



Daniel Jeremy Silver Collection Digitization Project

Featuring collections from the Western Reserve Historical Society and
The Jacob Rader Marcus Center of the American Jewish Archives

MS-4850: Daniel Jeremy Silver Papers, 1972-1993.

Series IV: Writings and Publications, 1952-1992, undated.

Sub-series A: Books, 1961-1990, undated.

Reel
70

Box
22

Folder
1378

Images of Moses, research notes, folder 2, 1979.

IN TGA and PHYLACIUM - Pan's man in nicot.
 built - her in ethel's prince. can keep in white
medic released in white sand in complex sand =
 In Pan Burke's cat land, more than not yet
 defined by her new release table = 11'00 DPH =
 An oval eye (WHITE) as small as ANTHUS house

UNSELF CONSCIOUS by ~~the~~ ~~book~~ ~~man~~ SAGAS TO MAKE OUR
 BOIN CHILD PROBABLY TO FIT CONVENTIONAL STEREOTYPE

OP A HAND - One of the most popular ~~words~~ ^{phrases} of the early 19th century.

the young female was mated to

the ~~same~~ same great ~~and~~ = the

the effect
the kind of money policy we use means
of financial as to income of loan

German - 2000 East Street

Egyptian *reins* *and* *the* *old*

peak on the feeding we can have good on

~~the~~ y 600 sample - very reduced

⑥ $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$

I propose to read several years Total 10 years U.T.

may 11, and some medicine as example of what

RESTING OF THE HANDS — 4 or 5 min

RECAPITULATION OF THE HALL RECORD

normal youth growth in number masses that I ^{sensory} ~~thought~~

removed 4 from the box and put it in the box about
from the head of the box and put it in the box about

of a modern machinery

Found - none at 126 m + 0.100

Philo = have as philo = love = Philo^{to}

GEORGE AND PATRICK - HERE AS ONLY TWO

TO STUDY HOW OUR THAO. DESCRIBED RULES DURING
MAYAN CULTURAL EPOCHS ~~WILL~~ ^{WILL} ~~HAVE~~ ^{HAVE} ~~BEEN~~ ^{BEEN} ~~SELECTED~~
~~THE~~ ~~GOAL~~ UNDERSTANDING OF THE ^{AND} ^{HEADING} ^{AND} ^{OF} ^{THE}
IDEAL OF JEWISH FEELING

ASSUMPTION: It is possible to act in various stances -
(Does the have a discreet control on his own
on a very highly high the will of end)

Is constant physical balance in the face
of an enemy, mental balance in the
face of temptation; steadiness in the
face of challenge communication?

The source is the 100 W power = 20
the density spectrum on the 100
signal power is 100 W = 4 .

666 17AFB

10) ^{NECESSARILY} ~~REQUIRE~~ ^{ENTRAINED} ~~A~~ ^{ENTRAINED} ~~ENTRAINED~~ -
MUST BE ~~THE~~ ^{THE} ~~ENTRAINED~~ ?

But in fact nothing is even simple. - - Having
accepted completeness (λ) / proposition - our
criteria accepted are complex & contradictions of
distances - a both and stance - and within
the role of contradiction - IN OUR TRANSITION 'I

THE HENRI LAW DOES NOT HAVE A WORD

The problem with having no cost less than

Kontakt zu den Eltern und dem Jugendamt

[illegible]

U. S. Post Office
Midvale

The center line is the line of the center

as well as
Katherine
is now in
the north
of the
country
and is
well -
known
to all
the people
of the
country
and is
well -
known
to all
the people
of the
country

any included in the report

1. The first part of the document is a letter from the President of the United States to the President of the Senate, dated January 1, 1877. The letter is signed by Rutherford B. Hayes and is addressed to Charles Schreyer. The letter is a copy of a letter that was sent to the President of the Senate by the President of the United States. The letter is a copy of a letter that was sent to the President of the Senate by the President of the United States.

The Date Received from
George and Betty Smith
is -

The God who answers is the God who listens

10744 500 21075 17779

IN SOME SENSES THE JEPEN WAS A FORM
OF SYMPATHETIC MAGIC — GOING THROUGH A SYMPHONIC
SET OF ACTS IN ORDER TO HAVE GOD SET THE REAL
THING IN MOTION — — THE INCLUSION OF MUSES WOULD
COMPLICATE THE LITERARY FOCUS — FOR MUSES WILL NOT
BE AT THE 2ND REDEMPTION — — AND, INSTEAD, GOD
NOT MUSES AND GOD NO AUTHOR OF THE TRUTH. — —

ASIDE! IMPORTANT TO RECOGNIZE THAT AS A
RELIGION — Judaism's prime purpose is to make
clear the REALITY OF REDEMPTION — ALL ELSE
GENUINE — THEOLOGY — HISTORY ANCELLARY — NO MAN
BORN INTO A DIVERSE EXISTENCE FULL OF CONFLICT —
RELIGION IS EXPLANATION — SENSE OF PURPOSE —
AND RELIGION MUST BE THE FOR UNRECOVERED WORK —
IN JUD., THE PAST OPPOSES PROOF THAT GOD HAD
GIVEN DIRECTION: COMMAND AND PROVEN BY DEED
TO RECOVER: EXODUS — — THAT HISTORY WAS REAL
AND CAUSAL

PARADOX — EXODUS' HISTORY CAUSAL AS
PROOF OF ITSELF — HIST. HISTORICAL LIMITATIONS
OF EXODUS WOULD SET MODEL — TYPE — OF
NEXT (FINAL) REDEMPTION, BUT HISTORICAL
PERMANENCE OF EXODUS WOULD NOT BE
ACCENT — — SO MUSES A NECESSARY
EMBELLISHMENT

EVEN AS I SAY THIS, RECOGNIZE THAT THIS
NEED NOT HAVE BEEN CASE. - Theoretically, possible
FOR MOSES AS WELL AS PLACES / REED JFA ETC, TO
BE PART OF NEW DANCE - - IN FACT THIS
WAS THE CASE WITH SAMARITANS - YET COM
MOSES AS TARGET - MESSIAH - ~~THESE~~
included that part of 700/11 21/2 -

But subsequent had not judged less notice.
ELIGIBLE - MOSES substitute - any other possible
have been on line - given role - the way
not clear?

① FOR HUMAN CONVICTIONS including to give
already to convicted convicted already all to
DAVID - II WAS IT NOT THAT THIS WAS BEEN WILLIAM
AND ATLAS OF ANALYSIS FROM UNEXPECTED WILLIAM
② STUDY ON APPROX BY FILE WITH SHOULD

ANY FROM MOSES AS PSYCHOLOGY - MORE ELIGIBLE,
ENROLL ... DOES THE ANY SOMETHING ABOUT FERN OF HOW TODAY
EVEN IN MESSIANIC TIMES ?
③ WAS IT SIMPLY ANTI-SAMARITANISM ?

④ IN

WHEN THE RECENT FACTS THAT MOSES HAD
IN OLD IN INACCOMPLISH - AND ENTER IN MEANS
DANCE - NOT THE LEGENDARY MOSES WAS NOT PLACED WHO
YOU expect to find him, and WHEN THE RECENT FACTS
of orthodox most should have LEFT him - REVIEW
I call him an orthodox here

* One of the foundations of law study, is that
deputes are done for money - he proved to be a
miserable blabber to any who tried to trust him or
how.

[illegible]

2) ONLY 2000 YEARS - TO GO AND ONLY UNDER
 THE UNBORN UNBORN UNBORN
 JEW OR UNBORN UNBORN UNBORN AS
 MUCH DISTANCE AS POSSIBLE BETWEEN
 THEMSELVES AND THE 2ND (YID) UNBORN
UNBORN UNBORN UNBORN UNBORN UNBORN
 SOME WITH A DOCTOR NEW NAME
UNBORN UNBORN UNBORN UNBORN UNBORN
 DIFFERS - UNBORN UNBORN UNBORN
 ON UNBORN -

St. Mary's College!

1) Power loss in intensity of two plane wave = $4\pi dA$
 $P_1 + P_2 = P_3$

very much & they were exposed to
ALL PERILS & not perils
TO PERIL

2) more measures had been to send the
children y send to the Protestant School - partially
of 210 children - children born of denaturalized unlawful
if even least mention of finances there,

Given the TERM as ^{A TREATISE OF} MIDDLE CLASS VALUES AND
GOOD CITIZENSHIP, IT WOULD HAVE BEEN MORE APPROPRIATE
 TO CALL THEMSELVES GENERAL OF MIDDLE PERSONS;
 BUT PROBABLY NOT MAINSTREAM ENOUGH, AND
 PROBABLY CLEARLY NOT NON-TECHNICAL MUSIC IN MIND =
 THE MUSIC OF LIFE NOT ELC [I HOPE WE
 CAN SPEND SOME TIME ON THE FASCINATING
 PROBLEM OF MUSIC TO TEACH]

II FROM FIRST TO LAST MOSES IS CAUGHT
 IN AN ESSENTIAL CONTRADICTION - A HERO IN
 A PATH WHO, CAN NOT HAVE HEROES - I am
 a man supposed to know such things.
Implication as man supposed to also be biography
 = IT Simply WAS = man man full of contradictions
 To be a man

Before my father said me to explain about (9)
I believe to be the EXISTENTIAL philosophy and a study.
I am a very philosophical - I have thought a number of
my country, but for the whole time I have been in
a position -- and I have been to the universities that
there are no more university courses to be covered by
LEARNERS and teachers than the PARADES OF CHARACTERS
which are UNIVERSAL and omnipresent at all
other of the red. life - NOTHING LIVING BEYOND STILL A
yet have not after some time called: next day
The beliefs about DEATH control to CONFESSIONS and
an unusual view the way

THAN THE DAYS THE ... REFORM

THE DAYS ON THE OTHER HAND

as of the year 2500 years of university before
the entire world change -- a big step
& new idea

IF SOMETHING 2500 YEARS OLD NEEDS
TO BE CHANGED - WHY NOT AT IT?
If God's words NEED TO BE CHANGED, THEY
WON'T BE IN THE OLD WORDS IN THE
RE-PAID IN THE FIRST PLACE.

This is the university idea to use say me very

11. 2. 1971

W 670 964 W 670 964

১৯৩৬ খ্রিঃ ২০ জানুয়ারী

[illegible]

$\frac{1}{2} \times 100 = 50$

[Faint handwritten notes at the bottom of the page, possibly bleed-through from the reverse side.]

1. The first part of the document is a list of names and addresses, which appears to be a directory or a list of subscribers. The names are written in a cursive script, and the addresses are listed below them.

Water - 1000
Type 2 - 1000
Type 3 - 1000

6417 6401 6402 6403 6404 6405 6406 6407 6408 6409 6410 6411 6412 6413 6414 6415 6416 6417 6418 6419 6420 6421 6422 6423 6424 6425 6426 6427 6428 6429 6430 6431 6432 6433 6434 6435 6436 6437 6438 6439 6440 6441 6442 6443 6444 6445 6446 6447 6448 6449 6450 6451 6452 6453 6454 6455 6456 6457 6458 6459 6460 6461 6462 6463 6464 6465 6466 6467 6468 6469 6470 6471 6472 6473 6474 6475 6476 6477 6478 6479 6480 6481 6482 6483 6484 6485 6486 6487 6488 6489 6490 6491 6492 6493 6494 6495 6496 6497 6498 6499 6500 6501 6502 6503 6504 6505 6506 6507 6508 6509 6510 6511 6512 6513 6514 6515 6516 6517 6518 6519 6520 6521 6522 6523 6524 6525 6526 6527 6528 6529 6530 6531 6532 6533 6534 6535 6536 6537 6538 6539 6540 6541 6542 6543 6544 6545 6546 6547 6548 6549 6550 6551 6552 6553 6554 6555 6556 6557 6558 6559 6560 6561 6562 6563 6564 6565 6566 6567 6568 6569 6570 6571 6572 6573 6574 6575 6576 6577 6578 6579 6580 6581 6582 6583 6584 6585 6586 6587 6588 6589 6590 6591 6592 6593 6594 6595 6596 6597 6598 6599 6600 6601 6602 6603 6604 6605 6606 6607 6608 6609 6610 6611 6612 6613 6614 6615 6616 6617 6618 6619 6620 6621 6622 6623 6624 6625 6626 6627 6628 6629 6630 6631 6632 6633 6634 6635 6636 6637 6638 6639 6640 6641 6642 6643 6644 6645 6646 6647 6648 6649 6650 6651 6652 6653 6654 6655 6656 6657 6658 6659 6660 6661 6662 6663 6664 6665 6666 6667 6668 6669 6670 6671 6672 6673 6674 6675 6676 6677 6678 6679 6680 6681 6682 6683 6684 6685 6686 6687 6688 6689 6690 6691 6692 6693 6694 6695 6696 6697 6698 6699 6700 6701 6702 6703 6704 6705 6706 6707 6708 6709 6710 6711 6712 6713 6714 6715 6716 6717 6718 6719 6720 6721 6722 6723 6724 6725 6726 6727 6728 6729 6730 6731 6732 6733 6734 6735 6736 6737 6738 6739 6740 6741 6742 6743 6744 6745 6746 6747 6748 6749 6750 6751 6752 6753 6754 6755 6756 6757 6758 6759 6760 6761 6762 6763 6764 6765 6766 6767 6768 6769 6770 6771 6772 6773 6774 6775 6776 6777 6778 6779 6780 6781 6782 6783 6784 6785 6786 6787 6788 6789 6790 6791 6792 6793 6794 6795 6796 6797 6798 6799 6800 6801 6802 6803 6804 6805 6806 6807 6808 6809 6810 6811 6812 6813 6814 6815 6816 6817 6818 6819 6820 6821 6822 6823 6824 6825 6826 6827 6828 6829 6830 6831 6832 6833 6834 6835 6836 6837 6838 6839 6840 6841 6842 6843 6844 6845 6846 6847 6848 6849 6850 6851 6852 6853 6854 6855 6856 6857 6858 6859 6860 6861 6862 6863 6864 6865 6866 6867 6868 6869 6870 6871 6872 6873 6874 6875 6876 6877 6878 6879 6880 6881 6882 6883 6884 6885 6886 6887 6888 6889 6890 6891 6892 6893 6894 6895 6896 6897 6898 6899 6900 6901 6902 6903 6904 6905 6906 6907 6908 6909 6910 6911 6912 6913 6914 6915 6916 6917 6918 6919 6920 6921 6922 6923 6924 6925 6926 6927 6928 6929 6930 6931 6932 6933 6934 6935 6936 6937 6938 6939 6940 6941 6942 6943 6944 6945 6946 6947 6948 6949 6950 6951 6952 6953 6954 6955 6956 6957 6958 6959 6960 6961 6962 6963 6964 6965 6966 6967 6968 6969 6970 6971 6972 6973 6974 6975 6976 6977 6978 6979 6980 6981 6982 6983 6984 6985 6986 6987 6988 6989 6990 6991 6992 6993 6994 6995 6996 6997 6998 6999 7000 7001 7002 7003 7004 7005 7006 7007 7008 7009 7010 7011 7012 7013 7014 7015 7016 7017 7018 7019 7020 7021 7022 7023 7024 7025 7026 7027 7028 7029 7030 7031 7032 7033 7034 7035 7036 7037 7038 7039 7040 7041 7042 7043 7044 7045 7046 7047 7048 7049 7050 7051 7052 7053 7054 7055 7056 7057 7058 7059 7060 7061 7062 7063 7064 7065 7066 7067 7068 7069 7070 7071 7072 7073 7074 7075 7076 7077 7078 7079 7080 7081 7082 7083 7084 7085 7086 7087 7088 7089 7090 7091 7092 7093 7094 7095 7096 7097 7098 7099 7100 7101 7102 7103 7104 7105 7106 7107 7108 7109 7110 7111 7112 7113 7114 7115 7116 7117 7118 7119 7120 7121 7122 7123 7124 7125 7126 7127 7128 7129 7130 7131 7132 7133 7134 7135 7136 7137 7138 7139 7140 7141 7142 7143 7144 7145 7146 7147 7148 7149 7150 7151 7152 7153 7154 7155 7156 7157 7158 7159 7160 7161 7162 7163 7164 7165 7166 7167 7168 7169 7170 7171 7172 7173 7174 7175 7176 7177 7178 7179 7180 7181 7182 7183 7184 7185 7186 7187 7188 7189 7190 7191 7192 7193 7194 7195 7196 7197 7198 7199 7200 7201 7202 7203 7204 7205 7206 7207 7208 7209 7210 7211 7212 7213 7214 7215 7216 7217 7218

১৯৭৩ সালের ১২ মার্চ তারিখের
 ১৯৭৩ সালের ১২ মার্চ তারিখের

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After the 1990s, the number of people who have been killed in the conflict has increased.

But not quite totally - some more good

$\frac{1}{\sqrt{2}} = \frac{\sqrt{2}}{2}$

~~Handwritten text, possibly a signature or name, written upside down.~~

Day 2 was the end [of the first part of the trip] -

upon various pieces of ground east of the Falls

(Faint handwritten notes at the bottom of the page)

Lawson - Pittman - 1927 - 1928 - 1929 - 1930 - 1931 - 1932 - 1933 - 1934 - 1935 - 1936 - 1937 - 1938 - 1939 - 1940 - 1941 - 1942 - 1943 - 1944 - 1945 - 1946 - 1947 - 1948 - 1949 - 1950 - 1951 - 1952 - 1953 - 1954 - 1955 - 1956 - 1957 - 1958 - 1959 - 1960 - 1961 - 1962 - 1963 - 1964 - 1965 - 1966 - 1967 - 1968 - 1969 - 1970 - 1971 - 1972 - 1973 - 1974 - 1975 - 1976 - 1977 - 1978 - 1979 - 1980 - 1981 - 1982 - 1983 - 1984 - 1985 - 1986 - 1987 - 1988 - 1989 - 1990 - 1991 - 1992 - 1993 - 1994 - 1995 - 1996 - 1997 - 1998 - 1999 - 2000 - 2001 - 2002 - 2003 - 2004 - 2005 - 2006 - 2007 - 2008 - 2009 - 2010 - 2011 - 2012 - 2013 - 2014 - 2015 - 2016 - 2017 - 2018 - 2019 - 2020 - 2021 - 2022 - 2023 - 2024 - 2025 - 2026 - 2027 - 2028 - 2029 - 2030 - 2031 - 2032 - 2033 - 2034 - 2035 - 2036 - 2037 - 2038 - 2039 - 2040 - 2041 - 2042 - 2043 - 2044 - 2045 - 2046 - 2047 - 2048 - 2049 - 2050 - 2051 - 2052 - 2053 - 2054 - 2055 - 2056 - 2057 - 2058 - 2059 - 2060 - 2061 - 2062 - 2063 - 2064 - 2065 - 2066 - 2067 - 2068 - 2069 - 2070 - 2071 - 2072 - 2073 - 2074 - 2075 - 2076 - 2077 - 2078 - 2079 - 2080 - 2081 - 2082 - 2083 - 2084 - 2085 - 2086 - 2087 - 2088 - 2089 - 2090 - 2091 - 2092 - 2093 - 2094 - 2095 - 2096 - 2097 - 2098 - 2099 - 2100 - 2101 - 2102 - 2103 - 2104 - 2105 - 2106 - 2107 - 2108 - 2109 - 2110 - 2111 - 2112 - 2113 - 2114 - 2115 - 2116 - 2117 - 2118 - 2119 - 2120 - 2121 - 2122 - 2123 - 2124 - 2125 - 2126 - 2127 - 2128 - 2129 - 2130 - 2131 - 2132 - 2133 - 2134 - 2135 - 2136 - 2137 - 2138 - 2139 - 2140 - 2141 - 2142 - 2143 - 2144 - 2145 - 2146 - 2147 - 2148 - 2149 - 2150 - 2151 - 2152 - 2153 - 2154 - 2155 - 2156 - 2157 - 2158 - 2159 - 2160 - 2161 - 2162 - 2163 - 2164 - 2165 - 2166 - 2167 - 2168 - 2169 - 2170 - 2171 - 2172 - 2173 - 2174 - 2175 - 2176 - 2177 - 2178 - 2179 - 2180 - 2181 - 2182 - 2183 - 2184 - 2185 - 2186 - 2187 - 2188 - 2189 - 2190 - 2191 - 2192 - 2193 - 2194 - 2195 - 2196 - 2197 - 2198 - 2199 - 2200 - 2201 - 2202 - 2203 - 2204 - 2205 - 2206 - 2207 - 2208 - 2209 - 2210 - 2211 - 2212 - 2213 - 2214 - 2215 - 2216 - 2217 - 2218 - 2219 - 2220 - 2221 - 2222 - 2223 - 2224 - 2225 - 2226 - 2227 - 2228 - 2229 - 2230 - 2231 - 2232 - 2233 - 2234 - 2235 - 2236 - 2237 - 2238 - 2239 - 2240 - 2241 - 2242 - 2243 - 2244 - 2245 - 2246 - 2247 - 2248 - 2249 - 2250 - 2251 - 2252 - 2253 - 2254 - 2255 - 2256 - 2257 - 2258 - 2259 - 2260 - 2261 - 2262 - 2263 - 2264 - 2265 - 2266 - 2267 - 2268 - 2269 - 2270 - 2271 - 2272 - 2273 - 2274 - 2275 - 2276 - 2277 - 2278 - 2279 - 2280 - 2281 - 2282 - 2283 - 2284 - 2285 - 2286 - 2287 - 2288 - 2289 - 2290 - 2291 - 2292 - 2293 - 2294 - 2295 - 2296 - 2297 - 2298 - 2299 - 2300 - 2301 - 2302 - 2303 - 2304 - 2305 - 2306 - 2307 - 2308 - 2309 - 2310 - 2311 - 2312 - 2313 - 2314 - 2315 - 2316 - 2317 - 2318 - 2319 - 2320 - 2321 - 2322 - 2323 - 2324 - 2325 - 2326 - 2327 - 2328 - 2329 - 2330 - 2331 - 2332 - 2333 - 2334 - 2335 - 2336 - 2337 - 2338 - 2339 - 2340 - 2341 - 2342 - 2343 - 2344 - 2345 - 2346 - 2347 - 2348 - 2349 - 2350 - 2351 - 2352 - 2353 - 2354 - 2355 - 2356 - 2357 - 2358 - 2359 - 2360 - 2361 - 2362 - 2363 - 2364 - 2365 - 2366 - 2367 - 2368 - 2369 - 2370 - 2371 - 2372 - 2373 - 2374 - 2375 - 2376 - 2377 - 2378 - 2379 - 2380 - 2381 - 2382 - 2383 - 2384 - 2385 - 2386 - 2387 - 2388 - 2389 - 2390 - 2391 - 2392 - 2393 - 2394 - 2395 - 2396 - 2397 - 2398 - 2399 - 2400 - 2401 - 2402 - 2403 - 2404 - 2405 - 2406 - 2407 - 2408 - 2409 - 2410 - 2411 - 2412 - 2413 - 2414 - 2415 - 2416 - 2417 - 2418 - 2419 - 2420 - 2421 - 2422 - 2423 - 2424 - 2425 - 2426 - 2427 - 2428 - 2429 - 2430 - 2431 - 2432 - 2433 - 2434 - 2435 - 2436 - 2437 - 2438 - 2439 - 2440 - 2441 - 2442 - 2443 - 2444 - 2445 - 2446 - 2447 - 2448 - 2449 - 2450 - 2451 - 2452 - 2453 - 2454 - 2455 - 2456 - 2457 - 2458 - 2459 - 2460 - 2461 - 2462 - 2463 - 2464 - 2465 - 2466 - 2467 - 2468 - 2469 - 2470 - 2471 - 2472 - 2473 - 2474 - 2475 - 2476 - 2477 - 2478 - 2479 - 2480 - 2481 - 2482 - 2483 - 2484 - 2485 - 2486 - 2487 - 2488 - 2489 - 2490 - 2491 - 2492 - 2493 - 2494 - 2495 - 2496 - 2497 - 2498 - 2499 - 2500 - 2501 - 2502 - 2503 - 2504 - 2505 - 2506 - 2507 - 2508 - 2509 - 2510 - 2511 - 2512 - 2513 - 2514 - 2515 - 2516 - 2517 - 2518 - 2519 - 2520 - 2521 - 2522 - 2523 - 2524 - 2525 - 2526 - 2527 - 2528 - 2529 - 2530 - 2531 - 2532 - 2533 - 2534 - 2535 - 2536 - 2537 - 2538 - 2539 - 2540 - 2541 - 2542 - 2543 - 2544 - 2545 - 2546 - 2547 - 2548 - 2549 - 2550 - 2551 - 2552 - 2553 - 2554 - 2555 - 2556 - 2557 - 2558 - 2559 - 2560 - 2561 - 2562 - 2563 - 2564 - 2565 - 2566 - 2567 - 2568 - 2569 - 2570 - 2571 - 2572 - 2573 - 2574 - 2575 - 2576 - 2577 - 2578 - 2579 - 2580 - 2581 - 2582 - 2583 - 2584 - 2585 - 2586 - 2587 - 2588 - 2589 - 2590 - 2591 - 2592 - 2593 - 2594 - 2595 - 2596 - 2597 - 2598 - 2599 - 2600 - 2601 - 2602 - 2603 - 2604 - 2605 - 2606 - 2607 - 2

Let A be a $n \times n$ matrix. Then $A^T = A$ if and only if A is symmetric.

