

Numbers 1:2 It is to be a CENSUS of the whole house of Israel. *He is the name*

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." *הנהגתם את ישראל = renowned*

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. *Visible distance; a notification / avoid confusion*

3. Set up their standards and camp in divisions.

The "guideon" shall be the Standard of Judah, farthest East, on which all the others shall orient themselves. *Chivalric motif / w. Eur. lev / or imported to East*

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. 25f. The Gershonites have charge of all the woven hangings and drapes. *Kings live in tents!*

31. The Kohathites are responsible for all the solid movables: 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. = *22,89,000 a reasonable No.*

45. In place of these & their 1st-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 ~~xxx~~ sons of Kohath are not to touch any holy thing on pain of death (When it is AZLL holy?) *→ his helpers, not to do of*

Remains of Cohen & Levi on 2/19 (a doc = 2/19) → to rub - Hellin "Chai" - a chain 2/19

& skin coverings

Numbers 4:23f BUT the woven stuff/is still handled by the Gershonites, 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). *Orgz*"

Numbers 5:2. Every ^pleper or person with a contagious ~~disease~~ 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.

Z (Mention in an Eg. writing, in which the unclean ones were the Israelites themselves in the Camp of Eg.) *See - Amenophis **

6ff. The Law of REPENTANCE and RESTITUTION, and 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 GLordy 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; *injured* *children* *injured* *offended*.
the sinner must also offer the Ram of Atonement. [as explained above] which (symbolically) atones for him. *to*

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

if a stag a beast to atone } sin is symbolically 2. own life.

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 tests her: mixed dust from the floor of the H. of Holies with water, which she drinks. *1 p 27* *IGN = bitter & cursing, floating* *23 cramps*

19f. it will give her cramps if she is guilty *gas, acute diarrhea*

21. a likely result, since it goes with an oath and a cursing *a stitch - you sit it*

22 she having said Amen, Amen to the agreement *not a rotting thigh!*

23. An EGYPTIAN custom: the priest WRITES the formula of curing in a book, *s*
the ink is washed off with the bitter water, which the woman drinks--cramps?

→ she participates & preparation

25ff. Her jealousy offering (barley) is burned, the ashes mixed with water-- if this causes swelling of the intestines she is guilty

if sound: Cramps - subj. suggestion, a - nausea, heart rate, sweating etc
B.L. & lie-detector: polygraph recog. principle = "primitive" but sound

Numberz 6:2. When man OR woman wants to become a NAZARITE unto the Lord *mental & a. ph*
Eisler, II, 379: Nazarine hair worn long and parted in the middle. *or overt reaction*

9 - "dedicated" Israelites a (N) C. S. LBS
→ Freedom to kill? Nazarenes

Enl

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: Sparsio
shaving
washing of clothing
8. Young bullock & fixings of a feast
9. Call together all the people
10. Present the LEVITES to them *3Mo.*
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 ~~victim~~ is shed as one's own--in SIMILITUDE of the sacrifice of another *But you forfeit rights. subst. or deliverer if you hold the Ords. 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 circumst.*)

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.
public

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.

33. So the host marched on, looking for a good camping place in the manner of the Pioneers.

34-36. 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 Ords, for show; or to abbreviate for convenience Ed. R. Clarke's service of p.*
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 al-arums.
8. The Priests blow them to announce all public ordinances
9. When you go to war in YOUR land,
 "against an enemy ~~xxx~~ that is oppressing; (aggressing against) you"
 the Trumpets will sound the alarm. ^①
- (THIS IS THE RULE OF Warfare in the B.M.
 It is given in Full in the IQM***
 In this crisis if you are remembered before teh Lord, THEN you will be
 saved from your enemies.
 (If you are worthy you will be secure if 1) you provoke 2) you cry (Ed. R. Clarke's service of p.)
10. The trumpets also sound for glad occasions & solemn feasts and peace
 offerings, when they are also a REMINDER *old saw*
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, *Ed. R. Clarke's service of p.*
 so Israel resorts to them on the March.
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. *→ arranger, tour director*
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 ~~frightened~~ away people
 that might make trouble (it was open Bedu-land then as now

- Is n.b. Priestly Propaganda? If so, also history = a faithful acct. of what
 things happen. It is to glorify Israel! Or display Priestly jealousy or arrogance
 (See below 11:26ff!)*
- Num. 11. The people do NOT lie this sort of thing: they murmured
 and "the fire of the Lord burned them inside
 throughout the camp (St. Anthony's fire? *J.F.*)
2. The people cry to Moses, who intercedes 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 PROPHESED without ceasing.

