

10. **Ninth plague:** As the Pharaoh persisted in his blindness and disobeyed the divine command, the Lord ordered Moses and Aaron to go and warn him that He would chastise him with a ninth plague if he refused to let His people leave. However, as the Pharaoh refused to listen to the announcement, God, to chastise him by the ninth plague, told Moses: *“Stretch your hand with the staff out heavenwards, so that the Pharaoh, his servants and all Egypt go blind.”* Moses stretched his hand with the staff out heavenwards, and all in the land of Egypt instantly lost their sight, so that no one saw anyone else, nor did anyone move from where they were. However, once the plague had ceased, all recovered their sight. In spite of this ninth plague, the Pharaoh did not let the children of Israel go.

11. **Tenth plague:** At the Pharaoh's persistent refusal, God announced that He would chastise the Egyptians by the tenth and last plague. Accordingly, He told Moses: *“I shall chastise the Pharaoh and Egypt by yet another plague, and after this one he shall not only let you go but will even compel you to go. You shall therefore tell all of My people that for the seven days of this last plague, in which there will be for the Egyptians dense and palpable darkness, they leave Gesen and despoil the houses of the Egyptians, whose doors will be opened by My angels, of gold, silver and other objects of value, as just compensation for the abuses, hardships and tribulations they have made them suffer.”* Next, God ordered Moses and Aaron to go to the Pharaoh and tell him: *“Thus says the Lord: I will go out over all the land of Egypt, which will become enveloped in dense and palpable darkness, and all the firstborn of the Egyptians shall die, from the Pharaoh's firstborn who sits on the throne with him, to the maidservant's firstborn who works in the mill. And there will be such an outcry in the land of Egypt as never before until now.”* And Moses added: *“Following this terrible chastisement which the Lord will mete out to Egypt, all your servants will come up to me, and prostrate in my presence will entreat me saying: ‘Depart, you and all the people of Israel under your orders.’ And after that we shall leave.”* At these new announcements, the Pharaoh cast out Moses and Aaron from his presence. Hence the Lord said to Moses: *“Neither has the Pharaoh listened to you this time. Therefore prodigious chastisements shall be multiplied in the land of Egypt.”* And the heart of the Pharaoh was hardened yet further, and he did not let the children of Israel leave his land, despite the announcement of this latest chastisement. Before the last plague began, Archangel Saint Uriel marked all the houses of the land of Gesen, where the Israelites lived, with lambs' blood, as sign of divine protection upon them. During the seven days of darkness, the Most Divine Soul of Christ, as Angel Exterminator, struck down all the firstborn of the land of Egypt, from the firstborn of the least slave up to that of the Pharaoh, who died on the last day, so that the Pharaoh was consternated. And great lamentation was heard throughout the land, for there was no home without its dead. However, it should be understood that their death was for them all an apparent one, though slightly visible and palpable amid the darkness. When the seven days of darkness ceased, the firstborn continued apparently dead. The following day, Sunday, the Pharaoh summoned Moses and Aaron and said: *“Begone from my people, you and the children of Israel, and offer sacrifices to your God, as you have asked.”* That same Sunday of the year 3690, the children of Israel set out from the land of Gesen in Egypt towards the Sinai desert, captained by the Caudillo Liberator Moses. Two days after their departure, that is on Tuesday of the same week, all the firstborn of Egypt who were apparently dead returned to their normal state.

## Third Part Exodus and Leviticus

### Book I

#### The Israelites leave Egypt

##### Chapter I

**Moses takes Patriarch Saint Joseph's remains with him. Moses' Sanctification. The Israelites persecuted by the Egyptians**

1. The children of the People of Israel who left the land of Gesen in Egypt, male and female, numbered one million four hundred thousand persons; and this multitude was formed by an immense majority of Israelites and a considerable number of converts. They took with them a large number of sheep, oxen and other animals, as also an abundance of gold, silver and jewelry of great value, and a great amount of clothing and weapons of war; all of which they had acquired by despoiling the Egyptians of their goods at God's command. The children of Israel travelled in good order captained by Moses. And God went before them to show them the way, by day in Column of Cloud, which was Mary's Divine Soul under this form, and by night in Column of Fire, which was Christ's Most Divine Soul under this form. That Column, which was the Espousal of the Souls of Christ and Mary, was never absent, showing itself either as Cloud, or as Fire.

2. The immense multitude of Israelites also took with them the Triple Benediction, and as well the bones of Patriarch Saint Joseph, as he had required under oath before dying. Moses, at the start of the Sunday when the departure from Egypt was to take place, while still night, had removed the Mysterious Sacrament from Joseph's bones, deposited it in the Chalice used by Melchisedech, and placed this inside the golden casket that contained Holy Patriarch's bones. God, to prepare the soul of Israel's Caudillo and Liberator more especially, had then granted him the Grace of the Indwelling of the Holy Spirit and a character similar to that of Baptism; for, at the very moment when Moses removed the Triple Benediction from Joseph's bones, it penetrated, sanctified and left him, all in the same instant.

3. The Israelites, in their journey to the Sinai desert, first camped in the vicinity of the town of Socoth, today Tell-el-Mashutah, on the edge of that desert, and later, going down southwards, camped in Etam, today Suez, on the shores of the uppermost and narrowest part of the Red Sea. And although from Etam they could have crossed over to the

Sinai peninsula by a shorter route, God led them southwards along the Red Sea to steer clear of lands occupied by Philistines, and thus avoid the danger of being attacked by them, and of many of the Israelites defecting and returning to Egypt. Once He had made them journey southwards, the Lord, in His mysterious plans, ordered Moses to turn back north, telling him: *“Speak to the children of Israel: Let them change their route and go to Pihariot, between Migdol and the sea facing Beelsephon; there you will encamp. By that the Pharaoh will think that the children of Israel are wandering aimlessly about the land without a fixed route and that the desert bars their way; for his heart has hardened yet further and he will persecute you again. But I will make My glory shine before the Pharaoh and all his army, and the Egyptians will know once again that I am the Lord.”* And the children of Israel did just as the Lord had commanded, covering more than three hundred kilometres, which entailed a special assistance on God's part.

4. In effect, two days after the departure of the Israelites, when the Pharaoh saw that the Egyptian firstborn, apparently dead, had returned to their normal state by miraculous means, his heart hardened yet further, and he decided to persecute the children of Israel, above all knowing that they went from one place to another as though disoriented. Thus the Pharaoh said to his people: *“What have we done by letting Israel go and depriving ourselves of their services?”* So from among the Egyptians he at once recruited a large army, which he placed under the orders of experienced commanders; and ordered his chariot to be made ready, as also six hundred more chariots specially fitted out for warfare. Moreover, a great number of men and women of the populace accompanied the army with the aim of recovering all the goods the Israelites had taken from them before departing. With everything ready, the Pharaoh set out in pursuit of the children of Israel, arriving at the neighbourhood of Pihariot facing Beelsephon, which was where they had camped. However, the Israelites, seeing the Pharaoh come up with a large army, full of terror, cried out to the Lord, and said to Moses: *“Is it because there are no tombs in the land of Gesen that you have brought us out here to die? What have you done to us by bringing us out? Did we not tell you: Let us serve the Egyptians, for it is better to serve the Egyptians than die in the desert?”* Moses replied to the people: *“Fear not. Keep calm, and you will see the wonders the Lord will do this day, for the Egyptians you see today you will never see again. The Lord will battle for you; be firm then.”* Following these words, the People of Israel, led by their Caudillo and Liberator Moses, headed southwards again, pursued by the Pharaoh and his army. However, to protect the Israelites, the Angel of the Lord or Most Divine Soul of Christ, who at night went ahead of the Israelite hosts as Column of Fire, now went behind; and the Divine Soul of Mary who by day went ahead as Column of Cloud, now went behind. So that the miraculous Column, whether in form of Fire or in form of Cloud, which served as light, protection and guidance for the Israelites, now took up position between the Egyptians and the People of Israel, becoming tenebrous and shadowy at night for the Pharaoh's armies, preventing them from approaching the encampment of the children of God.

5. As soon as the children of the People of Israel in their journey southwards had covered a large section of the western coast of the Red Sea Gulf, today Gulf of Suez, they came to a halt on the shore at one of the widest points of the Gulf. There they were encircled by the Pharaoh's numerous army and the great crowd of Egyptian populace, so that their only way out was by sea. In this situation the Israelites cried out terrified. However, the Lord said to Moses: *“Why the outcry? Tell the children of Israel to start out. You, raise your staff and stretch your arm out over the sea and divide it, so that the children of Israel cross dryshod in the midst. I shall permit the hearts of the Egyptians to harden yet further, so that they enter as well in pursuit, and I will make My glory shine upon the Pharaoh and upon his army, his chariots and his horsemen, and the Egyptians will know that I am the Lord God.”*

##### Chapter II

#### The Israelites miraculously cross the Red Sea

1. That Friday the 17<sup>th</sup> of June in the year 3690, Moses, fulfilling God's commands, stretched his hand with the staff out over the Red Sea, and Most Holy Ananias with His Divine Breath at once made a strong wind arise which divided the upper part of the waters, and a miraculous highway of earth appeared, thirty-five kilometres long, like a bridge, with a considerable depth of water beneath; and, alongside the bridge, a wall of water above the level of the bridge, one to the right and another to the left. The bridge linked the western and eastern shores of the Red Sea.

2. In order for the Israelites to cross the enormously broad miraculous bridge, immensely solid, over the waters of the Red Sea, the Most Blessed Trinity became visible and ordered Moses to divide the People into seven parties or sections of two hundred thousand persons; and placed an Archangel, seen by all, at the head of each section, the first being Saint Michael. Following the last party or section of Israelites, came Mary's Divine Soul in the form of Column of Cloud; and upon it the Most Blessed Trinity: in the centre, Most Holy Ananias; at His right, Most Holy Melchisedech; and at His left, Most Holy Malachias. And a long way behind came the Pharaoh with his army and a multitude of men and women of the Egyptian populace.

3. The Israelites began to cross the miraculous bridge seven minutes after midnight when that glorious Friday the 17<sup>th</sup> of June in the year 3690 had started; and they finished crossing seven minutes prior to midnight that same Friday, when Saturday was about to start. All the hours of that glorious Friday of the crossing of the Red Sea were sunlit day for the Israelites and tenebrous night for the Egyptians.

4. Once the children of Israel had entered onto the miraculous highway God had fabricated over the waters, the Pharaoh, with his considerable army and the multitude of his people, in furious persecution, entered too in pursuit. And God caused the chariot-wheels of the Egyptians to enmesh with one another, so that they made only very painful progress; consequently, they then said: *“Let us flee from the might of Israel, for their God combats against us Egyptians.”* At the fear of God's anger and the sight of the great miracle of the bridge over the sea, many Egyptians who pursued the Israelites became converted during the crossing of the bridge. And God made a full moon shine for the converts so that, guided by its light, they might join the children of the Chosen People, who accepted them into their ranks

thanks to the evident signs they saw of their conversion. The number of those converts, male and female, was seven thousand.

5. When the Column of Cloud which went behind the People of Israel protecting them, reached the other shore of the Red Sea, Most Holy Ananias looked out backwards, and at a single breath made the miraculous bridge disappear; hence the Pharaoh, his army and the whole multitude of Egyptians who accompanied him, were precipitated into the waters beneath. Following the disappearance of the miraculous bridge, the Lord said to Moses: "Stretch your hand out over the sea so that the waters return to their normal state." And Moses stretched his hand with the staff out over the sea, and the waters returned to their place, and all the Egyptians became entombed beneath them. Afterwards the Most Blessed Trinity disappeared, as did the seven Archangels who headed each party of Israelites.

6. That Friday the 17<sup>th</sup> of June in the year 3690, the Lord saved his People from the Egyptians, whose cadavers Israel saw upon the beaches. Israel saw the mighty hand the Lord had manifested against Egypt, and God's People feared the Lord more, and showed more their Faith in Him and in Moses His servant.

7. On Saturday the 18<sup>th</sup> of June in the year 3690, after having crossed the Red Sea, Moses and the menfolk of Israel sang a hymn of praise and thanksgiving to the Lord, with lyrics such as these: "I will sing to the Lord, because He has been gloriously exalted in His works. The Lord is my strength and the object of my song: He is my Saviour, He is my God, I will praise Him. He is the God of my father; I will exalt Him. The Lord is a mighty warrior; Almighty is His Name. He hurled the Pharaoh's and his armies' chariots into the sea; the flower of his captains were swallowed up by the Red Sea; the abyss covered them and they plunged to the depths like stones. Your right hand, O Lord, destroyed the enemy! Who, Lord, is like unto You, exalted in holiness, terrible in wondrous deeds, performer of prodigies? In Your mercy You are Caudillo of the People You saved from Your enemies; and by Your might You lead them to Your holy dwelling."

### Chapter III

#### Moses leads the People of Israel to Mount Horeb or Sinai

1. The Israelites, under Moses' command, departed from the Red Sea towards the north of the Sinai peninsula desert, and then doubled back towards the south, covering a mysterious route for three days without finding water; at the end of which they reached the locality of Mara, today Ayun Musa or Moses' Fount, a few kilometres from the Red Sea, but could not drink the waters of the oasis there because of their bitterness. In this painful predicament, many of the children of Israel murmured against Moses saying: "What shall we drink?" Moses cried out to the Lord, Who told him to touch the waters with his staff; and, Moses having done so, the waters became sweet, whereby all could slake their thirst. God, however, showed His People His discontent for their lack of trust in His providence and their murmurings against the Prophet, Pastor and Caudillo He had given them as guide; and moreover reminded them of some norms He had given them previously and gave them others to try them further in their fidelity to Him. God spoke to His People by means of Moses, saying also: "If you listen to the Lord your God, if you do what is upright in His eyes, if you pay heed to His commands and keep all His laws, I will not bring upon you any of the plagues with which I struck Egypt, because I am the Lord your Saviour."

2. After they had camped in Mara, the Israelites at Moses' command continued their journey southwards, following the eastern shore of the Red Sea Gulf, and camped in the Elim township, today Wadi Garandel, blessed by abundant springs and palm-trees. Then, leaving Elim, the congregation of the children of Israel reached the Sinn desert, between Elim and Sinai. Next they made another stage of their journey as the Lord ordered and camped in the Raphidim valley, not far now from Mount Horeb. Here they had no water to drink. Therefore many of the People of Israel censured Moses telling him: "Give us water to drink!" To which he replied: "Why do you censure me? Why do you tempt the Lord, instead of placing your whole confidence in Him?" The multitudes, however, continued to manifest their discontent to Moses in phrases such as: "Why did you bring us out of Egypt, to have us, our children and our herds, die of thirst?" And the Most Divine Soul of Christ said to Moses: "Go before the people, taking with you some elders of Israel to be the first witnesses of the miracle I shall perform. Take in your hand the staff with which you have worked so many wonders in My Name, and strike one of the rocks of the Sinai cordillera, and water will come forth for the people to drink." Moses, walking a short distance, did just as the Lord had ordered him, and an abundant supply of water gushed forth from the rock struck by his staff. And he named that place 'Temptation', because of the complaints that many of the children of Israel made to him there, since thereby they had tempted the Lord, putting in doubt the assistance He always afforded them.

### Chapter IV

#### The Israelites' victory against the Amalech or king of the Amalechites

In the evening of that same day on which Moses with his staff drew water from the rock, the Amalech or king of the Amalechites, with a great army of chariots and horsemen, came to Raphidim to wage war against the children of Israel. At the sight of the enemy, Moses said to Joshua: "Choose men and attack the Amalech tomorrow. I will be at the top of the hill with the miraculous staff in my hand." Joshua did as Moses had told him, and attacked the Amalech. On the top of the hill stood Moses, Aaron and Hur. And it came to pass that while Moses held his arms upraised in the form of a cross, Israel had the advantage in the battle; but when he lowered his arms a little, the Amalech's army had the advantage. As Moses' arms tired exceedingly from keeping them upraised, Aaron and Hur placed a stone beneath Moses for him to sit upon, while they held up his arms: one at the right and the other at the left. In that way Moses continued in prayer with his arms upraised without tiring until the sun set. And thanks to the prayer that Moses made to God, Joshua, with his valorous sword, after killing a considerable number of the enemy army, put the Amalech and remaining survivors to flight. Following this victory, the Lord told Moses: "Record this glorious deed in writing, and

3<sup>rd</sup> Part: Exodus and Leviticus – Book I: The Israelites leave Egypt

tell Joshua that I will blot out the Amalech from under the heavens;" a prophecy which would be fulfilled many years later. Moses raised an altar there and gave it the name 'The Lord is my exaltation', saying: "Forasmuch as the Amalech stretched his hand out against God's throne, the Lord will afflict the Amalechites with bloody wars until bringing them utterly to an end." Hur, from the tribe of Judah, was Moses' sister Mary's husband. Hur and Mary were Caleb's parents. The name Joshua or Jesus was given by Moses to that valorous warrior following his victory in battle, for previously he was called Oseas. Joshua, in his youth, inspired by God, had consecrated himself to Him by a vow of perpetual virginity, so that he lived a virgin his whole life long.

### Chapter V

#### The People of Israel, captained by Moses, encamps beside Mount Horeb or Sinai. Moses' meeting with Jethro

1. Following the triumph over the Amalechites, Moses led his People to the valley beside Mount Horeb in the Sinai desert, setting up camp there on Friday the 24<sup>th</sup> of June in that year 3690.

2. Jethro, Moses' father-in-law, knowing by divine revelation the things God had done for Moses and for Israel His People, and how He had brought them out of Egypt, took Moses' wife Sephora, his two grandchildren Gersam and Eliecer, Sephora's six sisters and a sizable number of followers of the true God, and set out with them to where Moses had encamped close by Mount Horeb or Mount of God. Along the way, Jethro sent word to his son-in-law, saying: "I, your father-in-law Jethro, am on my way with your wife and your two sons to where you are." And Moses, going out to meet his father-in-law, made him a deep bow and kissed him, and they greeted each other with affectionate words. Moses embraced his wife Sephora and his two sons with unutterable and holy joy. Afterwards, Jethro entered his son-in-law's tent, and Moses related to his father-in-law, his wife and two sons all the wonders God had worked for His People, and how He had saved them from the Pharaoh, and as well the labours and adversities they had undergone along the way. Jethro, rejoicing at all the benefits the Lord had showered on Israel, praised God saying: "Blessed be the Lord who has saved you from the hands of the Pharaoh and the Egyptians. The Lord is magnanimous towards His People, and humbles the pride of her enemies." Jethro offered God holocausts of animal sacrifices in thanksgiving for the liberation of the People of Israel from the Egyptian power and for the victory against the Amalechites. And afterwards he gave a great banquet at which Moses, Aaron, and all the elders or chief personages of Israel were present, and they all exulted praising the grandeurs of the Lord.

3. The women too, with holy jubilation, joined in God's praise; for Moses' wife Sephora, taking a tambourine in her hands, danced with unutterable gladness at the same time as she raised her voice in beautiful tones chanting: "Sing to the Lord, who has made His glory shine forth casting the Egyptian army into the sea." To this display of holy jubilee, first Mary, Moses' sister, joined in, and next Sephora's six sisters and all the other daughters of Israel, replying to Sephora in the same expressions of God's praise and glory.

## Book II

### God promulgates the Decalogue on Mount Sinai

#### Chapter I

##### Moses and his People prepare with special prayers and penances to receive God's Law

1. On Saturday the 25<sup>th</sup> of June, at dawn, Moses withdrew to a spot higher up the slopes of Mount Horeb to pray to God in the solitude of a cave. There the Lord spoke to him telling him: "Moses, you will speak to Jacob's house, and you will announce to the children of Israel: You yourselves have seen what I did to the Egyptians and how I brought you on eagle's wings and have borne you with Me. Now, if you hear My voice, observe My Commandments which I shall give you, and keep My pact, you will truly be My people chosen from among all peoples; for all the Earth is Mine. And you shall be for Me a priestly kingdom and a holy nation. These are the words you must speak to the children of Israel." That same morning, after Moses had received the Divine message, he went back down to the valley and summoned the elders and all the rest of the children of Israel, announcing to them the words the Lord had communicated to him; and the people replied in unison: "We will do all that the Lord commands."

2. Forthwith, Moses returned to the same spot where he had been praying before, to transmit to the Lord the unanimous disposition of His People to accept His commands. And the Lord told Moses: "I will come to you in a dense Cloud, so that the people may see that I speak with you and always have faith in you. Tell the children of My people to be prepared, because on the third day, I the Lord will descend upon Mount Sinai, and they will see, as signs of My presence and communication with you, the Cloud and the Fire." And the Lord added: "Go back to where the people are and sanctify the children of Israel, today and tomorrow, offering up to Me animal sacrifices, and let them prepare for this great event by special prayers and penances, in order to be further cleansed from their sins." That same day, June the 25<sup>th</sup>, Moses, rejoining his people, offered to God animal sacrifices and did all that he had been commanded.