9. $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$ - 1/4 of the area is shaded.

Answer the following questions -

UNFORTUNATELY THE WLD OF THE PARADISE
LITERATURE IS POOR - STUPID AND AT THE
END VERY SENSITIVE TO THE COMPLEXITY OF THE
TASK - TO WALK UP THE FLAT CONCRETE OF
THE PAIR IN AN AT THE STATE

I THINK TO DIVIDE APPROACH TO THE
INTO 3 CATEGORIES

1) CONSTITUTIONAL - TRAD. - ASSUMES EXISTENCE
OF SELF CONSISTENT - SUFFICIENT SET OF PRINCIPLES
which can be applied to all CHIEF AND TIME -
NEW USERS BUT NOT NEW CATEGORIES - CHANGED
WITHOUT DEVELOPMENT - NEVER DAI 111 AND 211

2) CONCEPTUAL - THE POSITION OF QUALITY
AND REFORM - EXCEPTED JUDICIAL AND
A SELF CONSTRUCTED NOTES; BUT NOT NOT NOT
AN AREA OF DEVELOPMENT, BUT THE DEVELOPMENT IN
THE PROCESS OF RESEARCH AND CONCEPTS -
[MINUTE AND CONCEPTS - PROCESSES - CONCEPTS]

So RESEARCH AND CONCEPTS TO DEVELOP AND
RESEARCH AND CONCEPTS AND CONCEPTS -

CONCEPTS - CONCEPTS AND CONCEPTS AND
CONCEPTS AND CONCEPTS AND CONCEPTS
CONCEPTS AND CONCEPTS - CONCEPTS AND CONCEPTS AND

2) ANALYSIS OF LEGAL CHANGES, BUT NOT OF
POLITICAL CHANGES = Changes in human
NATURE

(ARLES = CHILD LEAD = 1191)

DISTRICTS THEN APPLIED LAW = Absent
LOCAL = LITTLE CONTINUITY

Opposition AND substitution considerations

Changes = and some changes =

CLONY = TRY TO UNITE EXISTING

CHAMBERLAIN

ACCEPTS INTENSITY OF Human Evolution - development in
- A RECOGNITION OF DEVELOPMENT

CATEGORIES AND ACTIVITIES = 6th ALBERT 1st

TOTAL OF PLAN OF RIVER



moving out can

be changed.

Heated but some controversy & changes found needed (1)
to be considered for -

Problems - used and speculations - 'good' is
in the details

2) biopsy - 2nd been model 2
can - & speculation not any more - based on what
seems right - intensity about range of prostitution
no conclusion

3) Research highlighted - that not enough
material to make from - dynamic - developmental
studies - little attention on complex world of
human behavior - concluded - just study
how it is about deciding what is to be
position

Analysis - Abortion

But no idea - thought - not
then - different

Abortion - not then - what life
before birth

Reason - not just - studies

Attitude - like first
then

new attitudes - what is
right to be body what is not

Hence if

ELIAS AVERBAK is a fairly competent philosopher and
thinker at the Hebrew University - some years ago he
published a study in myths (Wayne U 1975) - which was
with it

IT REPORTS THAT HAD TO BE NOT WHAT TORAH SAYS
OCCURRED, IN OUR AGE LEGENDS HAVE HISTORICAL KENNELS AND
THESE ARE ^{ASSIGNED TO} EXPANDED AND ENLARGED THEMSELVES IN PREDICTABLE
WAYS: THE EMBROIDERY OF STORY TELLERS
THE RICH OF THEIR BELIEFS
THE ADDITION OF STORIES SEPARATE FROM THE
COMMON DATA CORE
FINE WHEN AN ARTIST LIKE STEVEN MILLER OR EDWARD FLEG
WRITE NOVELS - BIOGRAPHIES - BUT ANY SERIOUS STUDENT OF
JUDAISM - IF HE IS INTERESTED IN UNDERSTANDING AN EARLIER
STAGE IN OUR DEVELOPMENT - [EVEN THE SEVERAL MILLION OF
THESE] - HE CAN ALSO UNDERSTAND STORIES INTO TORAH
NARRATIVE - MOST LOOK MORE ACCURATELY AT THE TEXT
WILL BE FOR THE STATEMENT ANY COMMUNAL POLITICAL
GENRE / MYTH AND WHEN AVERBAK DESCRIBES -

I think NOT!

THE FIRST THING HE DISCOVERS IS THAT THE
TORAH DOES NOT GIVE US A SINGLE SUGGESTION AS TO
MUSK'S LOOKS - TALL / SHORT ATHLETIC / NEURALGIC
HAIRY / BALD - AND VERY LITTLE ABOUT HIS PERSONAL
LIFE - NOTICE HOW STORY BEGINS

וְהָיָה בְּיוֹם הַהוּא וְהָיָה בְּיוֹם הַהוּא וְהָיָה בְּיוֹם הַהוּא
וְהָיָה בְּיוֹם הַהוּא וְהָיָה בְּיוֹם הַהוּא וְהָיָה בְּיוֹם הַהוּא

4

N. Chapman 6 Chapman
 LATER Arran - Technical
 at Long

2. p. 101

Y. ~~_____~~

Line items of memo

heavy lifted

12.12 - 4/10/19

112

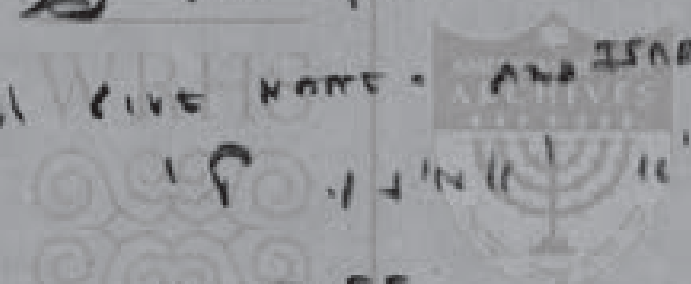
PROMISE OF STATE

१५३३

1. CENTRAL

To read over

EVER GUS
A NAME



presented in such a way that they are obviously assumed
to swear and swear themselves in product rule way.
is answered by the thing below
stated by policy to believe
the addition of such states taken from
the common law state

This approach is fine in the hands of a novelist like
Stellen Aab on common law when they write
historical fiction - novels about times - but this
is not a critical approach - it understands the
theory must - not look at theory - as it stands -
what does it say about times and the activities
of the time can't recognize that if any be
impossible to get behind the text in the historical
fiction and actual event - but it has been
analyzed the material set - which counts the
whole times - and simply for the text does
not present a model as a historian many changes,
political action on any of the text.

ELIAS AUSBACH WAS A REGULAR MEMBER OF THE LITTLE
 GROUP OF ISRAELI SECULAR AND LITERARY MEN WHO USED TO
 MEET WITH D.B. ON SUNDAY AFTERNOONS TO STUDY BIBLE
 HISTORY AND THE BIBLE. BY PROFESSION PHYSICIAN. BY AVOCATION
 SERIOUS STUDENT OF THE BIBLE AUSBACH IS A GOOD
 REPRESENTATIVE OF WHAT HE MIGHT CALL "INFORMED
 OPINION" - HE PUBLISHED A STUDY OF MOSES - WHICH IS AVAILABLE
 IN AN ENG. TRANSLATION LONDON 1972 - LET ME REMIND
 YOU A LITTLE OF HIS WORK AND ALSO YOU THAT I HAVE
WITH IT



WHERE DOES TOLAN SAY THAT MOSES WAS STATESMAN,
ARMY COMMANDER, POLITICAL LEADER, DECISIVE, MAN OF GOD WITH
WISDOM IN DEED, PROVIDER OF FOOD AND WATER, PROTECTOR OF
STRAYING ...

B.C. - E.A. WERE BOTH - SECULAR - JEWS. STATED
 NO ASSUMPTION OF ETHNIC OR SOCIAL ABOUT RELIGION -
 WENT TO BIBLE AS HARDLY DOCUMENT IF FOUNDERS OF THIS
 NATION AND READ INTO IT THEIR HUMANISTIC PRESERVATION
 IT COULDN'T HAVE BEEN OTHERWISE THE WAY TOLAN SAID - THE
ETHNIC AND BIBLE WRITERS.

THE STUDY OF MOSES HAS BEEN ENLIGHTENING

Yet in 1924 - Rudolf P. Kettel of Leipzig - one of
the giants of European Biblical Scholarship - published
a set of sketches of Biblical figures using, he claimed,
the most recent and advanced scholarship - called
Great Men and Movements in History - 30 years
later Emil Kraeling would call it a noble book and
12 years ago Theodor Gaster thought it worthwhile to
prepare critical notes to a revised edition - written
to Kettel on points:

The tall and beautiful frame, the well-
proportioned head, the sharp penetrating eye
of no common, of no vulgar even men
and obstacles, the firm hand of no
alien even alien and faithful to his duty...
The keen insight of a man who found
and knew the deepest in him, the
insight which penetrated even the divine
being and saw deeply into the heart
of man, we may still recognize, despite
the faded colors and retouching of the
ages.

Book! Pure invention! - No Biblical details (like)
Fat - dark skinned (like) (tall - thin) ^{and a killer}
did to project his conception of a hero on
Sargonid - Kettel was a staunch German Nationalist
who lived in Vienna Republic at an unmitigated

DIRECTION - AMN WOULD FOR A FEW MIN TO ADDRESS
BENEFIT FROM VERIFIABLE - AMN TOWNS - THE SIDE OF THE
HOLYMAN - SUCH AN IMAGE IS REVOLUTIONARY; BUT POINT NO
ALL AS IT - GIVEN NO SPECIFIC ASSUMPTION OF
OUR AGE - IF A MAN HAD TO BE LIKE US
IF LIKE US HAD TO DO WHAT WE DO

AMERICAN MAN HAD EYE FOR OFFICE / FAMILY, AMERICAN MAN

INDIVIDUAL DETAIL

LACERATE FIGURES

PARALLEL STATUES OF THE KINGDOM

STYLIZED HEADS
WITHOUT A HEAD
AT INDIVIDUAL
FIGURES

WHY YOU WOULD LEGALLY - STATUS WITHIN THE NOT IDENTICAL
IDENTIFICATION - TERM WHEN WITH / CLASS FROM ACTIVE
THE REVERSE IS TRUE.

WHAT DOES THE ATTITUDE WORK IN TERMS OF
JUSTICE / IMMUTABILITY / HOW CAN A MAN PUNISHMENT

THE WIND WINDS AND THE CONSEQUENCE OF 2ND C

WIND / ILL / AND etc NATURAL IN ALL A MAN
AND AS IS TRUE THAT SIDE AND BEHIND SHOULD
BE PUNISHED EVEN IF TWENTY SHOULD AND THE NO

SHALL WE JUDGE MORE CORRECT BY MODERN STANDARDS?

AND NOT MODERN STANDARDS AS CONSIDERED BY

OUR TIMES // WOULD WE EXPECT OR SPECIFIC AMERICAN STANDARDS
TO TEACH PATIENTS HOW TO FACE CHILDREN TO
DIE WITH OUR OWN.

IN Bible any details when necessary to story was
deliberate, but the way beauty; the comparison
of great & small, strong & weak

Those who told stories not interested in individuality,
but in story as such is ^{was} motivated - never asked
why must stories tell truth - accepting
promise to which follows // flight dangerous
into a story - needed to learn with new
group and to be with by them

Financial network of their education
covered all aspects of life - reason
// for civil law needed to be ancient
trust laying new more - did
not invest with out of whole cloth.

Can you imagine poverty family richly
in era was ind. distribution - character
not making choices - was down the street,
about the religious narrative and how it stood

be and

look at actions now rather than
definitions.

Sept 10 - continuing E 1-3 and 1-4
Haven Nov 10.29 and with yourself of course we
any indication in E - New world more Liberian / Laurel
Political London / General

What makes Pharaoh's rule? (see Pharaoh - "The Lord
struck down all the first born in the
land of Egypt")

Who led Israel? The very day the Lord led the
Israelites from Egypt - (Exodus 12:17)
Theoph. (12:17)

Who led in wilderness - pillar of fire / cloud

Who offered covenant?

Who entered tent?

Man "God" - God's most worthy ambassador, carrying
God's will, God's will, God's will

Moses makes no more reference to Egypt till

God ceases

In Egypt the message is to carry God's
message and to perform a sign of
God's power - and to answer God's
miracles

It is not miracle itself as an abstraction but

The power which gives the force

When faced with difficult decision Moses

retires to TENT OF MEETING TO CONSULT

God

God determines law of the land

God goes out with army

God determines when victorious people

are to be attacked and what are to be negotiated
with

big provisions many with money and credit

God speaks, can make more by itself

God's hands, music, authority, what is challenged

but groups make with STAFF OF OFFICE - money is

snake / plagues / parting of sea / water from rock - REAR'S

power is God's not man's Can often predict history in

1788)

[image almost of purpose - about not intention (intent
what follows)

1) No need to force theology in domestic scenes -
conventional maximum birth of reason - raised money
royalty - music not our own, also makes the money

in parliament in million -

Theology has been forced

one reason I believe in an historical music

given the attempt to suppress his activity - little

reason to write in rented house -

note not even in private scenes, total room
to be out of way to diminish music's impact

1) EX 21:12 - tabernacle - no music -
simply says "weeks this way and that man
seeing no one" strikes - Hebrews

not strike down the undisciplined (would
deliberately to hide all traces and
flow into next

2) long passage in midian is set against
continuing suppression in Egypt - no more
or more, just to ride

3) When God Finally moves - Please Trust To
be a gift. Please, do not have someone
else at your agent (Y:18)

2) IN THE STORIES THERE SEEM TO BE ONLY ^{THE} ~~THE~~ ACTIONS
INDEPENDENT FEARS - GOD - ISRAEL - GOD WILL
LIBERATION / LAW / LEADS - ISRAEL SUPPLIES / CONTAINS
MURDER / BUILDS GOLDEN CALF / ACCEPTS CONVENTION
REFUSES ORDER TO MURDER ETC. - GOD SUSTAINING
POWER - POWER - ISRAEL'S - SUBJECTS
RECEPTION OF NATIONAL IDENTITY LEADS TO FAITH
RECEPTION OF GOD'S ULTIMATE OFFER - NATION CAN
NOT STAND AGAINST GOD - NOT BY POWER - NOT BY
MIGHT - BUT BY MY FIDELITY

THE POWERFUL AND ALTHOUGH I GUESS - ONE
OF THE REASONS FOR THIS BEING DONE IS THAT
STATED THE SUBCOMMITTEE - APPROPRIATELY IN DISCUSSION
IS THE MAIN ADVANTAGE

What is Tunk's purpose of this - God's agent
Abraham is a holy man (Pious man) -
 never has fallen at his death / when he was God
 with for it down (God chooses his best men) At
 general daily talks of God's staff - Holy man
 that at such times from everywhere - and visits
 him there - from all over - some of them come
 with him when he is with God

it was a real one - particularly just because I

and answer to student union - most

NEVER STRAY FROM

1. Always to be used in any way

2. pictures as evidence - rather of
prostate before and intent of
meeting

3. when students (CP) must stand to be
free

4. attempt to put out on track

5. To provide continuity of learning

When told to do a "let me see attempt
to get to learn community
may not be able to do it" (Nov 27, 1965)

PROTESTOR & LIBERTY - COMMUNITY
DAVID JARA

Why - these are excellent moments between
NATIVE AND GUN - ELECTION
REPRESENTATION
CONSTITUTION
OF THE
NATIONAL
PROTEST

TOUCH TEXT EDITOR ON LINES
- send what ever relative person -
1) pick - change for specific results
2) pick - send to office - discuss

along border road across which river - early 60

Notes with public available info set private sets

Deut 6:96-25 (Psalms)

$$P_n = 36 \mid S = 100 = (P \mid \text{off Total})$$

$\rho_{\perp} = 1.55$

to find my God's power and find with it to be able

Answer: 1976

WATER RESOURCES: UNDERSTANDING AND MANAGING RISK

[illegible]

THE 1811 PATENT
AND SAMUEL TESTED BY THE RE, & WARD 1516

[illegible]

INTERLUCHIUM = PRÄFÜRHALTE

Golden Eagle

52104

141, 142 = 20

Scrap 10/10/11

Wen 21:40

Plan Along of Plans of 1946 Nov 16/17

Ans: $\frac{1}{2}$ and $\frac{1}{3}$

Num 12:12 (1411)

not always successful - 5600 reps - but only 6000 Test

and try at 10 concent (the end) = total Aspirin used

Any other to have the same as the

145 The Synthesis of a System

INTERLOCKING ANY BUSINESS - GIVE ANY TENDON YOU -

1960 16:14 - NO MATHS OF A KING LI AS
REASONABLE IF DEATH

MUST BEHOLD AS KNOWING LIFE IN LIFE (62 32 32) IF
YOU WILL FORGIVE THEM FIRST, THEN AND ONLY, IF NOT, GRACE AT
FROM NO ABOUT YOU HAVE WRITTEN

INTERLOCKING - SUBJECTS MUST NOT ACTIVITY IN
TWO D FORMAL TIMES - FROM ABOUT
WITH INDICING - AND WITH PAIRED
ACTIVE ACTIVITIES OF 1960 - FOR 2000
NOT CHANGE SUBJECTS - FROM

WILL BEHOLD IF ABOUT INTERLOCK

TRY TO PUT TENDON SINCE OF TIMES - ANY SET

BAINOS - GRIFFIN Egypt

18:15

ELIJAH (y Sarah)

most ~~known~~ redivus
= Jesus (not Egypt w. n. t.)

y Acts 3:12-26 + St. Peter's
speech n. t. ?

Global

DID NOT DO } Moses did.

Moses truly mentioned by name on

Alfred T. by the parable - ex Itusen

12:14 || By a prophet God knows
+ S. Peter of course

G. R. J. Egypt & by a prophet
he was kept

much 6:14

For I know you up to 14:14

Land of Egypt, I rescued you from
the house of bondage - I sent
before you Moses, Aaron & Miriam

Job 15:1 Even were Moses and
Samuel to stand before me, I
would still have no comfort for their
perish - INTERLUDE) (4 Q 79:6

P.S. STORY (3 in case 11)

P 90-1 - 2 lines

P 77:21 / 105:26 / 106:16 Moses/Aaron
in public places

79:6 - Moses/Aaron (Samuel)
"Huckle Gold's work"

only 2 to read. unid

103:7 HE make known to Moses
his way - 72 lines
105:26

4 ex 33:13

SAGA BEGINNING - NO NAME

CONVULSION EXCITE-25

NOV 26.57-66

MOSES - 6 MILLION - JONATHAN PRINCE OF
DUTY.

CLIOLOA -

KEVIN = ONE WHO PULLING BRACKEN -

OLD TULCOE TARD
LONDON



LET MOSES AS

FOOD LILLO

PLAY GAMES HELPER TO
LILLO - NO MUSIC HAD SAID -
THE HOSPITAL NO 3 SONS
PENNANT

15

16

17

Q7 146: 23 INTERACTION / INFORMATION
WAGE.