27. A young man was shocked; he went and told Moses that Eldad and Medad 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 to Moses's ETHIOPIAN 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. He horrified Aaron appealed to Moses--he and Miriam repent. *"white as snow" = she mocked & coz. w/ Moses' wife,*

13. Moses calls upon ~~the Lord~~ 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 sent 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 Miraim out & makes her complete 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 Zoan, in the boom in Abraham's day.
- 23. From Eshcol they bring the monster ashkol from Eshcol
- 25. also pomegranates and figs
- 27. They report a Land of milk and honey.
- 28. ~~x~~ But strongly occupied with walled cities,
- 29. The Amalekites in the SO.
Hittites & Jebusites center
AMorites No. + E.
Canaanites on the Coast
- 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.

Jan!
40

i.e. to complete + accomplish a G
same facts, wandering,
saying, teaching, but
temptation, pedance,
waiting
4 = 10 = Pythag.

[Minoan B & Homer, the Tall Chiefs are the ANAK-ES, Min FANAX
6 superior arms + equipment: i.e.; char.; bronze

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 ~~th~~ 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 teh people tried to stone them, the Lord interverened 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, disinherit them,
and from YOU raise up ano-her & a better nation. ~~Permitted~~
- 13. Mos. 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' E to them = no pride + H, as r P, touch r.
did Mos. care ✓ Egt. thought? He s on their meanel repeatedly.
- 18. I grant Johovah is longsuffering and merciful, but also just: "visiting the iniquity of the fathers upon the children unto the third and the 4th (child or generation?) See below 14:31!
- 19. Pardon them...20. Zthe Lord agrees again. ~~Saw~~
- 22. But because the generation of Israel that beheld 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, (more r?)
- 23. I will not permit them to SEE the Land I promised their fathers.

✓ ?

Spirit
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." *only fair: after seeing you did not want it!*

32. while your corpses rest in the desert. *& ...*

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

[Is 40 here the number of Sufficiency? ***Ev. XL Dierum

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" (first use of the term?) which you forced on me by your iniquities.

[The 40 is here a REMINDER

statutory
40 the number of the reminder, the time or penalty to be endured, a time of patience, waiting, or opportunity, *a time of fulfilled*
The days during which the Pleiades are invisible,

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 11.1?

39. This announcement hit the people hard--after all that, no Promised Land! they "mourned greatly." *Human Nat.: How I can't have it, I cry!*

Ignoring Moses, 40. Tried to reverse the verdict by ascending the mountain at dawn and confessing, "we have sinned!" *put a show: But ... our theatricals*

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, *spec. 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 & order counter-prod. = "Damnation" Soul.*

43. The Amalekites and Cnaanite-s are just waiting for the chance;

YOU turned away from the Lord; don't expect him not to do the same for you.

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

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

Land Desoln. ...

Num.15: Rules for Israelites who ~~own~~ settle in a land; rules for occupation,

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! *Do p. disorder?; Moses defying... cf. v. 22 p*
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 we ~~x~~ it is not already too late:--the disaster (negef= plague, anything that hits you) has already begun!

A plague/ epidemic

47. 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). *We I a real m: institutions & events all authentic*

2. The Lord commands a rod for every tribe inscribed with its name. 12 Rods for the patriarch of each tribe. *cf. shafts WPG II, 1949, pp. 337, etc. A lot of m=wide ✓ (Heb. & desert B 2)*
3. LEVI will be included on Aaron's rod.
4. THE "rods" (arrow-shafts) were to be stored in the Tabernacle ; of the Congren.
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 (yannah) 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, kto 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 *i.e. P shall (held responsible)* and thou & thy house with thee shall lift up the 'awon of your Cohanate (P.H.) *must answer for irregularity of P.H. & not (judged) by a-else.*
LXX lempsethe (lempsis= receiving or taking credit or blame, a business term) tas hamartias tōn hagiōn (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 ~~miqdash~~ 'eduth.
- 3-4. 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; *in case of responsibility* (since they are only helping you.) *of your office.*

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.