3. On the morning of the following day, Sunday the 26<sup>th</sup> of June, Moses again withdrew to the same secluded spot on the slopes of the Mount to pray to God anew in solitude. And the Lord told him: "Tell the children of Israel that, if they remain faithful, they will at the end be witnesses to the solemn promulgation of My Law, since they will hear My Voice and see the great signs of My presence before you on this Holy Mountain, which I hold in reserve especially for that day, on which I will show Myself with even greater magnificence by means of a dense Cloud and great flashes of Fire, and this glorious apparition will be accompanied by the sound of angelic trumpets, mighty thunder and other marvellous prodigies. On that solemn day, all those who remain faithful will be espoused to My Holy Law, and this Espousal will be a new Covenant with My people." And the Lord added: "You will mark out limits for the people around the Mount, and will tell them: When I manifest Myself on the summit of Mount Horeb, take care not to climb the Mount, neither cross the limits, for whoever touches the Mount will die. Be then thoroughly prepared, lest when

3<sup>rd</sup> Part: Exodus and Leviticus – Book II: God promulgates the Decalogue on Mount Sinai

*My angels' trumpets begin to sound, anyone out of curiosity dare to climb the Mount.*" Immediately after hearing this message, Moses rejoined his people and communicated what God had told him. That same day, Moses again offered to God animal sacrifices, and remained in prayer until he received the following order from God, who told him: "Climb up to Me in the Mount and stay there. I will give you Tablets of stone, and written on them My Decalogue so that you can teach it." After sunset on that Sunday the 26<sup>th</sup> June, Moses made ready to climb to the top of the Mountain of God, ordering Joshua, Caleb and Jethro to accompany him for part of the laborious ascent, as sign of Moses' predilection for them. However, before departing, he told the elders of the people: "Wait for us here until we return. Aaron and Hur will be here with you; if any serious matter arises, present it to them." Moreover he exhorted the children of Israel to remain united in prayer and penance for the whole time he would be on the summit of the Mount communicating with God, in order to be predisposed to receive the Decalogue and other divine laws.

### Chapter II

**Moses, Prophet, Pastor and Caudillo of Israel, climbs to the top of Mount Horeb.**

**A large number of the children of Israel apostatize by way of the golden calf**

1. In the ascent to the summit of Mount Horeb, Joshua, Caleb and Jethro, after accompanying Moses a good way, encamped at a spot on the steep path a short distance from the top of the Mount, where they stayed. From there, Moses continued the ascent alone, and reached the summit of the Mount at 12 o'clock midnight when Monday the 27<sup>th</sup> of June in the year 3690 began. Moses stayed there in prayer awaiting God to manifest Himself, as He had promised. At 6 o'clock in the morning of that first day of Moses' stay on the summit of the Mountain, a mysterious Cloud enveloped in flashes of Fire descended upon the summit, concealing it. The Cloud was Mary's Divine Soul, and the Fire was Christ's Most Divine Soul, since the Two manifested Themselves under those respective forms. Within the Cloud resplendent with Fire the Divine Essence was present; so that Moses saw God face to face while he communicated with Him and received the Decalogue and other precepts applying it. The Cloud and the Fire upon the summit of Mount Horeb were seen by Joshua, Caleb and Jethro from the spot where they waited, as also by the People of Israel from the valley where camp had been set up. Joshua, Caleb and Jethro were sanctified while staying by the summit of Mount Sinai, a special Grace given them by the Triple Benediction from the valley where It was venerated.

2. However, despite the children of Israel witnessing, day by day from below, the mysterious Cloud swathed in Fire upon the summit of Mount Sinai, as sign of God's presence in His apparition to Moses, many of the people, seeing that he delayed in coming down, rebelled against God and accosted Aaron violently telling him: "Come now, make us idols to go before us. As for Moses, the man who brought us out of the land of Egypt, we don't know what has become of him." Faced with such an aberration, Aaron at first put up great resistance, above all as the majority of the People of the children of Israel, who remained faithful to God and the Caudillo designated by Him, urged him earnestly not to pay any heed to the idolatrous proposals. But Aaron, at the threat of death they made him, full of cowardice, gave in, setting his hand to what the bold apostates demanded, so that he told them: "Collect all the gold jewellery from your wives, your sons and your daughters, and bring it to me." They all brought to him their objects of gold, and Aaron made a mould, and from it cast a calf, which he delivered over to the idolaters. They, presenting it before the people, proclaimed to the four winds: "Israel, here you have your god, who brought you up out of the land of Egypt;" and those who had apostatized adored the golden calf. At this public manifestation, Aaron, also apostate, having erected an altar before the idol, cried out in a herald's voice: "Tomorrow there will be a solemn feast in honour of the new god." The following day, 30<sup>th</sup> of July, rising in the morning, those prevaricators led by Aaron offered holocausts and sacrifices to the golden calf, adoring and proclaiming it their god; later they ate to surfeit, drunk until intoxicated, and danced profane and indecent dances, turning that part of the Sinai valley into an inferno of orgies and sacrileges.

3. But while those wretches performed their idolatrous worship before the golden calf, the children of Israel who remained faithful to God were to be found gathered in prayer and penance beside the golden casket containing Joseph's bones, in which Melchisedech's Chalice was deposited with the Triple Benediction, from which they received special spiritual strength. Among this numerous group of Israelite faithful were Hur, Aaron's wife Elizabeth and son Eleazar, Moses' wife Sephora, his sister Mary and Sephora's six sisters, who were all sanctified along with others by a special Grace received from the Mysterious Sacrament.

4. At dawn on Friday the 5<sup>th</sup> of August that year 3690, Christ's Most Divine Soul bestowed on Moses the two stone Tablets on which the Decalogue was written by the Finger of God. The Lord, seeing the prevarication of a substantial part of His people, interrupted His communications with Moses, telling him: "Come, go down, for part of your people which you brought out of the land of Egypt has prevaricated. Soon enough they have left the good road you showed them, and have made a casting of a calf and have adored it; and offering sacrifices they have said: This is your god, O Israel, which brought you out of the land of Egypt." Moreover, the Lord told Moses: "I see now that this is a stubborn people. Allow Me then to let My holy anger fall upon those who have betrayed Me, and fulminate them right now, so that you be Caudillo only of those who remain faithful to God's People." Moses implored the Lord His God, saying: "Why, O Lord, discharge Your holy wrath? Let me first call upon them to be converted. O Lord! Show Yourself merciful at the wickedness of those who have sinned against You. Remember Abraham, Isaac and Jacob, your servants, to whom You swore saying: 'I will multiply your posterity as the stars of heaven, and all the land of which I have spoken to you I will give to your descendants in eternal possession.'" And the Wrath of the Lord was placated for the moment by Moses' petition, to allow those wretches a fresh opportunity of conversion.

5. That 5<sup>th</sup> of August, that is, thirty-nine days from Moses' arrival at the summit of Mount Horeb to receive the Divine Law, he began his descent towards the valley where the People of Israel was to be found. In his hands he bore the two Tablets of the Law, with the Decalogue written on the front of them, apportioned between the two. The Decalogue of God's Law, miraculously engraved in writing on the two stones, radiated such luminosity that Moses bore them

3<sup>rd</sup> Part: Exodus and Leviticus – Book II: God promulgates the Decalogue on Mount Sinai

covered with a veil, so that the children of Israel might not damage their eyesight. Yet that splendour was not caused by the letter of the Decalogue alone, but chiefly by its spirit. A fair distance before reaching the valley, he found Joshua, Caleb and Jethro in the same spot on the mountain where he had left them when going up to the summit, and where the three had remained up until that moment in prayer and penance. Here the noise being made by the populace reached them, so that Joshua told Moses: "It sounds like the noise of battle from the valley." Moses replied: "That is not the sound of men in battle, those are not cries of victory or defeat. They are songs of unbridled merrymaking." And when Moses and the other three were close to the valley, they saw a golden calf upon an altar, and a multitude capering around it making gestures of adoration. Moses, from high up, in a powerful voice called those apostate Israelites to order, warning them that if they were not converted, they would be fulminated by God's Holy Wrath. At Moses' severe exhortation, his brother Aaron, chiefly to blame for the idolatry, at that very moment publicly asked forgiveness of God for his most grievous sin, with great weeping and abundant tears; and many others followed his example also showing their repentance. Moses ordered all those who accepted his admonitions to go over to the very numerous group of the children of the People of Israel who had remained faithful to God. Seeing that many of those who had sinned paid no attention to his admonitions and gave themselves up with yet more frenzy to their idolatrous worship, Moses, under the impulse of God's Holy Wrath, in the presence of Joshua, Caleb and Jethro, with vehement passion hurled the Tablets of the Law against the golden calf, which thereby became reduced to ashes, and at the same time reduced to ashes as well all those obstinate idolaters, including those who with false repentance had withdrawn with Aaron. A total of twenty-three thousand men were killed, not counting the women and children, and all their animals and other goods.

6. Afterwards, Moses went over to the children of Israel who had remained faithful, and asked Aaron: "Why did you give way to the abominable designs of the prevaricators of the People of Israel, and with them contribute to such a grievous sin?" And Aaron, deeply repentant, answered: "Let not my lord be angry. You yourself know that many of this people were inclined towards evil. They told me: Make us a god to go before us, because as for this Moses, the man who brought us out of the land of Egypt, we don't know what has become of him. I told them: Whoever has gold should hand it over. They gave it to me and I made the casting of the calf." And Aaron wept over his sin bitterly. Then, Moses, turning towards those Israelites who had taken part in the idolatry and at his admonishments had afterwards repented, told them: "You have committed an enormous sin. I will pray to the Lord to implore Him to have pity upon your evildoings." And Moses prayed to God saying: "Lord, these of Your people have committed an enormous sin, and have made themselves a god of gold. Forgive them their fault, and if not, strike me out of the Book of Life, for I assume the sins of this people as my own." And the Lord answered him: "Only those who do not repent of their sin will be struck out of My Book. You, however, lead this people onwards. My Angel will go before you." And thus the Lord God once more manifested His infinite mercy towards repentant sinners. And the Lord added: "Climb to the top of Mount Sinai again so that I may bestow My Law on you anew. Let no one climb up with you, nor anyone be seen anywhere on the Mount." And Moses, that same day the 5<sup>th</sup> of August in the year 3690, began his fresh ascent to the summit of Mount Horeb or Mount Sinai, this time unaccompanied. The following day, prior to the great signs that would precede the solemn promulgation of the Law, God told Moses: "with your miraculous staff cut another two stone tablets like the first, so that during the solemn promulgation of My Law, the same words be written on them again that by My Finger I wrote in those you shattered in defence of the honour and glory that is owed solely to Me."

### Chapter III

**God's majestic manifestation on Mount Sinai. Solemn Promulgation of the Divine Law to the People of Israel**

1. The solemn promulgation of God's Law took place on that Saturday the 6<sup>th</sup> of August in the year 3690, that is, fifty days after to the Israelites' crossing of the Red Sea. At 12 o'clock in the morning or midday, when Moses was again to be found on the summit of Mount Sinai, the angels announced the imminent presence of God by great trumpet blasts, ever more piercing, and which reached afar off. While this glorious announcement took place, thunder began to be heard and lightning to flash, and the peak of the Mountain was covered over by a dense Cloud swathed in flashes of Fire. At God's majestic presence there, the angelic trumpets sounded with yet greater vehemence. From the summit of Mount Sinai smoke arose as from a mighty furnace, because the Lord had descended upon it in the form of Fire. It seemed as though Heaven could not contain within itself all the magnificence, splendour and diversity of supernatural lights, colours and sounds. In this sublime manifestation on Sinai, the most ardent love of the Divine Espousal of the Most Holy Souls of Christ and Mary was manifested by way of a superabundant commotion of the forces of nature shaken impetuously by those Divine Souls as proof of Their presence. Mary's Divine Soul covered the Mount of Divine Legislation with the dense, festooned mantle of the Cloud of Her presence. Christ's Most Divine Soul, with the Fire of His manifestation and the burning Voice of His authority, made Himself heard with unparalleled roar and resonance by the children of the People of Israel during the promulgation of the Decalogue, leaving them stunned and awestruck. And at the same time that from the valley they heard the Voice of God Himself reaching them from the summit of Mount Sinai during the amazing ceremony of the Promulgation of the Law, they saw with holy fear the extraordinary divine manifestation by way of the Cloud, the Fire, the thunder and the angelic trumpet-blasts. By these majestic signs, God, One and Three, gave unequivocal proof of His presence upon the summit of Mount Horeb. And Moses, Israel's great Caudillo and Liberator, contemplated the Divine Essence and spoke with the Lord face to face.

2. Here then is the Decalogue solemnly promulgated by Christ's Most Divine Soul united to the Divine Word, at the same time as Moses, complying with his instructions, with the finger of his right hand wrote the ten precepts on the tablets, in which God engraved them with fire.

3<sup>rd</sup> Part: Exodus and Leviticus – Book II: God promulgates the Decalogue on Mount Sinai

*"I am the Lord Your God, who brought you out of the servitude of the land of Egypt.*

**I) You will have no God other than Me. You shall not commit idolatry.**

**II) You shall not take the Name of the Lord your God in vain.**

**III) You shall keep Saturdays holy.**

**IV) You shall honour your father and your mother.**

**V) You shall not kill.**

**VI) You shall not fornicate.**

**VII) You shall not rob.**

**VIII) You shall not bear false testimony against your neighbour; nor lie.**

**IX) You shall not desire your neighbour's wife.**

**X) You shall not covet another's goods."**

From the summit of Mount Sinai, in the midst of the Fire and the Cloud, in a mighty voice the Lord promulgated these words of the Decalogue to the whole multitude of His People encamped in the valley beside the Mount. And they all heard the Voice of God and the sound of the trumpets, and saw the Mount burn with divine Fire. And they said one to another with holy fear: "See how the Lord our God has shown us His majesty and grandeur. We have heard His Voice from the midst of the Fire and, by God speaking with man, we have experienced today that man has recovered life again." God promulgated the Decalogue, fundamental and immutable Law, adapted in its literal expression to that historical moment.

3. God had commanded Moses to communicate to the children of Israel in the Sinai valley, besides the Decalogue that they had heard in the Lord's own Voice, many of the other precepts God had given him privately on the summit of Mount Sinai; numerous others, however, Moses would keep secret to reveal to His People at the moment ordained by God.

4. Excepting the hours it took him to come down and punish the golden calf idolatry, Moses had been forty days and forty nights in communication with God on the summit of Mount Sinai, neither eating nor drinking; since he had been there from the start of Monday the 27<sup>th</sup> of June in the year 3690, until 3 o'clock in the afternoon of the 6<sup>th</sup> of August that same year, time at which he began the descent of Mount Sinai bearing the two new Tablets of the testimony of the Law. The Decalogue of God's Law again radiated such luminosity that Moses covered it with a veil, so that the children of Israel might not damage their eyesight. At his arrival in the valley, where his faithful people waited, all were thoroughly amazed to see the face of Israel's Caudillo and Liberator radiant with heavenly light through Divine contemplation and from the teachings and commands he had received from God. Moreover, upon Moses' head there were shafts of light in the form of three horns or powers, as figure of Christ that he was, and as sign of his supreme authority over God's People there. When Aaron and the other children of Israel contemplated Moses' radiant countenance, they felt great respect on approaching him, since in his visage there was a certain reflection of the Divinity. Moses conserved those glorious marks for the remainder of the day.

5. Once Moses had joined his People's children, he told them how God had allowed them to hear His Holy Voice as sign of the great love He bore them. The Israelites, however, still overwhelmed by the great events on Mount Sinai, told Moses: "From now on, let it always be you who speaks to us, and we will listen. Let the Lord not speak, lest we die." And Moses replied to the people: "Fear not, for God came upon the Mount with such extraordinary magnificence to prove your fidelity to Him; and moreover to instil in you a holy fear, so that you do not sin." Therefore, with the exception of the Decalogue directly promulgated by God to the children of Israel, all the other laws applying the Decalogue, given by God to Moses on the summit of Mount Sinai, they were to receive through their Prophet, Pastor, Lawgiver and Caudillo.

#### Chapter IV

**Moses transmits to his People many other precepts received on Sinai. Pact between God and Israel**

The same day the 6<sup>th</sup> of August, Moses summoned the children of Israel, and after placing the two Tablets of the Law in a prominent position, in the presence of all the people Moses erected an altar upon thirteen stones, for Israel's thirteen tribes; and before the two Tablets of the Law, now unveiled, offered several calves and young goats in holocaust upon the altar, as sign of adoration to God for His Supreme Authority, in thanksgiving for all the benefits received from His gracious Hands, and in expiation for the sins of his People. Moses placed half the animal blood in a recipient and the other half he poured out upon the altar. Afterwards, taking the Tablets of the Law, he read them to the people, who responded: "We will fulfil and obey everything that the Lord says." Then Moses soaked a species of hyssop in the blood of the victims and sprinkled the people saying: "This is the blood of the Covenant that the Lord makes with you regarding these precepts." This Covenant was the external and visible Espousal of the People of Israel with God, His Law and His Holy Church. At the end of this great solemnity, the People of Israel, in union with their Lawgiver and Caudillo, celebrated the Covenant made with God. Up until the institution of the Levitical priesthood, with great frequency Moses offered animal sacrifices to God and sprinkled the people with the blood of the victims at that same altar.

#### Chapter V

**The Mosaic Legislation**

1. Besides the solemn promulgation of the Fundamental and Unchanging Law which is the Decalogue, God had privately given Moses on Sinai all the precepts applying the Commandments. Nevertheless, Moses revealed many of those precepts to his People and put them into practice at the moment the Lord required; to this end, God usually spoke to His Caudillo in the Tabernacle, once this had been constructed.

3<sup>rd</sup> Part: Exodus and Leviticus – Book II: God promulgates the Decalogue on Mount Sinai

according to the Infallible Magisterium of the Church

2. The precepts applying the Decalogue, constituting the Mosaic Law, were moral, judicial and ceremonial: the moral precepts had the purpose of governing and guiding man's spirit and conscience, determining what he should do as licit and avoid as illicit; the judicial had the purpose of the correct administration of justice, and were civil, political and military in character; the ceremonial included everything concerning divine worship, public and private. The Mosaic Law, then, contained precepts of enduring character, never rescinded; and others of provisional character, as for example the judicial and ceremonial, later rescinded by Christ. The reason this extensive legislation applying the Decalogue, which Moses received privately from God on Mount Sinai, is called the Mosaic Legislation, is because, besides being promulgated by the great Caudillo and Lawgiver, it was subsequently put into writing by him; and the observance of the divine precepts imposed by him with all severity, to the point that the infringement of more than a few of them was punished by death. However, the precepts applying the Decalogue given to Moses by God, should not be confused with another large number of corrupt laws from the erroneous application of the Decalogue later added by adulterers and falsifiers of the true Divine Law, seated on Moses' Cathedra.

#### Chapter VI

**The obligation of keeping Saturday holy**

1. One of the Commandments given by God on Sinai was that concerning the Festivity of Saturday or keeping all Saturdays holy. The third commandment of the Decalogue states literally: "You shall keep Saturday holy." Furthermore, the Lord also told Moses to communicate to his People: "For six days you shall work and do all your labour; but the seventh day, Saturday, you shall dedicate to the Lord your God; accordingly, you shall not work on that day, neither you, nor your wife, nor your son, nor your daughter, nor your manservant nor your maidservant, nor your ox, nor your ass, nor any of your beasts, nor the alien in your household, so that your manservant and maidservant may rest, as you also. Accordingly: Six days shall you work; but the seventh day shall be holy for you, the Lord's Day."