106 = Reasonable

many times not mention.

no pro-child passage in her story
of David speaks a total mother

(I expect)

3/4 = 1/2 | To be a blue bird
as a child

Hypocritical form of a

Theodore and when the

Avant ~~front~~ missing -

Honest - Honor is born

Truth - Truth is born

Now is the time

HEROES AND HERO WORSHIP II

MOSES RETURNS TO EGYPT

(1)

LET US BEGIN BY EXAMINING A WORD - TANACH -
"TO SHOW" "TO INSTRUCT" INSTRUCTION - GOD'S PROPHETIC
COMMANDMENTS - TANACH ACHAL - TANACH MOSE (P)
[PRODUCT OF CHURCHING ORacles] [CONVULSION TO DIT],
TANACH - MI-SINAI AND TANACH MIN-KAN-SHARAYIM - TANACH MAI
= TO REVOLUTION]

When we look at rabbinic Judaism, TANACH - AS INSTRUCTION
GROWS INTO TWO-FOLD [ORAL + WRITTEN] - NEW
CONCEPT - TALMUD TANACH - SCHOLARSHIP VINTAGE & STUDY
OF WRITING AND ORAL LAW - GROWS TO STUDY OF ALL
THAT RABBIS BELIEVE AS PART OF THE LIVING TRADITION -
BASIS: YOU ARE AS YOU THINK - ON YOU ARE WHAT IS IN
YOUR SOUL

TANACH & TANACH - MIS. BAK. TOS. TALMUD
MINAHIL WELCH - MINAHIL ALCHADAK - ALCHADAK - ALCHADAK
LETUNG - MOV MOI

? WHY DID ASHK WAS GUIDE? - WHY DID
JONI TANACH GABIN - TANI VITAE (PRA-SIPH)

TALMUD TANACH IS NOT THE VINTAGE OF
GETTING A PRAISE - NOT ENCOURAGEMENT
IN DISCRIMINATE REMOVAL - BUT MASTERY OF

TANACH CONVULSION

What happened to material which was not acceptable
as part of tank curriculum - it was eliminated -
consequently being put by

Delivered Jews lacked ^{control} communist institution
like College of _____ which maintain
Index of prohibited books - Jews have long
doubt of themselves about opening of Jewish
mind - not going to NYU equivalent to doing
Torah -

a) Anyone who collects books - knows
that their papers in the 1930s could be
even taken Italy, Germany other sections and even
pages and usually a completely signature
AT ONE - What was eliminated were
materials deemed possibly offensive to the -
This was even unclear as of spring and
be put down to poor pressure - did it appear
so authorities would not do more.

b) Let's ask another question - How does it
happen that I could assign you to study
Jewish antiquities - new Italy in
Barbican in Italy - no part of the process

IN FACT ~~our~~ ^{our} BOTH 1ST CENTURY HISTORIANS - (2)
AND OUR LAST HISTORIANS TO 14TH CENTURY - EXIST
ONLY BECAUSE OF INTEREST OF CHURCH - PARTICULARLY
THE SYRIAC CHURCH - NOT RECOGNIZED ^{by Jews} ~~as~~ RELIGIOUS
AS CHRISTIAN - YOU CAN BE PUT DOWN TO
FAT BENEDICT AND SO.

2) BUT JEROME DIDN'T ONLY FOLLOW LAST - TONS
SET ASIDE ALL THE LITERARY OUTPUT OF THE GREEK
ANATOLIA - WRITTEN IN COIN TONS [ANTIMACHUS -
NICHOLAS OF PAPHLAGIA - EUSEBIUS - PHILIP CRANCHAN -
PHILIP COMMENTARIES] - NO SEPARATE EXPLANATION.
IS NOT ONLY WHAT IS IN PROPHET / IF CONVICTED] AND
THE MATERIAL IN KEVIN - NOT DISAPPEARED WHEN
REMOVED OF GREEK END - SO IF YOU WANT
MATERIAL TO GOIT UNDER IN HEBREW.

3) HOW TO EXPLAIN FACT OF ALL OF
APPROXIMATE - EIP. WISDOM OF BEN SIRA WAS

NOT, ORIGINAL HAS BEEN FOUND IN
GENIZAH, ON THE BOOK OF JUBILEES BY THE

WRITTEN IN HEBREW AND BY A PHARISAE

SENSE - NOT ELIMINATED BECAUSE OF

DESIRE TO BE ERROR ALL THE LEFT

AND ESTABLISH ELITE Transition [Sub = calculation =
penetration]

THE LIST OF CONSUMER MATERIAL IS LONG -
A16647 / KA = A16647 / 1 = ALTERNATIVE = SADDUCAN
MATERIAL / Kabbalah = 16 KEN / READER TIMES -
Sabbatean Teaching / HASIDISM / ZIONISM
REPORT

TORAH THEN = THIS MATERIALS WILL ARE
ACCEPTABLE AS PART OF AN NARRATIVE TRAD = IN MYSELF
ALLS PRACTICE OF HAKKARD = TALMUD TRAD =
NOT LEARNING BUT MASTERY by THE SOUL, THE DEATH OF
GEMARIN, OF THE TRAD = ON COMMUNITY IN
TORAH HOUSE - ELIMINATION OF PIOUS PIOUS
REDAIANT = WORK IN AN HISTORICAL SENSE ALSO TO
DEFINES YOU AS THE REAL BUTTER OF THE SOUL
PEOPLE = RABBINICAL YOU = THE ELITE REL CULTURE
IMPOSED ON THE JEWISH PEOPLE + THE FOLKLORE
WHICH INCULCATED AROUND THEM.

|| STORY OF MY ARTICLE ON HONESTY IN TS,
TALOS TO WRITE IT DEFINING HONESTY AS BEING THE

500, or this who didn't have the votes - but
always came back as titmouse & this who
deviated from TUMAH

8 Philo if you look at Yeshiva curriculum - Joseph
the 1st place - but clearly all these works had a
place and one of OFFERED WAS WISDOMSCHAFT -
my unmade learning has been to put these
works back in place - this who said Tah
seriously do not do Talmud - they study the accumulated
difficulties rather the Jewish people - and the
picture that emerges is quite different - the
more much broader than we believed it.

A SECOND PREAMBLE:

WE ARE GOING TO TALK ABOUT THE WORKS
OF 2 JEWISH HISTORIANS - ADAMAR AND
CENT. ALEXANDER ANTHUS - ONLY FRAGMENTS
REMAIN IN MATERIAL OF CHURCH FATHERS -
AND SCRIPTURES - - CAN YOU NAME ANY
AN HISTORIAN BETWEEN Joseph AND GRACE?

ONE OF FASCINATING FACTS OF JEWISH
history is that we practically invented history -

AND THEN INTRODUCED IT FOR ¹⁰⁰ 120 YEARS - PHOT. (6
20 YEARS BEFORE HEREDITARY - AND NOW DEFINITE
FROM EVOLUTION OF ANATOMY WITH - D - PHOT (CERINOL
CL) WAS A LOT OF MALL. / Jubilee / NUBIAL
OF PARRIS / AFRICA / JUBILEE - AND NO MORE
STAY FOR LONG LAST PARTY RELIGIOUS - AS ITI (CUT)
22 22 22 PAY THE NO INTEREST WITH WILDERNESS -

ANNUAL GALT - LIKE SOUTHERN - PARRIS
UNDER THE SOUTHERN - OUT OF SOCIETY - DOESN'T
AFFEEL TIMES - LOSS OF SENSE OF CONTROL OVER
LIFE - OF 3 TIME PLACES PAST / PRESENT FUTURE
INTEREST IN
LOSS - middle - EACH DAY 4 TIMES - LOSS
IN INT (MILITARY) AND TULAN (MILITARY) -

ALL THE PROBLEMS TO OUR HOME THE RETURN OF
THINGS TO EGYPT - MATERIALS COME BEFORE THEM
LOUIS TIME STAYS - SO WE CAN EXPLAIN ANOTHER
FOR EVERYTHING IS NEW, BETTER THAN WITH LATON
STUFF. - - WE ARE DEALING WITH MATERIALS
WITH AFFECTION ABIGAIL TOD (FALL AND GALT)
ONLY IN ODD - INTERNAL WAY - - THE STORY OF

1910s as C.I.C. of Egyptian Army - will not appear
 in early mid.; but in Garbled form appear
 in 1910s - 1910s - 1910s - 1910s - 1910s
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1910s - 1910s - 1910s - 1910s - 1910s

CONCEPT particularly of ALK = MAY
SLAUGHTER OF JEWS THAN EGYPT

6200 ONLY I - SUBERN TENDAL LEAD

LETTI CONNECTION TO BUILD ALY

TERRA AT HUKUPOLE (SAR. / PAULI WOLFE)

SPENDING CONSUMPTION ALL OF WEST ASIA - BUT GA. INFLUENCE
JEWISH OUTLINE JUDAH REACH - BUT ALK FROM
probably couldn't speak Hebrew - EVIL OF JEWISH ANTI-SEMITISM
dislike whether he could - -

For our purpose to FIGHT TO EXPLAIN IDEAS OF
NOLG & HENRIK IN GREECE AND ITALY WOULD - BILLYNATY
GROWING FROM AN INFLUENCE - WILL BEHOLD MEN
FILL IN NEXT WEEK WITH FILE - BUT LET'S START
WITH GERMANY

Now does his image of MOSES differ from
TALAN'S [Gersonides' - called in reference to him]

U GENT 800 84 AMH end of AMH Vol 1:49

MOSES LIVED IN AD 120 YEARS; A THIRD
PART OF WHICH, about 40 months, he
was no people's ruler. He died on
the last month of his youth which

Called by the MACEDONIANS DYSTAS, but by us ADAM,
on the FLAT day of the month. He departed
having surpassed in UNDERSTANDING ALL MEN THAT
EVEN LIVED AND PUT TO NEGLIGENT USE THE FRUITS
of his reflections, in speech AND in ADDRESS TO
A CAUSE HE FOUND FAULT IN EVERY WAY, BUT
CHIEFLY THROUGH HIS COMMAND OF HIS PASSIONS WHICH
WAS SUCH THAT HE SEEMED TO HAVE NO PLACE FOR
THEM IN HIS SOUL, AND ONLY KNEW THAT HE HAD
THROUGH SEEING THEM IN OTHERS AFTER THEM
HIMSELF. HE WAS ALSO SUCH A GENERAL OF AN ARMY
AS NO ONE HAD EVER SEEN AND AN ABSOLUTELY
INCOMPARABLE PROPHET, ~~AND~~ WHEN HE PROPHESIED
NOT ONLY DID HE HEAR GOD, HIMSELF

THE PEOPLE MOURNED FOR HIM 30 DAYS; THE
HEAVENS NEVER GAVE UP MORE HEAVILY, AND
WAS RECALLED ONLY BY THOSE WHO HAD ACTUALLY
KNOWN HIM, BUT ANY WHO HAD READ HIS LAW HAD
SOONLY FELT HIS LAW, deducing FROM THAT THE
SUPERLATIVE QUALITY OF HIS VIRTUE. —

NOTE: 1) NO MORE SCRIPTURAL NAME TO MAKE
BUT THE IMMEDIATE SOURCE OF ALL

ORIGINAL LAMARCA-BATES - PLATE 1
ACTION 2 MILES GENERAL LATER LUNAR

(10

NO WISDOM ABOUT STAMENING - MILES
- LIKE GRAMMAR - IDEAL - PHYSICAL PERFECTION
MAYBE BUT SPIRITUAL ONE

"HE WAS NEARLY HELD BY THE ALL"

"AT 8 HE RECEIVED ADULT BODY AND MIND - LATER
WITH AMAZING RAPIDITY - AS IF BY RECOLLECTION -
BEAUTIFUL WHEN HE WAS CALLED PEOPLE TURNED
TO STAND

MIRACULOUS HISTORICALLY

NEVER INSCRIPTIBLE - BUT

RE-ENTERED - USED ENGLISH GRAMMAR THAT IT WAS

AT 10:00 DOESN'T HOISTATE -

ENTREPRENEUR ALSO STAYS INTO WHOLEN WITH
CAP HAVE NOBT - CALPHI HAS WITH AT THE WORDS

WONDER ACTUAL TO EGYPT DOOR SI MI TOW -

AND THEN ARRIVED MI TOW ORIGINALLY (UP
WINDON AT THE MENTION OF JERRY THE TASKMASTER)

HE HAD NOT FLED EGYPT FOR FEAR THAT HE WAS
DISCOVERED, BUT BECAUSE OF A COUNCIL AGAINST
HIM IN WHICH PHAROS HIMSELF PARTICIPATED -

NO MENTION OF MUNDON

VIRTUOUS - HUMBLE & SILENT - WORKED ONLY

For the people good

beginning - because we were for them

ANALYSIS

beginning - beginning - beginning

only for children

beginning - no attempt to solve dignity

For them

by achieved more than we have now
more dignity - dignity does not mean
body - dignity

THE VIRTUES OF A GOOD GENTLEMAN - ARTIST

ARTIST = more leader / can show / scientific general
of his - but of himself - tendency to rejection -

But another element in this reconstruction
which had been in Egypt and left not under

best conditions from native point of view
circumstances - modern situation

to show also that to have present about
[Pauline had wanted to have present about
more as he said] - to native rules less

then noble - becomes focus of relevance / relevance

History - 1) part of Persian belonging force

2) knowledge of Persian - calculate

person and 3) - defining redemption
in New Testament

3) NATIVES OF EGYPT

4) Knowledge of ANIMAL
PRESENCE IN TEM. - SEEN
THE KILLING OF GOD'S CHILDREN

LATER OTHER CHARACTERS

- 1) MISANTHROPY - 5" is set out of
CLUB 2019
- 2) ATHEISM - DENIAL OF GOD'S
EXISTENCE
- 3) LACK OF HOSPITALITY - DISGRACE

WILL ALSO OF ALOX (LIVE UP NOW) SEEN ON
GROUND FLOOR. THOUGH - PRODIGY - 2015 DIV
OF CITY. SYN - SO LARGE NEAR SCRAPY
PLANS

MAURITZ - PILOT AND PILOT - WIT OF EGYPT
FRAGMENT 1 JUNE - 2015 DIV
HERE IN PLACE

|| TIME OF TROUBLE ATROPHIC (EGYPT TAKE LATE
PILOT - TEM. ENTRY ONE) TOLD CAUSE OF TROUBLE
IS ALIENS - LONG NEED TO BE PURIFIED OF ALL
LEGIONS AND DISORDER - GOT REMOVED UP -
SENT TO DINAI QUARTERS - HERE JOINED
AS A DEFLECTED PILOT OF DEUTER 615 5012 -
[EJAN 3012] HE WAS WOUNDED AT HELIOPOLIS -
HE ASSUMES COMMAND OF THE LEGION OF THE

Dammed - waves to Hyksos in Jerusalem when
 they had fled after being driven out of Egypt
 and also join Esau to a great attack
 on Egypt.

South [TAKING SACRED MOUNTAINS WITH HIM - (TAKING
SACRED MOUNTAINS) - RETURN - RETURN - RETURN
any full.

LOOK AT JUSTICE - NOT NEGOTIATED - EVIDENCE
 OF LAW - NOT STRANGE LAW NOT CONDUCE TO
 VIRTUE - IT IS LAW - SUPREMACY - EXPLAIN ELEMENTS
 NOT SEPARATE AT PROSECUTION - REMOVE ALL
 SUSPICION & CONVICTION - (FIB LEAD MISAPPLY) -
 FREE IN JUSTICE LAURENCE

- 1) C.I.C - KING / PALUPTA TOWN AGAINST
- 2) 1000 - ACTION - does not return
- 3) security committee - VALER
- 4) TANKS - CULTURE - PARTIALITY TOWARDS
- 5) FLEET - MANNING OF CLUT

ANTARCTICA

THE WAR WITH THE ETHIOPIANS

Josephus 2:10

Whole episode NOT in rabbinic sources L.G.
RELATED TO ISRAEL - THOTH - HERMES CYCLE
MOSES AS ORIGINATOR OF EGYPTIAN (ALL) SCIENCE
GAVE THEM EGYPT (THOTH) - Giver of all wisdom - 1800
CRADLE OF MATH, ALPHABET LEARNING

MOSES DID NOT FLEE BECAUSE OF MURDER AND
FEAR OF HEBREW CONDEMNATION BUT BECAUSE
OF ENVY OF EGYPTIANS AT SUCCESS AS GENERAL

OLDEST RABBINIC
SOURCE - TANHUM
YERUSHALMI ON
NUM 12:1

Josephus Tied in to version where Adam -
THE SON WHO FORGOT MOSES ACTIVITY TO
PLANNED - B. had gone TO ETHIOPIA AND TAKEN
CAPITAL FROM LEGITIMATE RULER KIKNODS -
MOSES RECAPTURES IT FOR K. Kiknod
he dies becomes his heir and KING - Adam
MOSES AS KING OF ETHIOPIA - TAKES K.'S WIDOW
AS WIFE ADONIAH - RULES 40 YEARS - BATTLE
OF STONE LIBERATES JWS SERFANTS CAPTURES CAPITAL -
HAD NO RELATIONS WITH ADONIAH BECAUSE OF
BIBLICAL LAW - QUEEN DEMANDS RULE FOR
HER SON BY K. - MINOR CLASH - PEOPLE SEND
MOSES AWAY WITH HONOR

- αὐτὸν μὲν εἶχε τὴν τοῦ πράγματος ἐπίνοιαν ὑπὸ τε
 φθόνου τῆς Μωυσέως στρατηγίας καὶ ὑπὸ δέου
 ταπεινώσεως, ἐπειχθεὶς δ' ὑπὸ τῶν ἱερογραμμα-
 τέων οἷός τε ἦν ἐγχειρεῖν τῇ Μωυσέως ἀναιρέσει.
 236 φθάσας δὲ τὴν ἐπιβουλήν καταμαθεῖν λαθῶν
 ὑπέξεισι· καὶ τῶν ὁδῶν φυλαττομένων ποιεῖται
 διὰ τῆς ἐρήμου τὸν δρασμὸν καὶ ὅθεν ἦν ὑπόνοια
 μὴ λαβεῖν τοὺς ἐχθρούς,¹ ἄπορός τε ὦν τροφῆς
 237 ἀπηλλάττετο τῇ καρτερίᾳ καταφρονῶν, εἰς τε
 πόλιν Μαδιανὴν ἀφικόμενος πρὸς μὲν τῇ Ἐρυθρᾷ
 θαλάσῃ κειμένην ἐπ' αὐνυμον δ' ἐνὸς τῶν Ἀβράμῳ
 γενομένων ἐκ Κατούρας νιῶν, καθεσθεὶς ἐπὶ τινος
 φρέατος ἐκ τοῦ κόπου καὶ τῆς τλαιπωρίας ἡρέμει
 μεσημβρίας οὔσης οὐ πόρρω τῆς πόλεως. ἐνταῦθ'
 αὐτῷ συνέβη καὶ πράξις ἐκ διαίτης τῶν αὐτόθι
 συστήσασα τὴν ἀρετὴν αὐτοῦ καὶ πρὸς τὸ κρεῖττον
 ἀφορμὴν παρασχούσα.
 238 (2) Τῶν γὰρ χωρίων δυσύδρων ὄντων προκατ-
 ἐλάμβανον οἱ ποιμένες τὰ φρέατα, ὅπως μὴ προ-
 εξαναλωμένου τοῦ ὕδατος ὑπὸ τῶν ἄλλων σπανίζοι
 ποτοῦ τὰ θρέμματα. παραγίνονται οὖν ἐπὶ τὸ
 φρέαρ ἐπ' αὐὰ παρθένοι ἀδελφαί, Ῥαγουήλου θυγατέ-
 ρες ἱερέως καὶ πολλῆς ἡξιωμένου τιμῆς παρὰ τοῖς
 239 ἐπιχωρίοις, αἱ τῶν τοῦ πατρὸς ποιμνίων ἐπι-
 μελούμεναι, διὰ τὸ ταύτην ὑπουργίαν εἶναι καὶ
 γυναιξὶν ἐπιχώριον παρὰ τοῖς Τρωγλοδύταις, φθάσα-
 σαι τὸ ἀνταρκες ἐκ τοῦ φρέατος ἀνέσπασαν ὕδωρ

¹ καὶ ὅθεν . . ἐχθροὶ ο-ν. Lat.

* Josephus omits the Biblical motive for Pharaoh's wrath, viz. the murder of an Egyptian by Moses.

* Such seems to be the meaning: *θερ* = *ἐκείσε θερ*.

* Ex. ii. 15, "the land of Midian" (xx Μαδιάμ). Ptolemy and Arabic geographers mention a place *Mediana*, *Madyan*.

of so doing, alike from envy of Moses' generalship and from fear of seeing himself abased, and so, when instigated by the hierarchy, was prepared to lend a hand in the murder of Moses.^a Their victim, however, informed betimes of the plot, secretly escaped, and, since the roads were guarded, directed his flight across the desert and to where he had no fear of being caught by his foes^b; he left without provisions, proudly confident of his powers of endurance. On reaching the town of Madian(c),^c situated by the Red Sea and named after one of Abraham's sons by Katura,^d he sat down on the brink of a well and there rested after his toil and hardships, at midday, not far from the town. Here he was destined to play a part, arising out of the customs of the inhabitants, which exhibited his merits and proved the opening of better fortune.

(2) For, those regions being scant of water, the shepherds used to make a first claim on the wells, for fear that, the water being exhausted by others beforehand, there should be nothing for their flocks to drink. Now there came to this well seven sisters, virgin daughters of Raguel,^e a priest held in high veneration by the people of the country; they were in charge of their father's flocks, for this function is customarily undertaken by women also among the Troglodytes,^f and, arriving first, they drew from the

Moses at
the well.
Ex. ii. 15.

on the east of the Gulf of Akabah, opposite the southern extremity of the Sinaitic peninsula (Driver *in loc.*); but, if the traditional identification of Sinai is correct, the context requires a place on the west of the gulf.

^a Gen. xxv. 2.

^b So LXX (Ex. ii. 18), Heb. Reuel, alias Jethro.

^c "Cave-dwellers" inhabiting the region on either shore of the Red Sea (*A. L.* 239, ii. 213).

Chenephres - Chenephres' daughter, husband

Jenious - When Ethiopia invade Egypt - C
sends messengers to fight hoping he and few
soldiers will be destroyed - long campaign
(10 years) in which Moses victorious - even
Ethiopians come to respect him - Moses
builds city for army and concentrated

The ibis because bird destroys animals
see Moses decide to circumcise - C
Moses returns to Egypt -

C continues to plot - takes his troops
away from his mother's temple down

A temple at Divispolis - M leaves
public approval - C sends Chenephres
to kill him - plot revealed to Moses -

he decides to flee to Arabia - C
hears of proposed flight - ambush -
but Moses slays C by superior
strength.

τοῦ προαιδέναι τὰ μέλλοντα θαρρεῖν παρῆν, ἀπείχοντο τῆς ἀναιρέσεως αὐτοῦ.

