numbers 35:1ff. Three cities of refuge on each side of Jordan, where Asylum is offered to all, including all non-citizens or strangers passing through.

16ff The murderer is executed with the murder-weapon (type) -

19. By the blood avenger—on sight. Why?*

20. If the murder is deliberate, that is.

22. But if not with malice aforesight, then he seeks refuge until

24. "the congregation shall judge between the slayer and the revenger of blood..."

25. having the authority to "deliver the slayer out of the hand of the avenger," returning him to his city of refuge, where he must stay as long as the present High Priest is living/

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(Ar., Lebanon, the Philippines, Ireland, Corsica, Plains Indians, etc.

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