2. Until the moment when Saturday became established as the day dedicated to the Lord, the obligation of keeping Sunday holy was in force. This Sunday law was imposed by God on our first parents Adam and Eve following their sin, by means of laws which were transmitted from one to another until, with the corruption of mankind, consciences began to lose the notion of keeping holy Sundays in particular. Those who remained faithful to God honoured His Holiest Name by ceremonial sacrifices on any day of the week. Accordingly, in the instructions given by God to our first parents after their sin, He gave them certain Commandments or primitive Decalogue, whose content was essentially the same as that of the Decalogue later transmitted by God to Moses. The difference between the two Decalogues was, then, purely literal and circumstantial, since in them both the same Divine and unchanging Law was in essence promulgated, though accommodated in its expression to different historical moments. Therefore, in the Commandments given to our first parents Adam and Eve, God established then the obligation of keeping Sunday holy as the Lord's Day; however, in the Commandments given to Moses, God required the seventh day to be kept holy, in memory of the reception of the Law by His People. So in what refers to the Lord's Day observance, the Law given to Moses, literally and in its application, was less perfect than that given to our first parents. It was Our Lord Jesus Christ who, by the Gospel Law, applied in all perfection the Commandments of the Decalogue; which He had again given to the Prophet Esdras in accord with their present order and content in the Palmarian Catechism and Morals, and in turn by His glorious Resurrection re-established Sunday as the Day consecrated to the Lord.

#### Chapter VII

**Other principal Feasts of Mosaic Legislation**

1. Among the ceremonial precepts of the Mosaic Law given by God to Moses on Mount Sinai on the 6<sup>th</sup> of August in the year 3690, are those of the celebration of four Feasts in the year: that of the Passover or solemnity of unleavened bread, that of Pentecost or solemnity of the harvest; that of Expiation for sins, and that of the Tabernacles or solemnity of the grape harvest. Also in the Mosaic Law is a Feast celebrated every fifty years: the Jubilee.

2. **The Feast of the Passover:** It was established by God in memory of the miraculous crossing of the Red Sea by the Israelites. The word Passover means 'crossing'. The Feast of the Passover was celebrated in the month of Nisan, and usually coinciding with the months of March or April, and lasted eight days: one of preparation or 14<sup>th</sup> of Nisan, and seven of unleavened bread. The first day of unleavened bread or 15<sup>th</sup> of Nisan, was the solemnity of the Passover, which the Paschal Lamb was eaten. The last day of unleavened bread was the 21<sup>st</sup> of Nisan. The feast of the Passover was celebrated in the Tabernacle, where all, men and women, twelve years of age and over, were obliged to resort.

3. **The Feast of Pentecost:** It was established by God when he said to Moses: "When you have gathered in the harvest, you shall offer to the Priest sheaves of your wheat, the first-fruits of your harvest; and on the day of the Feast, the Priest will raise up the sheaf before the Lord, so that it be acceptable in your favour, and he will consecrate it. And on the same day the sheaf is consecrated, a year-old lamb without blemish, among other animals, shall be sacrificed to the Lord, for God's whole People." The Feast of Pentecost was established by God in memory of and thanksgiving for the solemn promulgation of the Law on Mount Sinai, which took place fifty days after the crossing of the Red Sea. The word Pentecost means 'fiftieth', since it was celebrated fifty days from the 15<sup>th</sup> of Nisan or solemnity of the Passover. During the Feast of Pentecost, which lasted one day, all the faithful, men and women, twelve years of age and over, were obliged to resort to the Tabernacle to attend the animal sacrifices and oblations of bread and cereals. The Feast of Pentecost was celebrated some years in the month of May and other years in the month of June, according to the date the feast of the Passover was celebrated.

4. **The Feast of Expiations:** It was established by God when He told Moses: "The tenth day of the seventh month, will be the great solemnity of Expiation or Pardon, and it will be called holy, and you shall mortify your souls thereon, and you will offer holocausts to the Lord. In all that day you will do no servile work, because it is a day of propitiation, and you will offer propitious towards you." The Feast of Expiations was established by God to

3<sup>rd</sup> Part: Exodus and Leviticus – Book II: God promulgates the Decalogue on Mount Sinai

obtain forgiveness for all the sins of the Chosen People committed during the year, and in memory of the forgiveness obtained for the sin committed by many Israelites adoring the golden calf on Sinai. It was celebrated once a year on the tenth day of the seventh month; that is, some years in September and others in October, according to the date the Passover fell. During the day of Expiations, a rigorous fast was observed that lasted from sunset of the eve until sunset of the feast-day. There was greater solemnity in the worship at the Tabernacle on this day of the Feast of Expiations; and it was the only day in the year on which the High Priest officially and with great pomp entered the Sanctum Sanctorum of the Tabernacle to offer incense and the blood of victims. The Feast of the Expiations was exclusively for the Priests, and only they were obliged to resort to the Tabernacle. Accordingly, all those not Priests were forbidden to go to the Tabernacle on that yearly feast. Nevertheless, the faithful, male and female, twelve years old and over, were obliged to keep the strict fast and the repose ordained for the feast, wherever they might be at the time.

5. **The Feast of the Tabernacles** or Tents: It was established by God when He told Moses: *"When you shall have harvested the grapes, on the fifteenth of the seventh month the Feast of the Tabernacles will begin, to be celebrated in honour of the Lord for eight days. The first day will be most solemn and holy; on it you shall do no servile labour. The first seven days you will offer holocausts to the Lord. The eighth day will also be most solemn and holy, and you will offer a holocaust to the Lord, for being a day of great concourse of faithful and special collection. You shall do no servile work thereon."* The feast of the Tabernacles or tents was celebrated five days after that of the Expiations. It was established by God to keep alive the memory of the Israelites' sojourn in the desert when they dwelt in tents, which was for forty years. This feast took place after the grape harvest. It was eight days long, and everyone, men and women, twelve years old and over, was obliged to resort to the Tabernacle to offer their gifts for the harvest. Of all the yearly feasts, this was the most popular and light-hearted. The Feast of the Tabernacles or tents was celebrated some years in the month of September and other years in the month of October, depending on the date the Feast of the Passover was celebrated.

6. **The Feast of the Jubilee** or year of pardon: It was celebrated every fifty years, and lasted a year. The Feast was thus called because a species of general indulgence was granted for all the sins of the truly repentant children of Israel. Many responded to God's munificence, and set free some of their slaves, and likewise remitted debts and performed other acts of magnanimous charity.

### Chapter VIII

#### God orders the construction of the Ark of the Covenant and the Tabernacle

1. In the Mosaic Law referring to divine worship, given by God to Moses on Mount Sinai on the 6<sup>th</sup> of August in the year 3690, among other items was prescribed the construction of the Ark of the Covenant and of the Tabernacle. Moses, to comply faithfully with the instructions received, ordered the fabrication of: the Ark of the Covenant, the object most sacred to God's People; the Tabernacle, a portable Temple; the other objects necessary for worship; and priestly vestments. To carry out all of this sublime work, Moses ordered the children of Israel to surrender their valuables. The testimony of generosity and gratitude to God on the part of the people was such that they offered all kinds of jewellery, gold, silver, gems; likewise linen, silk, skins, perfumes, wood, and so forth; and in such abundance that it became necessary to tell them for the time being to suspend their offerings. As soon as Moses was in possession of this wealth for the construction of the objects of worship, God said to him: *"Look, make it according to the model I showed you in vision on Mount Sinai."*

2. Days prior to beginning the construction of the Ark of the Covenant, of the Tabernacle and of all the objects for divine worship, the Most Divine Soul of Christ spoke with Moses saying: *"Know that I have chosen Beseleel, Hur's grandson, from the tribe of Judah, and I have filled him with the spirit of God, endowing him with wisdom, intelligence and knowledge to devise, plan and execute all kinds of works: artefacts of gold, silver and bronze, to shape gems and mount them; to carve wood, to weave cloths of different colours, to embroider in hyacinth and purple, weave linen, and carry out every kind of work. And as fellow worker I have given him Ooliab, Achisamech's son, from the tribe of Dan. Moreover, I have given wisdom to him and to all the other craftsmen who are to take part in the realization of all I have ordered done: the Tabernacle, the Ark of the Covenant, the Seat of Propitiation over the same, the table of the proposition with its vessels, the candelabrum, the perfume altar, the altar of holocausts, the font of purifications, the sacred vestments for the future High Priest and the other priests, the incense, the oil for the priestly unction, and so forth."* Later Moses transmitted these words of God to the children of Israel.

3. Beseleel, Ooliab and all the other skilled men in whom the Lord had infused intelligence to produce artistically everything needed for use in the Sanctuary, prepared to set to work. Moses delivered over to them all the offerings of gold, silver, wood, cloth, skins, and so forth, which the children of Israel had donated to him to carry out the work for divine worship. On the 25<sup>th</sup> of September in the year 3690, the craftsmen chosen by God, under Moses' authority and supervision, began to construct the Ark of the Covenant, the Tabernacle and other sacred objects necessary for divine worship. The work was carried out with extreme precision, exquisite art and singular beauty.

### Chapter IX

#### Census of the menfolk of the tribe of Levi for the sacred ministry

1. In the month of October that year 3690, while Moses was at prayer, the Lord said to him: *"Publish an edict for all men thirty years old and over from the tribe of Levi, according to the house and family of their parents, to present themselves before you so that you can conduct a census of their number. For, from among the menfolk of the tribe of Levi shall be chosen those who shall dedicate themselves to the service of the Tabernacle: some to the sacred priestly ministry, and others to the sacred ministry of the levites."* Moses, helped by Aaron, Joshua, Jethro and Caleb, as well as others chosen by him, began to conduct a rigorous census of the menfolk from the tribe of Levi thirty years old and upwards.

3<sup>rd</sup> Part: Exodus and Leviticus – Book II: God promulgates the Decalogue on Mount Sinai

2. God disposed that the priestly ministry and the ministry of the levites fall to the tribe of Levi out of regard for Moses, who belonged to that tribe. The ministers of divine worship were divided into three classes or grades: High Priest, priests and levites, symbolizing the three grades or hierarchies of the sacred Ministers of the New Law according to the Order of Melchisedech: Bishops, Priests and Deacons.

### Chapter X

#### The Levitical priestly ministry

1. In the Mosaic Law given by God to Moses on Mount Sinai on the 6<sup>th</sup> of August in the year 3690, the Levitical priesthood was likewise ordained, owing to the extinction of the Priesthood according to the Order of Melchisedech; for the divine plan was that the Priesthood according to the Order of Melchisedech, with character both internal and eternal, be transmitted by the blessing of the firstborn to each family's eldest son, and in that way conserve this true Priesthood, in order that authentic mediators between God and mankind might never be lacking. However, this design of God's Will was thwarted when Ruben, Jacob's firstborn, sinned with Bala, one of his father's wives. Therefore, following Patriarch Saint Joseph's death, the People of Israel found themselves deprived of this Priesthood according to the Order of Melchisedech.

2. The Levitical priesthood, though possessing sacred priestly authority, was temporary, external and figurative in character. The Levitical priesthood, then, lacked the internal and eternal character of the real and true Priesthood according to the Order of Melchisedech, and hence was extinguished at the person's death. It was therefore a figure of the Priesthood according to the Order of Melchisedech. Consequently, the essential difference between the Levitical priesthood and that of the Order of Melchisedech resides in that the latter, of internal and eternal character, is the participation of the soul of the Priest in the Divine Souls of Christ and Mary, by virtue of mystical espousal with the Most Divine Soul of Christ via espousal with the Divine Soul of Mary. This makes him a true mediator between God and mankind.

3. God ordered that the priesthood fall to the tribe of Levi in general, and not exclusively to Aaron's descendants. Moses, who was from this tribe, exercised sacerdotal functions until the priestly consecration of his brother Aaron, of the latter's sons and of seventy others, among them Gersam and Eliecer, Moses' sons. The Levitical priests' mission was to offer bloody sacrifices to God in the Tabernacle by the immolation of animals which they themselves sacrificed by slaughter, and to offer to God unbloody sacrifices by way of the oblation of cereals, wine, incense, oil, bread and so forth; these oblations generally accompanied the bloody sacrifices. The High Priest was the one who moreover purified the faithful by the aspersion of the blood of the animals immolated to God. Thus to the priests corresponded the sacred ministry of the altar and of everything else pertaining to worship inside the Sanctum and the Sanctum Sanctorum. To them as well corresponded the custody, administration and use of everything sanctified by way of sacrifice and oblation.

4. Prior to the priestly consecration of Aaron and of the other priests, in accordance with God's command the corresponding priestly vestments were fashioned: some for ordinary use — since the priest, being specially consecrated to God's service, should be clothed differently from the rest of the people — and others for divine worship. **For the High Priest**, in addition to his underclothing, a linen tunic was fashioned of richly adorned cloth, close-fitting and without creases, and also a fascia or waistband. Over this tunic another was made which reached a little lower than the knees, and was violet in colour, with fine embroidery around the collar and the lower hem, and which ended in points from which little golden bells hung. To secure this garment, a long wide waistband was fashioned, trimmed with gold and of different colours, whose extremities reached down to the floor. The High Priest's most sacred vestment, however, was the ephod, a small tunic of lovely and varied colours, woven of gold and purple, similar to a surplice, and which was worn over the shoulders. A square pectoral was fashioned to wear over the ephod, displaying four series of exquisite gems, grouped in threes, in each a tribe's name, and in the centre of the pectoral an even lovelier gem bearing Levi's name. Also engraved in the pectoral were the words *"doctrine and truth"*. To cover the High Priest's head, a precious tiara was fashioned, having a gold lamina on which were written the words *"Holy is the Lord"*, and which fell over his forehead. **For the other priests**: besides underclothing, close-fitting tunics were fashioned, fascias and high rounded turbans, resembling mitres, whose curved peaks formed the sides.

### Chapter XI

#### The levites' ministry

1. Many of the members of Levi's tribe were selected to make up the ranks of the levites, who were the priests' auxiliaries, so that they could not under any pretext exercise priestly functions.

2. With respect to the levites' mission, God said to Moses: *"This is the law of those who shall be chosen to be levites: From thirty years of age upwards, they will devote themselves to the active service of the Tabernacle, and when they reach sixty, they will leave active service but will continue to assist their brother levites to safeguard those sacred objects commended to them, and to devote themselves to teaching and other duties. Therefore, the levites will help the priests in their ministry, and will encamp around the Tabernacle to safeguard it. When you have to leave the place where you are encamped, the levites will dismantle the Tabernacle, and when you have to encamp again, they will assemble it. If anyone who does not possess the levite ministry attempts to do any of this work, he shall die."* Those of the tribe of Levi who were not chosen for the priestly ministry or the levite ministry, dedicated themselves to the same tasks as those of the other tribes.

### Chapter XII

#### Census of menfolk fit for warfare from all the tribes

Moses being at prayer, the Lord told him: *"Conduct a census of all Israel's menfolk twenty years of age and upwards, fit for warfare, from all the tribes. In this task Aaron, Hur, Joshua, Jethro and Caleb will assist you."* The princes of

3<sup>rd</sup> Part: Exodus and Leviticus – Book II: God promulgates the Decalogue on Mount Sinai

the tribes were the following: from the tribe of Levi, the Prophet, Lawgiver and Caudillo Moses; from the tribe of Ruben, Elisur son of Sedeur; from the tribe of Dan, Ahiezer son of Amisadai; from the tribe of Nephtali, Ahira son of Enan; from the tribe of Simeon, Salamiel son of Surisadai; from the tribe of Judah, Nahason son of Aminadab; from the tribe of Gad, Eliasaf son of Duel; from the tribe of Asser, Fegiel son of Ocran; from the tribe of Issachar, Nathanael son of Suar; from the tribe of Zabulon, Eliab son of Helon; from the tribe of Benjamin, Abidan son of Gedeon; from the tribe of Ephraim, Elisama son of Amiud; from the tribe of Manasses, Gamaliel son of Phadasur. These were the noblest princes of the tribes and captains of Israel's army. The complete tally of the menfolk fit for warfare came to a total of eighty thousand. All these sons of Israel pitched their tents with their families according to their squadrons and battalions.

### Chapter XIII

#### Tasks that the People of Israel performed during their sojourn in the desert

1. According to God's command to Moses, the People of the children of Israel, during their sojourn in the desert of the Sinai peninsula, performed all kinds of tasks, everyone according to his knowledge and experience. Although the lands were chiefly desert and therefore largely unproductive, many Israelites performed agricultural work, cultivating wheat and other cereals, as well as vineyards, vegetable gardens and fruit trees. Many others were more especially employed in raising animals such as cows, sheep, goats, camels, poultry, bees, and so forth, as well as in dairy farming. There were also great craftsmen dedicated to the manufacture of ceramic and of metal in all their diversity. The women generally employed their time in domestic tasks of all kinds. Therefore, except for very young children, the very elderly, the sick and the disabled, no one could remain idle, for Moses required them to work, by God's command, idleness being the mother of many sins and vices.

2. Agricultural products were generally scarce, given the poverty of the soil; and the livestock gradually became reduced in numbers for lack of pasture, and the greater part of the herds that remained had to be reserved for the sacrifices to God in the Tabernacle. Nevertheless, the Lord often blessed their crops with extraordinary fruitfulness. Also, the Israelites were wont to purchase skins, fabrics, foodstuffs, fruits, wine and oil from the caravans that crossed the desert, in exchange for other articles they offered, especially objects of silver and gold.

### Chapter XIV

#### Conclusion and setting up of the Tabernacle. Distribution, dimensions and adornment of the Tabernacle

1. Towards the middle of March in the year 3691, the Ark of the Covenant, the Tabernacle and other objects for divine worship were concluded; all of which Moses scrupulously inspected, and saw that the work was finished. At that time the Tabernacle was set up in the Sinai valley in the place where the idolatrous Israelites had worshipped the golden calf.

2. In accord with the particulars given by God to Moses, the Ark of the Covenant was made of acacia wood lined inside and out with gold. It was one and a half cubits high (79.5 cm), the same wide (79.5 cm), and three and a half cubits long (185.5 cm), given that a cubit measured 53 cm. Over the covering, to which they gave the name propitiatory, there were two golden cherubim facing each other, gazing at the propitiatory; and they covered it with their outstretched wings, forming a species of throne. This upper part of the Ark was called 'propitiatory' because that was where God manifested Himself and communicated His revelations to Moses, and later to the High Priests, when they consulted Him, and where God settled many affairs concerning the children of Israel. Within the Ark of the Covenant, first was deposited Melchisedech's Chalice containing the Triple Benediction, and the Tablets of the Law, and later, in their respective moments, the golden cup of manna, Moses' staff, Aaron's staff, and the original Books of Moses.

3. The Tabernacle was a portable Temple that was set up in the midst of the encampment of God's People. It was a spacious rectangular tent, thirty cubits long (15.9 m) by ten wide (5.3 m), comprising forty-eight acacia boards coated inside and out with laminae of gold, serving as walls: twenty on the north or septentrional side; twenty on the south or meridian side; and eight on the west or occidental side; on the entrance side which faced towards the east or orient, there stood five columns of acacia wood, from which hung an exquisite veil that covered them from top to bottom. Four hangings formed the upper covering or canopy: two interior, very fine and delicate, that served as adornment for the Tabernacle; and two exterior, composed of choice skins to protect the structure from the weather. By means of a large and precious veil the interior of the Tabernacle was divided into two enclosures: one called the 'Sanctum', twenty cubits long (10.6 m) by 10 wide (5.3 m); and another, the most sacred and secret, called the 'Sanctum Sanctorum', ten cubits long (5.3 m) by 10 cubits wide (5.3 m). The veil prevented the contents of the Sanctum Sanctorum being seen from the Sanctum. The Tabernacle was surrounded by the court, one hundred cubits long (53 m), fifty wide (26.5 m) and five high (2.65 m) formed by sixty bronze columns with silver capitals, decked with linen drapes. From the court, entry to the Tabernacle was gained from the side that faced to the east or orient: the first enclosure to be entered from the court was the Sanctum, before which stood five acacia wood columns from which hung a very precious veil that covered them from top to bottom, and which prevented anyone seeing from the court the objects of worship kept inside; from the Sanctum entrance was gained to the Sanctum Sanctorum, the two enclosures separated by a great veil.

4. The Sanctum Sanctorum was the most sacred and holy place, since inside was kept the Ark of the Covenant, which was placed directly facing the entrance. Once a year, on the feast of Expiations, the High Priest entered this sacrosanct place in a solemn and official manner, since apart from this day he had no ceremonial access, though he did have for other purposes; as did other priests designated by him to carry out inspection, cleaning, and other necessary duties. The Sanctum was likewise a sacred place, to which only the priests had access. To the left of the entrance, the Sanctum contained the golden candelabrum, from the stem of which six curved arms branched out, with a straight one in the centre; to the right was the table of proposition, of gold-coated acacia wood, two cubits long (1.06 m), one

wide (53 cm) and one and a half high (79.5 cm). Upon this table the loaves of proposition were laid perpetually before God, twelve normal, and one special, all made of extra fine flour, unleavened and with salt; these loaves were replaced every eight days, and only the priests could eat them. The thirteen loaves of proposition represented the thirteen tribes and were a figure of the Last Supper of the Lord. For libations or offerings, there were plates, incense-boats, cups, basins and other objects. Between the candelabrum and the table of proposition stood the perfume altar, called 'timiam'. The perfume altar was of acacia wood, completely covered in gold, and was intended for burning the incense that was offered morning and evening. The court, which surrounded the Tabernacle, was unroofed, and contained the altar of the holocausts or sacrifices, made of acacia wood encased in bronze, with a species of grill above and a kind of stove beneath where the wood for the holocausts burned, lit by the Sacred Fire. Upon this altar was the Sacred Fire, in a species of brazier. When the victims were laid upon the altar, the Sacred Fire was placed respectfully on a small adjoining altar. Between the altar of the holocausts and the Sanctum stood the bronze font where the Priests purified themselves before and after the sacrifices.