- 238 (x. 1) Μωυσῆς μὲν [οὖν] τῷ προειρημένῳ τρόπῳ γεννηθεῖς τε καὶ τρεφεῖς καὶ παρελθὼν εἰς ἡλικίαν φανεράν τοις Αἰγυπτίοις τὴν ἀρετὴν ἐποίησε καὶ τὸ ἐπὶ ταπεινώσει μὲν τῇ ἐκείνων, ἐπ' αὐξήσει δὲ τῶν Ἑβραίων γεγενῆναι τοιαύτης ἀφορμῆς λαβόμενος. Αἰθίοπες, πρόσσοικοι δ' εἰσὶ τοῖς Αἰγυπτίοις, ἐμβαλόντες εἰς χώραν αὐτῶν ἔφερον καὶ ἤγον τὰ τῶν Αἰγυπτίων. οἱ δ' ὑπ' ὀργῆς στρατεύουσιν ἐπ' αὐτοὺς ἀμυνόμενοι¹ τῆς καταφρονήσεως, καὶ τῇ μάχῃ κρατηθέντες οἱ μὲν αὐτῶν ἔπεσον οἱ δ' αἰσχροῦς εἰς τὴν οἰκίαν διεσώθησαν φυγόντες.
- 240 ἐπηκολαυθήσαν δὲ διώκοντες Αἰθίοπες καὶ, μαλακίας ὑπολαβόντες τὸ μὴ κρατεῖν ἀπάσης τῆς Αἰγύπτου, τῆς χώρας ἐπὶ πλεῖον ἤπτοντο καὶ γευσάμενοι τῶν ἀγαθῶν οὐκέτ' αὐτῶν ἀπείχοντο ὥς δὲ τὰ γειννιῶντα μέρη πρῶτον αὐτοῖς ἐπερχομένων οὐκ ἐτόλμων ἀντιστρατεύειν, προύβησαν ἄχρι Μίμφεως καὶ τῆς θαλάσσης οὐδεμιᾶς τῶν
- 241 πόλεων ἀντισχεῖν δυνηθείσης. τῷ δὲ κακῷ πιεζόμενοι πρὸς χρησμούς Αἰγύπτιοι καὶ μαντείας τρέπονται· συμβουλευσάντος δ' αὐτοῖς τοῦ θεοῦ συμμάχῳ χρήσασθαι τῷ Ἑβραίῳ κελεύει ὁ βασιλεὺς τὴν θυγατέρα παρασχεῖν τὸν Μωυσῆν στρα-
- 242 τηγόν αὐτῷ γενησόμενον. ἥ δὲ ὄρκους ποιῶσα

¹ Lat.: *ἀμυνόμενοι* codd.

* Text corrupt and meaning obscure. I take it to mean that there was no other heir apparent. With the reading *ἀ' δ* (for *ἀ' δ'* or) and other changes found in the "inferior" type of mss., we might translate (with Weill) "But since there was no apparent motive why he should be killed

of the Egyptians through his foreknowledge of the future,^a they refrained from slaying him.

(x. 1) Moses then, born and brought up in the manner already described, on coming of age gave the Egyptians signal proof of his merits and that he was born for their humiliation and for the advancement of the Hebrews; here is the occasion which he seized.^b The Ethiopians, who are neighbours of the Egyptians, invaded their territory and pillaged their possessions; the Egyptians in indignation made a campaign against them to avenge the affront and, being beaten in battle, some fell and the rest ingloriously escaped to their own land by flight. But the Ethiopians followed in hot pursuit, and, deeming it feebleness not to subdue the whole of Egypt, they assailed the country far and wide and, having tasted of its riches, refused to relinquish their hold; and, since the neighbouring districts exposed to their first incursions did not venture to oppose them, they advanced as far as Memphis and to the sea, none of the cities being able to withstand them. Oppressed by this calamity, the Egyptians had recourse to oracles and divinations; and when counsel came to them from God to take the Hebrew for their ally, the king bade his daughter give up Moses to serve as his general. And she, after her father had sworn

Ethiopian
invasion of
Egypt:
Moses
selected as
general of
Egyptian
army.

whether by the king, whose relative he was by adoption, or by any other who had greater hardihood in the interests," etc.

^a The following legend, an invention of the Jewish colony at Alexandria, doubtless grew out of the obscure allusion in Numb. xii. 1 to the "Cushite woman" whom Moses "had married": the existence of this Ethiopian wife called for explanation. A collateral form of the legend appears in Artapanus (2nd cent. a.c., cp. Eus. *Præp. Ev.* ix. 27. 432 d); the narrative of Josephus is more detailed and cannot be derived directly from Artapanus.

μένω, ὥστε μηδὲν διαθεῖναι κακόν, παραδίδωσκον
ἀντὶ μεγάλης μὲν εὐεργεσίας κρίνουσα τὴν συμ-
μαχίαν, κακίζουσα δὲ τοὺς ἱερέας, εἰ κτεῖναι προ-
αγορεύσαντες αὐτὸν ὡς πολέμιον οὐκ ἠδούντο νῦν
χρῆζοντες αὐτοῦ τῆς ἐπικουρίας.

- 243 (2) Μωυσῆς δὲ ὑπὸ τε τῆς Θερμούθιδος παρα-
κληθεὶς καὶ ὑπὸ τοῦ βασιλέως ἡδέως προσδέχεται
τὸ ἔργον· ἔχαιρον δ' οἱ ἱερογραμματεῖς ἀμφοτέρων
τῶν ἐθνῶν, Αἰγυπτίων μὲν ὡς τοὺς τε πολέμιους
τῇ ἐκείνου κρατήσοντες ἀρετῇ καὶ τὸν Μωυσῆν
[ἐν]¹ ταύτῳ δόλῳ κατεργασόμενοι, οἱ δὲ τῶν
Ἑβραίων ὡς φυγεῖν αὐτοῖς ἰσομένου τοὺς Αἰγυ-
244 πτίους διὰ τὸ Μωυσῆν αὐτοῖς στρατηγεῖν. ὁ δὲ
φθάσας πρὶν ἢ καὶ πυθέσθαι τοὺς πολέμιους τὴν
ἐφοδὸν αὐτοῦ τὸν στρατὸν ἀναλαβὼν ἦγεν, οὐ διὰ
τοῦ ποταμοῦ ποιησάμενος τὴν ἐλασίαν ἀλλὰ διὰ
γῆς. ἔνθα τῆς αὐτοῦ συνέσεως θαυμαστήν ἐπέδειξεν
245 ἐποίησατο· τῆς γὰρ γῆς οὕσης χαλεπῆς ὁδευθῆναι
διὰ πλῆθος ἐρπετῶν, παμφορωτάτη γὰρ ἐστὶ τού-
των, ὡς καὶ τὰ παρ' ἄλλοις οὐκ ὄντα μόνη τρέφειν
δυνάμει τε καὶ κακία καὶ τῷ τῆς ὄψεως ἀσυνήθει
διαφέροντι, τινὰ δ' αὐτῶν ἐστὶ καὶ πετεινὰ ὡς
λανθάνοντα μὲν ἀπὸ γῆς κακουργεῖν καὶ μὴ προ-
ἰδομένους ἀδικεῖν ὑπερπετῇ γεγόμενα, νοεῖ πρὸς
ἀσφάλειαν καὶ ἀβλαβῇ πορείαν τοῦ στρατεύματος
246 στρατήγημα θαυμαστόν· πλέγματα γὰρ ἐμπερὶ
κιβωτοῖς ἐκ βίβλου² κατασκεύασας καὶ πληρώσας
ἱβίων ἐκόμιζε. πολεμιώτατον δ' ἐστὶν ὅφεισι τοῦτο
τὸ ζῶον· φεύγουσὶ τε γὰρ ἐπερχομένας καὶ ἀφ-
ιστάμεναι καθάπερ ὑπ' ἐλάφῳ ἀρπαζόμενοι κατα-

¹ RO: om. ccll.

² βέβλον Dindorf.

JEWISH ANTIQUITIES, II. 242-246

to do him no injury, surrendered him, judging that great benefit would come of such an alliance, while reproaching the knavish priests who, after having spoken of putting him to death as an enemy, were now not ashamed to crave his succour.

(2) Moses, thus summoned both by Thermuthis and by the king,^a gladly accepted the task, to the delight of the sacred scribes of both nations; for the Egyptians hoped through his valour both to defeat their foes and at the same time to make away with Moses by guile, while the Hebrew hierarchy foresaw the possibility of escape from the Egyptians with Moses as their general. He thereupon, to surprise the enemy before they had even learnt of his approach, mustered and marched off his army, taking the route not by way of the river but through the interior. There he gave a wonderful proof of his sagacity. For the route is rendered difficult for a march by reason of a multitude of serpents, which the region produces in abundant varieties, insomuch that there are some found nowhere else and bred here alone, remarkable for their power, their malignity, and their strange aspect; and among them are some which are actually winged, so that they can attack one from their hiding-place in the ground or inflict unforeseen injury by rising into the air. Moses, then, to provide security and an innocuous passage for his troops, devised a marvellous stratagem: he had baskets, resembling chests,^b made of the bark of papyrus, and took these with him full of ibises. Now this animal is the serpents' deadliest enemy: they flee before its onset and in making off are caught, just as they are by

His
victorious
campaign.

Desert
march and
circumven-
tion of the
serpents.

^a Called Chenephres by Artapanus.

^b Or "arks."

πίνονται· χειροθήβεις δ' εἰσὶν αἱ ἰβεις καὶ πρὸς μόνον
 247 τὸ τῶν ὄφειων γένος ἄγριοι. καὶ περὶ μὲν τούτων
 παρήμι νῦν γράφειν οὐκ ἀγνοούντων τῶν Ἑλ-
 λήνων τῆς ἰβιδος τὸ εἶδος. ὥς οὖν εἰς τὴν γῆν
 ἐνέβαλε τὴν θηριοτρόφον, ταύταις ἀπεμάχετο τὴν
 τῶν ἱρπετῶν φύσιν ἐπαφείς αὐτοῖς καὶ προ-
 πολεμούσαις χρώμενος. τοῦτον οὖν ὀδεύσας τὸν
 248 τρόπον οὐδὲ προμαθοῦσι παρῆν τοῖς Αἰθίοφι, καὶ
 συμβαλὼν αὐτοῖς κρατεῖ τῇ μάχῃ καὶ τῶν ἱλπίδων,
 ἃς εἶχον ἐπὶ τοὺς Αἰγυπτίους, ἀφαιρεῖται τὰς τε
 πόλεις αὐτῶν ἐπῆει καταστρεφόμενος, καὶ φόνος
 πολὺς τῶν Αἰθιόπων ἐπράττετο. καὶ τῆς διὰ
 Μωυσὴν εὐπραγίας γευσάμενον τὸ τῶν Αἰγυπτίων
 στράτευμα ποιεῖν οὐκ ἔκαμνεν, ὥς περὶ ἀνδρα-
 ποδισμοῦ καὶ παντελοῦς ἀναστάσεως τὸν κίνδυνον
 249 εἶναι τοῖς Αἰθίοφι· καὶ τέλος συνελαθέντες εἰς
 Σαβὰν πόλιν βασιλείον οὔσαν τῆς Αἰθιοπίας, ἣν
 ὑστερον Καμβύσης Μερόην ἐπωνόμασεν ἀδελφῆς
 Ἰδίας τοῦτο καλουμένης, ἐπολιορκοῦντο. ἦν δὲ
 δυσπολιόρκητον σφόδρα τὸ χωρίον τοῦ τε Νεῖλου
 περιέχοντος αὐτὴν καὶ κυκλοιμένου ποταμῶν τε
 ἄλλων Ἀσταίου καὶ Ἀσταβέρα δύσμαχον τοῖς
 250 πειρωμένοις διαβαίνειν τὸ ρεῦμα ποιοούντων· ἡ
 γὰρ πόλις ἐντὸς οὔσα ὥς νῆσος οἰκεῖται τείχους
 τε αὐτῇ καρτεροῦ περιηγμένου καὶ πρὸς μὲν

* I was tempted to read ἡ ἀφ' ἑσπερίων "by their nimbler adversaries"; but no emendation is needed. Bochart, *Hierozoicon*, i. 885 f. (1675), quotes an array of classical allusions to serpent-eating stags, who, according to one scholiast, derived their very name *εἰσπερίων* from the habit: εἰσπέρει δὲ κατὰ τὸ εἶναι τὰς ἐσπεύς, εἰσπερὶ εἰσπερίων τις ὄν. See Mair's *Oryxian* (L.C.L.), ad Cyn. ii. 233, Hal. ii. 289.

* All that Artapanus tells us is that the war lasted ten years and that on account of the size of his army Moses

stags,^a and swallowed up. The ibis is otherwise a tame creature and ferocious only to the serpent tribe; but I refrain from further words on this subject, for Greeks are not unacquainted with the nature of the ibis. When, therefore, he entered the infested region, he by means of these birds beat off the vermin, letting them loose upon them and using these auxiliaries to clear the ground.^b Having thus accomplished the march, he came wholly unexpected upon the Ethiopians, joined battle with them and defeated them, crushing their cherished hopes of mastering the Egyptians, and then proceeded to attack and overthrow their cities, great carnage of the Ethiopians ensuing. After tasting of this success which Moses had brought them, the Egyptian army showed such indefatigable energy that the Ethiopians were menaced with servitude and complete extirpation. In the end they were all driven into Saba, the capital of the Ethiopian realm, which Cambyses later called Meroe after the name of his sister,^c and were there besieged. But the place offered extreme obstacles to a besieger, for the Nile enclosed it in a circle and other rivers, the Astapus^d and the Astabaras,^e added to the difficulty of the attack for any who attempted to cross the current. The city which lies within in fact resembles an island: strong walls encompass it and as a bulwark against its enemies built a city, called Hermopolis, in which he consecrated the ibis because it slays the creatures that injure men (*καὶ τῆς ἰβὺς διὰ αὐτῆς καθιερῶσαι διὰ τὸ τὰς τῶν βλαβερῶν ζῴων τοὺς ἀνθρώπους ἀρσενεῖν*).

^a Who died there: according to another account, she was his wife (Strabo, xvii. 5. 790).

^b The *Bahr-el-Atrek* or Blue Nile.

^c A minor tributary; Tacazzé is the name given to it in Smith's *Dict. of Greek and Roman Geography*.

- τοὺς πολεμίους πρόβλημα τοὺς ποταμοὺς ἔχουσα
 χώματά τε μεγάλα μεταξὺ τοῦ τείχους, ὥστε ἀν-
 επίκλυστον εἶναι βιαιότερον ὑπὸ πληθώρας¹ φερο-
 μένων, ἅπερ καὶ τοῖς περαιωσαμένοις τοὺς ποτα-
 μούς ἄπορον ἐποίει τῆς πόλεως τὴν ἄλωσιν.
 251 φέροντι τοίνυν ἀηδῶς τῷ Μωυσεῖ τὴν τοῦ στρατεύ-
 ματος ἀργίαν, εἰς χεῖρας γὰρ οὐκ ἐτόλμων ἀπαντᾶν
 252 οἱ πολέμοι, συνέτυχέ τι τοιοῦτον. Θάρβεις θυγά-
 τηρ ἦν τοῦ Αἰθιοπῶν βασιλέως. αὕτη τὸν Μωυσῆν
 πλησίον τοῖς τείχεσι προσάγοντα τὴν στρατιὰν καὶ
 μαχόμενον γυναῖκας ἀποσκοποῦσα καὶ τῆς ἐπινοίας
 τῶν ἐγχειρήσεων θαυμάζουσα, καὶ τοῖς τε Αἰγυπ-
 τίοις αἴτιον ἀπεγνωκόσιν ἤδη τὴν ἐλευθερίαν τῆς
 εὐπραγίας ὑπολαμβάνουσα καὶ τοῖς Αἰθίοσιν αὐ-
 χοῦσιν ἐπὶ τοῖς κατ' αὐτῶν κατωρθωμένοις τοῖς
 περὶ τῶν ἐσχάτων κινδύνου, εἰς ἔρωτα δεινῶν
 ὤλισθεν αὐτοῦ καὶ περιόντος τοῦ πάθους πέμπε
 πρὸς αὐτὸν τῶν οἰκετῶν τοὺς πιστοτάτους δια-
 253 λεγομένη περὶ γάμου. προσδεξαμένου δὲ τὸν λόγον
 ἐπὶ τῷ παραδοῦναι τὴν πόλιν καὶ ποιησαμένον
 πίστει ἐνόρκους ἢ μὴν ἄξεσθαι γυναῖκα καὶ
 κρατήσαντα τῆς πόλεως μὴ ταραβήσεσθαι τὰς συν-
 θήκας, φθάνει τὸ ἔργον τοὺς λόγους. καὶ μετὰ τὴν
 ἀναίρεσιν τῶν Αἰθιοπῶν εὐχαριστήσας τῷ θεῷ
 συνετέλει τὸν γάμον Μωυσῆς καὶ τοὺς Αἰγυπτίους
 ἀπήγαγεν εἰς τὴν ἑαυτῶν.
 254 (xi. 1) Οἱ δ' ἐξ ὧν ἐσώζοντο ὑπὸ Μωυσέως
 μῖσος ἐκ τούτων πρὸς αὐτὸν ἀνελάμβανον καὶ
 θερμότερον ἀπτεσθαι τῶν κατ' αὐτοῦ βουλευμάτων
 ἡξίουσαν, ὑπονοοῦντες μὲν μὴ διὰ τὴν εὐπραγίαν
 νεωτερίσειε κατὰ τὴν Αἴγυπτον, διδάσκοντες εἰ
 255 τὸν βασιλέα περὶ τῆς σφεγῆς. ὁ δὲ καὶ καθ'

it has the rivers, besides great dikes within the ramparts to protect it from inundation when the force of the swollen streams is unusually violent; and it is these which made the capture of the town so difficult even to those who had crossed the rivers.

Moses, then, was chafing at the inaction of his army, for the enemy would not venture upon an engagement, when he met with the following adventure. Tharbis, the daughter of the king of the Ethiopians, watching Moses bringing his troops close beneath the ramparts and fighting valiantly, marvelled at the ingenuity of his manœuvres and, understanding that it was to him that the Egyptians, who but now despaired of their independence, owed all their success, and through him that the Ethiopians, so boastful of their feats against them, were reduced to the last straits, fell madly in love with him; and under the mastery of this passion she sent to him the most trusty of her menials to make him an offer of marriage. He accepted the proposal on condition that she would surrender the town, pledged himself by oath verily to take her to wife and, once master of the town, not to violate the pact, whereupon action outstripped parley. After chastisement of the Ethiopians, Moses rendered thanks to God, celebrated the nuptials, and led the Egyptians back to their own land.

Moses
marries
the Ethiop-
ian princess

(xi. 1) But the Egyptians, thus saved by Moses, conceived from their very deliverance a hatred for him and thought good to pursue with greater ardour their plots upon his life, suspecting that he would take advantage of his success to revolutionize Egypt, and suggesting to the king that he should be put to death. He on his own part was harbouring thoughts

Flight of
Moses to
Madian.
Cf. Ex. ii. 15.

¹ ROE: πλεμύρας cell.

IV HEROES AND HERO WORSHIP

4

1) LAST WEEK WE EXAMINED CONCEPT OF TALMUD TORAH - AND SAW THAT THIS DILEMMA WAS NOT A BROAD ENCOURAGEMENT OF LIBERALISM AND ROMANCE BUT A VERY SPECIFIC MESSAGE - AND THAT WOULD BE
POSITIVE CONSCIOUS TORAH - NOT SEPARATE HETZONIM

TODAY, I WOULD LIKE TO BEGIN BY EXAMINING THE HERO - THE ACTION
ENCOURAGED - WHAT DOES IT DO? - HOW DO WE LEARN AND TEACH
USUAL MEANING / AWARENESS OF GOD'S COMMANDS WAY OF
LIFE : - AWARENESS OF GOD'S INSTRUCTIONS - DISCOVERY OF

WHAT CAN WE KNOW

ALL THESE ARE INCLUDED BUT THERE IS ANOTHER POINT -
TO STUDY TORAH IS TO TRANSFORM ONE'S NATURE - THE
PROBLEM WOULD NOT HAVE AROSEN IF THE CHILDREN WERE
EAT WHAT LARGE HUMAN NATURE - TO STUDY TORAH WAS
TO FOLLOW EXAMPLE OF ONE WHO HAD WRITTEN TORAH
AND TO TRANSFORM ONESELF FROM HUMAN BEING INTO

HUMAN BEING

King of Torah / He who studies Torah gains life
in this world and in the world to
come.

THIS IS NOT A BIBLICAL CONCEPT. IN SO FAR AS THE
TORAH DEALS WITH THE USE OF THE SOURCE OF KNOWLEDGE
IT IS FROM GOD - ON THE PROPHETIC REPORT OF WHAT GOD
INTENDED - IT IS NOT GAINED IN A CLASSROOM.
THERE ARE NO SCHOLARS IN TORAH AND NO
STUDENTS

UNUSUAL WAGE POLICY DID NOT BECOME A REALITY
IN ISRAEL UNTIL THE ECONOMIC AD -

II THE CULTURAL NATURE OF ISRAEL

1) BOD'S PROBLEM / SPH - TRANSFORMED TO
SYNAGOGUE - MUSEUM - LULU - ETHNO-
SOPH - DULANTU

2) TUNAI AS A SUBSTITUTE FOR AGADAT -
SAVING AND SUSTAINING DISAGREEMENT

IN ISRAELITE DAYS NO TONAI (E2AN) - BUT IS A MATTER
SINCE SIMPLY BEING DIFFERENT THINGS TO ONE OF MANY
MULTI COMPLEXING C. - HOW DO WE KNOW - II NO
CAPACITY TO LEARN WRITING ON THE ACCEPTANCE

TUNAI EMBODIES ISRAELI KNOWLEDGE WHICH
COMES IN FROM OUTSIDE -

BUT THINK ALSO KNOW AND THEN TRANSITION - P2N -
WISDOM TRANSITION - P2N - LEARN NOT OF WRITING #1
BY STUDY

WISDOM - INTERESTINGLY ALMOST FROM BEGINNING P2N WAS

NOT TUNAI - 1) TALENT - SPECIAL GIFT OF GOD -
BEZALHEL - EX 31:2

וְיָדָהּ אֱלֹהִים בְּרֵאשִׁית יָדָהּ אֱלֹהִים
וְיָדָהּ אֱלֹהִים בְּרֵאשִׁית יָדָהּ אֱלֹהִים
וְיָדָהּ אֱלֹהִים בְּרֵאשִׁית יָדָהּ אֱלֹהִים

Now we have to see the effect of the change in the price of the factors of production.

Let us assume that the price of the factors of production is increased.

Let us assume that the price of the factors of production is increased. This will lead to an increase in the cost of production.

Let us assume that the price of the factors of production is increased. This will lead to an increase in the cost of production. The cost of production will increase because the price of the factors of production has increased.