11. the heave and wave offerings;

every clean member of the priestly house shall share in the food.

12. 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 ^{adult} 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. *applies to inanimate*

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 and 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 (♂ol)

3. to be slain by the priest Eleaser outside the camp, 5. & BURNED in an aromatic fire. *[***the fordicia - Rite Apr. 15. October 15 Oct. 15; blood - penis testis, ob frugum eventum*

7. after which the priest washes & bathes and remains unclean until evening. *Wassow: Sühnung) blood shed mixed with ashes of fordicia*

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 'adath (cong., sign, cov., agreement of the Sons of Israel for the regular observance (lit. keeping) as Waters of NIDDEH of sin, so shall it be. *separation, drenching*
IOS Waters of niddeh: ned = harvest heap, waves of the sea
nadsh = 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 Isreal, all those of the 'edhah, arrived at the midbar of ZIN.

[The Bne Israel included those NOT of the Congregation ELDAD & Medad?

Gaz, Habiri

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 (q^ehal) 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 MOs. & Aaron fall on their faces bef. the tabernacle, & the glory of the Lord appears

7-8/ Moses is told to take his staff & address teh ROC K while all look on--thus will God provide them with Water as he did before with Food.

Beer, below 21:18

10. Moses to the assembled ~~phorah~~ qahal, standing before the rock: "Now hear this, ye rascals [morim: marah = be bitter, nasty, recalcitrant, ~~shakim~~ from this rock shall we bring out water for you?

11. He hit the rock wtice & out poured the water and everybody drank.
to punched?

12. [Moses & Aaron had allowed the morale to degenerate to this point--the Lord instead of smiting the people, holds them responsible! saying to MOs. and 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 Isreal quarrelled (27) with Jehovah & he asserted his holindss among them.

Here Amarna Tablets relevant?

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

15f. describign the situation of Israel to him

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

promissing 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 aggressive.*

21. Israel avoided a confrontation, 22 & moved to Mt. Hor, near Edom border.
no trouble.

23. The Ld. speaks to Moses & Aaaron 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 garment

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.

met

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.

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 thereafter was known as HORMAH, of the LAND OF DESTRUCTION.

4. Then they skirted Edom moving north along the Red Sea (north or south?-- 4. du. 16-18) 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 nēkhashim sēraphim.

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 saraf [cong. with serp-ens?] and place it upon a NES (standard). And it shall so be that whatever nashūk (Bab. nashak = bite, sting, annoy, naschen) person shall look upon it, then he shall live.

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

→ a fixed, hypnotic stare.

10-11 So they move on east of MOAB

13. an on up to the border between Moab and the AMORITES TO THE NE. (It was stream country--brooks of Arnon 2)

★ 14. What happened there is found ***in The BOOK OF THE WARS OF THE LORD (Cf. the IQM i.e. Every thing 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 a 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 Amorites 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 held the v. recent Qasab

Is a repeat?

filary = serpent
bronze = serpent
bite = serpent

More punning

Is compatible with the Bible?

Bible

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.

*Lu grabbing 2 else's land. A War-lords
* Gardner, Eg. v Phara 253, 283-5 ca 203-Ref. 1350*

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. kana)
(Cf. Nu. 13:22, Chamber of Commerce promotion?)

~~XXXX~~ even the City of Sihon! *Heshbon*

*Mashal = r lang. of Gen = 2
Inspired utterance of Mosh^e*

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 didasters 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 = bemata of Arnon.

?
①
Tomara

Tomar & Jacob

29. Woe to thee Moab! Have passed away the People of K^emosh (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 service (sh^evit 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 [WE? Here the other side speaks: an antiphonal, a Comb. song

30. Heshbon has passed away along with Dibon. wa-nnashshim [Dict. 1 pl. fut. Hiph. of nasha lay waste? for neshshem OR perh. for 1 pl. fut. Hiph. of shamam

as far as Nophakh, which is as far as Mad^eba (Madeba? How map-minded of e

31. "Thus Israel occupied the Land of the Amorites

32. Moses quickly follows up the operation, 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. *quest & force: is a moral or legal claim of land he holds?*

33. Then they turned in a new direction and moved on Bashan, whose king, OAG, came out in full force to meet them at Edre'i.