### Chapter XV

#### Consecration of the Tabernacle and institution of the Levitical Priesthood by Moses, Prophet, Pastor and Caudillo of the People of Israel

1. On the 25<sup>th</sup> of March in the year 3691, the Lord spoke to Moses saying: "This very day you will inaugurate the Tabernacle. For this purpose you will first place the corresponding sacred objects inside: within the most secret enclosure you will place the Ark of the Covenant, and collocate the veil before the door of access. In the other enclosure, at the entrance, you will place the table of proposition, and upon it the thirteen loaves and other necessary things you have been bidden, as likewise the candelabrum with the lamps and the altar of perfumes. At the entrance to this enclosure, which is the entrance to the Tabernacle, you will place a veil. Outside the Tabernacle, in the court, you will place the altar of holocausts or sacrifices, and the font of purifications which you will fill with water. You will encircle the court and its entrance with drapes. As soon as everything has been duly put in place, you will take the oil of unctions and anoint the Tabernacle together with its objects for use so that they be sanctified; and anoint as well the altar of holocausts and everything for use, and the font of purifications, so that everything be sanctified." And God also told Moses: "After you consecrate the Tabernacle with all its objects of worship, you will call to the entrance of the Tabernacle: Aaron, candidate for the High Priesthood; his four sons and the other seventy candidates for the priesthood; as also the candidates for the levites' ministry. When they have been washed with the purifying water, you will clothe them in their sacred vestments and consecrate them so that they be My ministers; and their priestly unction pass from generation to generation." Moses put everything in place as the Lord had commanded; and forthwith the Caudillo and Liberator of Israel proceeded to the consecration of the Tabernacle and of all its objects for worship, amid the general expectancy of the children of Israel, who manifested unutterable joy in their expressions. Afterwards, the Lord told Moses: "Take Aaron and the other candidates, and their priestly clothing, according to their different ranks, and the oil of unctions, and consecrate them before the whole people at the entrance to the Tabernacle. Take as well a calf for sin, two rams, and a basket of unleavened bread for the sacrifice of this ceremony."

2. At 3 o'clock in the afternoon on that memorable day the 25<sup>th</sup> of March in the year 3691, after having consecrated the Tabernacle, Moses, with great pomp and solemnity, first proceeded to Aaron's consecration, conferring on him the three grades of the Levitical priesthood: that of levite, that of priest and that of High Priest. Next he proceeded to the consecration of his four sons Nadab, Abiu, Eleazar and Itamar, and seventy others, among them Moses' sons Gersam and Eliecer, conferring upon them the first two grades of priesthood: that of levite minister, and that of priest. Finally he consecrated a considerable number of men conferring on them the first grade of the Levitical priesthood: that of levite minister. In this ceremony the whole multitude of the children of Israel were gathered before the Tabernacle's principal façade. Prior to the solemn ceremony, Moses, Aaron and the other candidates for the priesthood, according to their rank, washed themselves in the font of purifications, placed for this purpose in the court. Next the great Caudillo and Liberator spoke to all the children of the People of Israel in a powerful voice: "This is what the Lord has ordered me to do." Forthwith, he arrayed Aaron in the vestments of High Priest, and taking the oil of unctions, poured it out abundantly upon his head, Aaron thus being anointed and consecrated Levitical High Priest. He afterwards placed the tiara on Aaron's head. Aaron, by special Grace, was sanctified by the Triple Benediction at the moment he was anointed High Priest. Forthwith Moses arrayed the seventy-four elected to the priesthood in their special vestments, and anointed them with oil on the forehead, thus all being consecrated Levitical priests. Finally, Moses arrayed the candidates chosen to be levites in their special vestments, and anointed them with oil on the forehead, all thus being anointed levite ministers. Afterwards he offered the calf in sacrifice for expiation of sins; and Aaron, his four sons and the other seventy Levitical priests, one after another, placed their hands upon the animal's head. Moses cut its throat; and then took the blood, wet his finger in it, and with it touched the four corners of the altar, pouring out the remaining blood at the foot of the altar. The calf was burnt in holocaust according to the ritual ordered by God for this ceremony of the Tabernacle's consecration; and in addition, Moses also offered the two rams and the unleavened bread. The sacrifice concluded, Moses told Aaron, his four sons and the other priests and levite ministers: "For seven days you will remain in the Tabernacle dedicated to prayer, taking turns to watch in the Lord's service, for thus He has commanded me." Aaron and the rest did all that the Lord had said by way of Moses. At the conclusion of the ceremonies, a Cloud covered the Tabernacle, which became entirely full of God's glory; so that not even Moses could enter the Tabernacle, which was completely covered by the Cloud, the Fire of the Lord's majesty radiating in all directions. From then on, by day there rested on the Tabernacle the Cloud of the Lord, and by night the Fire of the Lord. And the whole people saw these portentous signs.

3. Come the eighth day, Moses summoned the People of Israel to the court before the Tabernacle for them to assist at the sacrifices which, for the first time, High Priest Aaron was to offer. And being all gathered, Moses summoned the High Priest and the other seventy-four priests, and told Aaron to take unblemished animals, as established in the Law, and offer them to God, and to tell the People of the children of Israel to bring animals likewise unblemished so that he could offer them. And it happened that, as Aaron was finishing the sacred ceremonies, which he performed under Moses' direct supervision, of a sudden Fire came down from Heaven and consumed the victims which had just been prepared upon the altar of sacrifice. This was seen by the multitude, and prostrate on their faces, they praised the Lord. This Sacred Fire that came down from Heaven at Aaron's first sacrifice was conserved by the priests with the utmost care and vigilance, to fulfil thus the Lord's command to Moses: "*The Fire has always to burn on the altar, and the priest will take care to add firewood every morning. This is the perpetual Fire which should never be lacking on the altar.*" This Fire always accompanied the Israelites through the desert, and when they encamped was placed upon the altar of holocausts. Only with this Fire could they light the wood for the consumption of the victims, until it became completely extinguished at Christ's death. The Sacred Fire was the Most Divine Soul of Christ under this form.

4. By the priestly consecration of Aaron, of the seventy-four other priests, and of the levite ministers, was instituted the Levitical Priesthood, established by God on Sinai. Moreover, by the consecration of the seventy-four priests, was constituted the Supreme Ecclesiastical Council, or High Priest's Council; though shortly, by the deaths of Nadab and Abiud, their number was reduced to seventy-two members. In time the Supreme Council would come to be called the Council of the High Priest or Sanhedrin. This institution lasted until the time of Christ.

### Chapter XVI

#### Sacrifices according to Mosaic Law

1. In Mosaic Law, given by God to Moses on Mount Sinai the 6<sup>th</sup> of August in the year 3690, are also included all the precepts concerning the Levitical sacrifices of the Old Testament. The sacrifices were of two classes: bloody, since in them there was bloodshed, the victims being animals; and unbloody, all the other sacrifices of diverse offerings. The bloody sacrifices were typically accompanied by oblations of vegetable products and libations. The sacrifices could be as well public or private in character: the public were those established for official worship in the Tabernacle, whether daily or whether motivated by one of the solemn feasts; and the private were those celebrated at the request of the faithful.

2. The bloody sacrifices were of four classes: the holocaust, the expiatory, the reparatory and the pacific host. *The holocaust*: the most perfect of all sacrifices, since the whole victim was consumed by fire in God's honour, and was offered with the primary aim of rendering to God the adoration due to His Infinite Majesty. The victims could be calves, lambs and goats, having to be males, whole and unblemished. The most usual was the immolation of lambs. The poor presented humbler victims such as doves or pigeons. The victim, of whatever kind, was first offered to God by the Priest, who placed his hand on the animal's head in sign of offering. Forthwith he cut its throat before the altar, took a little blood and, dipping his finger in it, touched the altar, pouring out the rest at the foot of the altar; finally, assisted by the levites, he cut the victim in pieces which he laid upon the altar of holocaust, burning all the animal's parts. The holocaust sacrifice was at times of public character and at other times private. *The expiatory sacrifice*: this had the aim of placating the Holy Wrath of God against sin. This sacrifice was obligatory when the Law required it for a serious breach of some precept specified therein. Outside this case, it was always at the request of the faithful, with the aim of expiating some sin committed. The victim of the sacrifice could be a larger or smaller animal according to the person's condition. In this sacrifice, whoever contributed the victim placed his hands upon it, signifying thereby that he repented of his sins and cast them upon the victim to obtain God's forgiveness. Then the Priest placed his hand upon the victim as sign of offering to God. Next the Priest cut its throat, and placed upon the table of the holocausts the tail, the fat, the kidneys, the grease and the liver. The flesh of the victim was only to be eaten by the priests. One of the characteristics of the expiatory sacrifice was the sprinkling of the curtain or veil of the temple seven times with the blood of the victim. The expiatory sacrifice was at times public when offered with the aim of expiating a general fault of the people at large, and at other times private where a personal fault was concerned. *The reparatory sacrifice*: this had the aim of giving satisfaction or making reparation for an offence: whether for an injury caused to God in sacred matters, or that caused to a neighbour in his goods. The most usual victim was a ram. The rite of this sacrifice was quite similar to that of the expiatory sacrifice. It could likewise be public or private in character, according to the case. *The sacrifice of the pacific host*: this was offered to God in gratitude for benefits received, or to obtain new Graces. The fundamental characteristic of the pacific sacrifice consisted in its being a true sacrifice of communion; for the following rite was observed: the tail, fat, kidneys, and liver grease were burnt on the altar of holocausts; then one portion of the flesh was given to the Priest to eat, and another was taken away by whoever had brought the victim, to eat at home with his family. The victims could be calves, lambs, kids, and so forth.

3. The unbloody sacrifices were oblations and libations in which certain products of the land were offered to God. The matter of the oblations, according to the Law, was extra fine flour in its natural state, or in the form of small loaves kneaded with oil, together with incense and salt. The Priest, taking a fistful of this flour, or one of the loaves, burnt it over the altar; the rest of the offering pertained by right to the priests. As for the libations, the only liquid allowed was wine, which was poured out at the foot of the altar as perfume pleasing to God.

4. Furthermore, according to the prescriptions in Moses' Law, it was obligatory, as perpetual holocaust, that the priest immolate every day, both morning and evening, a yearling lamb, whole and unblemished. And on Saturdays it was obligatory that the priest immolate two lambs in the morning and two in the evening. This was the ordinary sacrifice of public or official worship.

5. The value of levitical sacrifices was solely finite in character; since both the priest offering and the thing offered, were in themselves finite; and besides, they could not at that time be united to the Sacrifice of the Cross, sole one of infinite value, since this mission was reserved to the Ministerial Priest. Therefore, on Calvary, when Saint John the Evangelist united all the finite sacrifices of the Old Testament to the Infinite Sacrifice of Christ and Mary, they then acquired infinite value. The levitical sacrifices with their different aims, symbolized the ends of the Holy Sacrifice of the Mass: sole and true Infinite Sacrifice of adoration, expiation, reparation, thanksgiving and impetration.

6. Man, in the Old Testament, by way of sacrifices, through sincere and perfect contrition for his sins and the ardent desire to unite with his Creator, as also through the lively expression of his Faith and Hope in the future Redeemer, obtained pardon for his personal sins and numerous actual Graces. At the same time, through sacrifices, man acknowledged the absolute sovereignty of God and his total dependence on Him, his own indigence and need to humble himself, seeing himself a sinner and deserving of the chastisements of divine justice; and likewise thus lived in continual thanksgiving and invoked Him as Author of all good.

7. The sacrifices in the worship of the Old Testament had the important purpose of prefiguring the Sacrifice of the Cross and of representing before the Chosen People, in a symbolic way, the nature, characteristics and goals of the bloody Sacrifice of the Messiah they awaited, and its perpetuation in the Mass, the only Sacrifice capable of making reparation to God and rendering Him due honour, of obtaining the remission of all sins and of re-establishing divine sonship in man by means of the Indwelling of the Holy Spirit. Moreover, ceremonial sacrifices in the Old Testament were a means of withdrawing the people from idolatry and gathering them around the worship of the true God.

### Chapter XVII

#### Distribution of the Tribes around the Tabernacle

1. After the completion of the Tabernacle, the Lord had said to Moses: "*All the families of the children of Israel will encamp around the Tabernacle; all according to their tribes, with their army squadrons, banners and standards.*" All the tribes encamped about the Tabernacle, so that this remained in the centre of the encampment, according to the following order: the families of the tribe of Levi encamped in the space between the other tribes and the Tabernacle, so that they encircled it closely to better attend to its service. Moses, Aaron, their sons and the other priests encamped in front of the entrance to the Tabernacle, that is to the eastern or oriental side thereof, the better to safeguard it. The families of the other tribes encamped around those of the tribe of Levi encircling the Tabernacle.

2. There were as well certain virgins who kept watch at the door of the Tabernacle with turns of prayer; and they took charge of those pious services proper to their sex. This group of pious women was the first community forerunner of the future Essenian or Carmelite Order later founded by the Holy Prophet Elias. Among these women were Jethro's six virgin daughters.

### Chapter XVIII

#### First celebration of the Feast of the Passover

1. The Feast of the Israelite Passover, called as well Hebrew or Jewish in other times, lasted eight days: one of preparation and seven of unleavened bread. On the day of preparation, or 14<sup>th</sup> of Nisan, everything necessary was prepared for the seven days of unleavened bread; and after sunset of this day of preparation, began the first day of unleavened bread, or 15<sup>th</sup> of Nisan, solemn day of the Passover, on which the eating of the Paschal Lamb or legal supper took place; followed by the evening meal, with greater solemnity owing to the Passover.

2. On the 30<sup>th</sup> of March in the year 3691, for the institution of the Passover, God told Moses: "*Speak to the whole congregation of the children of Israel and tell them: Let each family or group of families, according to the number of members, take a yearling lamb, male and unblemished, which will be reserved for the celebration of the Passover. Between the 10<sup>th</sup> of Nisan and midday on the 14<sup>th</sup> of Nisan, all the lambs must be immolated and offered by the priests in the court of the Tabernacle, and afterwards, each family or group of families will roast it over a fire in their home. Following sunset on that 14<sup>th</sup> of Nisan, at the start of the 15<sup>th</sup> of Nisan or first day of unleavened bread, you will gird your loins, and with your feet shod and staff in hand, you will eat in haste, as signifying that you are ever ready to move on. You will eat the meat roasted over fire, with unleavened bread and wild lettuce. The first day of unleavened bread or 15<sup>th</sup> of Nisan, will be holy and solemn, and the seventh day will be kept with the same solemnity: you will do no servile work on those two days. You will keep the Feast of the Passover in perpetuity, eating unleavened bread from the 14<sup>th</sup> at sunset or 15<sup>th</sup> of Nisan, until sunset on the 21<sup>st</sup> of Nisan. For the space of seven days leaven shall not be found in your homes; for whoever shall eat bread or anything else with leaven, will be excluded from God's People, and therefore from Holy Church. You will eat nothing leavened, and you will eat unleavened bread in all your homes.*" After he had received God's instructions, Moses transmitted them to his People, and moreover said: "*Keep, O People of Israel, the commandment which I have transmitted to you, which is to be as a law for you and for your children in perpetuity.*" The sacrifice of the Paschal Lamb consisted of three basic parts: the effusion of blood, the holocaust of the fat, and the consumption of the meat by each family. The lamb had to be immolated by the priest without breaking a bone of the animal.

3. The first Passover that the People of Israel celebrated was in the valley adjoining Mount Sinai in the year 3691. It lasted from sunset on the 7<sup>th</sup> of April at the start of the 14<sup>th</sup> of Nisan, until sunset on the 15<sup>th</sup> of April at the close of the 21<sup>st</sup> of Nisan. At sunset on the 8<sup>th</sup> of April, when the 15<sup>th</sup> of Nisan began, was the meal of the Paschal Lamb, followed by the evening meal with greater solemnity on account of the Passover.

4. The Feast of the Passover was celebrated every year by the children of God's People on its corresponding date during the time of their pilgrimage across the Sinai peninsula.

## Chapter XIX

## Jethro's counsel to Moses. Naming of judges

1. Moses, as Caudillo and Lawgiver of the People of Israel, exercised the office of Judge over his subjects. He remained seated from morning till evening at this delicate mission of administering justice, attending to the numerous lawsuits the people brought. However, when Jethro saw this, inspired by God he said to his son-in-law: "What are you doing? Why do you sit alone and the whole people wait from morning till evening?" To which Moses replied: "The people come to me asking for judgement according to God's Law; if they have differences, they come to me to judge between them, and I tell them God's orders, and His laws." Jethro replied: "That is not how you should act, since you wear yourself out with a task above your strength, and alone you cannot sustain it. But listen to my words and counsel labour you are doing is beyond your strength, and alone you cannot sustain it. The Lord will help you, since this is His will: devote yourself above all to the things more directly related to God, as mediator you are between Him and the children of your people, with the aim of transmitting to them the things God commands them through you in the spiritual order: the ceremonies, rites of worship, the right way ahead for them, and the tasks they should perform. And in order that you may devote yourself to this superior task, choose from among the people valiant and God-fearing men of integrity, lovers of truth and who detest avarice, and establish them as chiefs over the people, in different degrees of authority: tribunes, centurions and supervisors, some over groups of fifty and others over groups of ten, so that under your supreme authority they may judge the people at all times and bring to you the questions of greater moment, they deciding in lesser causes; and thus the burden will be easier for you, as it will be shared by others. If you do this, you will fulfil God's command and shall apply His precepts better, and the whole people will live in peace."

2. Moses, accepting the wise counsel of his father-in-law, purposed to carry it out; and the Lord ratified Jethro's inspired proposal saying: "Assemble seventy men from the elders or chiefs of Israel, those you know to be more authoritative and influential among the people, and lead them to the entrance of the Tabernacle, and keep them there with you; and I will come down and speak with you, and will communicate to them part of your spirit in order for them to sustain the burden of the people together with you, so that it be not overtaxing for you bearing it alone."

3. To fulfil the Lord's command, Moses chose seventy of the elders or chiefs of Israel, among whom were included Joshua, Jethro and Caleb, and he congregated them by the Tabernacle, relating to the People the Lord's words concerning the formation of the Council of Elders of Israel. The Lord came down in the Cloud, and the Holy Spirit reposed upon the seventy, imbuing them with part of the gifts of wisdom, discernment and government possessed by Moses. Caudillo Moses named these seventy men so that under his Supreme Authority they judge the people at all times; and solely refer to him matters of greater importance, difficult to resolve, for him to decide personally, or delegate to the priests, or as well to those judges determined by him for each case. The government of the People of Israel under Moses' leadership was theocratic in character, since God Himself directly governed His People by laws, counsels and instructions given by Him to Moses.

## Chapter XX

## Chastisement of Aaron's sons Nadab and Abiu

1. God had imposed the obligation on Priests to abstain from wine when they proposed to enter the Tabernacle, with the aim that they be able to discern between the sacred and the profane. It came to pass that at the end of the month of April of that year 3691, two priests, Nadab and Abiu, Aaron's sons, having drunk the wine of the libations until intoxicated, took thuribles and in them placed live coals lit with profane fire, which was forbidden; and thus offered incense to God. However, at that moment a ray of fire sent by the Lord issued from the Tabernacle, fulminating them in His presence.

2. At this tragic event, Moses told Aaron: "This is what the Lord has said: I must be sanctified in My priests, and in the sight of all the people I must be glorified." Aaron, hearing this, kept silence. Then Moses, having summoned Misael and Elisaphan, sons of Ociel, Moses' uncle on his father's side, told them: "Go and fetch Nadab and Abiu from before the Sanctuary, and take them outside the encampment." They went at once and took them away just as they lay, vested in their linen tunics, and bore them outside, as they had been ordered. After, Moses told Aaron and his other two sons Eleazar and Itamar, who were also priests: "Do not uncover your heads, neither rend your garments as sign of mourning, lest you die and the chastisement spread to the whole people. But weep yourselves and all the People of Israel for the sin which provoked the Lord's devouring fire."