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IMMEDIATE AND TRANSFORMATIVE - IN MOST EXISTING TIMES 65
- AS YOU GO TO THE POINT OF THE MIND - 2 PHASES WISDOM -

1) GOING INTO TRANSFORMATION - PHASE -

NO LONGER ASKING IN CASE OF CHANGE - PHASE
3 " 3 P 3"

2) WISDOM - GOD'S GIFT OF TRUTH - INTELLECT CONES
TO BE DOWN AT THE TO MAN - AND ACTIVELY

AS GOD'S IMMEDIATE - WISDOM - NO MORE IN MIND

AND 1 GOD CONSCIOUSNESS -

WISDOM BE DOWN IN INTERPRETATION OF WISDOM AND P 3
1414 1414 1414

ON WISDOM INTERPRETATION - WISDOM TRANSFORMATIVE
RESURRECTION - THEN AS GOD GIVES US WISDOM
CONTRIBUTION - GOD'S WISDOM - FAITH IS GIVEN

WISDOM DEVELOPS

WISDOM 1) TALENT

2) GAINED BY GERMANY - 1 PHASE - 2
SO ALL GOD WISDOM

3) ONLY GIFT OF GOD - WISDOM - TO BE
WISDOM NOT ACTUAL OF GOD
ON GOD - GIFT OF GOD

X 4) WISDOM PERSONALITY - PHASE 1-2

Let's live in the moment and appreciate it

and to become full, rich, and fruitful.

Keep him for him, and value him for him

value, treasure him, and love him

and love him, and treasure him

STAY, and let it be a blessing

Wife, and love him, and treasure him

I have treasure, and let it be a blessing

and treasure him, and let it be a blessing

The treasure of the heart is not in the hand

it is in the heart, and let it be a blessing

Let's live in the moment and appreciate it

and to become full, rich, and fruitful.

Keep him for him, and value him for him

value, treasure him, and love him

STAY, and let it be a blessing
Wife, and love him, and treasure him
I have treasure, and let it be a blessing
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The treasure of the heart is not in the hand
it is in the heart, and let it be a blessing
Let's live in the moment and appreciate it
and to become full, rich, and fruitful.
Keep him for him, and value him for him
value, treasure him, and love him

I want this way to locate the database - the
natural way plus point out of the progression
of a project.

Phil - client / Alex - Teacher - provides in
syn. manner LAR that - GA Phil has lit.
critical (rules of algebra) - usually presented
as broken down in GA phil system - but
all math elements of his project are in cancellation
set

but is pure existence - His intended purpose
is less - no math, math subject is
is get algebra - no math part that is for
of math is 1001 = INTEREST - two connections
since connection - complex variability
when it is given

AT SOME POINT HE REALIZED THAT CONJECTURE FOR
AND = UNDISCOVERED - UNUSUAL DATA - NEED
TO DATA IDEAS BUT IN DATA - NO IDEAS
WARRANT LETTING OUT CONJECTURE TO THE CONJECTURE -
IDEAS - WILL MAKE UP WORLD USING THEIR
IDEAS WE GET USUAL CONJECTURE TO MAKE

UNDERSTANDING - AND NO GAIN FROM IT
OUR THOUGHTS AND WORDS COME FROM THE HEART
PURPOSES - NO OWN CHARACTER - VALUES - THAT WE WANT
ONLY WHAT IS RIGHT

// Hence move beyond present position on human
nature - man is hostile - WILL NOT NOT IN
WILL DIE - BUT PHILISTIA - WILL LIVE - NOT
THAT WE WANT TO AVOIDED NOT
AND NOT

MAN NOT USING IF WE WANT A FEW
OF THEM AND FULL OF THEM

MAN WANTS TO CHASE CONCEPTS (FOOD) NOT NEAR ENTIRELY
SUCCESS - [THE FUTURE AND WANTS] - FOR FUTURE
BALANCE ONLY TO BE - INITIATION DEL - ALL
WILL BE FUTURE PROGRESS AT SIMILAR

BUT PHILO MUST IS PARADOX - IS A GIVING

TURN - BEING possible FAILURE & CONCEPT

1) MAN NOT FEAR DEATH, BUT NOTION CONCEPT
WHEN CONCEPT PARTIAL PLACING AGAINST HIM
2) MAN NOT STAYED IN MIDDLE - FAST DAY MAN
AND PLACE NOT - NOT WILL BE PROGRAM
- NOT PROGRAM IN WILL - PHILO IS WILL

STAGE I : BEST MENTORS = EGYPTIAN ISA - TEACH
BOTH DISCIPLINE = NOT DISCIPLINE
Then = LEARN AT 15 by ACQUAINTANCE (C12)
+ DISCIPLINE UP POSITION

STAGE II : MINDS = MEDITATION = NO INTERESTIVE
ED UP BY LEARN AT = ACHIEVING beyond
CONCEPTS IN VISION = PERIOD emphasized
by MENTORS = DEATH

STAGE III : COMMISSIONING = CLARITY AFTER DEATH
Put into place = "He lives as not"
I have seen clearly that death is not
CONTRAST with the former + goes beyond
NO MENTAL REASONS FOR KNOWING =
THAN GOING AT WITH DEATH =
AS = LEAVES UNDER (C12) = FOR
MUNIFICATION CONCEPT + PRINCIPLE THAT
UNWITTINGLY LEARNED ON WAY TO
REVEALATION = G.D.

STAGE IV : NOT QUALIFYING STATEMENT
A G.D. will go down to G.D.
I MUST TAKE VARIOUS WAYS TO
COMMUNITY = DEATH

Handed to Hand worth. I

Sini - what did have do

For 40 days & nights

I were is Sini - 57. Cative: meunity - by 2 -

Site of Jearu wua - Land of
Dz. Enien - Gao to have

people on 5 weeks - 5.5

Before - 1-3' last. - Number

of 1711 - 1711 - 1711 - 1711 -

with General Force .

we there

about 2 miles - 1711 - 1711 -

1711 - 1711 - 1711 - 1711 -

1711 - 1711 - 1711 - 1711 -

1711 - 1711 - 1711 - 1711 -

1711 - 1711 - 1711 - 1711 -

I 1711 - 1711 - 1711 - 1711 -

1711 - 1711 - 1711 - 1711 -

1711 - 1711 - 1711 - 1711 -

1711 - 1711 - 1711 - 1711 -

1711 - 1711 - 1711 - 1711 -

1711 - 1711 - 1711 - 1711 -

3) possibilities - could it be (2)
 to have / no place /
 wanted to have them
 to have land [later
primary location to have
naturalism / concern not
 to modernize them
 plus of many all of it

What happened at Sinai

1) BURNING BOOK - causing unintentional

2) COVENANT

3) SLAVE - 1212 19 between egypt -
patterned after the slavery of the
slave in the

value of great things,

11) SLAVE / MOSES

mutilation of food drinks

SINAI

direct new not being

CONTRACT

11) SLAVE 2000 for FAITH

more 2000 for fun

MOSES IN MT 4 TIME

1) Bush

2) MT TAKEN - 7 days long -
MOSES CALLED BY - YAHWEH
BLESSING, 1st Day with Moses
COVENANT TO YAHWEH
people - 40 days 40 nights

3) TABLETS GIVEN

4) Tablets

THUNDER - MOUNTAIN NOT BRINGING ANYTHING BUT
LIGHT - MOUNTAIN (MOUNT) - (M - A) - (M - A - E - U - R - I)
(M - J - E - H - A - N)

What is covenant - BENITO - 1st Law - 10 Commandments
Moses - ANNOUNCED BY YAHWEH
TO MOUNTAIN - [MOUNT - TERMS -
BLESSING - COVENANT - 1st Day 40 days]

- Theologically
- 1) SELF LIMITATION 1st
 - 2) ACT OF GRACE - 1st Day of Moses
 - 3) DEEDS CONSTITUTING || VI || X ||
LAW NOT EFFECT God's decision
 - 4) PROVISIONAL TERMS OF LIFE
 - 5) ETHICS OF COVENANT

THE LIMITS I

THESE ARE NOT OF SUPERNATURAL ORIGIN
 GIVEN BY GOD NOT BY MAN. INHERENT
 SUPERNATURAL ^{ESSENTIAL} ~~AND~~ TIME BOUND PHENOMENON

ESSENTIAL APPEARANCE

CONCEPT LAW ~~IS~~ HAS SPIN A REDACTED
 NOT AFFAIRS THE REDACTED REDACTED REDACTED
 ONLY BY REDACTED REDACTED REDACTED

LAW ADDS EXIST
 MAN CAN'T SEE LAW MAN CAN'T SEE LAW God FROM
 NOT IN REDACTED MAN REDACTED REDACTED REDACTED

FACTS FAITH

FACTS UNRE SCALED REDACTED REDACTED REDACTED
JUSTIFICATION BY FAITH REDACTED
REDACTED REDACTED REDACTED

STAND MAN. OBEDIENCE TO LAW REDACTED REDACTED REDACTED
REDACTED

MOSES - REDACTED REDACTED - REDACTED REDACTED REDACTED
REDACTED REDACTED REDACTED REDACTED REDACTED REDACTED

Scripture, but not of Law

Michael Angelo's image — blank tablet

TOUCH & SPACED history

but not with intent

— all said

PHO PIS F. 13.14

PHO P. 13.14 1.13

Division of early Church

Epiphany / Ten. — James — Malcolm

Law / circumcision — Michael

Epiphany — circumcision — First Paul

with circumcision — How Gentiles

should enter Church

Paul — Law by circumcision — limitation

Law — circumcision — Law

circumcision — circumcision — circumcision

To know what of his brothers

that the law — James about to

right — what to the tablets

tablets

Luther (come on Paul) DEUT 18:15

This is the chief passage in Deuteronomy and a clearly expressed prophecy of Christ as the new teacher ... Moses purpose is to show that in the future there will be another priest, another kingdom, another worship of God and another word, by which all of Moses will be set aside.

"like you" - "He is not speaking here of similarity between Moses and that prophet in regard to personal worth, but of similarity in authority and office ... Moses would not yield obedience and authority to him a

X1806 Moses:

- 1) As a prophet who brought words which predicted Christ as the Messiah
- 2) As a prophet whose words were applicable to the individual world, but not to a world released from original sin by the atoning death

3) As a type of the religious life - ex

1) ex - all learning

2) discipline

3) meditation and prayer

4) mystic transformation - where it ends

4) SUFFERING AT SON'S HANDS - TYPE OF
SERV - 3

HOW DID JEW'S HANDS - polemical material

5) LIFE OF JESUS - SUFFERING VICTIM - / Resurrection

IS 53:12 HE WAS NUMBERED AMONG
TRANSGRESSORS ALTHOUGH HE HAD DONE
NO MATHS - RELATED (SOLD) TO 57:22:92
INTERPRETER OF FORT, EARLY 1900 - HAD
DIED IN WILDERNESS - SO DEATH WOULD
ATONE PENALTY OF GENERATION

2) ANALYSIS AS SAVIOUR (SUBSTITUTION)

HAD BATTLE WITH ANGEL OF DEATH -
HOLD HIM UNDER FOOT - UNTIL MATTER
GRANTED POSSIBILITY OF IMMORTALITY

4) XIN MUST BE BY EGYPT - CAN'T HAVE NOBILISATION
OF SON - MIN AT A LOSS - FIRST
JERUSALEM - NEW AMMAN

5) NO MORE TRAVEL IN HEAVEN - NO PLACE OF
NO SEVERAL THINGS

6) UNITS ELIAS (EISENBERG) PRESENTED
FEW OTHER LOCAL POINTS WITH JERUSALEM FOUNDATION

4) AS A TYPE OF JESUS' MESSIAH

INFANT = hidden from Herod - Parents

REV = MT = SINCE = JERUSALEM

COVENANT SIGNED IN BLOOD

STAFF MAKES WATER WINE (CROSS)
SWARTZMAN'S DEPARTURE OF THE

ADULTS WHO WISHED TO KNOW HIS COUNCIL,

CHRIST HAD ALREADY COME

DOWN FROM HEAVEN

MUST NOT SUFFER FROM JEWS / JEWS

Problem = Problem of LAW

EBIONITES = Jesus Family - accepted LAW

LOST SET

PAULINE X 157 - LAW / JEWRY = LAW OF DEATH

LESS ON U.S. = TEMPORARY RULE FOR UNBELIEVERS

MURDER

Now handled = MURDERING THE BLOOD

WELSH - A NEW MAN
PINE 7'00 F. 1000

100 - 1000 = Abandoned

LONGING IN EARLY STAGE

SAVATION THROUGH FAITH &

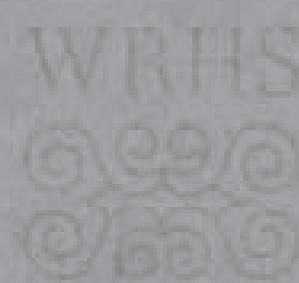
POWER OF FAITH

Separation of nuclear goods from French goods

14

No (nuclear) for 31 years between
K.B. when nuclear to go up to Europe & time
can't make - they not - but had spoken
to make only for no sake of Europe -

5) The Red EXAMINER at compared to earlier
- of memory A.F.F. -



HEROES AND HERO WORSHIP IT

MIDRASH = INTERPRETING TORAH/TANAKH FROM ITSELF
 imp: TORAH consistent - if not consistent -
 wisdom. — by extension herily = ALWAYS
 TIED TO TEXT - PRINCIPAL OF collection - FOLLOWING TEXT
DARASH: TO SEARCH - TO SEEK - TO EXAMINE -
 TO INVESTIGATE

OCCURS ONLY 1X IN SCRIPTURE BOTH LATE
 HEB.

פְּסָלִים וְכִסֵּי־זָהָב וְכִסֵּי־כֶסֶף וְכִסֵּי־בָרָד וְכִסֵּי־בָרָד
 חֶכֶם 13:22

ACCOUNT OF RESULT OF INVESTIGATION
 חֶכֶם 13:22

WRITTEN ACCOUNTS OF INVESTIGATIONS

BEST MIDRASH Y Ben Sira 51:23

NOT YET
 SOLVED OF
 TORAH
 INTERPRETATION
 'TURN UNTO ME, YOU UNLEARNED, AND LEARN IN
 MY HOUSE OF MIDRASH — 2 TIMES - HOUSE OF
 STUDY & STUDY (DILIGENCE)

Summary: A method of learning something through
 PAINstaking INVESTIGATION — searching inquiry
 CHALLENGE!

into verse of Bible. - This method central to religious life of sect

Opp of Pesher
Inspired on
poetic
Application
of a text

When this became a company in contact with
such characteristics, they separate themselves
from the company of the wicked men to go
to the wilderness to make clear take the
way of God (Is 40:3) - To make clear their
the way of God was a midrash of
the Torah which be summarized through which
Carroll of Bible

Emphasis on concreteness

The techniques which determining concrete were
unusually common in mid and similar to Greek
catechism used in Hebrew - Hebrew exoteric
logic used by Pharisees
in Hellenistic culture - Pharisees
Dead Sea com-Pharisees | Pharisees picked up by
early Christianity - showing
obvious
links

Amorab rabbis = AT FIRST mid Aggadah Halacha not
Sapiental (Tannaitic) - became particular interest
more skill in logic rather than Babylon

2 types { Scholastic = Boit midrash - clear instruction =
Teaching - verse by verse explanation =
word by word - Thil
probationary = translation = explanation = Thil

Aggadic midrash = 10 5/5 5 rows 5 scrolls (not prophets)

types

PANDOL

476-57622
TEAN

Peshat - usually plain meaning is given to DERASH
to include interpretation - because no delegated
reading - DERASH never reads NAHAR - SPARE

12130 2N 131' 132N 1'11

without indication
of motivation

Mean must not be interpreted away
from consensus (authoritative reading)

But attempts to separate difficult - mean used

interpretation - but also an accepted reading
tentative reading



340 - 277 1000

5. With the help of a diagram, explain the following:
 (a) Primary succession
 (b) Secondary succession

[illegible]

2000 2001 2002 2003 2004

[illegible]

49742 11-3999-24 0407 49741 61

$\frac{1}{11} = 0.090909$ $\frac{1}{11} = 0.090909$
 $\frac{1}{11} = 0.090909$ $\frac{1}{11} = 0.090909$

Test values : difference

Let's TAKE TEST! AND SEE WHAT COMES OUT OF EXPERIMENT 5
IN 10TH AND EIGHTH PERIODS.

● 2 5 2

U LCU = AUTHORITY - DIGNITY OF OFFICE

2.1.3 Why $\rho \rho'$ and not $\delta \rho \delta'$ = REMARKABLE - follows

Problem 1st NAME IS NOT MENTIONED - IF ACTUALLY
why did they break up? - DIDN'T WANT TO BRING CHILD
into death? How did they know that child would be boy?
Only boys killed. Perhaps had advertised it to them

2:2 10.13 21.5 2 - 600 10000 - 60000

NATURAL WEATHERING - has been progressively

bracket / equations - // how would the normalize
special equations - light - niches filled holes

[illegible]

→ Why had they remained since no indication will discuss
rescinded? minimum answer with explanation: you
not ~~needed~~ would then parents - P. parents to kill baby
rather. You are depriving all children of life -
|| now answer not simply bad name leave - even -
head of Jewish community - but involved
no divorce decision on all - so minimum's
agreement will take

2:31 האם יש סיבה להאמין - why AM - type NOAH
AM - not which means no need to

2:32 האם יש סיבה להאמין - pitch - bill notes -
in detail issue of motivation - to

make sure we understand - but perhaps
not only abandoned but - V.I.
G.A. idea of exposing children - did
not leave it uncovered

2:33 - bulletin - summary - should have been
indications if down down - didn't put
child in custody where he might be
swept away

2:34 האם יש סיבה להאמין - why was his distortion there?

2:35 האם יש סיבה להאמין - there was indicated he would be redemption
AM after had indicated he was what
new of your position - she is
like JOHN position to you
probably long time - thank full
if my work shall not be from
why it will never find
that for which it was purposed

2:51 האם יש סיבה להאמין - why? - could in
PARADISE - action accidental - and

had given her [illegible] on [illegible] ④
unusually [illegible]

... = active act = why did
she decided to [illegible] - know
brother must be [illegible] -
so will have [illegible] child -
children - adult [illegible]
False [illegible] - [illegible] of [illegible]
[illegible] to [illegible]

... - How could she
know - but to be [illegible] -
Absolute [illegible] of [illegible]
[illegible] of

... - why crying - [illegible] -
[illegible] - and [illegible]
[illegible] to [illegible] -
[illegible] of [illegible]

... - How did
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

2

CF

רפ"ד פ"א א"י ח"א - אגודה לזכויות
העם - אגודה - אגודה לזכויות
העם - אגודה לזכויות
העם (אגודה לזכויות
העם) אגודה לזכויות
העם

אגודה לזכויות
העם - אגודה לזכויות - אגודה
אגודה



HEROES AND HERO WORSHIP VI

1) Muhammad as son of prophets - Article of belief - others
 spoke with God - but had to translate on Muhammad -
 - Jones had no pref. moralizers - 10 used prophet - which I think -
 with many same beliefs - So ELIAH IN CONCEPT AND
 FILLING IN

2) NO REAL INTEREST IN TEACHING - HAVE ON IDEALISM -
NO TRANSLATION INTO LANGUAGE - DON'T NEED PROF. TEXT

3) Much from Ind - 1) TRANSDUCER 2) STANLEY 3) HARITH
 OFFICE OF WISDOM (non professional people) 4) GENERAL
WISDOM PLANTS - 5) MAGNETIC - YES WILL

MUCH TO INDIA 1) AMERICAN - 2nd LEADER TRANSDUCER

2) CONCEPT OF PROPHET - NOT
 ESSENTIAL - BUT LEADER

CALLYB - PROPHET

4) FINANCIAL INDICATORS TO CONSIDER PROBLEM OF SUCCESS -
 AS PROF. A FAITH - "MORAL OF DECEIVING"

SATYAGRAH = DISCUSSION WAS NOT STORY SELF - STORY
WAS YES IN INDIA - MOVING

4) FINANCIAL INDICATORS TO EXPLAIN JOURNALS OF PROF

AS PROF - PROFESSOR PHIL (YIELDING) M.M

REAL M.M

Is Anals only in ANALYT - ARE NE ANAL - IN HEAVEN
VS TA-LEVI

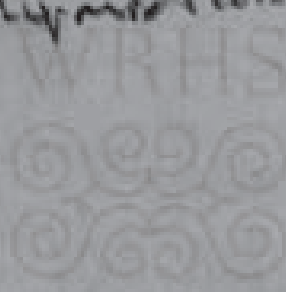
ANALYT - TRIAL LAST THROUGH THE

TOUR - TRIP PIST 11/11 ANALYT LANGUAGE
OF THE

1) BALANCE AS <u>LANGUAGE</u>	ELC <u>RAY</u>	FACE
	EMATE <u>LANGUAGE</u>	EMITENT
	LYING <u>BOAT</u>	STATION

2) EXAMINATION OF NATURE OF PRIME

1) ANALYT - TOUR - LANGUAGE - SPRING
2) ANALYT - PRIME - LANGUAGE - SPRING



Opinions on perfection

1. Platonist / some others: God chose when he made, turned him into perfect - some him in wisdom - doesn't make a difference

2. Philosopher: perfection is a perfection in the nature of actualities, not a perfection in the nature of potentialities - because you can not be perfect - not can you be perfect because you are not perfect

SUPERIOR PERSON → PERFECTION OF INTELLIGENCE / MORAL VIRTUES → PERFECTED IN INTELLECTUAL FACULTY → NECESSARILY BECOMES PERFECT

3. Can even superior person → PERFECTION OF INTELLIGENCE / MORAL VIRTUES → PERFECTED IN INTELLECTUAL FACULTY → NEED NOT BECOME PERFECT

Platonist: what does may signify in this

Platonist: God does not withhold from any creature what it deserves - if it is not worthy deserves

Book 10 of 12 - Why contemplation is the most perfect - to feel vulgar - HIR 177 - ONLY NATURAL ATTAINMENT

Michael not perfect: perfection is a state of affairs -

Quotes B. 9. 922 - "Perfection can only be on the side of the soul" -

↑
giving will say 100 on 100

30 If the world is the text that all know and

at Sinai must be articulated history - since not

all perfect - all human beings - needs also

articulated world - more articulated actual

meaning -

#34 - Explain how I'll be in the "I will send"
an angel - never again full on - it will provide
all the things you will need - every possible
all the things you will need - every possible
will send angel -

#35 - Why is this angel different from all others
(Please Refer - #7)

IN RELATION TO ANGEL TEAM Project
it's going to be a project

Amphibious
Public - Confidential
Secret

#7 UNIQUE among angels - know more of God, ^{than anyone} ~~angel~~
not in future - angel beyond human rank - so he
would angel's state - [clarify about] novel
he is not present / no material hindrance (no defect
in form) the imaginary essential part of his faculty
strongest angel - which is what is more than any
he talked with God without angel's intermediary

4 distinctions

1) all other angels - intermediary / angel - angel
no intermediary - none to none and I speak with him
in his