34f. Full of confidence the Isrealites 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 overlooking Jericho. *A breather.*

2. After the Amorites, Moab, ~~ps~~ just to the north, was next in line.

Lieder

22:4. Balak the King of Moab was justly alarmed at the sight of the ever-victorious Isrealites campd on his southern border. He pointed out the danger at a council of the "Elder of Midian". *Vassal 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 this qahal will ~~win~~ will lahak (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} PETHOR, (an old shrine with an Eg. name) where he lived with his people by a river. *→ over Pa-di-*

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

6. So now would you kindly pronounce a curse on this people for mly sake. For they are (lit. He is) too strong for me. *of Chrysler 1st + Tracy + Co. 19th.* But-I-just-might-be-able *→ I 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]

2/17/82

7. Balaam had a great reputation. The deputation consisted of Elders of Moab AND Midian, ~~loaded~~ with qesamim (shares, divisions, contributions; can also mean oracles *→ Horarium → Apollo? Gift?*) in 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 ~~promiss~~ officials of Moab stayed with Balaam.

[What does Balaam know about Jehovah? It is the ^{a few} writer who uses the name. But still Balaam had a TRUE gift and was a REAL prophet, as will be seen] *Balaam = recog. Jehovah*

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 = not) Zp (1) (→ as spot)*

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. *→ ex: confuse =*

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 persimssion to go along with you. *→ of Indians etc*

14. They return & report this to Balak.

15. Not to be put off, Balakk sends chiefs of higher rank, *→ men,*
16f. with a bigger offer: promises the greatest power and influence (kabod), with a King willing to comply with whatever he asks-- he can name) own price if he will only curse that people for him.

18. 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 so me to do--nothing less and nothing more! *→ Told*

[The Chan: 9 a gift of 9 violators, gift to losses 1,

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."

21. But Balaam got up in the morning and ~~was~~ SADDLED (bound) his ass and went with the Chieftains of Moab.

22. And the anger of ELOHIM KINDLED because he went ~~and~~ ^{didn't he tell in? in? of hot & (} and an angel of Jehovah took his stand in the way to bar (satan: adversary, ambush him) and he was riding his donkey and two youths with him

Come in to look

23. And the ass saw the angel of the Lord standing in the path, With his sword: sh^e loofah in his hand of Cherubim barring way ^{of the} and the ass turned aside from the path and went along the ~~side~~ field ^{of garden} and Balaam was vexed with the beast for leaving the road
 → whacked the burson back on the road

24. 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

25. 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.~~ ^{he beat it harder over}

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

27. And the ass saw the angel and ~~stood~~ ^{32:27 = down, refuse} stood stock still, with Balaam on his back who grew very angry, and beat the donkey with a stick. ^{→ a typ. stubborn, donk}

28. ~~And God opened the mouth of the ass~~ 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, ^{o. a. h. e.} if I had a sword in my hand I would kill you now ^{→ finish you}

30. The ass: Am I not thine ass whom you have ridden from your rising until this day ^{→ I first} has it been my custom to do the like to you? ^{→ Elisha & his wish, Lam & Loni}

Piggie!

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

32. And he yiqod and ~~repented of his anger~~ ^{→ mark} he ~~was~~ ^{face}

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 ^{→ wrong way} and halt 3 times before me ^{→ wrong way} that perhaps you might stop before me, ~~for I might even have slain thee~~ 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.

And now if evil in thine eyes (I repent me) ^{→ I repent me}

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

36. So Balaam went with

Say to you to

Numbers 22:35 The ANGEL to Balak: 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 g-od, you know. *αὐτοῖς ἰδοὺ οἱ ἱερεῖα*

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, Kiryath-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 (q^etseh) 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. *ταύρων ἑπτὰ ἀγῶν, τοῦ μοι κρήνην ἐξέδωκε*

[Note the resemblance to Abraham's preparations

2. He sacrificed one of each on each altar

with his sacrifices

3. Then told the king to wait there/while he went ~~to~~ 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 shephi an 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 (dabar) 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 m^e 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. CHRYSSES' 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

L LXX: Ek MESOPOTAMIAS metepemspato me Balak...etc.!