## Chapter XXI

## Celebration of the Feasts of Pentecost, Expiations and Tabernacles

On Sunday 28<sup>th</sup> of May in the year 3691, the Feast of Pentecost was celebrated for the first time, when the People of Israel were at the foot of Mount Sinai. As ordained in Mosaic Law, on this solemn day in the Tabernacle High Priest Aaron and the other priests offered to the Lord holocausts of animals together with oblations of loaves and cereals. On the 26<sup>th</sup> of September of the same year, beside Mount Sinai, the priests celebrated for the first time the Feast of Expiations in the Tabernacle, and High Priest Aaron entered with great pomp in the Sanctum Sanctorum to offer incense and the blood of the victims. On the 1<sup>st</sup> of October that same year, beside Mount Sinai, began the celebration of the Feast of the Tabernacles for the first time; for the eight days that the Feast lasted, the priests offered holocausts of animals together with oblations of grapes and other fruits to the Lord. The Feast of Pentecost, that of Expiations and that of Tabernacles, were celebrated every year on their corresponding dates during the time the Israelites pilgrimed through the Sinai peninsula.

## Chapter XXII

## God sends manna to feed His People

1. Towards the end of June in the year 3693, when the Israelites had been encamped in the valley beside Mount Sinai for three years, many began to murmur at the scarcity of foodstuffs, and broke out in continual complaints against Moses, saying: "Why have you brought us out to this desert to have the whole people perish of hunger? O that we had died before leaving the land of Egypt, where we ate bread and meat to our fill!" These murmurings and complaints gradually undermined the members of that Chosen People, so that Moses prayed to the Lord, who said: "I have heard the murmuring of many of the children of Israel. Tell them that this afternoon you will have your fill of meat, and tomorrow you will have your fill of bread, and you will know that I am the Lord your God, who takes care of you. I will make bread fall from heaven; let the people go out and gather what they need for each day, and in that way also show whether they keep my Law or not. But on the sixth day of each week, let them be prepared to take double what they gather every day."

2. After hearing the Lord's words, Moses spoke to the children of Israel: "This afternoon the Lord will give a great proof that it is He who has brought us out of Egypt, and in the morning at dawn you will see the Lord's glory by means of another great proof, with the aim that you place your trust in Him, for He has heard your murmurings. This afternoon the Lord will give you meat to eat, and tomorrow bread to satiety."

3. Come the afternoon, the Israelites saw that quails rose up in the air from other parts, and then came down, covering the ground where they were; so that they ate fowl-meat until sated.

4. The following day at dawn, they saw a thick layer of dew over all the ground, that when dry left a fine substance upon the surface of the ground like grains, similar to frost. The children of Israel, on seeing it, asked one another: "Manna?" meaning "What is it?" for they did not know what it was. And Moses told them: "This is the bread that the Lord gives you as food. See here, the Lord has ordered each of you to gather the amount required as nourishment, according to the number of persons: since each will gather for the number he has in his tent." That same day in the morning, when the field was covered by the white manna fallen from heaven, Moses told Aaron: "Tell the whole congregation of the children of Israel that, repentant for their murmurings, they beg forgiveness in the presence of their Lord and God." And while Aaron spoke to the whole gathering of Israel's sons, the glory of the Lord appeared in the Cloud.

5. When the children of Israel began to gather the manna, many, moved by covetousness, did not obey, and took more than corresponded to them; and others, of more generous spirit, took less. But later they discovered that whoever had gathered more, did not have any extra; and whoever had gathered less, did not have any less, rather each had what he needed for his sustenance. Moses told them: "Let no one leave any for tomorrow." Nevertheless, many, distrusting the divine promise, did not obey Moses and left some for the following day; but the leftover manna filled with worms and went bad, so that Moses was annoyed with them. From then on, they gathered the manna in the morning for nourishment, each according to his needs; and what was left ungathered on the ground melted when the sun began to rise.

6. On the sixth day of the week, that is, Friday, the children of Israel gathered a double amount per person, as Moses had commanded. And as others of the people saw this, they went to tell Moses, who replied that the Lord had so ordained since the following day was Saturday, day of rest consecrated to God; and that therefore on Fridays they had to gather the manna they needed for that day and the next, since on Saturday the manna did not fall. Moreover he added: "Whatever task has to be done, do it today; whatever has to be cooked, cook it, and whatever leftovers there are, keep them for tomorrow." And they kept the portion of manna pertaining to Saturday, and it did not go bad nor were any worms found in it. The grains of manna, just as they fell from heaven, were delicious. However, some ground it in mills or pounded it in mortars, and then cooked it in pots to eat stewed; or furthermore they baked it to make cakes that tasted like pastry kneaded with oil; however, the natural taste of manna was like cakes of wheatflour kneaded with honey.

7. Some, however, went out to the fields on Saturday to gather manna, but did not find any. And the Lord said to Moses: "Till when will they refuse to keep My Commandments and My laws?" And Moses said to the People: "See here, the Lord has given you Saturday, and therefore on the sixth day He gives you bread for two days. Let everyone stay at his post, and not leave it on the seventh day." The people rested on the seventh day, or Saturday.

8. Moses also said to the People: "The Lord God has ordained that a golden cup be filled with manna to keep in the Sanctum Sanctorum of the Tabernacle, so that your descendants may see the bread with which He nourished you in the desert when He brought you out of the land of Egypt." So Moses said to Aaron: "Take a cup, fill it with manna and place it before the Lord, to be kept for your descendants." Aaron placed the golden cup containing manna in the Ark of the Covenant, to remain there in perpetuity, as the Lord had commanded. From then on, in the Sacred Ark, besides the Triple Benediction and the Tablets of the Law, a small portion of manna was also kept.

9. During the many years the children of the People of Israel pilgrimed through the desert, whenever they were in need, the Most Divine Soul of Christ fed them day by day with manna, so that the Ancient Church could materially subsist when they lacked the natural foodstuffs of the land. For the Lord only sent manna in those periods when ordinary fare was not available. Besides, manna, figure of the Eucharist, transmitted a certain spiritual strength to whoever ate it with the right disposition. Manna was the miraculous food which God sent when necessary for the sustenance of His Chosen People until, under Joshua's leadership, they entered Canaan. O God's Most Generous Fatherhood! With His angel's fare You nourished Your people, and without fatigue on their part, gave them bread from heaven that had in itself the relish and delicacy of every savour! And therefore this sustenance showed how gentle You are towards Your children, since it adapted to the taste of each of them, and turned into the savour desired by each. For manna, taking the savour of all foodstuffs, complied with Your benefic will sustainer of all, adapting to the desire of those who turn to You, so that Your sons, O Lord, so beloved by You, recognize that not only natural fruits nourish man, but also that Your miraculous Providence sustains those who believe in You.



## Fourth Part Numbers and Deuteronomy

### Book I

#### The People of Israel's journey from the Sinai valley to Cadesbarne

##### Chapter I

###### The People of Israel make ready to depart from the Mount Sinai valley

1. Towards the end of October in the year 3693, a few days after celebrating the Feast of the Tabernacles, the Lord spoke to Moses saying: "Go, leave this place, you and your people that you brought out of the land of Egypt, and set out towards the land I swore to Abraham, Isaac and Jacob, saying: I will give it to your descendants." As Moses and his People would be forced to confront many idolatrous peoples, and therefore enemies of the People of God, on their way through the desert towards the Promised Land, Moses said to the Lord: "You command me to bring your people out of this valley beside Sinai without indicating whom You are to send with me as guide; since if You yourself do not lead the way, let us remain here." And the Lord replied: "I will send My Precursor Angel before you to guide My people to the Land of Promise and help in the great battles against the Canaanites or Amorrites who live there now in their various ramifications: Hittites, Pherezeans, Heveans, Jebusites, Gergeseans, Philistines, and others; so that you may enter that land of great riches and prosperity. Have confidence, for my Countenance will go before you, and will give you rest." In these words, the Lord announced to Moses that His Angel, that is the Most Divine Soul of Christ under the form of Fire, would go before them together with the Column of Cloud, that is the Divine Soul of Mary.

2. Shortly afterwards, the Lord spoke to Moses saying: "Make silver trumpets with which you can summon the multitude when they should move out of the encampment. If you sound them once only, the princes and heads of family of the multitude of Israel shall have to gather before you. If their sound is further prolonged, those on the eastern side will be the first to move camp. And at the second blast and strident sound of the trumpet similar to the first, those on the southern side will take down their tents. And the others will do the same as the trumpets sound stridently for departure. And when the people have to gather, the trumpet sound will be plain and suave; and they will all gather before you at the door of the Tabernacle. The priests will be those in charge of sounding the trumpets, and this will be a perpetual statute in your generations. And if you go out against enemies who wage war on you, you will make the trumpets sound stridently, and the Lord will remember you so that you be delivered from the hands of your enemies. Also on feastsdays, you will sound the trumpets when you offer your holocausts and pacific victims, so that your God remember you: I am the Lord your God."

##### Chapter II

###### The children of Israel leave the Sinai valley under the leadership of Moses, Prophet, Pastor and Caudillo of his People

1. During the many years that the children of Israel wandered about the Sinai peninsula on their way to the Promised Land, they were guided by the Column of Cloud or of Fire, according as it was day or night. Wherever the Tabernacle was erected, while it was day the Column of Cloud was overhead; and while night, the Column of Fire was overhead. This came to pass without cease: by day there was a cloud, and by night a fire. If during the day the Cloud which rested upon the Tabernacle rose up, it was sign that the children of Israel had to depart from where they were; and in the place where later it stopped, there they encamped again. In this way, at the Lord's order they set out on their travels, and at the Lord's order they erected the Tabernacle. The whole time that the Cloud stayed over the Tabernacle, they remained in that same place.

2. On the 1<sup>st</sup> of November in the year 3693, the Cloud that rested on the Tabernacle arose, which was the sign that the People of Israel had to break camp and leave the Sinai valley. Aaron and the priests, assisted by the levites, dismantled the Tabernacle and placed the Ark of the Covenant on a portable platform. When everything was organized, the children of Israel, divided into their squadrons, made ready to set out, in accordance with the Lord's orders given through Moses.

3. However, before leaving, Moses said to his father-in-law Jethro, also named Hobab and Raguel: "We are going to the land the Lord is to give us in possession; come with us to partake as well of the Graces and other goods the Lord has promised to Israel." And Jethro responded: "I desire to return to the land where I was born." But Moses ordered him to accompany them through the desert towards the Promised Land. At Moses' repeated insistence, Jethro realized that an order of God was involved through the Caudillo, so that he refrained from returning to his land, in order to follow Moses on the way through the desert with his People. Jethro was accompanied by his six virgin daughters, sisters of Moses' wife Sephora. Years later Jethro and his six virgin daughters would be rapt up to the Planet of Mary before Moses himself was.

4. The children of the People of Israel, then, under Moses' leadership, departed from the foot of Mount Horeb or Sinai, towards the peninsula's north-east, taking the Ark of the Covenant, which was borne in procession with great solemnity by the priests. When the Ark was raised to continue the journey, Moses pronounced the following ejaculatory: "Arise O Lord and let Thine enemies be scattered, and let them that hate Thee flee from before Thy Face". And when it was let down, he said: "Turn back, O Lord, towards the multitude of Israel's army." The Lord went before His People in Column of Cloud by day to guide them along the way; and by night in Column of Fire to give them light, so that they could travel by night just as by day.

4<sup>th</sup> Part: Numbers and Deuteronomy – Book I: The People of Israel's journey from the Sinai valley to Cadesbarne

### Chapter III

#### The children of Israel encamp in Tabera. Murmurings against the Lord. His People's punishment

1. On the 4<sup>th</sup> of November that year 3693, that is after three days on the road, the children of Israel encamped in a place that would later be called Tabera, desolate region some sixty kilometres from Sinai.

2. Each time God's People encamped in a place, Aaron and the other priests, assisted by the levites, had to erect the Tabernacle, which they bore dismantled along the road; and each Tribe's families too had to set up their tents. All this assemblage was carried out according to the Lord's orders, in keeping with the position of the Tabernacle and that of the Tribes that ringed it. This meant hard work for the children of the People of Israel.

3. And it came to pass that when they were encamped in the Tabera region, a section, murmuring at the great strain the work meant for them, complained at the Lord; and He, angry with the people, cast the fire of His Holy Wrath upon the murmurers, causing the death of some one hundred thousand: men, women and children; and their animals died as well. At the sight of that terrible blaze, the people clamoured to Moses imploring his intercession. And Moses prayed to the Lord, and the fire was extinguished. Because of that event, Moses called the place Tabera, meaning 'blaze', inasmuch as the Lord's fire had blazed up against them. Moses, to expiate the sin of murmuring against God, ordered High Priest Aaron to offer various unblemished calves and rams in expiatory sacrifice to the Lord, in the presence of the whole people.

### Chapter IV

#### Many of the children of the People of Israel are tempted to gluttony

1. The terrain around Tabera was chiefly desert, and therefore poor in pasture and agricultural products. And it came to pass that, almost two months after the punishment of the fire in that place, many who due to their bad spirit did not enjoy the rich variety of savours that manna proportioned, tempted by an ardent desire to eat more savoury foods, above all meat, with great laments and quite without motive, said to Moses bewailing: "Oh! Who shall give us meat to eat! How we remember the plentiful fish we ate in Egypt; and the greens too, melons, leeks, onions, garlic! Now our appetite is never appeased. Oh, if we could eat quails again! since we do not see any food except manna, which for us has become wearisome and monotonous."

2. In this way many families of the People of Israel, gathered at the doors of their tents, lamented, murmuring against Moses and pining for the meals in Egypt, with consequent disdain for the delicate fare proportioned to them by God in moments of scarcity. This caused great indignation to the Lord, and to Moses himself it seemed something quite unbearable, so that he said to God: "Why have you afflicted me, Your servant, laying on my weak shoulders the burden of this whole people? Have I by chance conceived all this populace, or begotten it, so that You tell me: bear them in your bosom as a mother bears the child she nurses, and lead them to the Promised Land I swore to give to your fathers? Where can I find meat to give to this whole people? For they bewail and murmur against me saying: 'Give us meat to eat'. I cannot support this whole people alone, because they overburden me. And if it does not offend You, I implore you to take away my life, and let me find grace in Your eyes not to suffer so many evils."

3. And the Lord, who heard Moses' humble complaint, told him: "Transmit to the people: Purify yourselves, because tomorrow you will eat meat, since I have heard you say: 'Who will give us meat to eat? In Egypt things went better for us. Yes, tell them that I will give them meat to eat, not one day, but for a whole month; until it comes out of their ears and gives them nausea, seeing that they have despised the food I give them as Father of Kindness.'" And Moses replied: "Lord, in this people are a great multitude of persons, and you say: I will give them meat to eat for a whole month. Where will I find that number of sheep and oxen to kill to suffice them to eat? Or where can the immense number of fish be caught that they need to eat?" And the Lord answered him: "What then, is My arm not powerful? Soon enough you will see how My word is fulfilled."

### Chapter V

#### God again provides quail for His People. Punishment of those who eat them with gluttony

1. The following day, 6<sup>th</sup> of January in the year 3694, a strong wind impelled by the Lord wrested a great host of quail from the other side of the sea, and drawing them cast them down close to the Israelite encampment, and they flew about two cubits from the ground. The people, alerted, went out to the place, and for the space of thirty days, excepting Saturdays, caught quails, so that they were sated with them.

2. The Lord, however, seeing that many of His People sinned by gluttony, and disdained the delicious manna He had previously sent as food for their bodies and as certain spiritual strengthening for their souls, became irritated with them. Forasmuch, on the 4<sup>th</sup> of February that same year, when they were still eating quail, God manifested His Anger sending them a punishment; since on swallowing them, the quail stuck in their throats, and they choked to death. For this reason, that place was called Tombs of Concupiscence, given that some one hundred thousand persons, male and female, who had sinned by gluttony, were buried there.

### Chapter VI

#### Aaron and Mary murmur against Moses. Mary chastised with leprosy

1. After the People of Israel had stayed for about a year in Tabera, they set out from this area in the first days of November in the year 3694 towards the north of the Sinai peninsula, encamping in Haserot, a day's journey from the previous station. The distance from Tabera to Haserot was about thirty-five kilometres. God, in His Most Benevolent Paternity, had prepared a paradisiacal oasis there for His People, with abundant palm-trees and gardens, and a plentiful wellspring of crystal-clear waters.

2. Finding themselves in this place, it happened that towards the end of the third and last year encamped there, Aaron and Mary murmured against their brother Moses saying: "Does the Lord then speak only to Moses? Hasn't He spoken to all of us?"

4<sup>th</sup> Part: Numbers and Deuteronomy – Book I: The People of Israel's journey from the Sinai valley to Cadesbarne

*God spoken to us as well?*” This criticism arose because Moses honoured his wife, the virtuous Sephora, giving her the importance and authority that pertained to her over and above all the other women of the People of Israel. Mary, who did not look upon this with approval, for she herself aspired to be the most esteemed of all, and Sephora was not even a born Israelite, not only showed disdain for her sister-in-law, but even questioned Moses’ supreme authority, giving to understand that this was inferior to that of Aaron, as the latter was High Priest. Sephora, however, zealous for the respect owed to the authority of her husband, Caudillo chosen by God to govern and guide the People of Israel, felt herself obliged to admonish Mary severely. At Sephora’s reasonable and right-minded step, Aaron came out in defence of his jealous sister, since Mary by her action gratified him by flattering his vanity.

3. Moses, who was the meekest of all men pertaining to the People of Israel, bore with extreme patience Aaron’s and Mary’s censures against himself and his wife Sephora, in the hope that the strife would vanish of its own accord. However, as all went from bad to worse, the Lord intervened in Moses’ defence, telling him, Aaron and Mary: *“Come all three alone to the Tabernacle.”* Once they arrived at the entrance, the Lord said to Aaron and Mary: *“Listen, to any other prophet of Mine there be among you, I show Myself under the appearance of some particular figure or I speak to him in dreams. But that is not the case with My servant Moses, since being the most faithful confidant I have in all My People, I speak to him as one to another, and not by signs and figures, since he sees Me face to face. So why have you been so bold as to speak evil of My servant Moses and deprecate his authority?”* And the Lord, angered, disappeared. However, it happened that Mary of a sudden found herself covered with leprosy; Aaron, seeing this, said to Moses: *“I entreat you, my lord, not to take into account the sin we have foolishly committed. Do not let Mary live before the People like an abortion cast out from the womb of her mother. See how the leprosy has already consumed half her flesh.”* Moses then cried out to the Lord saying: *“O God! Give her back her health I pray You.”* The Lord replied: *“If her father had spat in Mary’s face for having offended him, would she by chance not deservedly feel ashamed before the rest at least seven days? Well then, for having offended you, let her live apart seven days outside the encampment, and then she will be allowed to return.”* Mary, then, was expelled from the encampment for seven days; at the end of which, cured by God of her leprosy, she returned. After her return, Mary and her brother asked pardon of Moses and Sephora before the whole people.

### Chapter VII

#### Places where the People of Israel encamped during the years 3697 to 3709

On the 2<sup>nd</sup> of November in the year 3697, the children of the People of Israel set out from Haserot again towards the south of the Sinai peninsula, encamping once more in the desert area of Tabera, where they remained for a year, being fed with manna, given the scarcity of foodstuffs. On the 1<sup>st</sup> of November in the year 3698 the Israelites set out from Tabera again towards the north, encamping once more in the paradisiacal oasis of Haserot for three years. In the first days of the month of November in the year 3701, the People of Israel set out from Haserot towards the northeast of the Sinai peninsula and entered the Pharan desert. The divine plan was for the Israelites to enter Canaan quite soon; however, that depended on their good conduct towards God and towards Caudillo Moses. Although the way by which the Lord took them led directly to the Promised Land, the complaints, murmurings, and even rebellions, of many of the people, were the reason why God considerably delayed their entry into Canaan, which He had envisaged for the near future, ordering His People to encamp *en route* in the following places: Retma, Remmonfares, Lebna, Ressa, Ceelata, Mount of Sepher, Arada, and Metca. In each of these places the Israelites remained encamped for about a year. But despite the ingratitude of many of His People, God, in His infinite Kindness, cared for His children with true fatherly attentions, assisting them by His Providence so that in the desert they might not lack food, drink, trees to shelter them from the heat, pastures for the cattle and fruitfulness in the crops; for the Lord frequently made fertile the places of greatest aridity.