2) all other angels received inspiration in state of sleep
"in a state of sleep" in a state of sleep - in a state of sleep
in daytime - none (from 1316-8)

in daytime - none (from 1316-8)

over

36 - What is poetry? An overflow from the mind
that the intermediation of the active intellect -
found the artistic faculty in the first place &
then through the imaginative faculty

Actual state of the mind - can't find in
everything - can't get it unless the knowledge
and best illustration - never to be reached
imaginative as well as artistic faculty

LESS ORIGINAL ENTHUSIASM	Non	Knowledge of the character	Non	Knowledge of the idea of the idea	Will not	Overflow Appetite Passion Detachment from earth desires
-----------------------------	-----	----------------------------------	-----	---	-------------	---

So only the
love of knowledge
only of
the sciences

Able to
receive
overflow
from artistic
or imaginative

Empathy
Apathy

Touch in
some level
not for
domination

Non

Perfection of natural intellect - strong
" " " " - natural disposition
" " " " - imaginative
" " " " - moral
" " " " - intellectual to be - to have an idea
from desires

POET / Phil / Traveler / Nomad / Zionist / ^{MENTAL PROJECTION 1190} / ^{BEEN NOTION IN THE}
 WORKING FAMILY / GOLDEN MUSEUM STATION - AFTER 1190 MARCH/APRIL -

KOZANI - | LITTY | LAM OF ISRAEL - ONLY PLACE WHERE PURCHASE IS POSSIBLE
 LAM OF ISRAEL - ONLY PLACE TO WHERE PURCHASE IS POSSIBLE

BOOK OF ARGUMENTS & PROOF IN DEFENSE OF A DECEASED PAIR - (ANALYSIS)

... 1190 1190 1190 1190 - CALL | Phil
 POLITICAL - AS XITY / 15000 | IMM
 ANALYST. Phil | Phil
 POLITICAL - AS XITY / 15000 | HUMAN

PART I KING WITH 1-2-3
 ANALYST PHIL / XITY / 15000
 ON 100 - CALL IN
 HUMAN

PROOF OF PARTICULAR CASE LIFE

1) GOD OF ABRAHAM
 2) EXISTENCE OF THE NATION THEN NO NOTION KNOWLEDGE
 3) LEAD TO DISCOVERY OF THE NATION

PART 4

JUDICIAL OF DECEASED / GOD OF AS / TRAVELER FINAL | NOT NOTION OF
 REL. BUT HISTORICAL / LAM / 15000

1) PHILOSOPHY NOT FOUND AMONG PAIR - ITS
 EXAMPLES SIMILAR PAIR - Phil. SUPERIOR BEING
 NOT ONLY AT BEATON OF MESSAGE - LIFE IN
INTERMEDIATE PAIR - ANALYST, ONLY TO
 THIS CONCEPT / PRACTICAL SUGGESTION

1) The issue for Jud / Jewish philosophy is NOT Revolution
 pure in itself but a specific revolution 'in the world'
 The broader Q is can man know - when does he know - the
 Jewish Q is the Jewish claim of a once & only Revolution
true - - with for some the modern connection: if it is not
literally true, what is the authenticity in whose Jewishness rests

2) None of the medieval philosophers doubted that there had
 been at least a 2x Revolution on Sinai - - ~~and~~
 they held also that: the Torah was conveyed to man
and through the agency of Moses - Because the
 philosophy of modern critical theory - as found in
 make another mode of deconstruction not in the text
 but last it of doubt - my have been conveyed
 to Israel - What you accept perhaps - you accept
 possibility of a prophet being told about that
 death.

3) Jewish
 The philosophers essentially faced 2 problems -
 as an intellectual elite - they know - as did their
 Muslim counterparts - a good bit of what we might
 call a curriculum of reason: most of Greek -
 Roman study had passed from the world - through
 Syriac Church - into Islamic world (Isocrates -
 Plato - Aristotle - Plotinus - Zeno) - provided entirely

OF THOUGHT, FROM THE TULACIN HAD A SCRIPTURE ALSO
LUNBORG, FROM ANSYMBOLIC WERE FROM A DIFFERENT
ORDER; BUT WERE KNOWN AS A TOTAL SKELETON -
A COMPLETE TRUTH

IT IS ASSUMED THAT TRUTH CAN ONLY BE SINGULAR - SO
SOME WAY HAD TO BE DISCOVERED THE RESOLUTION OF APPARENT
CONTRADICTIONS BETWEEN THESE TWO ATTEMPTS: RENDER
REVELATION

1) THE WAY TRUTH WAS TO BEAT TULACIN AT A 2ND TIER
TRUTH - THE PRACTICE LIVES ARE PROVIDED WITH SUFFICIENT
A PRACTICE EXPERIMENT - KASHMIR - 1146000
ONLY CLERK - DOMESTIC ANIMALS
TULACIN TAKES ALLEGORICAL TO DISCUSS AT
MAYBE HAD TO RELY ON PRACTICE
AND ABOUT LUNBORG TURN AS WELL

2) ANOTHER WAY WAS TO SUBJECT OTHER CATEGORIES TO
SYMBOLIC CRITICISM - PLATO - OLD UNCHANGED MIND -
GAT - MAT / GOD - REVELATION ABOUT, SUBSTITUTION 6

PLUTON - A STORY OF EMANCIPATION
② GAT - IDENTIFYING WITH - SUBSTITUTION
MAYBE

OF STRIKING EATING MATTER - G.M. GAT - TULACIN
AND ABOVE ALL THE IF FROM QUANTUM EX WILK -
(1941) - HEAVEN GENERATED OUT OF STATE OF NON-BEING

even while asserting normal + evolution - as man
man is specialized - as technical civilization and the evolution
that they have affirmed a particular evolution - "human"
one way : to set of criteria for levels of prudence - a mission
referred to ultimate category
1) Technical - jumping - upward - as evolution
as night - prudence - sleeping

How
1) Remove all suspicion of grounds / basis build that I
bind 2/3

2) Explain my unconvinced test

Ex 83: "You cannot see my face - for as you
can see me, I live

1) Ex 6 "I am the earth sitting over a
throne

and "humble" positive "I appeared" into the, truth,
which by the name of "God" is,
Ex 6: "I was not known to you
by the name of God"

Abraham known by revelation
Ex 3: "I am God"

3) To establish ground of prudence have to take concern

in prudence - to establish that prudence was
entirely independent of revelation faculty
on every intellectual

TEXT

Jan 12:6-7

24

" IF THERE BE A PROPHET AMONG YOU, I THINK WILL
MAKE HIMSELF KNOWN TO HIM IN A VISION AND
WILL SPEAK TO HIM IN A DREAM; MY JOURNALS
MUST BE HIS SO THAT HE FATHERS IN ALL MY
HOUSE

NOT THAT THE OF IMAGINATION ESTABLISHED AT A LIBRARY

THE || VALIDITY DOES NOT DEPEND ON MINUTES

PART II 32-47

32-34 = NATURAL ENVIRONMENT AND TRAINING
FOR POLICY =

35 NO DIFFERENCE BETWEEN THE
POLICY OF THIS AND OTHER POLICIES

36-37 NO ESSENCE OF POLICY

37-40 NO LEGISLATIVE POLICY OF POLICY
POLICY

41-44 LEGAL POLICY OF NO POLICY OF
THE POLICY OF OTHER POLICY

45

DEVELOP OF POLICY

NAMES CHANGED A PERSONAL AND A MOBILE + WOLF CHARACTERISTICS
No collecty on blue flag word used -

GODWIN - 1004 PL 1003

// DON MASSIVE NAMES

ALL
ELITE
EXCLUSIONS

San Juan - Puerto Rico
Serran - Street (2nd L.I.L.) ^{Spanish} David
Merrill - Washington of Gold Tickers

Possibility under
Abraham Lincoln
Wendell Phillips

Yeshua -

Levine & Miller
For some given including
to buy -

(21)

1-11-11 - 5.12.11
Long 3 months paid 7 days

REJECTION IF 100%

military success from 100% that of Muhammad -
many people and military success - only
major type ^{manhood} ~~manhood~~ (open - police)

4 David was at Muhammad -

man now TRANSFERRED INTO KEVIN MENSEL TO AVOID ANY DANGER OF
human contamination of
reception

ANGEL
DID 200

MAN - 1) NUMBERS

2) ITAY - now Schedule

3) Stokman - 12

2000 mail for
MAN - on tape

Shel
S.M.T.S

Shi

HEAVES AND JANE WILKINSON VII
L1040-1105)

PARADOXIA

ACCEPTED OR REJECTED
ANSWER WOULD TAKE
PLACE OF PARADOXIA

Trayes - solution - summary - merchant center - many
changes - summary

practicality - head of school - own built in class - 30 minutes

transcript included action plan (Ashburn) Martin / Samuel programs

summary

1) several APB - summary

052 - summary

originality limited to LARZ - summary

PESHAT - mostly source for full biography



1) MURKIN = TRAN INTERPRETED FROM ISOLD - MEMORIAL OF
 THOMAS PO = HAS SOME AUTHORITY - AM IN ACHIEVED
 WORLD OF CONVICT KALABARA PARISH 130

2) TEN PO = AUTHORITY, MADE 1104-1105 PARISH =
~~HALA~~ ACCEPTED THE RULE AND LEADING THE CELL
 TAKE PLACE OF THOMAS

POYER = SEBASTIAN CAUCHAR = FRODO FR J "d f -
 FINDER OF N. FRATE - CLAYTON SCHOOL =

AND OF SCHOOL = 3 DRUGGERS - ALL MENALUS
 CLAYTON = 6 MENALUS, INCLUDED RABBIT
 RABBIT

CLAY OF DANGEROUS

3) NATURE OF CAUCHAR

211 015 - 011 1111

MORE MOVING TO YOUNG GUL - LONG GULF OF HAN
 ACTUAL MOV = BASED ON DANGEROUS - ACTUAL BAT
 BASED ON NUM 21159

2.2 1110 2111 - WHILE HANSE FULLED WITH GULF =

2.3 21133 211 211 1111 - HOW COULD SHE GULF? = 1111.
 CONTROL FROM HANSEATED - CLAY GULF 1111

The sages say: When Moses was born the house
 was full of light. For it is written: אֶלֶּם בְּיָמָיו הָיָה
אֵשׁ עֹשֶׂה לְהַאֲרִיךְ יָמָיו וְלִפְנֵי הָאֱלֹהִים
 62114

AT CREATION, God saw everything that he made and,
 behold, it was very good - which is
 an allusion to Moses, in accordance with our text
 whose teachers note it with them. At the conclusion of
 creation, that God reverted to the Torah the theme
 of glory. He brought out from underneath the glory
 soul of Moses as was and pay to express the Torah
 in Polansky and show it to the Torah saying,
 "my daughter, rejoice in this my commandment; who
 will not say he your bridegroom & your beloved, he will
 receive you and express you to God, who is eternal

RASHI

Exodus

2. Father had lived celibate because of decree - ^{RG} 2nd marriage ^{mother} of ~~her~~ She

became physically young again despite her 120 years. - ~~no more of her age~~

Aaron and Miriam older ~~from~~ 1st time around

At birth whole house filled with light.

Born after 6 months of pregnancy. ~~no more~~ not discovered for 3 months

Pharoah's daughters hand increased in length to pick of basket/child. She saw child and Shekinah.

Moses appointed to have charge over palace. ^{Pharoah's}

Hebrew being beaten was husband of ^{Shalom} ~~Shalom~~ Dibr (Lev. 24:11) ^{6th} and Egyptian had forced himself on her by trick.

"He turned this way and that and saw no man" - no righteous ^{descent} son of Egyptian.

^{He would have no worthy offspring} so righteous to slay him - killed man not with knife but with Holy Name.

Two Hebrews quarreling = Dathan and Abiram

"And Moses was afraid" of Pharoah "and Pharoah heard" - Dathan and Abiram denounced Moses. Moses actually tried/convicted - but ^{execution} ~~Pharoah~~ couldn't do anything against Moses physically (protected by God)

^{moral} ~~Moses~~ cited always to show moral

a) "Moses afraid" - perhaps quarreling Jews not worthy of redemption.

b) "nothing is known" - that Israel deserves current punishment.

Jethro - prince of Midian who had abandoned idol worship and been banished - recognized Moses as descendent of Jacob because water in well ^{not} ~~had~~ miraculously.

King of Egypt stricken with leprosy - as if dead - slaughtered Israelite children and bathed in their blood as cure.

Dathan and Abiran are those who complain Moses has succeeded only in making their work harder.

6. Moses sinned when he complained to God (5:20 ff) that since he has been sent things have only gotten worse. Allowed to see Exodus but not enter into land. 6:2 God rebukes Moses for this complaint.

7. Staff (not turned [?] into magician's wand) no writing. π

8. Early honor of Aaron, Rhetor helps in miracles - after last plague Pharoah searches for Aaron and Moses on foot throughout city.

Moses 80 at Exodus.

14. Before sea split Moses stood in ~~intercession~~ prayer - but God had no patience.

15. After sea Moses by force of will forced ~~Tribes~~ ^{Tribes} on - they wanted to stay and plunder. No notes on intercession and wood ~~used~~ ^{used} to ~~split~~ ^{split} ~~water~~ ^{water} at ~~Marah~~ ^{Marah}

17. Another sin of Moses - that when they complained at ~~Sin~~ ^{Sin} for water Moses reported to God that they were ready to stone him.

Much talk of magic in all these #'s - when go to fight Amalek "Chose men who know how to cancel bad magic = sorcery"

In battle of Amalek - Holding of ~~sh~~ ^{sh} was to confuse astrologers who had calculated propitious time for Amalek to ~~do~~ ^{do} battle ~~with~~ ^{with}

18. Jethro became convert.

Jethro brought Zipporah and sons - whom Moses had sent back home ^{so as} ~~not~~ ^{not} to add to number of slaves.

Moses honors father-in-law by bowing to him.

19. Gives date and time of day for most events

When Moses came down first time #19 from mountain went directly to people - did not think first of his own needs.

Commandments 1 & 2 heard from God - 3-10 heard through Moses - During this God visited Moses by making His voice stronger.

On mountain Moses closer than Aaron, Aaron ^{closer} than priests.

Theophany - Moses steps ^{Thru} ~~near~~ 3 divisions

Darkness (clouds) dark clouds (20:17).

21. As teacher Moses must not only repeat several times but explain the reason of each rule and its significance.

24. Before 10 C's - at this point Moses writes Genesis, ~~Chronicles~~ to Sinai, and early law into Book of Covenant 24:7

All 613 C's written implicitly on tablets - Joshua goes as far as base of mountain - pitches tent there and from there hears noise of celebration of Golden Calf.

25. Picture of revelation in Tent of Meeting 25:22 - Moses enters - voice issues from Parochet between Cherubin and ~~was~~ heard by Moses in Tent.

31. After Golden Calf Moses prayed 80 days for forgiveness - actual time of day, date for everything - could write ^{day} ~~only~~ by day ^{bit} of Moses.

32. Delay coming down - on 40th day - ^{CONFUSION} after 40th day - Jewish day or day ^{REGULAR} - Satan threw 40th day into confusion - darkened it - Satan showed them appearance of Moses being carried on bier - thought him dead.

Aaron does not acquiesce but fights to delay - magician made molten gold into Golden Calf

1) had a supernatural name

2) had plate on which Moses had written "come up ox" - referring to Jacob's coffin sunk in Nile (32:4)

He cast plate into fire and ox came out. Aaron realized he was bested by Satan.

God angry - at Moses - "go down" from your high position - I gave you authority only for their sake - Heavenly ^{count} ~~count~~ excommunicates Moses - sin "thy people" - not ^{all} have sinned ^{at} ~~at~~ the mixed multitude you accepted as converts without consulting Me ~~how~~ they are corrupt and have corrupted others 32:6.

Moses prays - not on basis of his skill as intercessor or his merit - but with plea to Zechut Avot.

Broke tablets because ~~the~~ Israel apostates - cannot give them Torah.

Drink of ground calf like test of faithless wife - ordeal.

Prayer "blot me out" - not "kill me" but erase me from your Torah "that people should not say about me that I was unworthy to pray effectively for the people" 32:32

^{פחדו פחדו פחדו}
33. Moses takes tent and pitches it outside camp (not as typical holy man) but because he had been excommunicated - tent becomes a meeting place for those who accept instruction of God - those who called on scholar - as if call on God - stood up after him in respect - saying "happy the man who is sure Shekinah will enter door of his tent after him"

Prostrated themselves - not to Moses, but to Shekinah.

Timing 33:11

Reward no longer will (angel) lead people but God.

End of direct revelation to gentiles - Balaam hears God's message through Median.

Certain propitious hours for prayer -

If Zechut Avot exhausted - God tells Moses form of prayer which has power to be effective. "reason for hope" - dressed in tallit - chant 13 Middot.

13 Middot invoked in time of need will ^{always work} ~~be~~ effective.

Evil spirits have power to wound 33:22

34. Moses became rich from quarry of sapphire from which tablets hewn. - *only he know about*

Adonai - Adonai of Middot appeal to attribute of mercy.

Second tablets brought down on Y. K.

Skin of face radiant - beams of light from a point look like horns - rays began when God put hand over face when Glory passed behind.

Veil put on when not speaking with God or teaching God's word to Israel.

39. Moses alone had strength to erect tabernacle - after parts made 39:33 In fact *Tabernacle* erected itself - only seemed as if Moses built it.



Rashi - Numbers

7:1 Moses checked Bezallem work against shape of vessels seen on Mount Sinai.

7:1 Moses put up and took down Tent of Meeting each of 7 days of dedication - on 7th day he left it up.

9:5 Moses heard festival laws at Sinai, but taught laws of each festival on each festival.

10:2 Tribes moved at 1) command of God, 2) word of Moses, 3) trumpet call.

12 Cushite woman ^{Prophets must be in state of purification} Zipporah. Moses had separated (divorced) from her because of role as prophet. Cushite signals her beauty. Miriam and Aaron spoke in her behalf because of her beauty and conduct. God spoke suddenly to Moses, Aaron and Miriam - unexpectedly - to tell them that Moses had been correct to divorce her since he was in constant state of prophecy. Needed always to be purified. Indeed, God had told Moses to divorce Zepporah (12:6).

Moses was to be feared in his own right, doubly so as servant of God.

Moses prayed short petition for Miriam that no one should say: he prays longer for his sister than for the whole people.

13. Spies - the ~~very~~ request to spy out land not necessary for God had promised it. ~~as~~ Moses is made to send men on his own authority. 13:1. Though God assents - not for benefit of information, but to teach Israel a lesson.

Caleb alone went to Hebron to pray at Machpelah for strength not to give in to other spies' fears.

Spies went and came back with evil plan - spoke half truth - good land - then fears and dangers.

14. All Israel responds ^{a)} by asking for king ~~or~~ ^{b)} asking for idol, ~~or~~

Joshua - "fear not the people - their defense is gone. [^] Job, the righteous ^{among them have} ~~one~~ left them.

God angry that despite all the signs the people did not believe that God could accomplish conquest.

Quotes mid, from San. 111 a.

Moses in Heaven to receive ^{LAV} ~~Lord~~ - God writing "The Lord is long suffering"

Moses: "Surely only to righteous. "

God: "Also to wicked. "

Moses: "Let them perish. "

God: "You will need this promise. "

At Golden Calf Moses appealed to God's attribute of long suffering.

10 trials (14:22)

Death in wilderness - none younger than 60. - NOT CAUSE

16. Korah - ^{now} cites appreciatively mid. Tanchuma.

K's anger over Aaron's appointment to priesthood.

K's anger over selection of notables.

K's rebellion 4th - in all of which Moses interceded.

1) Golden Calf.

2) ~~sin~~ in - food

3) spies

4) Korah - (wondered 4th time if ~~he~~ (Moses) could still intercede with God. God ^{was} ~~was~~ then only I man can be H. P.

K thought he would escape - since he had seen prophetically that Samuel would descend from him (actually sons ^{reported} ~~reported~~).

K spent night looking for support against Moses' arrogance of power.

17. Moses, when he was in heaven, was taught by Angel of Death that incense checks the plague.

20. Miriam, Aaron and Moses all died by kiss of God.

Male chauvinism: It would have been unseemly for God to actually command Miriam's death (20:1). Miriam's merit kept "well" there - when she died need water.

Rock hit 2 times - first time only brought out trickle - why? God had said only "speak to rock." This sin for which Aaron and Moses denied entrance - doubts expressed publically. Failed to hallow God's name.

20:16 Death bed scene of Aaron - quietly - at Moses' guidance - Moses longed for similar death.

People could not believe Aaron dead. They had seen him stand up to Angel of Death during plague - so shown vision of his vier.

21. When Caanite hears Aaron dead - feels he can now attack. People put out that they have to turn back - event of serpent - Moses again intercedes.

21:18 - "Lawgiver" old song of ~~the~~ well.

22. Balaam

25. Shittim ^{put away} - Midianite woman, problem of Zipporah raised & silenced by Eleazar spear.

27. Moses time to die - wants to be sure his offense stated (Meribah) - so no one believed he would die for sin of spies - Moses asks for replacement - good example.

31:21 Moses smote rock in anger.

Rashy

Deut.

Moses reproved Deut - reproof for all ^{SIN} in wilderness - shortly before death, died

7/12/120 - ~~only~~ ^{MANNA - 3000 AM WOULD UP} after conquest of ~~the~~ proof of M's power to get them to land.

Og - last of Rephidim - giants

Explained Torah law in 70 languages.

Moses agent of greatness (Exodus-Sea-^{MANNA} ~~man~~) but leader must prevent his people from sinning 1:9.

Israelites difficult lot - given to law suits - whatever Moses did asked why he did the reverse.

^{more full} ~~Moses~~ of pride - bring me difficult cases - did, daughters of Zelophehad - and could not solve it 1:17.

(2:29) Moses treading on neck of guardian angel of Amorites who has been cast down from Heaven.

3. At M^Epribah people provoked God - and He did evil to Moses on their account.

People luckier than Moses - he sinned - prayed for forgiveness - no chance - can't enter land - they ^{sinned, wrong} ~~can be~~ forgiven and entered.

10. After 40 days God forgave ^{major} - "Hew tablets; 40 more days until God forgives ^{for yourself} Moses and people.

40 days - Moses prays, God angry

40 days - Moses receives Law - God's good will.

27. On day of death Moses assembled all Israel to initiate them into a covenant - in order of rank -

31. 120 full years - dies same day as birth (7 Ada^{Powers}). Had not weakened, but didn't take active leadership because power being transferred to Joshua.

32. Heaven and earth witnesses to acceptance by people of covenant - so they can't deny it - poem ^{to} reproof, exhortation - ending in promise.