"I call upon thee to curse Jacob, and to direct direful wrath (menin) against Israel."

(It was Chryses' calling down the wrath of Apollo that blasted the Achaeans

→ 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

a concentration of mental brooding, plot obsession

Numbers 23:7ff. 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

cf. ΕΚΚΛΑΪΣΑΝ Δ' ΑΥΤΩΝ

[The lines are divided in the middle, as in Homer, etc.

w-mah ez^{om} (how should I be angry with) lo za^{am} El?

μητιν

9. [Like Bis donkey, Balaam is a PIQQEAH. 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

9.10. From the top of the rocks (or stone works) we see
and from the elevations (g^{eba}'oth) we recognize (^ashu;rnu--pick out
LXX: pros-noeso auton Like Helen on the wall.

Behold a people apart by itself (1^{eb}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: *chiasm*

11. Balaq (horrified): What is going on here? I employred 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--and 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 7 altars, bullocks and rams were moved to MT. PISGAH
[Supposedly one of the high points on the same range (the Abarim) as Nebo]

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

16. And Jehovah met (lit. qarah--fall, come down upon, here yiqrah gl) Balaam & calls him... (what? sentence unfinished)

17. xh Balaq waiting impatiently with the nobles: Well, what did the Lord say?

MT. 14

13

Ques.
Pob.

7

14

Again these lines are in verse, 11 of them
Numbers 23:18/ ANOther ~~mkh~~ mashal, with formal introduction for inspired
utterance. NOT "thus saith the Lord!"

19. GOD IS NOT A MAN, THAT HE SHOULD LIE:
Not a BEN-ADAM (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; HZE has given a blessing and it is
not for ME to take it back.

21. He has not LOOKED FOR (hibbit) iniquity in Jacob (that does not interest him)
Nor has he seen ^eamal (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 HIM--the true king) is in his midst.

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

23. For there is no nakhash (enchantment, magic) IN b- ~~Waxaxk~~ Jacob
neither is there any qesem IN Israel.
[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 OIONISMOS EN Jacob avispicium
oude MANTEIA en Israel. soothsaying

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

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. Balaqa: 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 ~~disappointed~~ 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
Old Tom

3. He describes himself in his mashal as "truly the hero whose eyes(were)CLOSED
Perh. Aram. pierced, therefore OPENED; he is a PIQEAH.
LXX. ho anthropos ho alethinōs horōn... "sees" as they are"

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

5. How goodly are thy tents, Jacob & they ~~(waxaxk)~~ dwellings (camp=sh^eknoth
O Israel.

Not possible

*Balaam:
Gasielan*

Numbers 24:3. "And he presented his imagery saying:" (yissah m^eshalo)
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 hbrasin Theou eiden EN HYPNO, his eyes being xi
closed!

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

6. As (or "in") the wadis (n^ekhalim) they are spread out
like gardens along a stream, LXX: hosei napai skiazousai
(Cf. Ps.1 and esp. Lehi's qasida: ~~hawai~~ *woody dells = wild but idyllic*
Like ^ahalim (same root as ohelim, 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: ohal, ahal, nahal, *play of confusion*

7. He pours the waters from his buckets (Ar. dalwun)
and his seed in (as?) many waters.

LXX: a man shall come forth from his lineage (spermatos)
and he shall rule many nations

And higher than Aggog shall be his king, & his kingdom shall be raised up.
(or and he shall expel Maggog his king"

his

LXX: And ^{his} KINGDOM shall be more exalted than Gog,

8. God led him (LXX hodegeson) him out of Egypt
in (or as) the strength (to ^{ca}photh) of a REEM

LXX.hos doxa monokerotos (uni-corn) auto

he shall eat the GOD, his afflictions (LXX echthron autou)
and strip (lay bare--garam) their bones (pun on Reem ~~ka reem-gareem~~)

LXX : kai ta ~~pa~~ auton ekmuelici + i.e. imbibe all his strength, *Μαθησθη*
and fill them full of arrows

in MT this is two words, ~~in LXX~~ four syllables

in LXX the identical statement in six words & 14 syllables!