### Chapter VIII

The Israelites, in their pilgrimage towards the north of the Sinai peninsula, encamp in Cadesbarne. The Promised Land explorers

1. In the first days of November in the year 3709, the People of Israel left Metca and pitched their tents in Cadesbarne, town to the north of the Pharan desert. Some months later, Moses transmitted the following order from God to his People: *“We have reached the foot of the Idumean mountains, where the land of Canaan begins, chiefly inhabited by Amorrites. The Lord our God is to give us possession of this land. See, O children of Israel, the land the Lord God gives you, as He promised to your fathers. Arise therefore, and occupy it. Have no fear at all, for Almighty God will deliver it into your hands.”* However, many of the people, hearing Moses’ words, instead of trusting in divine strength, were terror-stricken thinking of having to face the enemies inhabiting the mountains and the different regions of Canaan. Moreover, many of the People of Israel, greatly inclined to despondency and disbelief, doubted that the Promised Land was so rich and fertile as the Lord and Moses had so often said.

2. The cowardice and disbelief of many of the Chosen People was such that they turned to Moses saying: *“To enter Canaan, we need to know first if the land is rich or poor, fruitful or barren, whether or not the cities are strongly walled and their inhabitants numerous and valorous, and as well the routes by which we can most easily enter. Hence it is essential that you send some of us to investigate all these matters.”* Moses was annoyed at the Israelites’ reaction, since they gave signs of an insolent distrust in God’s word and favour. When the Caudillo and Liberator Moses was at prayer asking the Lord for light and strength for the disbelievers, God spoke to him saying: *“Send thirteen leading men, one from each tribe, to reconnoitre the land of Canaan, which I am to give to the children of Israel.”* Moses did what the Lord had ordered, and sent thirteen leading men, whose names were: from the tribe of Ruben, Sammu. From the tribe of Simeon, Saphat. From the tribe of Judah, Caleb. From the tribe of Issachar, Igal. From the tribe of Ephraim, Joshua. From the tribe of Benjamin, Phalti. From the tribe of Zabulon, Geddiel. From the tribe of Manasses,

4<sup>th</sup> Part: Numbers and Deuteronomy – Book I: The People of Israel’s journey from the Sinai valley to Cadesbarne

according to the Infallible Magisterium of the Church

Gadi. From the tribe of Dan, Amiel. From the tribe of Asser, Stur. From the tribe of Nephtali, Nahabi. From the tribe of Gad, Güel. From the tribe of Levi, Eleazar. From among them, he chose Joshua as chief and guide.

3. Moses, then, sent these explorers to reconnoitre the land of Canaan in accord with the information demanded by the many obstinate Israelites, in order that they be convinced by the testimony of the thirteen. This is what Moses said to them: *“Go north; and crossing the mountains, enter Canaan, and reconnoitre the land to see whether it is good or bad, fruitful or barren, wooded or treeless; and as well their towns, strongholds and their walls, the people who dwell there, whether numerous or not, and the easiest routes by which to enter. Be of good cheer and bring us fruits from the land.”* On the 1<sup>st</sup> of July that year 3710, the thirteen emissaries left. Once they had crossed the Idumean mountains and entered Canaan, they went from the south to Hebron, from where they continued their journey to other parts of the territory. The thirteen explorers, after having toured the whole land of Canaan, returned at the end of forty days, bearing with them precious fruits as proof of the productivity of the land; above all, such an enormous bunch of grapes that it was borne on a pole by Joshua and Caleb.

4. On the 10<sup>th</sup> of August that same year 3710, when they reached the encampment of the People of Israel, they showed the fruits of the land to all; and Joshua, Caleb and Eleazar reported to Moses on their Canaanite mission saying: *“We reached the land to which you sent us, and which is so rich that it could be said to flow with milk and honey, as can be seen from these fruits. The inhabitants are valorous and the towns large and walled. We have seen Enac’s giant race there. The Amalechites dwell to the south. The Hittites, the Jebusites and the Amorrites in the hill country, and the Canaanites live by the sea and on the banks of the Jordan.”* However, this veridical information from Joshua, Caleb and Eleazar was soon disparaged by the other ten explorers; who to infuse panic in the people, exaggerated saying: that the Canaan towns were absolutely impregnable, defended by strong garrisons of valorous and spirited troops of gigantic stature; that they had seen various monsters there of such colossal dimensions that beside them they seemed locusts; and the gravest of all was that they said as well that not even with God’s help could they conquer the land, which implied blasphemous disdain and lack of confidence in the Lord’s paternal providence in their regard.

### Chapter IX

#### Rebellion against Moses. God’s punishment of the People of Israel

1. However, despite the opposition of many of the people, it was God’s desire, communicated to Moses, that Israel, with valour and confidence in divine power, without further ado enter the Promised Land. This divine decision, not accepted by many, gave rise to manifestations of protest and rebellion against Moses. As Caleb saw that they were beginning to revolt against the great Caudillo, he told everyone: *“Let us go up and possess the land, for I am sure that we can take possession of it if we trust in God’s power.”* But the ten blasphemous explorers continued to instil despondency in the people with even greater insistence, saying: *“By no means can we face up to the inhabitants of Canaan because they are stronger than us.”*

2. Such was the gloom of many of the Israelites that they spent the whole night lamenting and crying out, and their murmuring and rebellion against Moses increased: *“O that we had died in Egypt; and O that we perish in this great desert, and God not bring us into that land, where we may die by the sword and our women and children be taken captive. Would it not be better for us to return to Egypt?”* And they reached the point of saying to one another: *“Let us establish a Caudillo over us and return to Egypt.”* However, Joshua son of Nun, Caleb son of Hur, and Eleazar son of Aaron, who had also explored the land, rent their garments and said to the whole multitude of the children of Israel: *“The land of Canaan we have explored is very rich. If the Lord should favour us, He will introduce us into it, and will give us a land that for its productivity and abundance of many good things, can be said to flow with milk and honey. Do not seek to be rebels against the Lord, nor fear the natives of the land, because we will defeat them as easily as break bread. Do not fear them since, because the Lord is with us, they are destitute of all defence.”* However, when many of the people heard this, they cried out even indicating their desire to stone Joshua, Caleb and Eleazar to death. Moses fell prostrate to the ground before the Tabernacle, asking for divine intervention. And the glory of God was displayed before the People of Israel, and the Lord said to Moses: *“Until when must this people blaspheme Me? Till when will they not believe Me, after so many miracles I have performed before them? I will strike them with pestilence and put an end to them; and I will make you, Moses, prince of a nation greater and more powerful than this one.”*

3. But Moses interceded for his People saying to God: *“Lord, let your long-suffering shine forth before everyone, since You are patient and of great forbearance, You wash away iniquities and wrongdoings, and in Your presence no one is innocent. Forgive, I beseech you, the sin of this people, according to the greatness of Your mercy, just as You have been propitious to them since they left Egypt until arriving here.”* To which the Lord replied: *“Since you ask it of Me, they are pardoned the plague of pestilence with which I was to have chastised them. Nevertheless, given that this people has so often seen My majesty, and given the prodigies I did in Egypt and in the desert, and that despite them many have despised Me repeatedly by their disbelief and disobedience to My Voice, I decree the following punishment: None of the children of Israel, male and female, twenty years old and upwards, shall enter the Promised Land, with the exception of you, Moses; and also of Joshua, Caleb and Eleazar. Forasmuch, no one else of those who left Egypt will set foot in the land I swore to give to their fathers Abraham, Isaac and Jacob; since their bones will lie buried in this desert.”*

4. And the Lord added: *“Moreover I impose another punishment on this people: all the children of Israel will wander through the desert until forty years have passed since the departure from Egypt, for until then they will not enter the Promised Land. In that way you will pay the penalty for your sins of unfaithfulness and disobedience. Therefore, according to the total of forty days during which the thirteen explorers reconnoitred the land of Canaan, for each day you will be one year in the desert counting from your departure from Egypt.”* When Moses had referred one by one

4<sup>th</sup> Part: Numbers and Deuteronomy – Book I: The People of Israel’s journey from the Sinai valley to Cadesbarne

all these words of the Lord to the children of Israel, the people broke out in bitter laments. Then God, with a lightning bolt, fulminated the ten blasphemous explorers who by their villainous words had discredited the testimony given by Joshua, Caleb and Eleazar in favour of the Promised Land.

## Book II

### The People of Israel fulfil the divine chastisement of pilgriming another twenty years around the Sinai peninsula

#### Chapter I

Many Israelites attempt to enter Canaan, the Promised Land, contrary to God's prohibition

1. Between Cadesbarne and the Promised Land lay the Idumean mountains, in a nearby valley of which Moses was encamped with his People. The Amalechites and Canaanians, alerted to the danger of a possible invasion of Canaan by the Israelites, occupied strategic positions in the mountains and set ambushes in the valleys with the object of taking them by surprise in their intent to advance further north. At these dangers, in the first days of November that year 3710, the Lord told Moses: *"The Amalechite and the Canaanian are in the neighbouring valleys. Break camp tomorrow, and set off towards the south, and return to the desert territory close by the Red Sea."*

2. And although Moses told everyone this command from the Lord, many of the People of Israel who did not wish to continue in the desert, despite God's injunction, proposed to Moses to enter the Promised Land at that moment, telling him with sly dissimulation: *"We are ready to go up to the place the Lord spoke of; forasmuch as we know we have sinned."* And Moses told them: *"Why do you persist in transgressing the Lord's commands? This can never turn out well for you. Well then, do not think of going up, because the Lord will not come to your help, and you will be overwhelmed by your enemies. The Amalechite and the Canaanian face you, and you will perish by their swords for not wishing to submit to the Lord."* They, however, despite Moses' exhortations, consummating their apostasy from Holy Church, went up to a high part in the Idumean Hills. Many of the Amalechites and Canaanians who were in the upper heights, came down on seeing them; and fighting those defiant Israelites, overcame them, and approximately one hundred thousand Israelites, male and female, died.

#### Chapter II

The People of Israel, in their continuous pilgriming about the desert, encamp again in the Sinai Valley. Moses transmits some precepts

1. While the rebel Israelites fought the Amalechites and Canaanians, Moses, complying with the order given by God, left Cadesbarne in haste with his People, and after several days' journey encamped once again in the valley adjoining Mount Sinai. Here the Lord commanded Moses to make known some of the religious precepts He had given twenty years previously on the summit of the Mount.

2. Whoever obstinately and wilfully disdained God's Law was punished by death, as also was whoever violated certain precepts thus punished: *"Whoever rebels publicly against the Law, whether citizen or foreigner, will perish from among his People for rebelling against the Lord, inasmuch as he despises His word and renders His commandment void. Therefore he shall be exterminated as penalty for his wickedness."*

3. And it came to pass that one of the children of Israel was found gathering firewood on Saturday, openly defying the Law of rest which he knew well, and was presented to Moses before all the people. Moses put him in prison, not knowing for certain what to do with him. The Lord told Moses: *"Let that man die without remission. Let the people stone him to death."* And the man, having been taken outside the encampment, was stoned to death by a numerous group chosen by Moses in representation of the whole people.

4. The Lord also told Moses: *"Speak to the children of Israel and tell them to sew fringes on the hems of their cloaks, and insert hyacinth-coloured cords in them; so that, when they see them, they remember all the Lord's Commandments, and not follow their evil thoughts nor set their eyes on objects which corrupt their hearts; instead, remembering the Lord's precepts, they keep them, and become saints: I am the Lord, who brought you up out of the land of Egypt, for you to honour Me as your God."*

#### Chapter III

Sedition and punishment of Coreh, Dathan and Abironne

1. On the 1<sup>st</sup> of February in the year 3711, when the Israelites were in the Sinai valley, it came to pass that the priest Coreh, from the tribe of Levi, and Dathan and Abironne, from the tribe of Ruben, in union with two hundred and fifty of the most prominent and influential levite ministers, rose up against Moses and Aaron with the intention of deposing them from their respective offices and occupying those offices themselves, alleging that the two held them unlawfully; for Coreh, being a priest, aspired to the office of High Priest corresponding to Aaron; and Dathan and Abironne from the tribe of Ruben, as descendants of Jacob's firstborn son, aspired respectively to Moses' and Joshua's office. So these three seditious ringleaders confronted Moses, Aaron and Joshua, and told them: *"Enough of unlawful exercise of authority by each of you, for this people is the Holy Church of the Lord, and He is present among His faithful, and to the Lord alone corresponds government. Why do you set yourselves up as chiefs of the Lord's People?"* By this piece of hypocrisy, Coreh and the other sectarians intended that the People depose Moses, Aaron and Joshua in order that they themselves take over their posts. At these seditious words, Moses prostrate on his face, asked divine help. God manifested his glory in the Tabernacle, so that the rebels, panic-stricken, set aside their perfidy for the time being. Then Moses spoke to Coreh and the other sectarians, and the whole people saying: *"Tomorrow the Lord will make quite clear before everyone those who belong to Him, and whom He has chosen to govern and lead His People."*

2. Despite Moses' words, the two hundred and fifty rebel levites and over twenty-five thousand of the people, proclaimed Coreh as High Priest, who thus usurped the office which corresponded to Aaron. And their boldness reached such a point that on the following day, the 2<sup>nd</sup> of February, Coreh, accompanied by the two hundred and fifty levites who supported his rebellion, blind in his obstinacy, brought with him a thurible and presented himself in the Tabernacle to offer incense to God as though he were High Priest, Aaron's office that he had usurped. Moses, seeing this, told Coreh and the two hundred and fifty levites: *"Hear this, sons of the tribe of Levi: Does it seem a small thing to you that Israel's God should have chosen you to be priests and levites, separating you from the rest to have you closer to Himself, in order for you to serve Him in the Tabernacle worship and exercise His ministry? Why do you, Coreh, seek as well to usurp the High Priesthood which you do not possess?"* And he told Coreh: *"Move away from there."*

3. A great crowd of people had come to be present at such a lamentable event. The rebels' partisans numbered more than twenty-five thousand, and they surrounded Moses and Aaron at the gate of the Tabernacle. When Coreh had the thurible ready and lit from the Sacred Fire, the Lord said to Moses: *"Draw back from this crowd, for right now I shall put an end to them."* And Fire, issuing from the very thurible which the Anti-High Priest Coreh held, incinerated and fulminated the usurper and the two hundred and fifty levites who supported him. The Sacred Fire from the thurible Coreh had taken, moved by God's Holy Wrath, spread devastatingly, incinerating and fulminating the over twenty-five thousand schismatics as well. By this most just punishment, God demonstrated before His People that Aaron was the High Priest chosen by Him.

4. Next, God, to demonstrate before the People that Moses was Israel's Caudillo and Joshua the Vice-Caudillo, commanded Moses, accompanied by Joshua, to go to the tents of the seditious Dathan and Abironne. Once there, Moses told them: *"The Lord has just made patently clear that Aaron is High Priest, since Sacred Fire has devoured Coreh and all his followers. Take care that the same does not happen to you two and your followers for rejecting the authority placed by God in me and in Joshua."* At Dathan's and Abironne's display of contempt, Moses said to the people congregated there: *"Now you shall know that these two have blasphemed against the Lord on going against my authority and that of Joshua, since the earth will open its mouth and swallow them up, together with their families, their followers and all their belongings."* Hardly had he finished speaking, when the earth sank beneath the seditious feet and swallowed them all up alive together with their tents and belongings. And thus Moses' Caudilloship and Joshua's Vice-Caudilloship were demonstrated. The seditious Coreh, Dathan and Abironne, once dead, were cast body and soul into Hell. On that day, the total of deaths by divine punishment was fifty thousand persons, male and female.

#### Chapter IV

By the miraculous flowering of his staff, Aaron's High Priesthood is confirmed before the people

1. To confirm miraculously before the people that the High Priesthood had fallen to Aaron by God's will, and to avoid every possible coveting of the right to the priesthood in the future on the part of the other tribes, since this corresponded to those of the tribe of Levi alone, the Lord told Moses: *"Speak to the children of Israel and have them present one staff for each tribe: twelve staffs for the twelve princes of the tribes; you will write each prince's name on his particular staff. Concerning Aaron, his name will be written on the staff of the tribe of Levi, which is not counted among the other twelve. You will place the thirteen staffs in the Tabernacle before the Ark of the Covenant, where I will speak with you; the staff that I choose will blossom, so that there be no more coveting of the High Priesthood that corresponds to Aaron."*

2. Moses, then, spoke to the children of Israel, and all the princes gave him a staff: one for each tribe, that is, twelve staffs, which with Aaron's staff, made thirteen. Moses placed all the staffs in the Tabernacle in front of the Ark of the Covenant, Aaron's being in the centre of the other twelve. When he returned the following day, he found that Aaron's staff, placed for the tribe of Levi, had blossomed. Moses, then, drew out all the staffs from the Lord's presence and showed them to the children of Israel, all observing that Aaron's staff was the one that had blossomed. And God told Moses: *"Let Aaron bear the blossomed staff in his hand till death as miraculous sign of his High Priesthood."* And Aaron did so.

#### Chapter V

The Israelites remain encamped in the Mount Sinai valley from 3710 to 3713.

Pilgriming of the People of Israel through the desert under Moses' command from 3713 to 3725

1. The People of Israel encamped in the valley adjoining Mount Sinai from November in the year 3710, when they arrived the second time, until November in the year 3713, when they again departed.

2. In the first days of November that year 3713, the Israelites, at the command of Moses, departed from the Mount Sinai valley, pilgriming through the Sinai peninsula for many years, encamping in the following localities, in the order given: one year in Tabera, three years in Haserot, one year in Retma, one year in Remmonfares, one year in Lebna, one year in Ressa, one year in Ceelata, one year in Mount of Sefer, one year in Arada and one year in Metca.

3. In this pilgrimage through the desert, many of God's People apostatized, and many other foreigners accepted Moses' Faith and discipline, coming to form part of Holy Church; for the Sinai peninsula was an obligatory route for caravans crossing from Egypt or Canaan or other places, to the different regions. Therefore, during these twelve years there were individual apostasies, group apostasies, and even general apostasies; and of those who apostatized some returned to God's People and others did not. Moreover, many enemies who fought against the Israelites during these twelve years were converted on seeing their great virtues, and also the prodigies the Lord performed for His Chosen People.

4. Moses, ever zealous to maintain the integrity of the Faith in the true God and the worship which must be given Him, required of his People, not only during these twelve years, but as well throughout the whole forty years of pilgriming through the desert, the most strict fulfilment of the Divine Law: the Commandments of the Decalogue, the ordinances

concerning divine worship, the observance of the principal feasts, the general discipline imposed by the Lord, and most especially the circumcision of male children on the eighth day after birth, and as well of men foreigners who converted.

5. During these twelve years, births, male and female, were very numerous, as they were during all of the forty years that the People of Israel pilgrimed through the desert.

### Book III

#### *Last years of the People of Israel's long pilgrimage through the desert Preparations for entry into the Promised Land*

##### Chapter I

###### *Mary, Moses' sister, dies in Cadesbarne*

In the first days of November in the year 3725, the People of Israel, proceeding from Metca, encamped anew in Cadesbarne. In February in the year 3726, Mary died there in holiness at the age of one hundred and twenty-eight years, and was buried there. When Mary died, her brother Moses was one hundred and sixteen years of age, and her brother Aaron one hundred and nineteen.

##### Chapter II

###### *Fresh mutiny against Moses. He draws water miraculously out of the Rock*

1. In the first days of July in that year 3726, when the children of Israel were to be found encamped in Cadesbarne, as water became scarce, many rose up against Moses, manifesting their ingratitude towards him by the following unjust remonstrances: "O that we had perished with our brothers whom the Lord chastised! Why have you led the People of Israel into the desert for us to die and our animals as well? Why did you make us leave Egypt, and bring us to this miserable desert that does not even have water to drink?"