* On last day Moses appoints Meturgeman for Joshua so he can ^{Teach} ~~tend~~ halacha in public before his master - none say too ^{Timid} ~~timid~~ to raise voice while master still around.

32:24 People say: If we notice Moses about to ascend mountain to die - we will not let go of the man who brought us out of Egypt, divided the sea. . . So God takes him up.

At Aaron's death, Moses had presided - taken off clothes - one by one and put ^{Aaron's} them on Eliezer - told Aaron to ascend bier. . fold hands - at end [^] Moses said "happy is the man who will die a death like this."

Sin - sin of smiting rock.

33. First Moses praises God, then mentions Israel's merit - "this is by way of intercession."

34. Moses climbed foothills in one step. Saw land in ^{prosperity} ~~prosperity~~ and oppressors ^{yet to be} ~~yet to be~~ From "and Moses died there" Joshua wrote, God buried Moses / grave ready since 6 days of creation.

Grave created between the twilights, decomposition did not set in - "Eye did not dim" even in death.

Phil, TALMUDIC, EXOTIC, MYSTIC, 1001, Kabbalah

GENUINE - LIVING Jewish Genuineness

GENUINELY CONSERVATIVE IN MINORITIES -

GENUINELY CATALANIC JEWRY -

POPULATION PROBLY CHRISTIAN 1269 - 100% WHITE

PERCEIVED COMMUNITY IN STATE -

TALMUD
165
FOR
ABRAHAM
100

DOFFEN MURKIN

LOVE CONCERN WITH DETAIL

POPULARIZED Kabbalah

THAT HAND OF GOD / SOURCE OF ALL KNOWLEDGE / NARRATIVE

NOT RECORDS OF PAST BUT CONTENTS OF THE FUTURE - 600

OF CREATION, PAST AND 60 YEARS ON THIS WORLD

SUBJECT: A MILLION

ACCOUNT OF PATRIMONY / PENETRATES HEART OF
KIND

MAZING !
~~SHIRAZ~~

= 1. GREAT & THE SAME UNCHANGING AS IT DOES
PAST, PRESENT AND FUTURE, BUT WOULD
REMAIND UNCHANGING

EX 3:2-4

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה וְאֶל אֶרֶן בְּנֵי אֱלֹהֵי מֹשֶׁה
וְאֶל מִלְכָּה בְּרִייתָם וְאֶל אֶרֶן בְּרִייתָם וְאֶל מִלְכָּה בְרִייתָם

My release - from God - when FIRST call was

MOSES had under ^{spiritual} no prophetic - went to AT
IMMEDIATELY

MYSTIC EXPERIENCE AND MYSTICAL PRACTICE

UNIMODAL PEAKS LEAD TO ONLY SURFACE OF OBJECT -
MEANT TO BE USED - NOT WHAT IS INSIDE.

EXERCISE 2.3 L/D PIF'S - KNOWN WITH SPINDLES
POINTS - RELATIVE AND BYEN AS WELL AS MODE
LET 1 - LAST NEARS INFORMATION - TRUST BY ANIMAL
PIF'S HAS TO BE TRUST - CANT BE PIF - INNOVATED
OF TRUTH BY ANY KNOWN LEARNING SYSTEM

EXERCISE 3-21 - HOW OLD PEAKS LEARN AT FORMING SWH?
SIG NAMES POSSIBLE $\frac{1}{2}$ $\frac{1}{4}$ $\frac{1}{8}$ $\frac{1}{16}$ $\frac{1}{32}$ $\frac{1}{64}$ $\frac{1}{128}$ $\frac{1}{256}$
PIF'S $\frac{1}{2}$ $\frac{1}{4}$ $\frac{1}{8}$ $\frac{1}{16}$ $\frac{1}{32}$ $\frac{1}{64}$ $\frac{1}{128}$ $\frac{1}{256}$
MUSE HALL JAMES SPEAKS TO LEARN -
ALL INFORMATION AVAILABLE
NAMES WITHIN IS WIZARDRY (NAME) - NAME
LOCATION FORM IN MOTES - NAMES CAN
BE LEARNED BY ALL -
FUNCTION OF EXERCISE CAN 3 NAMES
NUMBERS
PROBABILITY

1 NAME BY WHICH CREATION HAPPENS
2 RECOGNITION FOLLOW PLACE
3 PROBABILITY WILL BECOME
NAMES GIVEN "IDENTITY OF NAME" - DATE 400
HARD WORK AND CODE LIMITS -
CLASSIC INFORMATION - PAF - PAF
KABBALAH "PAIT" PAIT PAIT PAIT
NOT RATIONAL BUT ACTIVITY
YOU CAN HAVE OTHER LIMITS

action players sphere, set in real
political sphere - however not control it
not prepared to transfer state ^{in power}
not have severe disorder

MWES AT ANADP OR
AV-HA-hachman - ADONAS AS using armies - WUL
DARK ARMIES - no 3 FILE NOVELTIES

DEMOGRAPHIC

Reality - myth of harmony
+ transformation - gain of knowledge
1, new study action

CONTRAST

TECHNICAL -

Kabbalah 24 YHUT

Kabbalah HANUT

WITZ

NACH

ZUBAN

- beginning of transformation
TO ISRAELI VIEW

WULH CAUTIONED OUT OF ARMIES - TO TRANSFORMATION
OF ARMIES SUSTAINING CAUTION

EX 2:14

POWER OF ARMIES - How does most well transformation?

NOT WITH KNIFE OR DEATH NOT WITH ARMIES OR POWER

POWER AND DO WE KNOW most well ? - Can

most TOUCH AND easy

NOT CONVINCED AS ARGUMENTS COMBINED WITH NEXT STAY =
LOVE EGYPT FUNCTION BE THOSE ^{ANY AFTER BE HEAVY BEHATON} IS = 14 = M
Great part of middle years spent wandering =
DETAILS LEFT

THE OWN OF CAUTION WRITING - NOT / WRITING TO
BUT OF BIRTH - NOT TO USE IN ENTER
MIND - 2-3-4-5-6-7-8-9-10-11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100-101-102-103-104-105-106-107-108-109-110-111-112-113-114-115-116-117-118-119-120-121-122-123-124-125-126-127-128-129-130-131-132-133-134-135-136-137-138-139-140-141-142-143-144-145-146-147-148-149-150-151-152-153-154-155-156-157-158-159-160-161-162-163-164-165-166-167-168-169-170-171-172-173-174-175-176-177-178-179-180-181-182-183-184-185-186-187-188-189-190-191-192-193-194-195-196-197-198-199-200-201-202-203-204-205-206-207-208-209-210-211-212-213-214-215-216-217-218-219-220-221-222-223-224-225-226-227-228-229-230-231-232-233-234-235-236-237-238-239-240-241-242-243-244-245-246-247-248-249-250-251-252-253-254-255-256-257-258-259-260-261-262-263-264-265-266-267-268-269-270-271-272-273-274-275-276-277-278-279-280-281-282-283-284-285-286-287-288-289-290-291-292-293-294-295-296-297-298-299-300-301-302-303-304-305-306-307-308-309-310-311-312-313-314-315-316-317-318-319-320-321-322-323-324-325-326-327-328-329-330-331-332-333-334-335-336-337-338-339-340-341-342-343-344-345-346-347-348-349-350-351-352-353-354-355-356-357-358-359-360-361-362-363-364-365-366-367-368-369-370-371-372-373-374-375-376-377-378-379-380-381-382-383-384-385-386-387-388-389-390-391-392-393-394-395-396-397-398-399-400-401-402-403-404-405-406-407-408-409-410-411-412-413-414-415-416-417-418-419-420-421-422-423-424-425-426-427-428-429-430-431-432-433-434-435-436-437-438-439-440-441-442-443-444-445-446-447-448-449-450-451-452-453-454-455-456-457-458-459-460-461-462-463-464-465-466-467-468-469-470-471-472-473-474-475-476-477-478-479-480-481-482-483-484-485-486-487-488-489-490-491-492-493-494-495-496-497-498-499-500-501-502-503-504-505-506-507-508-509-510-511-512-513-514-515-516-517-518-519-520-521-522-523-524-525-526-527-528-529-530-531-532-533-534-535-536-537-538-539-540-541-542-543-544-545-546-547-548-549-550-551-552-553-554-555-556-557-558-559-560-561-562-563-564-565-566-567-568-569-570-571-572-573-574-575-576-577-578-579-580-581-582-583-584-585-586-587-588-589-590-591-592-593-594-595-596-597-598-599-600-601-602-603-604-605-606-607-608-609-610-611-612-613-614-615-616-617-618-619-620-621-622-623-624-625-626-627-628-629-630-631-632-633-634-635-636-637-638-639-640-641-642-643-644-645-646-647-648-649-650-651-652-653-654-655-656-657-658-659-660-661-662-663-664-665-666-667-668-669-670-671-672-673-674-675-676-677-678-679-680-681-682-683-684-685-686-687-688-689-690-691-692-693-694-695-696-697-698-699-700-701-702-703-704-705-706-707-708-709-710-711-712-713-714-715-716-717-718-719-720-721-722-723-724-725-726-727-728-729-730-731-732-733-734-735-736-737-738-739-740-741-742-743-744-745-746-747-748-749-750-751-752-753-754-755-756-757-758-759-760-761-762-763-764-765-766-767-768-769-770-771-772-773-774-775-776-777-778-779-780-781-782-783-784-785-786-787-788-789-790-791-792-793-794-795-796-797-798-799-800-801-802-803-804-805-806-807-808-809-810-811-812-813-814-815-816-817-818-819-820-821-822-823-824-825-826-827-828-829-830-831-832-833-834-835-836-837-838-839-840-841-842-843-844-845-846-847-848-849-850-851-852-853-854-855-856-857-858-859-860-861-862-863-864-865-866-867-868-869-870-871-872-873-874-875-876-877-878-879-880-881-882-883-884-885-886-887-888-889-890-891-892-893-894-895-896-897-898-899-900-901-902-903-904-905-906-907-908-909-910-911-912-913-914-915-916-917-918-919-920-921-922-923-924-925-926-927-928-929-930-931-932-933-934-935-936-937-938-939-940-941-942-943-944-945-946-947-948-949-950-951-952-953-954-955-956-957-958-959-960-961-962-963-964-965-966-967-968-969-970-971-972-973-974-975-976-977-978-979-980-981-982-983-984-985-986-987-988-989-990-991-992-993-994-995-996-997-998-999-1000-1001-1002-1003-1004-1005-1006-1007-1008-1009-1010-1011-1012-1013-1014-1015-1016-1017-1018-1019-1020-1021-1022-1023-1024-1025-1026-1027-1028-1029-1030-1031-1032-1033-1034-1035-1036-1037-1038-1039-1040-1041-1042-1043-1044-1045-1046-1047-1048-1049-1050-1051-1052-1053-1054-1055-1056-1057-1058-1059-1060-1061-1062-1063-1064-1065-1066-1067-1068-1069-1070-1071-1072-1073-1074-1075-1076-1077-1078-1079-1080-1081-1082-1083-1084-1085-1086-1087-1088-1089-1090-1091-1092-1093-1094-1095-1096-1097-1098-1099-1100-1101-1102-1103-1104-1105-1106-1107-1108-1109-1110-1111-1112-1113-1114-1115-1116-1117-1118-1119-1120-1121-1122-1123-1124-1125-1126-1127-1128-1129-1130-1131-1132-1133-1134-1135-1136-1137-1138-1139-1140-1141-1142-1143-1144-1145-1146-1147-1148-1149-1150-1151-1152-1153-1154-1155-1156-1157-1158-1159-1160-1161-1162-1163-1164-1165-1166-1167-1168-1169-1170-1171-1172-1173-1174-1175-1176-1177-1178-1179-1180-1181-1182-1183-1184-1185-1186-1187-1188-1189-1190-1191-1192-1193-1194-1195-1196-1197-1198-1199-1200-1201-1202-1203-1204-1205-1206-1207-1208-1209-1210-1211-1212-1213-1214-1215-1216-1217-1218-1219-1220-1221-1222-1223-1224-1225-1226-1227-1228-1229-1230-1231-1232-1233-1234-1235-1236-1237-1238-1239-1240-1241-1242-1243-1244-1245-1246-1247-1248-1249-1250-1251-1252-1253-1254-1255-1256-1257-1258-1259-1260-1261-1262-1263-1264-1265-1266-1267-1268-1269-1270-1271-1272-1273-1274-1275-1276-1277-1278-1279-1280-1281-1282-1283-1284-1285-1286-1287-1288-1289-1290-1291-1292-1293-1294-1295-1296-1297-1298-1299-1300-1301-1302-1303-1304-1305-1306-1307-1308-1309-1310-1311-1312-1313-1314-1315-1316-1317-1318-1319-1320-1321-1322-1323-1324-1325-1326-1327-1328-1329-1330-1331-1332-1333-1334-1335-1336-1337-1338-1339-1340-1341-1342-1343-1344-1345-1346-1347-1348-1349-1350-1351-1352-1353-1354-1355-1356-1357-1358-1359-1360-1361-1362-1363-1364-1365-1366-1367-1368-1369-1370-1371-1372-1373-1374-1375-1376-1377-1378-1379-1380-1381-1382-1383-1384-1385-1386-1387-1388-1389-1390-1391-1392-1393-1394-1395-1396-1397-1398-1399-1400-1401-1402-1403-1404-1405-1406-1407-1408-1409-1410-1411-1412-1413-1414-1415-1416-1417-1418-1419-1420-1421-1422-1423-1424-1425-1426-1427-1428-1429-1430-1431-1432-1433-1434-1435-1436-1437-1438-1439-1440-1441-1442-1443-1444-1445-1446-1447-1448-1449-1450-1451-1452-1453-1454-1455-1456-1457-1458-1459-1460-1461-1462-1463-1464-1465-1466-1467-1468-1469-1470-1471-1472-1473-1474-1475-1476-1477-1478-1479-1480-1481-1482-1483-1484-1485-1486-1487-1488-1489-1490-1491-1492-1493-1494-1495-1496-1497-1498-1499-1500-1501-1502-1503-1504-1505-1506-1507-1508-1509-1510-1511-1512-1513-1514-1515-1516-1517-1518-1519-1520-1521-1522-1523-1524-1525-1526-1527-1528-1529-1530-1531-1532-1533-1534-1535-1536-1537-1538-1539-1540-1541-1542-1543-1544-1545-1546-1547-1548-1549-1550-1551-1552-1553-1554-1555-1556-1557-1558-1559-1560-1561-1562-1563-1564-1565-1566-1567-1568-1569-1570-1571-1572-1573-1574-1575-1576-1577-1578-1579-1580-1581-1582-1583-1584-1585-1586-1587-1588-1589-1590-1591-1592-1593-1594-1595-1596-1597-1598-1599-1600-1601-1602-1603-1604-1605-1606-1607-1608-1609-1610-1611-1612-1613-1614-1615-1616-1617-1618-1619-1620-1621-1622-1623-1624-1625-1626-1627-1628-1629-1630-1631-1632-1633-1634-1635-1636-1637-1638-1639-1640-1641-1642-1643-1644-1645-1646-1647-1648-1649-1650-1651-1652-1653-1654-1655-1656-1657-1658-1659-1660-1661-1662-1663-1664-1665-1666-1667-1668-1669-1670-1671-1672-1673-1674-1675-1676-1677-1678-1679-1680-1681-1682-1683-1684-1685-1686-1687-1688-1689-1690-1691-1692-1693-1694-1695-1696-1697-1698-1699-1700-1701-1702-1703-1704-1705-1706-1707-1708-1709-1710-1711-1712-1713-1714-1715-1716-1717-1718-1719-1720-1721-1722-1723-1724-1725-1726-1727-1728-1729-1730-1731-1732-1733-1734-1735-1736-1737-1738-1739-1740-1741-1742-1743-1744-1745-1746-1747-1748-1749-1750-1751-1752-1753-1754-1755-1756-1757-1758-1759-1760-1761-1762-1763-1764-1765-1766-1767-1768-1769-1770-1771-1772-1773-1774-1775-1776-1777-1778-1779-1780-1781-1782-1783-1784-1785-1786-1787-1788-1789-1790-1791-1792-1793-1794-1795-1796-1797-1798-1799-1800-1801-1802-1803-1804-1805-1806-1807-1808-1809-1810-1811-1812-1813-1814-1815-1816-1817-1818-1819-1820-1821-1822-1823-1824-1825-1826-1827-1828-1829-1830-1831-1832-1833-1834-1835-1836-1837-1838-1839-1840-1841-1842-1843-1844-1845-1846-1847-1848-1849-1850-1851-1852-1853-1854-1855-1856-1857-1858-1859-1860-1861-1862-1863-1864-1865-1866-1867-1868-1869-1870-1871-1872-1873-1874-1875-1876-1877-1878-1879-1880-1881-1882-1883-1884-1885-1886-1887-1888-1889-1890-1891-1892-1893-1894-1895-1896-1897-1898-1899-1900-1901-1902-1903-1904-1905-1906-1907-1908-1909-1910-1911-1912-1913-1914-1915-1916-1917-1918-1919-1920-1921-1922-1923-1924-1925-1926-1927-1928-1929-1930-1931-1932-1933-1934-1935-1936-1937-1938-1939-1940-1941-1942-1943-1944-1945-1946-1947-1948-1949-1950-1951-1952-1953-1954-1955-1956-1957-1958-1959-1960-1961-1962-1963-1964-1965-1966-1967-1968-1969-1970-1971-1972-1973-1974-1975-1976-1977-1978-1979-1980-1981-1982-1983-1984-1985-1986-1987-1988-1989-1990-1991-1992-1993-1994-1995-1996-1997-1998-1999-2000-2001-2002-2003-2004-2005-2006-2007-2008-2009-2010-2011-2012-2013-2014-2015-2016-2017-2018-2019-2020-2021-2022-2023-2024-2025-2026-2027-2028-2029-2030-2031-2032-2033-2034-2035-2036-2037-2038-2039-2040-2041-2042-2043-2044-2045-2046-2047-2048-2049-2050-2051-2052-2053-2054-2055-2056-2057-2058-2059-2060-2061-2062-2063-2064-2065-2066-2067-2068-2069-2070-2071-2072-2073-2074-2075-2076-2077-2078-2079-2080-2081-2082-2083-2084-2085-2086-2087-2088-2089-2090-2091-2092-2093-2094-2095-2096-2097-2098-2099-2100-2101-2102-2103-2104-2105-2106-2107-2108-2109-2110-2111-2112-2113-2114-2115-2116-2117-2118-2119-2120-2121-2122-2123-2124-2125-2126-2127-2128-2129-2130-2131-2132-2133-2134-2135-2136-2137-2138-2139-2140-2141-2142-2143-2144-2145-2146-2147-2148-2149-2150-2151-2152-2153-2154-2155-2156-2157-2158-2159-2160-2161-2162-2163-2164-2165-2166-2167-2168-2169-2170-2171-2172-2173-2174-2175-2176-2177-2178-2179-2180-2181-2182-2183-2184-2185-2186-2187-2188-2189-2190-2191-2192-2193-2194-2195-2196-2197-2198-2199-2200-2201-2202-2203-2204-2205-2206-2207-2208-2209-2210-2211-2212-2213-2214-2215-2216-2217-2218-2219-2220-2221-2222-2223-2224-2225-2226-2227-2228-2229-2230-2231-2232-2233-2234-2235-2236-2237-2238-2239-2240-2241-2242-2243-2244-2245-2246-2247-2248-2249-2250-2251-2252-2253-2254-2255-2256-2257-2258-2259-2260-2261-2262-2263-2264-2265-2266-2267-2268-2269-2270-2271-2272-2273-2274-2275-2276-2277-2278-2279-2280-2281-2282-2283-2284-2285-2286-2287-2288-2289-2290-2291-2292-2293-2294-2295-2296-2297-2298-2299-2300-2301-2302-2303-2304-2305-2306-2307-2308-2309-2310-2311-2312-2313-2314-2315-2316-2317-2318-2319-2320-2321-2322-2323-2324-2325-2326-2327-2328-2329-2330-2331-2332-2333-2334-2335-2336-2337-2338-2339-2340-2341-2342-2343-2344-2345-2346-2347-2348-2349-2350-2351-2352-2353-2354-2355-2356-2357-2358-2359-2360-2361-2362-2363-2364-2365-2366-2367-2368-2369-2370-2371-2372-2373-2374-2375-2376-2377-2378-2379-2380-2381-2382-2383-2384-2385-2386-2387-2388-2389-2390-2391-2392-2393-2394-2395-2396-2397-2398-2399-2400-2401-2402-2403-2404-2405-2406-2407-2408-2409-2410-2411-2412-2413-2414-2415-2416-2417-2418-2419-2420-2421-2422-2423-2424-2425-2426-2427-2428-2429-2430-2431-2432-2433-2434-2435-2436-2437-2438-2439-2440-2441-2442-2443-2444-2445-2446-2447-2448-2449-2450-2451-2452-2453-2454-2455-2456-2457-2458-2459-2460-2461-2462-2463-2464-2465-2466-2467-2468-2469-2470-2471-2472-2473-2474-2475-2476-2477-2478-2479-2480-2481-2482-2483-2484-2485-2486-2487-2488-2489-2490-2491-2492-2493-2494-2495-2496-2497-2498-2499-2500-2501-2502-2503-2504-2505-2506-2507-2508-2509-2510-2511-2512-2513-2514-2515-2516-2517-2518-2519-2520-2521-2522-2523-2524-2525-2526-2527-2528-2529-2530-2531-2532-2533-2534-2535-2536-2537-2538-2539-2540-2541-2542-2543-2544-2545-2546-2547-2548-2549-2550-2551-2552-2553-2554-2555-2556-2557-2558-2559-2560-2561-2562-2563-2564-2565-2566-2567-2568-2569-2570-2571-2572-2573-2574-2575-2576-2577-2578-2579-2580-2581-2582-2583-2584-2585-2586-2587-2588-2589-2590-2591-2592-2593-2594-2595-2596-2597-2598-2599-2600-2601-2602-2603-2604-2605-2606-2607-2608-2609-2610-2611-2612-2613-2614-2615-2616-2617-2618-2619-2620-2621-2622-2623-2624-2625-2626-2627-2628-2629-2630-2631-2632-2633-2634-2635-2636-2637-2638-2639-2640-2641-2642-2643-2644-2645-2646-2647-2648-2649-2650-2651-2652-2653-2654-2655-2656-2657-2658-2659-2660-2661-2662-2663-2664-2665-266

Nachmanides on Moshe Rabbenu

Decree to drown Hebrew children lasted only short time - Aaron 3 years older than Moses - after birth decree revoked - astrologers tell king that the feared enemy has been cast into the water.

First marriage of Amram and Johebed - gave birth to Aaron and Miriam before decree to kill sons.