[So much for "literal" translation!]

9. He bowed down (kara^c) he lay down as a lion
even as a LAVI (indo-eur. for the same : leo, Leu, lion, ~~alos~~ LXX:skymnos,
[Biblical parallelism, a good ex. of a MASHAL, in fact the favorite CUB
mashal in all ancient and Or. poetry--95 words for lion in Ar.
who shall raise him up?

Thy blesser is blessed, thy surser cur;sed.

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

Balak was ~~wfivom~~ furious, "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! *faqam to chryla = all the!*
I promised you all kinds of advantages Z(kabod), and now your precious
JEHOVAH has spoiled (m^enatseka) everything

LXX esterasese tes ~~coses~~ *δὲ θεῶν*

[Showing then when Yehweh is used in the story it refers to Jehovah,
who was NOT Balek's god

Numbers 24:12f. Balaam: "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 t trance again (restorted to incantation)
Thus saith Bileam the son of Beor, the gever whose eyes are shut
thus saith he who is hearing the speech of XEI
and comprehends the meaning of the Most High
BEholding the MightyOne in vision (mind?)
~~He~~ Who falls down and the covering is taken from his eyes.
I surely

17. ~~We~~ shall/see, but not now ,

I shall surely catch sight of (or gaze upon) him (^ashurennu,
but not close up:

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

A border line of perception; / escapes / track
There has marched forth (darak, appeared on its course, etc. / tread, etc.)
(He sees it as if it had already happened)

A Star from Jacob.

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

And he/~~will~~ smash~~ed~~ the corners (main defenses) of Moab
and shall level ;to the ground (qarqar) all the sons of Sheth (Seth)

18. And Edom shall be an inheritance
and ~~Se'si~~ 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
(he^abid) from the city whoever is left there. (hiding--sarid, cower)

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 reshith was used!)
is--forever lost in the sand (obed)

21. Then he turned to the Kenites & again the inspired utterance:
Indestructible (ethan) is thy seat
so put your nest (Qinneka--pun on Qeni) on a safe rock (sela')

22. But for all that Qayin shall ~~be~~ sacked (become a ba'er)
up to the time that Ashshur carries you off. (tishbe..for tishreh..?)
(Ashshur another pun? Carries off what is left of you) *TTC*

23.

23. Then he recited again: "Oy, who shall be left over from such doings of El!
(LXX, ~~Qxxx~~ Oh, Oh! tis zesetai hotan thei tauta ho Theos;)

24. Then shall come forth from the hand= of the Hittites (LXX)
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?]

m

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 had 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 no - de ways: sound & speech Chinese*
Saxton 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 or 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..." *Bro Guyman & the horse.*

NUMBERS 25:1. Israel having settled down on the borders of Moab begins to have intimate relationships, *Native. All of them = G. & 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. ~~Being settled in the new region~~ Their holiest shrine was PEOR (Num. 23:28) and the Baal (lord, rain-giver) of Peor Where the rites were of an obscene nature.

So when "Israel joined ~~up~~ 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 hoqa' NOT "hang" *7 ps = bath, 9-0; pillory*
LXX paradeigmatison = 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) *Can you (grossly immoral & deeply relig.?)*
to execute every single man who had tsamadh = join up with entirely, identify with completely) Baal-peor. *worst case, hard-core*
(They had incurred death by breaking their covenants) *St. A. Sta. Mon.*

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, ~~they were~~ 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. *def. k - no drastic ex. of G. - impurity*
Pinchas (the Ethiopian) the grandson of Aaron 8. pinned them both with a javelin on the spot. *Moses & Aaron etc.*
"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.s. the Substitute sacrifice: these died so that all the rest might live. [This throws interesting light on the case of Nephi & Laban *7:10*]

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. *(self-² executioners of Shechem; Tartuffe)*

15. The woman was the daughter of the prince of the Midianites (such daughters married kings everywhere--including Pharaohs, and seem much given to intrigue) *They set this up ←*

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 Marna letters tell us, this was a day of universal intrigue. The Midianites = Mitanni were Indoeuropean, 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^erim hem le-khem ...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) *→ Mata Hari*

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

Num. 26: 8 1 so, the plague having let up,

2. they make preparation for war with Mighty Moab & associates
Universal conscription 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 Sloan 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

56ff. as to WHICH land (quality vs. quantity) that shall be determined by LOT

57-62. ~~Report was how the drawing was made~~ 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 MANASSEH, 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!