2. Hearing this, Moses withdrew from the crowd, and entering the Tabernacle, prostrated face to the ground and cried out to the Lord saying: "O Lord God, hear the clamour of many of this people's children, and open an abundant wellspring of water for them so that, satisfied, they stop murmuring!" And the glory of the Lord appeared, and He told Moses: "Take your staff, and gather the people, and you will strike the crag in the presence of the whole population, and from the crag will spout abundant water. And once the water is drawn from the crag, the whole people will drink, and their livestock." Moses, then, took his staff in order to carry out the divine order, transmitting to the people what God had told him. Nevertheless, that immense mass of grumbling Israelites, yet further entrenched in their rebelliousness, cried out vociferously for Aaron to strike the crag with his own blossomed staff. This flattering demand filled Aaron with such conceit that he made ready to strike the crag with his staff. But he could not do so, since when he tried to move the arm bearing the staff, God completely paralysed it. Aaron's boldness became such that with his other hand he seized the staff that Moses bore in his, without the latter being able to prevent him from taking it, since God had loosened Moses' grip, who realized that the Lord did so in order to come out later in his defence before the people, and accredit him once again as Caudillo by means of a miraculous victory. Once Aaron had taken Moses' staff, a great part of the people acclaimed the High Priest with cries of jubilee. Aaron struck the crag with the staff usurped from Israel's Caudillo, without any water issuing forth. Instantly, however, it came to pass that the upper part of the blossomed staff that Aaron still bore in his other hand turned into a large octopus that took hold of his whole body, powerfully constraining head, trunk and extremities, causing Aaron to writhe in agonizing pain. Ensnared by the gigantic octopus' tentacles and feeling he was dying, Aaron sincerely repented of his sin and cried out to Moses to ask God to free him from such a well deserved divine punishment.

3. That great Caudillo Moses, taking his own staff from Aaron's hand, told the multitude: "Hear, you rebels and incredulous of the Lord's favour! You will see now how by the intervention of divine power I will make water gush from this crag for you." And when Moses struck the crag a single blow of the staff, abundant water miraculously gushed forth, so that the people and livestock could slake their thirst. Following this miracle, God transmitted to Moses: "with your staff now touch Aaron's head and free him from the external oppression of the octopus." Moses did so, and the octopus converted once more into the blossomed part of Aaron's staff, thus freeing him for the time being; as shortly he would have to bear a painful disease called 'octopus', resembling cancer of the bones.

4. Next, God told Moses: "Forasmuch as many have again become disbelieving in My Providence rebelling against you, this people is unworthy that you, their Caudillo and Liberator, be the one to bring them into the Promised Land." After these words, God fulminated the promoters of the rebellion and their followers, causing the deaths of some one hundred and fifty thousand persons, male and female. The wellspring of water drawn miraculously from the crag by Moses' staff in Cadesbarne came to be called 'Water of Contradiction', for there the children of Israel disputed with the Lord, and He was sanctified before them manifesting His Power, through Moses, and as well His Justice chastising the rebels.

5. Next Aaron asked forgiveness of God and of Moses before all the people. However, God told Moses to transmit the following to his brother: "Because of Aaron's repeated infidelities, he will not enter the Promised Land, and moreover, till the day of his death he will have to expiate his sins."

##### Chapter III

###### *God purifies Aaron by a painful disease*

In the month of November in the year 3726, the Lord God, clement and merciful, to purify High Priest Aaron of his sin of idolatry at the golden calf, his envy of Moses and his coveting Moses' caudilloship, his vanity, rebelliousness

and other errors in his life, sent him an agonizing disease, similar to what today is cancer, previously called 'octopus', since its tentacles gradually permeated all his bones; so that during the last three years of his life, Aaron's whole bone structure was invaded by this cancerous disease that caused him atrocious pain and impeded walking and every bodily movement; without, however, diminishing his mental faculties, nor preventing him from the exercise of his ministry. In the sight of the whole people, this purgative disease of Aaron's was quite patent from the laments, howls and other heart-rending gestures of pain that he unavoidably manifested in public.

##### Chapter IV

###### *Moses' frustrated negotiations with the king of Edom*

1. To go from Cadesbarne to the land of Canaan, it was necessary to cross Idumean territory, populated by the descendants of Jacob's brother Esau. Moses, with the aim of avoiding possible war with them, in the month of November in the year 3727, sent messengers from Cadesbarne to the Amalech or king of Edom, of western Idumea, to tell him: "The People of Israel send to tell you this: We find ourselves in this town of Cadesbarne, situated on your borders. We request you to allow us to pass through your lands and enter Canaan. We shall not go through any fields with crops or vineyards, nor drink water from your wells, but will go by public highways, without turning right or left, until we have passed out of your dominions." To which the king of Edom replied: "You shall not pass through my lands, for if you do, I shall come out armed to meet you." And Israel's messengers insisted: "We shall go by public highways, and if we and our cattle drink from your wells, we shall pay what is fair. There will be no difficulty. We only ask that you let us pass through freely." However, the stubborn Idumean king replied: "You shall not pass." And then, for greater security and to prevent them from passing, he stationed a powerful army to guard the frontiers. Faced with the king of Edom's refusal, Moses and his People stayed in Cadesbarne in the hope that in due course the obstacles to direct entry from there into Canaan might disappear.

2. In the first days of November in the year 3728, the Lord appeared to Moses and ordered him to lead his People towards the east of the Sinai peninsula, to where the eastern portion of Idumea was found, outside the dominions of the king of Edom. A few days later, the children of Israel broke camp in Cadesbarne and set out to where the Lord had indicated to them, encamping in the Moserot valley beside Mount Hor.

##### Chapter V

###### *Aaron's death on Mount Hor*

In the first days of November in the year 3729, when the People of Israel were found encamped in the Moserot valley in Eastern Idumea, the Lord told Moses: "The hour of Aaron's death has arrived. Let him go then to join his forebears, since he is not to enter the Promised Land, for he was unfaithful at the Waters of Contradiction. Take Aaron and his son Eleazar with you and lead them to Mount Hor. After divesting the father of the vestments of his High Priesthood, you will clothe his son Eleazar in them. Aaron will die there." Moses did what the Lord had commanded him, and in the sight of all the people, began to ascend the mountain. And when the three found themselves alone, Moses divested Aaron of his priestly vestments and clothed his son Eleazar in them. Aaron died in holiness on the peak of Mount Hor at the age of one hundred and twenty-three years, and there Moses and Eleazar buried him in a very hidden place. Afterwards, Moses came down with Eleazar, the latter becoming High Priest following his father's death. When the people heard that Aaron had died, there was thirty days' mourning for him in all the tribes.

##### Chapter VI

###### *The bronze snake*

1. In the first days of December in the year 3729, the Israelites set off from the Moserot valley adjacent to Mount Hor towards the south of the Sinai peninsula, by the route to the Red Sea, with the idea of entering Moabite territory by a roundabout way. In this retrograde journey, they halted at Benejacan, Mount of Gadgad, Jethabata, Hebrona, and Asiongaber, town situated on the extreme tip of the Red Sea Gulf on the eastern side of the Sinai peninsula. From Asiongaber they set off once again towards the north, passing through Salmona, where there were abundant wellsprings.

2. From Salmona, moving up the peninsula, they made their way through a barren valley with sandy and stony sections, very difficult to cross; so that the people, impatient at the fatigue and toil, began to murmur against God and Moses, saying: "Why haven't we already died? You bring us through a barren desert land without bread and water; this manna food, practically without vitality, is now making us sick." The Lord's disgust reached such a pitch that on reaching the town of Punon, He sent fierce snakes against His People, whose bites were so venomous that they caused agonizing swellings that produced death. At such a frightful punishment, the people came up to Moses and said: "We have sinned speaking against the Lord and against you. Ask God to send the snakes away from us." And the Lord told Moses: "Make a bronze snake, and set it atop a column as a sign of health. Whoever gazes at it will live, though he has been bitten by a snake." So Moses made a bronze snake and set it atop a column, and the bronze snake was a sign of health; for at its presence, all the snakes suddenly died, and those who had been bitten by them, gazing upon it, were healed of the venom's painful and deadly effect. This chastisement caused the death of some one hundred thousand persons, male and female. The bronze snake is a figure of Christ raised up on the Cross of Calvary.

3. After God, in His infinite patience and kindness, had freed His People from the snakebites, the children of Israel departed from Punon bearing with them the bronze snake as sign of health. Further towards the north, they encamped briefly in the town of Obot, to the east of Idumean territory. Afterwards, continuing their journey northwards, they pitched their tents shortly in Jeabarim, in the desert, located on the frontier of Moabite territory; heading afterwards further eastwards till they reached the Zared brook. Subsequently, leaving this behind, they encamped a few days facing the Arnon torrent which flows into the Dead Sea. The Arnon torrent, of considerable flow, glided through a deep canyon of craggy rocks, and was very difficult to cross where the Israelites had to do so. Here God performed a

miracle similar to the crossing of the Red Sea, since a highway was formed over the rocks of the Arnon torrent in the manner of a bridge, by which the People of Israel could easily pass from where they were to the town of Ar, in the centre of Moab territory. This bridge disappeared as soon as all the Chosen People had crossed.

4. The Israelites, within Moab territory, took the following route: From Ar they proceeded to Beer. Seeking water there they found a dry well, so that the Lord told Moses: *"Gather the people, for I will give them water."* And once the miracle had been performed the whole People of Israel in unison chanted this canticle: *"Water surged up from the well by the power of God, through the staff of Moses."* From Beer they went to Matana, from there to Nahaliel and later to Bamot, encamping afterwards in Settim, Moabite valley beside Mount Phasga or Nebo, in the first days of January in the year 3730.

### Chapter VII

#### Divine Apostolate of the Angel of the Lord under the figure of Most Holy Melchisedech in all the territories to be conquered by Moses

Long before Moses took up arms to embark on the conquest of the east bank of the Jordan, the Soul of Christ, under the figure of Most Holy Melchisedech, appeared in many places to exhort to conversion those pagan idolatrous peoples, generally Amorrites, Moabites and Madianites, who inhabited the land of Canaan situated on the east bank of the river Jordan and the Dead Sea. This divine apostolate was owed to a gesture of God's infinite pity and mercy towards those peoples, for the purpose of giving them an opportunity for conversion. By this God had a twofold design: that of the salvation of their souls through acceptance of the true God, of His Holy Law and of membership of His Holy Church, and that of freeing them from the total extermination that the conquest of their towns by the People of Israel's armies would involve, since God had ordered Moses utterly to annihilate all the peoples that persisted in their paganism. Many of those idolatrous peoples availed themselves of this magnanimous opportunity and accepted Melchisedech's words; since some prior to, and other during Moses' great battles, were converted to God's People. However, the greater part of those peoples stubbornly held fast to their idolatrous beliefs and way of life, so that men, women and children were to perish exterminated, and many of their towns were to be razed. In the conquest of the east bank of the Jordan by Moses, the Lord then was the great Saviour of those who eventually accepted Him as the One True God, and as well the great Exterminator of those who eventually rejected Him.

### Chapter VIII

#### Victorious battles of the People of Israel in the east bank regions of the Jordan

1. In the same month of January that year 3730, when the People of Israel were to be found in the Moabite valley of Settim beside Mount Phasga or Nebo, Moses sent an embassy to Sehon, Amorrite king, telling him: *"I request you to allow me to pass through your land. We shall not damage the crops in your fields, nor your vineyards, nor will we drink water from the wells; we shall proceed by the public highways, till we have crossed your borders."* Sehon did not agree to allow the Israelites to cross his country; what is more, gathering his troops, he went out to meet them in the desert and fought against them in Jasa. Sehon, however, died in the battle struck by the sword of the children of Israel, who moreover exterminated all the inhabitants who did not convert to God's People, without sparing either the elderly, the women or the children; and they occupied all his territory from the Arnon torrent up to the Jaboc torrent and the Ammonite frontiers, which were defended by strong garrisons. Israel, then, seized the town of Hesebon and its villages, in Amorrite territory, and lived there.

2. From Hesebon, Moses sent soldiers to reconnoitre the position of the Amorrite town of Jazer; and later, at the head of his army, took it with all its villages, exterminating their inhabitants as well. The victorious Israelite army continued its conquests further northwards; and Og, Bassan's king, went out to meet them with all his people to attack them in Edrai. The Lord told Moses: *"Fear him not. I will cause him to fall into your hands, both him and his land and inhabitants; for you will conquer him and he will die by the sword, as happened to Sehon, king of the Amorrites."* Moses, then, joined battle, and in it King Og died. The Israelites took over the whole Bassan country, exterminating all the inhabitants who did not convert to the true God.

3. These two victories not only provided the Israelites with immense wealth, but also an ample and fertile territory in the Canaanite zone of the Jordan's east bank.

### Chapter IX

#### The Prophet Balaam

1. The fame of the victories of the children of the People of Israel and the wonders the Lord performed for them, passed from mouth to mouth throughout those territories, parcelled into little kingdoms; to whose inhabitants the name alone of Israel caused terror. Therefore they observed the People of God's movements with extreme diligence, and made alliances with other kingdoms with the aim of supporting one another in their defence against that Israelite enemy they saw to be invincible. Moses and his whole People, following the two previous victories, continued encamped, now with greater ascendancy, in the Settim valley, at some ten kilometres from the banks of the river Jordan, in the land of Moab, whose king was called Balac.

2. In those times, in Haram of Mesopotamia, there lived the prophet Balaam, descendant of Abraham's relatives who had stayed on in that region when he left Ur for the Land of Canaan to respond to God's calling. Balaam was an authentic prophet and adorer of the true God, and professed the Faith he had inherited from his forebears, whom the Law of Moses had not yet reached; for Balaam did not know of the existence of the People of Israel as Chosen People until God revealed it to him on the occasion of the Israelites' encampment in the country of Moab. Despite Balaam's possessing the gift of prophecy, his moral conduct nonetheless left much to be desired, since he was ambitious, licentious and conceited; accordingly, by diabolical messages, Satan availed himself of Balaam on occasions to carry out his

4<sup>th</sup> Part: Numbers and Deuteronomy – Book III: Last years of the long pilgrimage through the desert

perverse plans. Not infrequently Balaam had betrayed his prophetic mission for wealth and pleasure. Balaam's conduct oscillated between extremes: from the most exaggerated expressions of repentance to the most depraved displays of incontinence and cupidity. Despite the Prophet Balaam's duplicitous conduct, God, who desired to save his soul, made use of him to communicate His Divine Word to the peoples through holy announcements. With all these opposing facets, Balaam's fame had spread throughout various countries, being considered by some as a true prophet and by others as a magician and a sorcerer.

3. Balac, king of the Moabites, considering the grave danger that the People of Israel's stay within his territories meant for him and his subjects, made haste to pact a defence alliance with his neighbours the Madianites. Nevertheless, fearing that even so he would be unable to resist the possible onslaughts of the People of Israel, he sent messengers from his country, and as well from Madian's in agreement with their king, to the prophet Balaam, who dwelt in the town of Haram in Mesopotamia, to tell him: *"A people proceeding from Egypt has arrived and is taking over a great part of these kingdoms and is encamped in mine. Come then to curse this people, because it is stronger than I; and see if thus I may cast it out of my land, because I know, O Balaam, that whomever you bless will be blest; and whomever you curse will be cursed."* The reason that king Balac had recourse to Balaam for his perverse designs, was because he deemed him a diviner with certain magic powers, and not a true prophet of God.

4. Once the emissaries, bearing valuable gifts, reached Balaam's home, they expounded to him all that King Balac had ordered, and he replied: *"I do not know God's opinion regarding the People of Israel. Stay here tonight, and I will communicate to you what the Lord tells me."* They lodged then in Balaam's home, to whom God appeared, asking: *"What do those men you have in your house want?"* Who replied: *"Balac, king of the Moabites, has sent to tell me: A people come out of Egypt has occupied a large part of these lands. Come and curse it, to see if by warfare I can make it flee."* God, somewhat annoyed, then told Balaam: *"Do not go with them, nor curse that people, being as it is blessed by Me."* Balaam, fearful of God, rising in the morning, told his emissary guests: *"Go back to your land, because the Lord has forbidden me to go with you."*

5. King Balac again sent Balaam fresh emissaries, in greater number and more distinguished than the previous ones, and bearing more valuable gifts, in order to give him the following message: *"Balaam, do not delay in coming to curse the People of Israel; for this I am ready to honour you and give you whatever you wish. Come and curse this people."* And Balaam replied: *"Though Balac give me all his house full of silver and gold, I cannot go counter to the word of the Lord my God, to say either more or less than what He has told me. I ask you to stay here as well tonight, so that I may know what the Lord responds this time."* And God appeared to Balaam telling him: *"Go with these men, so long as you do all that I command you."* The Lord revealed to Balaam that the People of Israel was His Holy Church, and that he should present himself to their Caudillo and Liberator Moses, in order to submit to his authority and join them, since only thus would he fulfil His divine Will and be able to save his own soul; however, he had beforehand to tell King Balac that he was not willing to do any harm at all to the children of Israel, since they constituted the People of his Lord and God. Balaam momentarily accepted this command of God, and interiorly disposed himself to carry it out.

6. Come morning, Balaam on rising saddled his donkey and left with King Balac's emissaries. However, along the way, the emissaries succeeded in changing Balaam's good disposition to join the People of God by means of great promises, gifts and blandishments; to the point that the prophet offered to curse the children of Israel to satisfy the king of Moab's perverse wishes, and thus receive his recompense. At such a change, the Lord became exceedingly angered with Balaam; and while the latter, astride his donkey, was riding along, the Angel of the Lord, namely Christ's Most Divine Soul, confronted him with drawn sword; and barring the animal's way, obliged it to turn to one side or the other, preventing it from going forward. As the prophet Balaam, who did not see the Angel of the Lord, beat the donkey brutally so that it kept to the centre of the pathway, the Angel of the Lord narrowed the way for the animal even further, so that it was obliged to draw up to a stone wall, injuring Balaam's foot, who for this reason beat the donkey harder. However, when the Angel of the Lord halted in front of the donkey, the latter fell to the ground, more fiercely beaten by Balaam. The Lord having caused the donkey to speak, the animal complained to Balaam saying: *"What have I done to you? Why do you beat me now for the third time?"* Balaam replied: *"Because you have deserved it for making fun of me. Oh that I had a sword with which to run you through!"* The donkey said: *"Am I not by chance your beast on which you have almost always ridden until now? Tell me if I have ever done you any harm."* And he replied: *"Never."* To which the donkey replied: *"You deserve more blows because you are now going counter to God in spite of the Graces He has given you."*

7. At that moment, the Angel of the Lord, or Most Divine Soul of Christ, allowed Balaam to see Him standing in the way with drawn sword. The prophet, prostrate to the ground, adored Him. And the Angel of the Lord told him: *"Why did you beat your donkey the third time? I have come to oppose you, forasmuch as the idea you have formed against My people is perverse, and by it you oppose My will, since I have ordered you to go and join the children of Israel. And if the donkey had not turned aside, ceding Me space when I opposed her passing, I would have slain you and let her live."* Balaam said: *"I have sinned in preparing to go against Your will. But if it displeases You that I go, I will turn back;"* since Balaam preferred to return to his land to continue his life there without serious commitment towards God. As the divine will was for the prophet to join Holy Church constituted by the People of Israel under Moses' leadership, since only thus could he save his soul, the Angel of the Lord told Balaam: *"Go with them; but take care to say nothing but what I command."* So Balaam accompanied the emissaries and presented himself to King Balac, who, flattering him, received him with marks of esteem, reproaching him moreover for not having come sooner. Balaam told him: *"Here I am. But I will only say what my God puts on my lips."*

8. King Balac led Balaam to an elevated hill from where part of Israel's encampment could be discerned, so that he curse it. However, the prophet ordered an altar to be erected there to immolate calves and rams. Once the victims were

4<sup>th</sup> Part: Numbers and Deuteronomy – Book III: Last years of the long pilgrimage through the desert

placed upon the altar, Balaam told Balac: "Stay close to your holocaust, since though I am certain that my Lord does not wish me to curse the People of Israel, I will see if He tells me something whereby I can convince you of your error." And the Lord, appearing to Balaam, told him: "Go back to Balac and tell him all My words." Balaam, having gone up to where the king and all the other Moabite and Madianite emissaries waited, prophesied thus: "From Haran of Mesopotamia, Balac king of the Moabites has brought me, telling me: 'Come and curse Jacob, make haste and not execrate? From the heights of the crags I will turn to gaze upon it and from the hills I will observe it; for this people will live apart from the rest, and will be counted apart from the other nations, for it is a people belonging to God. Who shall be able to count Jacob's descendants, and know the number of Israel's posterity? Oh that I may obtain to die like the just, and that my end be like theirs.'" Balac, hearing this, said to Balaam: "What are you saying? I have called you to curse my enemies, and you, on the contrary, bless them." And Balaam replied: "I cannot say other than what the Lord has commanded."