Mother taken by child's special quality. She devises ark (not Miriam) - also Miriam had prophesied "mother will bear a son who will deliver Israel."

Moses cries in crib and Pharaoh's daughter takes pity, nursed brief period - then youth in palace - growth fast til 12 - then first day out knows he is Jew - sees taskmaster and kills him with The Name

Flees at about 12 and certainly before 20 - fugitive 60 years - returns to Egypt at 80, only comes to Midian towards end of period of ~~flight~~ ^{Flight}. Marriage to Zipporah late - only eldest son born in Midian. ^{Why 12?} - to show he immediately took action.

Burning Bush - startled, so at first sees only angel, ^{When} he "sees" - then recognizes Divine Presence - the Glory. But at Burning Bush Moses has not yet reached highest degree of prophecy (hidden face) - but does later during commission 3:13. Request for name - El Shaddai has power = but the Name = promise of revelation. ^{The} Through Name world created and all new things performed. Name = "attribute of mercy within attribute of justice" - don't deserve Exodus but your cry has renewed me.

Promise Israel will listen - based on Faked Pakadeto formula - Moses using it, Israelites will recognize the promised agent of deliverance - explains why left at 12 - so none could say he learned at home - not from God - this formula.

Moses spoke improperly when he doubted God's promise that Israelites would believe him - given signs - but would have been no need for signs - Why would Israel not believe - because Pharaoh would not be then ^{refuse} imposed and raises doubts of Moses' power.

Nach. troubled by actual change of staff into snake. It would have been enough for God to tell Moses of staff's powers.

- a) Sign to Moses that he had slandered Israelites by doubting their faith in him.
- b) Second sign ^{(clearly) actively} as punishment of Moses - and to impress him on power ^{the} of Name

God sat with Moses for Seven days to persuade him to undertake mission - Hint Moses was sent against his will (4:10).

Moses should have prayed God to remove speed ^{ch defeat} ~~defect~~ instead used defect as argument against going - Because of this God did not cure him - instead, said I will put words correctly in your mouth.

Other exp = did not want to ^{cure} evidence of ~~coal~~ infant Moses had put in mouth when he had been challenged by sorcerers after as baby he had put crown on his head.

But Nach. comes out finally that reason for Moses' obstinacy was "his great weakness."

Rod has performed one sign and will perform others.

After Sinai Moses returned to Midian to get father-in-law's permission for trip - Intention to go alone and disguised - God speaks to him in Midian. Go - have no fear (4:19) - so goes openly, takes family, proof of faith in God's power. Wife becomes pregnant with second son on way.

Ibn Ezra, wife and children go only as far as place of circumcision - but

Nach. believes they went on with him.

Takes rod in hand - reminded of miracles made possible by rod (4:21) - rod had written on it prophecy of all the miracles which would be performed through it.

On meeting Aaron reveals ^{Moses} The Name to him.

5) Pharaoh knew of God, but not The Name - after abortive permission for pilgrimage, Pharaoh increased levies - Levites excused from work - explains how Aaron and Moses could come and go - freedom from taxes of scholar class.

Problem of Moses' complaint to God when work load doubled (5:22) - How could he complain since God had told him Pharaoh would not let people go - thought God had spoken only of delay.

Doubled burdens lasted many days - Moses returned to Midian for 6 months - took wife back - another command from God - "Go, return" (4:19).

6) God speaks harshly to Moses - because of Moses' criticism God tells Moses to trust in His providence - He is "faithful to recompense" - proof? Relationship with patriarchs - How? By Name ^{Power of Name} El Shaddai - miracles without change in natural order

Ex food during famine.

↳ Reward and punishment and always miracles -

Since deeds on their own have no natural cosmic consequences.

Miracles which involve something new in nature - example gift of Torah.

YHWH

6) YHWH
(Name reveals
to Moses)

Moses failed in this respect - He knew Name, yet, failed to assure Israel about deliverance/miracles that await.

Nations of Israelites fail to respond confidently (6:9) because of "impatience of spirit" fear of harder work and death.

Moses takes blame (6:12) Israel does not listen because Moses was poor orator "uncircumcised. Lips unable to frame "words of cheer and comfort. " - assumption of speech impediment again ~~for~~ ^T This is first time Moses is told to speak to Pharoah - Moses hears God's words - repeats them quietly to Aaron who says them out loud to Pharoah



10. Moses never appeared before Pharoah except accompanied by Aaron as interpreter (Ibn Ezra).

Each time Moses appeared before Pharoah he warned him and left, hoping he would accept counsel of repentance.

Moses during plague had high status in Pharoah's eyes.

11. Shekinah actually entered palace of Pharoah though full of idols to tell him about final plague.

Moses tells Pharoah - on midnight I will go out = I Nisan.

12. Moses put on cleft of rock to protect him from seraphim and heavenly agencies who go before God like guards of king people who beat people back so that they do not meet or see him.

After last plague Pharoah looks all over city for Moses, finds him. Messengers sent to Goshen with permission to leave - assemble at Raamses and leave with Moses at head in daylight.

14. When Egyptians pursue variable reactions among disparate groups of Jews:

- a) Cries to God for help
- b) Denied His prophet

Moses praying to God - at loss to know what to do.

15. First men sing, then women.

At Marah the trial was to tell Israel they would get future laws. There Moses taught them the "customs of civilized society" (ex rights to pasture cattle in forest).

God showed Moses a tree and told him that its natural property was to make bitter waters sweet.

16. Manna part of statement that God, not Aaron and Moses brought Israel out of Egypt.

Manna of heavenly origin; quail blown in by the winds, so manna real.

Almost always couple Aaron and Moses

Massah (Ex.) and Meribah (Num.) separate incidents.

17. Rod - (Aaron struck river-blood) one place rod turns river to blood - later rod brings water from flinty rock - highlights power.

Pray while Joshua fights Amalek - model of intercession - power of prayer rather than power of rod which he held in his hand. Pray on top of hill "so that he could train his sight on Israel and bring them blessing" - seeing him praying they would be encouraged (17:9) - rod used only at beginning to bring down plagues - at prayer "Moses held nothing in his hands. "

Kab - Ten fingers raised = appeal to ten emanations - to cleave to God through them.

18. At home Jethro heard of Exodus. Came before Sinai - met at Sinai - Jethro came to know The Name - after first year returned home - perhaps to convert family - then returned again.

18:1 Moses protected by God so he could visit Pharaoh at will and given power to force exodus - power in God not inherent in Moses.

Earlier name elohim - YHWH new name through which exodus miracles performed. Zipporah had been sent home from Egypt and now Jethro brought her back.

Moses = 'king' over Israel.

Moses literate - Jethro sends written statement of coming.

Importance of miracle of Moses being able to appear before Pharaoh at will.

Jethro converted.

People appeared before Moses - not simply to seek justice but to ask him to pray for sick. a) ask him whereabouts of lost articles; b) to dispense justice; c) to teach law.

Jethro - do what I suggest and limit yourself to be intercessor for people.

"Sit in Tent of Meeting ready to inquire of God" and to teach Torah = but don't get involved in administration of laws.

19. Moses goes up towards the Glory of God (Kavod) from which God speaks.

Moses asks peoples assent and takes "Yes" to covenant back to God.

Moses climbed mt. every time God spoke with him. Israel hears sound, but does not understand. Moses stands on mt. and uses it as pulpit from which to address people (24:3).

24. God's name descends on mountain and from fire speaks with Moses.

32. People request many gods - since we do not know what happened to Moses we need many gods.

Israelites knew Moses not God - nothing achieved through his power

in Golden Calf incident

alone - Aaron's purpose to provide symbol which would guide tribes to right men - not

to worship

God (cf. insert).

Gold = attribute of justice - Israel did not worship Golden Calf - but in

dwelling - symbolized power - Israel knew The Name (God) brought them out of Egypt.

Aaron built altar - to prevent people from building altar to false God - the exhonoratation of Aaron.

Sins of people:

a) open disregard of law

b) dealt ^{corruptly} ~~community~~

The sinners

Kittel SC SIN OF MISDEMEANORS "spies" BUT "CAF"
Again emphasis that Moses only agent-prophet-teacher 32:7

Moses intercedes. Q: Why ^{in plea} did he not begin with confession - why go right to plea? ^{to need} to appeal directly for attribute of mercy - ~~really to prayers~~.
^{Actually 2 prayers}
 a) on mt.

2) on going down - for 40 days

Moses "is the Father of Wisdom" - and thus understood import of music he was hearing.

Aaron's guilt (32:21) - he had been reproven - why did you hate people so as to almost bring them to annihilation - "You acted as enemy to them - when your role has been reproven and one who atones for - - Aaron replied that he had been deceived:

"People wanted guide - until my Lord returns - I took

gold - cast it in fire - It came out Calf (not intended)

Proof their intention evil - proposed to worship it but in fact Moses knew that people had broken free of restraint. "Let loose" and become "like sheep scattered over the mountainsides" without counselor or Guide (33:25)

Importance of leader

Moses concerned innocent would be damned with guilty - so he calls innocent to him and purges guilty (so sin of wilderness not Calf but spies).

No court cases - because too many, ^{God (d)} emergency legislation.

Moses' plea - not keep my name out of book but if you will not spare Israel - blot me out in their place.

Plague - why - problem

2 punishments: 1) Kavod would not dwell among them.

2) Angel would go before them until land but God did not promise Angel to help them once in land.

33. Moses pitching tent outside camp -

~~long~~ - Moses did not know how long - before God makes up mind -
so Moses sits and waits. For revelation which had to come outside main camp.

Moses exalted by knowledge of ^{the} flame

Gave Moses highest degree of prophecy.

asks to see "How God will govern word" (presence) (33:14).

You will see My Goodness; but not My Presence.

Moses to write and read from a Book of the covenant.

Beams of light streaming from face. Put veil on face to cover this

brilliance.



Nachmanides

Deut.

Pro-14: Deut. Pro-14: Deut = a review of law spoken by Moses just before people enter land - for people not priests ^{on} Levites - no law of priests. All laws had been given in first year - why "new" laws - a) because not common occurrences, b) applicable only in land.

Begins with reproof - for their uplift and to remind Israel that since everyone sins the promise of mercy is always held out.

#1:12 Moses told Jethro he performed 375 ^{for} Israel.

- 1) to teach meaning and interpretation of law of God.
- 2) To pray on their behalf.
- 3) To judge their cases.

Jethro to Moses - continue 1 & 2, but turn over 3) to assistants.

1:37 People not to enter land because of sin of believing spies and fearing to go there. Moses (and Aaron) for hitting rock twice. Sin not so much formal hitting rock but what ^{act} ~~he~~ said to people about leader's obedience to God.

3:23 Moses' 2 prayers for himself.

- 1) appoint successor - successful
- 2) Let me in land - unsuccessful

5:5 God spoke ^{openly} ~~directly~~ Ex. 20:2-3 - all else spoken to Moses who repeats.

Kab - Moses hears on one level - people heard on another - Moses' rcd had full power.

5:24 Quotes Mid. (Men. 29b) - Akiba knows secrets of Tagim - yet tortured and martyred - where is reward? Nach. "transmigration of souls".

9:6 People's sins not forgiven 1) Spies lack of faith; 2) Meribah, tested God after proof; 3) Taberah - again tested God.

9:15 At Golden Calf: before Moses came down he prayed for people and God repented. Then he came down and burned calf. *and mayel Aaron*

Other problems Golden Calf caused Moses = sins of people towards Moses.

1) Breaking of tablets, an act which endangered himself.

2nd prayer
2) To ~~pray~~ 40 days and 40 nights, prostrate - again endangered life.

3) To intercede for Aaron.

10:1 First tablets written by God - second tablets written by Moses.

10:8 Moses prays 40 days and God reconciled to Israel.

Moses told to build tabernacle - then God reconciled to Aaron.

31:2 Moses' strength not abated; but his mission over. Do not be afraid that I am not with you - God will be with you. (Note - no Joshua here - Joshua's role different in kind - "Joshua was not of that exalted state in prophecy and forbidden to enter Tent." 31:15. //

31:19 Moses wrote "song" while Joshua by it spreading it "God wanted to make Joshua his prophet during Moses' lifetime - "Song" = Israel will use it liturgically.

32:40 Song - does not include "condition of repentance" *simply states* - evils will come and you will endure and be punished "but God will not destroy our memory" - Song = promise of future redemption.

33 Ish ha-elohim = Moses' blessing will be fulfilled because he is man of God = not divine man.

Glory of God (Shekina) - placed on Israel at Sinai - then remain in Tent of Meeting.

33:5 "And there was a king in Jeshurun" - quotes song against that
Moses=king - not to be taken literally - simply to indicate Moses "great and trustworthy."

Blessing of tribes by Moses dictated by Ruach ha-kadesh.

34. God showed Moses all the land miraculously - so that Moses could rejoice in the sight.

Moses could cleave to God whenever the spirit came upon him (Kab.)

No other prophet as many signs - or prophecy as long.

Moses did not perform miracles, he merely arranged that they be displayed by God.



תוכן

רש

אורה. (פסוק סג) : ולא יכלה עוד באשתי. שמונה לה הכתובים חיוס
 טכחצירא וכו' וילתו לו' חדשים ויום אחד טכחצירא לו' וילתו למקוספין
 וכו' כדקו אחריה למסוף ט' : גמא. גמי מלשון חסנה וכלפ"ו יול"קו רד הוא
 ועמוד כפני רד וכפני קסה : כחמר וכוסת. ועת מחמך וטעם מחמכים כדי שלא
 ירים אותו צדיק ריח רע של ועת :

[illegible]

יְרֵחִים ר' וְסִי' וְתַצְמִנְתוֹ שְׁלֹשָׁה יְרֵחִים , וְסַמְנֵי גֵרֶשׁ , בְּסַמְנֵי יְרֵחִים , תַּסְמֵן יְרֵחִים הַמְלֻאָנָה : גֵּשׁ ג' הַסֵּר וְסִי' וְתַקָּה לֹו תִיבֹת גֵּשׁ , וּבְכָלִי גֵּשׁ עַל פְּנֵי הַמִּים , הִינָּה גֵּשׁ , וְהַד גֵּשׁ , הַצִּיר לִקְבֵּה וְגֵשׁ : וְהַחֲסֵרָה הַד כֵּן יֵחַ מְלִין דְּלֹא מִסְכִּי ה' בְּמִקֵּץ הַיָּבֵהוּת וּמִסְכִּים נִסְמֵר בְּסַמְנֵי : עַל הַיָּאֵר , ה' בְּלִישָׁנָה וְסִי' וּפְרַעַת הַלֵּם , וְהַד בַּת פְּרַעַת , עֵרֹת עַל יָאֹוֹר , עַל הַתְּהוֹרֹת עַל הַיָּאֵרִים , עַל יָאֵרִים וְעַל אֲגַמִּיָּה : הַלֵּכַת ב' הַסֵּר דַּחֲסֵר וְסִי' וְנִעְרָחִית הַלֵּכַת , וְהַד הַחֲלֵכַת , הַחֲלֵכַת לְרַגְלָהּ , הַחֲלֵכַת עַל מִזְבֵּיָה כֵּן כְּתִיב , הַלֵּכֹות תִּרְשִׁישׁ כֵּן כְּתִיב , וּבְסַמְנֵי אַחֲרִיתִי מִנְּעֵתִי הַלֵּכַת ר' הַסֵּר וּ' סֵלָה וְסִי' וְנִעְרָחִית הַלֵּכַת , הַלֵּכַת תִּישִׁישׁ , וְהַחֲלֵכַת לִישִׁין , הַחֲלֵכַת לִשְׁוֹל , וְאַחֲרֵיהֶם הַחֲלֵכֹות עַל מִזְבֵּיָה , מִלֵּאִים , וּבְסַמְנֵי הַמְדִּיקִים יִשְׁנִים שְׂרָאִי לִסְמוֹךְ עֲלֵיהֶם כֵּד דִּינֵם , וְנִעְרָחִית הַחֲלֵכֹות הַסֵּר דַּחֲסֵר , הַחֲלֵכַת לְרַגְלָהּ הַסֵּר דַּחֲסֵר , הַחֲלֵכֹות עַל מִזְבֵּיָה מֵלָה דִּמְלֹא , וְהַחֲלֵכַת לִישִׁין הַסֵּר דַּחֲסֵר , הַחֲלֵכַת לִסְמוֹךְ מֵלָה , הַחֲלֵכֹות תִּרְשִׁישׁ כֵּן כְּתִיב :

תולדות אהרן פוד האריט . מטה מס : וממנ . מנילה יד מטה ט יא יד (מטה יו) : לרסח פל כיסוד . מנילה יד מטה יב :

ספר החדשים שכלם להצטוו כי אין כח בזה לרשות בלשם חקי קלד כי רחוק הוא טבול בחדש השביעי מתחלת הכריון כי הולדים בכח הם קצרי קומה ויותר חיו' ונכבדים הם הולדים בחדש עשר כי רוני הולדים הם פחיתים לתשעה חודשים וכיוצא עת הכריון יכול לדעת עת הלידה והיוצא עת הלידה יכול לדעת עת הכריון כי דבר מנוסה הוא לקדמונים וחמשה פסמים נבדקו גם חמו כי מקום חול הלכנה ומעלתה ברנע הכריון הוא מעלת חול הצומח ברנע הלידה גם מעלה הצומחת רנע הכריון עם תחיה הלכנה רנע החול והנה החמשה הקצוב הם רכ"ט ימים ושליש יום והאחמשי רע"ג ובגדול שהוא הארוך רפ"ו וחמשי המולדות יודו כן ואין טענה מהשננים כי להיות' על הסדר חיינה ראיה כי הרכה כאלה בתורה על כן יתכן שרחל נתיב שפחה לעקב בלדת שמשון גם טולד וששכר קודם אשר ודינה נבטן אחת טולדה עם וזולין על כ מלך ואחר ילדה נת כמו ואחרי כן יצא אחיו שלח ובר וקצר לכל אחד גם למקומות הימים שלם היו ודגש 'ז' הליטו כדגש' קר"ף הם יקרך עין לדבר עם ופוח ונעבור היות כלדי בשוף נע נרסה הפ"ח תחיה ראוי להדגש וזאת עם הפועל מהבטין הכבד הנוסף ואין צורך לנקט למח לא נסתבר עוד חולי השכנות המצויות שמשו קולו כי לא היו לבדם דרים בארץ רעמם וכבד ושאלה אשה משכנה . ובאה מלת היבית נוחה מלשיל בעבור היות היבית בתחלת מלת נוחה : (ג) "תחמרה . נחה ס"ח כה"ל ויקרה לה בינה בשתי חלקי החלה נגזרת מן כחמר וזאת פירו ארום מזהב ימצא בארץ ישראל ובחורו בלדו' בלדו' חמר ובלשון ישמעאל יקר' אל חמר ויכבד עשהה כן כי חמרה אל ארצה בחוק הילד . חולי לחיותו באכזבה לעשות ק ומחשבות השם שחקו ומי ויכל לעמוד בסודו ועל לבדו נחכטו פ"חיות . חולי סכך השם זה סיגדל משה בבית המלכות להיות נספח על מדרגה כסליונה בדרך הלימוד וקריולות ולא תחיה שכלה ורגילה לכוות בבית עבדים כלל קראה שברג המצרי בעבור שהוא עשה חסם וכיוצא בנות מדין מברושים בעבור שהיו עושים חסם להשקות צאן מהמים שדלו . ושד דבר אחר . כי חלי היה גדל כן אחיו ויבירושו מעשוריו לא היו ידאיים חממו כי יחשבוהו כאחד מהם : בפיף . כמו קנה וסוף קחלו וזאת מן היאור : (ד) וקחב . מלה ירה כי שמו נח נעלה בין שתי הקו"ף תחת הו"ד / אחר ד' משה הפך כי קו"ף לרדת ולגש' טיף בעבור מסרון הפ"ח מן פעל וככה לדעת כי בעבור היות הגרון נסתם ועשה בחוליו הפ"ח לה"ל בתלת לרעה כמו אשר מנה בודד : (ה) וסדר . מלרמזה : לרמק . מנהב המצויות היה וכזכר דבר נערוקיה שכולכות על מקום היאור כמו ויד תחיה לך בעבור ששלה אחתה וזאת אחת המצרות לקחת תחיה . כי נת בחלך לא תכנס אל מקום הסוף כי בחקום רחוק מן היבנה הושמה תחיה שלא יגיע אליה כל עובר ושד כי אין מדרך

[illegible]

757

כי קדוהו הכה ראהו יפה יותר ממה שהיה מורגל ומשגשג זה היה לטובות מחוץ
 אחת יולדו כי אמנם יופי הקנניה יורה על קצו מזה המותר ושלמות הכה כמליד:
 (ב) וחשם בסוף. מקום של יראו אותם עובדי דרך כשהיה מביאם שם את החיבה
 ועם זה נראה במקום הסוף להפוך בורח השלכות ביאור לעמידה בסוף על שפת
 היאור: (ד) לדעו מה יעשה לו. שחשבו שיקראו חייה חלוי כשאר אסופי כי רבים
 אסופים היו במלכים בלי ספק כי מלכה הלךדן ומה כמו שהעיד הנביא:
 (ה) לרחק על היאור. נחמד של מלך שהיה סבוך ליאור ומניח בו כי אמנם
 נחודה בה מלך פניה בלי ספק לא ילכה אל היאור: ומדקדקים בלכות.
 וכן לא שלטה אחת מהן שלם היו לו שם עמם: וחשלה את אחמה. כלמה
 במערהה אותה לו לרחק וכל זה ברמז ללכי שלם השלה אחת מהעצרות

ר'איה לטענת כי טוב הוא לכל פירות הכוונה הואם שראתה כי טוב מחודש
משנה כי יורע כי גם וינצל ולכן נקמה אל לה וחסדה מחשבות נענינו ונאשר
ראתה שלא יכלה עוד להצטיו חסדה שינצל בתחבולה אחרת ועשתה לו חסד
גומל ואחיו כלנת מרחיק מלא יכירו בה ברעם חסד יעשה לו וכל זה סיוע
לדבריו רשותיו שדרשו כי טוב הוא שנתמלא כל הכית אורה ולמה שאלו שיתק
תרים מתנבאת עתידה אמה סקלר בן שמושיא חס ישראל :

(כ) **דרתיו** על ביאור . סיום המקרא ודרשו וקדד נח פרעה על ביאור לרחץ
כי לשון רכיוו שלמה . ואם כי יקום על ביאור כמו אל ביאור .
וכן וילך אלקנה על ביקו הרמזה בה תלמודי איש על רעבו ואיש אל אחיו
ויקטן שבו ביאור מעלות ויהי ירדה מארצן המלך לרחץ כמעלה הראשונה
אשר