8. 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
(bdrs. & 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

19 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 ~~tabot~~ upon him → *7 3/11 = accl.*

21. He shall work in cooperation with the P.H., Eleazar the H.P. consulting the URI
(e.g. as Moroni consults Alma before deploying troops)

They must await clearance from Eleazar before they march out or return...

No PH or reveln.

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."

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

Njmbers 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..." → *is a Day of*

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.

60

Numbers 30:1 Moses addresses a meeting of the heads of tribes: *long or the rule) survival: Solon's Economy*

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
- 6-7 or if she is married she makes it in the presence of her husband, who *se* 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 divorcee 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 father & 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. Rodash (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 adjust perfectly for it, it would be a very unpleasant world."

Numbers 31:1. 1f. 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?) *→ No. v. 9*
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 MUST 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

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

13. A grand reception. The princes \downarrow 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 AN^{oth}OTHER 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 Amnis & 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. tubilustrium0
Fire-resistant METAL shall be passed through the flame

Other things through the waters of "separation" (niddah, hence bapt as
purifn.

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) 32! !

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?)

Not a implementation of
war
+ !

They bring up jewellery & show it as
acting in Good Faith

Numbers 32. (Special interests & real estate, A pioneer story)

1. Reuben & Gad were in the cattle business, (also rustling) *They & their blood & mess. etc.*
4. went to Mos. & pointed out that this was great cattle country they had just taken
5. why don't we just take it over, and leave the rest of you to go over Jordan?
6. Mos.: 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.
Only Joshua & Caleb were willing to go on.
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 or
15. they will just have to go on wandering in a wilderness that is not theirs, until they all die out!
16. But we will DEVELOPE THE COUNTRY: built sheepfolds & communities. *-plan!*
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 ^{& settle} 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. OK?
20. Mos. ^{OK} 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., *so, o*
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 & Oag of Bashan
- 34-39. Distribution shown on the MAP
38. the names of some places being changed by the new occupants, cf. 41. *of Sam*
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 their. There is no real hostility between Israel & the people of Jordan--Mousa Beh ALami

Numbers 33:1 (A separate Book) "These are the WANDERINGS (mas'e) 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)

force in force; feelers on E

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 necessarily religious!) cultic practices: Cult becomes a pretext as with some "enlightened" movements of the 18th and 19th centuries in Europe, for
great licentiousness,
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 bivar-patch.

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.

expl later in Deut.: had a score or so of indep. & reln of Israel

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 *3 Palestine*

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

18. The prince of each tribe will ~~then~~ 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 ~~pas~~

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 Sancturaries.

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

12. to escape the law of the vendetta, for a fair trial in public.

such a. guilty - 1/2 allowed, result, free-for-all, Ar. 1/2 / lead a genocide: a ritualized = tent, circuit, ordeal

ZNumbers 35:12f. 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 exacted with the murder-weapon (type) — *clear case*

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

20. If the murder is deliberate, that is.

22. But if not with malice aforethought, 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 bedeviled 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 there*
(THAT is the source of killing that goes on for centuries, in *Ar.*, Lebanon, the Philippines, Ireland, Corsica, Plains Indians, etc.)

* (The reason for all this revenge is a powerful human feeling: *joy of vengeance & luxury* — allow **Mormon* — You would feel bad, guilty, unsatisfied, etc. if you didn't do SOMETHING about it. The Gree Beret syndrome: Your buddy is killed by a stray shell fragment--you must wipe out every man woman and child in the village. *↳ least investigation & adjustment.*)

33. SO YE SHALL NOT POLLUTE THE LAND...FOR BLOOD DEEILES 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 Manasseh's descendants, led by Gilead, great-grandson of Joseph ¹(??

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 ^{ammi}, a patr. line). The fifth girl was named NOAH. *↳ patr. line*

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