9. Seeing his plans frustrated, the next day King Balac went with Balaam to Mount Phasga or Nebo, from where part of the encampment of the People of Israel was discerned, so that Balaam might curse it from there. On this height, as on the previous one, Balaam ordered an altar to be erected to offer holocausts; and then, withdrawing from the king to hear what the Lord had to say, he returned and transmitted the following prophetic words to the king: "Arise, O Balac, and listen! God is not like man that He should lie, nor be subject to change. When did He ever say something and not carry it out, speak and not fulfil His word? I have been brought here by God to bless His People, and I can do nothing else; for neither in Jacob's posterity, nor in the People of Israel, are there idols or graven images. The Lord their God Himself is with them, and therefore the trumpets sound now in sign of victory. God brought His People out of Egypt, and their strength is like that of the rhinoceros. In Jacob there are no auguries, nor auspices in Israel. In due course will be seen all that God accomplishes in Jacob and in Israel: Behold a people that will arise like the lioness, and like the lion will rise up, and will not lie down again until devouring her prey and drinking the blood of those whose throats she cuts." King Balac said to the prophet Balaam: "Then neither curse nor bless them." And Balaam said: "Did I not tell you that I would do all that the Lord commanded?"

10. The following day, King Balac, seeing his plans once again frustrated, said to Balaam: "Come with me to another spot and from there curse them." And the two having gone to Mount Phogor, from where, too, part of Israel's encampment could be discerned, the prophet ordered as previously an altar for offering holocausts to be erected. However, Balaam, knowing that it was pleasing to God that he bless Israel, this time did not consult the Lord; rather turning his countenance towards the desert, he raised his eyes, gazed at Israel, encamped in tents and distributed by tribes, and rapt up in God's Spirit, began to prophecy thus: "Word of Balaam, son of Beor, word of the man who had his eyes closed to the truth of the People of Israel, word of him who has heard God's voice, who has contemplated the vision of the Almighty, who has fallen for his obstinacy, and who by that fall has had his eyes opened anew: 'How beautiful are your tabernacles, O Jacob, and your pavilions, O Israel! They are as valleys of verdant trees, as watered gardens beside rivers, as tents which the Lord Himself has pitched, as cedars planted by the waters. The water from her ducts will flow enduringly, and her descendants will grow like the abundant waters of the rivers. Her king will be cast off because of Agag, and the kingdom will be taken from him. God brought His people up out of Egypt, and its strength is like that of the rhinoceros. Israel will devour those peoples who be her enemies; she will pierce them with darts, she will grind down their bones, and then lie down to sleep like the lion and like the lioness, that no one dares to waken. Whoever shall bless you, O Israel, will be blessed as well! Whoever shall curse you, shall be cursed as well!'"

11. Then Balac, annoyed with Balaam, with a clap of his hands said: "I called you to curse my enemies; and you, on the contrary, have blessed them now three times! Go back to where you came from, then. I for sure had resolved to reward you magnificently, but your Lord has deprived you of the reward I had ready for you." Balaam answered Balac: "Didn't I tell the messengers you sent me: Though Balac give me his house full of gold and silver; I shall not be able to transgress the orders of my Lord God and proffer anything of my own accord, either good or evil, but shall say whatever the Lord says?" And he again proceeded with his prophecies saying: "Word of Balaam, son of Beor, word of the man whose sight was veiled, word of one who has heard what God has said, of one who knows the teachings of the Most High, and is seeing visions of the Almighty, of one who falling opened his eyes: 'I will see Him, but not now; I will gaze upon Him, but not from close by. From Jacob a star will be born, and from Israel a staff will arise, who will wound Moab's chieftains and destroy all Moab's children. Idumea will be Israel's possession, Seir's inheritance will pass to her enemies, Israel will contend with valour. From Jacob will proceed the one who is to master and ruin what remains of Moab'"

12. Of Balaam's four announcements concerning the glorious destinies of the Chosen People, the fourth stands out, foretelling the Coming of the Messias in the following terms: "I will see Him, but not now; I will gaze upon Him, but not from close by. From Jacob a star will be born and from Israel a staff will arise."

#### Chapter X

**Balaam disobeys God's order and betrays the People of Israel. Many Israelites fornicate with Moabitesses and Madianitesses**

1. Balac, having failed three times in his intent to have Balaam curse the Israelites, before the prophet left Moab, summoned him so that he might at least give him some counsel on how to proceed against the People of Israel, in exchange for a considerable sum of money and substantial gifts. Balaam, who had desisted once and for all from joining God's People in order to lead a licentious and wealth-seeking life, told Moab's king: "Wait a while, for before returning to my people I will tell both you and the Madianites' king what stratagem to employ to draw God's curse down upon the People of Israel, and thus overcome her." By this perverse disposition, Balaam, following his stay in the kingdom of Moab, instead of returning to his land of Mesopotamia, left for the neighbouring kingdom of the

4<sup>th</sup> Part: Numbers and Deuteronomy – Book III: Last years of the long pilgrimage through the desert

Madianites, with the aim that the two kingdoms, putting his perverse counsel into practice, proceed in unison against the People of Israel.

2. Balaam's evil disposition became quite evident on his counselling the Moabite and Madianite kings that the women of their lands go out to the encampment of the soldiers of God's People to prostitute them, since the Israelites were invincible so long as they remained faithful to the Lord. However, by introducing corruption and idolatry among them, the Lord would withdraw His help and they would be overcome. This utterly perverse counsel produced its deplorable results for the Israelites, since they allowed some very beautiful Moabitesses and Madianitesses into their encampment without difficulty. Under the pretext of selling them provisions, these women induced them to fornicate and commit idolatry, and obtained not only that they adored their gods, but as well assisted at their public festivals and games, and participated in their pagan sacrifices.

#### Chapter XI

**The People of Israel chastised for their fornication and idolatry. Moses' victory over the Moabites and Madianites. Death of Balaam**

1. Balaam's wicked counsel produced such tragic fruits of perversity that many Israelite menfolk prostituted themselves with the Moabitesses and Madianitesses for several months. God, however, letting His Holy Wrath fall upon the Israelite sinners, sent them a venereal plague that caused the death of a hundred thousand men; and moreover some thousand of the chief men of the Chosen People were hung by order of God for having consecrated themselves to the idol Beelphegor. Memorable is the exploit of High Priest Eleazar's son the Priest Phinees, who having seen a son of Israel admit a Madianitess into his tent to prostitute himself with her, moved by zeal for God, rising up from amid the multitude, with a lance entered the place where the couple were sinning and ran them through, killing them. For that exploit God granted Phinees the Grace of sanctification; and, moreover, checked the plague which had been afflicting the People of Israel.

2. Later, Moses, by God's order, sent thirteen thousand men, one thousand from each tribe, under Phinees's command, against the Moabites and Madianites, exterminating all those who did not give signs of conversion to the true God. In the large death-roll was also included the perverse prophet Balaam, who was conspiring with his satanic cunning against the Holy Church of the People of Israel. The renegade prophet, who had refused to join God's People, died in the most abject impenitence and damned himself eternally to the fire of Hell. Many Moabite and Madianite towns and villages were razed by fire. The Israelite army, on the occasion of this victory against both peoples, took immense spoils of gold, silver, copper, skins, animals, and so forth, of all of which, by God's order to Moses, an inventory was drawn up and fair distribution made among the army and the people, the first-fruits being reserved for the High Priest and other ministers of worship. However, the objects of gold collected in the spoils by the Israelite soldiers were handed over by them to Moses and Eleazar, who having received and melted them down, made new utensils for the service of the Tabernacle in memory of the offering made by the children of Israel to the Lord.

#### Chapter XII

**Moses, as Israel's Prophet, Pastor and Caudillo, shares out the lands conquered by himself among the tribes of Ruben and Gad. Sephora's holy death. Jethro and his six virgin daughters translated to Mary's Planet**

1. Following Israel's glorious victory over the Moabites and Madianites, Moses shared among the tribes of Ruben and Gad the lands the Israelites had conquered in the portion of the land of Canaan to the east of the Dead Sea and the Jordan. Despite this first distribution, the menfolk fit for warfare in these tribes were obliged to accompany the rest in the conquest of that portion of Canaan to the west of the Jordan, without being able to return home until all Israel's tribes had possessed their inheritance in the Promised Land. Therefore, in the lands assigned to the tribes of Ruben and Gad, when the conquest of the western part of Canaan began, the women, children and a number of men for their defence and protection were to remain; while all the other men fit for warfare would accompany the other tribes under Joshua's command till the conquest was completed. The tribes of Ruben and Gad swore therefore to Moses that they had no pretensions to any land on the other side of the Jordan, since they had their possessions on the eastern bank of the river.

2. In the month of June that year 3730, in the Settim valley of the land of Moab, Moses' wife Sephora died in holiness. There he gave her burial, and thirty days of mourning were kept.

3. On Saturday the 16<sup>th</sup> of July the same year 3730, while Jethro and his six virgin daughters were to be found in the Settim valley of the land of Moab, God cast the seven into a deep sleep; and all with the exception of Moses believing that they had died, they were buried in that Moabite valley. A little later, Jethro and his six virgin daughters were mysteriously translated to Mary's Planet.

#### Chapter XIII

**Moses designates Joshua to be his successor as Caudillo of the People of Israel**

1. On the 3<sup>rd</sup> of August that year 3730, Moses, finding himself with his people in the Settim valley in the land of Moab, the Lord told him: "Climb up to a high spot in the Abarim mountains, and observe from there the whole of the Land promised to the children of Israel; and after you have seen it, I will arrange for you to fulfil other divine plans." To which Moses answered: "Let the Lord first choose a man to govern the children of the People of Israel, to go before them, guide them, and bring them into the land You have promised them, and thus God's People be not left like sheep without a shepherd." And the Lord told him: "Take Joshua, son of Nun, man of great virtue, and before High Priest Eleazar and all the people, lay hands upon him. Then communicate publicly that it is Joshua who will succeed you in authority and government, so that all acknowledge and obey him as chief. Whatever consultation he may wish to make with Me in the Tabernacle, will be by means of High Priest Eleazar; and thus Joshua will act in accord with My indications, as will all the children of Israel." The Lord made this last injunction because Joshua was unable to

4<sup>th</sup> Part: Numbers and Deuteronomy – Book III: Last years of the long pilgrimage through the desert

enter the Tabernacle as Moses could in virtue of his privileged authority. However, outside the Tabernacle, the Lord would often manifest Himself and speak to Joshua directly.

2. Moses, doing as the Lord had commanded him, took Joshua, presented him to High Priest Eleazar and to the multitude of the people, and before them all Moses laid hands upon the head of his successor as Israel's Caudillo, Joshua being filled with prophetic spirit and wisdom in order to rule. And all the children of Israel acknowledged Joshua as Moses' successor in the office of Prophet, Pastor and Caudillo of the People of Israel.

#### Chapter XIV

##### Moses' last dispositions before being rapt up to Mary's Planet

1. During the forty years that Moses guided the People of Israel through the desert after bringing them up out of Egypt, he busied himself by writing the five books of the Pentateuch: Genesis, Exodus, Leviticus, Numbers and Deuteronomy; although these last two books were later completed by Joshua. Moses wrote these accounts on sheets fabricated from the papyrus plants he had brought from Egypt.

2. Moses' testament is constituted by Deuteronomy, in which the great Caudillo resumes many of the laws he had received from God for His People, and exhorts the people to keep them with the utmost fidelity. Deuteronomy is thus a kind of second Mosaic Law. Moses' last will and testament was transmitted by him to his People on the 4<sup>th</sup> of August that year 3730, when the Israelites were encamped in the Settim valley of the recently conquered land of Moab; since, with all gathered before the Tabernacle for this purpose, Moses reminded them of the many things the Lord had done for them since they had left Egypt, during the forty years they had pilgrimed through the desert; above all at the solemn promulgation of the Divine Law on Mount Sinai, by which God made a new Covenant with Israel, and she became externally espoused with His Law and with Him, her Lord. Moses manifested as well the great efforts that for love of his People he himself had made to govern and guide them towards the Land of Promise. The great Caudillo, with special emphasis, reminded them again of all the Commandments of the Decalogue so that they might bear them always very much in mind, as also many precepts of the Mosaic Law with new explanations and illustrations thereof.

3. Moses, then, with all the authority that he possessed as Israel's Caudillo and Lawgiver, ordered his People to keep all the precepts of Divine Law, and to refrain from falling into idolatry, since fidelity to God was the indispensable condition for belonging to the Chosen People. Among other things, Moses said: *"Set my words in your hearts and in your souls, and keep them ever in your memory. Teach your children to meditate on them at all times: whether at home or outdoors; likewise on going to bed and on arising. For if you keep the Commandments that I impose on you, you will love the Lord your God, and will follow all His ways in union with Him. He will destroy all the nations before you, so that you will dominate them though they be greater and stronger. Every place in which you set foot will be yours. And following your conquests under Joshua's orders, your dominions will extend from the Idumean desert as far as Lebanon and Syria, and from the Arabian desert as far as the Mediterranean Sea. No one shall be able to resist you, for the Lord God will spread the terror and dread of the Name of Israel to whatever land you enter, according as He has promised."* And Moses told Joshua: *"Once you have crossed the Jordan, when you reach the Canaanean region of Sichem, you will offer holocausts in the Tabernacle of the Lord God, as well as pacific hosts, and you will all eat there, and hold a banquet in the presence of the Lord God. Upon Mount Hebal you will raise up two great stones as well, smooth them with lime and write the precepts of the Decalogue upon them."*

4. In these last recommendations, Moses also manifests to his People, now more insistently, what for God is blessed and what cursed: *"You see that I place before you a blessing and a curse: the blessing if you obey the Commandments of the Lord your God, that I today impart to you with greater severity; the curse if you disobey the Commandments of the Lord your God, turning aside from the way I show you and following strange gods. When the Lord your God shall have brought you into the Land of Promise that you shall inhabit, you will publish the blessing looking towards Mount Garizim, and the curse looking towards Mount Hebal, in the Canaanean place of Sichem. Beside Mount Garizim, to represent the People in the blessings, will be persons from all the tribes of Israel; and beside Mount Hebal, to represent the People in the curses, will be persons as well from every tribe. And then the levite ministers, from the valley between the two mountains, first looking towards Mount Garizim, will pronounce the blessings which correspond to the keeping of God's Law, to which those of the tribes on this mount will reply: Amen; and afterwards, looking towards Mount Hebal, will pronounce the curses which correspond to the breaking of God's Law, to which those of the tribes on this mount will reply: Amen."*

5. Moses reminded his People of the divine precept that the sacrifices had to be offered to God in the Tabernacle; therefore, wherever this was to be found was the spot chosen to bless His Holy Name by the rites of worship. And therefore Moses told his People: *"Take care not to offer holocausts wherever you please, but in that spot which God shall choose in one of the tribal territories. There you will offer your holocausts and victims, tithes and first-fruits of the works of your hands, vows and donations, and the firstborn of every sheep and cow; there you will eat of them in the court of the Tabernacle in the sight of the Lord your God, and you and your families will rejoice enjoying the fruits of the work of your hands, upon which the Lord your God imparts His blessing."*

6. Moses urged his People as well: to faithfully keep the precepts of male circumcision; the Sabbath day rest, and the other principal feasts established by God; as also all the ritual precepts, offering the sacrifices to God just as He had established; not to allow themselves to become contaminated by the idolatry and paganism of other nations; that neither man nor woman should marry anyone who did not belong to Holy Church; that they should devastate all places conquered in which peoples adored false gods, so that altars, idols and idolaters be reduced to ashes, and thus the name of those places be blotted out.

7. Moses, shortly before his gentle dormition and translation to Mary's Planet, transmitted to the people a prophecy concerning the Messiah that God Himself had made known to him: *"I will raise up a Prophet for them in the midst of*

according to the Infallible Magisterium of the Church  
his brethren similar to you: and I will place My words in His mouth, and He shall tell them all that I command Him."  
Furthermore he delivered over to Joshua the papyri with the five Books constituting the Pentateuch, known as the Book of Moses.

#### Chapter XV

##### Moses' dormition and translation to Mary's Planet

1. After Moses had transmitted his testament, full of loving and severe exhortations, to the People of Israel, on the 5<sup>th</sup> of August that year 3730, the Lord ordered him, accompanied by Joshua, Caleb and High Priest Eleazar, to climb from the Settim valley in the land of Moab, to Mount Nebo, the highest peak of the Abarim range. The following day, Saturday the 6<sup>th</sup> of August that year 3730, from the summit, the Lord miraculously showed Moses the Promised Land, not only the part conquered by him and that which Joshua would later conquer, but besides all the other territories that would pass on to form part of God's People centuries later. The Lord, then, told Moses: *"Behold the land I swore to Abraham, to Isaac and to Jacob, saying: 'I will give it to your descendants.' Your mission with the People of Israel concludes here."*

2. After hearing God's words, that Saturday the 6<sup>th</sup> August in the year 3730, when the great Caudillo and Lawgiver Moses was one hundred and twenty years of age, he was cast into a deep sleep, and later interred by the Lord Himself in a cave on Mount Nebo. Joshua, Caleb and Eleazar witnessed the burial. Once the entrance to the cave had been sealed over with a great stone by divine power, following the briefest instant of Moses' remaining inside, from the interior he was transported by Archangel Saint Michael to the Planet of Mary, so that from there he might establish and enforce, in the inhabited planets, the precepts of the Law given him by God on Mount Sinai that same day forty years previously. However, it came to pass that, when Saint Michael was about to take Moses' dormant body to transport it to Mary's Planet, Satan appeared in order to try to prevent him; since he surmised that Moses was not dead and that he would be taken to Mary's Planet, from where he would do great harm to his diabolical plans by establishing Mosaic Law on the other planets. There was a fierce dispute between Saint Michael and Satan, who was routed. Joshua, Caleb and Eleazar truly believed that Moses had died and remained buried there, and made this known to the people.

3. The children of the People of Israel, in the Settim valley, believing Moses to be dead, mourned him thirty days. However much they searched for his tomb, they did not find it, as God had concealed it. And the children of Israel gave obedience to their new Caudillo Joshua and put into practice all that the Lord had commanded Moses. For a long time in Israel no prophet would be seen so great as Moses, Prophet, Pastor and Caudillo of God's People.

4. Following Moses' translation to Mary's Planet, High Priest Eleazar, by Joshua's order, deposited Moses' staff and Aaron's blossomed staff in the Ark of the Covenant.

#### Chapter XVI

The Emperor of Canaan and the different Canaanean or Amorrite peoples subject to him. Divine Apostolate of the Angel of the Lord, under the figure of Most Holy Melchisedech, in all the territories to be conquered by Joshua

1. The territory of Canaan to the west of the river Jordan and of the Dead Sea, where Joshua would carry out victorious conquests, was occupied by Canaanians or Amorrites, distributed among the following chief peoples: in the north the Sidonians, Heveans and Heteans or Hittites; in the centre the Gabaoites, Pherezeans and Gergeseans; in the south, the Jebusites, Heveans, Hittites and Kenites; and in the west, on the Mediterranean coast, the Philistines. These peoples were governed by one or more kings, according to the case, and all these kings and their corresponding territories were subject to the authority of the powerful Canaanean emperor, whose seat and imperial palace were to be found in a town called Cana in the north of western Canaan, different from the other town of the same name in present-day Galilee. All these peoples were idolatrous, and immersed in the most degrading corruption.

2. Long before Joshua rose up in arms to undertake the conquest of the Canaanean territory to the west of the Jordan, the Most Divine Soul of Christ, under the figure of Most Holy Melchisedech, appeared in many places to exhort those pagan and idolatrous peoples to conversion, and thus give them an opportunity to accept the true God, submit to His Holy Law, and form part of Holy Church. By their conversion, God wished as well to avoid the extermination of those pagan peoples for their idolatry by the Israelite armies under the command of Joshua. Although many of the Canaanians or Amorrites who populated the territory of western Canaan were converted by Melchisedech's apostolate, some before Joshua's conquest and others during it, nevertheless the great majority continued obstinate in their idolatrous beliefs and conduct, so that men, women and children were to perish by extermination, and many of their towns were to be razed. In the conquest of the part to the west of the Jordan by Joshua, the Lord God of Israel was, then, the great Saviour of those who accepted Him as the One True God, and as well the great Exterminator of those who rejected Him.

#### Chapter XVII

The Angel of the Lord, under the figure of Most Holy Melchisedech, prior to Joshua's conquest, afflicts the obstinate Canaanians with plagues of horseflies

Following Melchisedech's divine apostolate in the Canaanean territory that Joshua would have to conquer, for the purpose of obtaining the conversion of those pagan and idolatrous peoples, and as well of avoiding their extermination, God, in His infinite Mercy, had to send very numerous plagues of horseflies against those who were obstinate in rejecting His Word, in order, by the agonizing bites of those insects, to try to bend the stiff necks of many of those peoples by means of suffering. Thanks to this chastisement, the hearts of many of Canaan's inhabitants, who had previously not accepted Melchisedech's preaching, were better disposed to accept the true God when the Israelite armies arrived; so that they were converted and joined the Chosen People.