

The World's First Competitive Business Model (Hint: it was Divine)

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Abstract

Lemma: The wealth of King Solomon is well documented and testified in many documents-not 'just' Hebrew documents, but also those of other nations. From where did this exemplary wealth derive? The land of Israel is not extraordinarily fertile, nor large, nor blessed with any 'outstanding', resource. Solomon did not have obvious mining operations (despite Rider Haggard's "King Solomon's Mines" and other such fictional works). All nations at that time were agricultural. If Israel was 'simply' an agricultural economy, like all others, particularly with the limited rainfall common to the land then there could not be wealth accrual. Israel is dependent upon local rains and does not have extensive water sources flowing in, such as the Nile Valley or Mesopotamia. In a bad rain-year, there would be hunger, not wealth! Farms were like everyone and everywhere. The source of wealth is not obvious; nor can accrual be accounted for in any usual manner. This question is the basis for this article.

The answer was in a unique national business model and implementation mechanism: the Levites were central to it all. It should be stated that this article is a "shortened" form of a much longer piece, discussing the tribe of Levi in general, currently in process of being published as a book.

Keywords: Sociology; Social engineering; Entrepreneurship; Economic business models; Tribe of Levites; Israel commonwealth

Caveat: Clearly, I am a religious person and the influence that has on my personal views cannot be denied. However, a belief in the divine is not requisite for this article. The facts speak for themselves, strongly.

Introduction

The Bible is an old document. We do not quibble here as to dates, nor whether it was given or not-at Sinai or otherwise. This author's opinions on these subjects are clear, and not germane to this article. "Old" as used here means thousands of years old.

The Bible prescribes a set of prescriptions for frameworks to be used for and by, the new nation of Israel ("new" as per the Books of Moshe; "new" as per the Bible). These frameworks include areas of management, religious, military, legal, education, economics (including finance) and social affairs. Some frameworks begin in the desert and some only activate once resettled in their ancient homeland.

Enquiry and inquiry

Many academic articles concerning the various Biblical frameworks ask whether these frameworks are "utopian" or "implemented" (for instance [1]). The question is moot, because it is incorrectly phrased; they are utopian and practical and implemented. They are practical in that they can be implemented; albeit with human limitations. Implementation needs to be phased, such that normal humans can live with them, under human circumstances existing in each implementation period. These are prescriptions the Bible (the basic Books of Moshe plus Prophets and Writings, all 24 Books of the Tanach) desires to be implemented; that is the concern of Torah. That means they are also utopian in that they represent a future, desired society and nationhood, an objective to strive for; but can only be fully implemented under a broad set of ideal conditions. Conditions such as

these can only fully exist with the coming of the Messiah-indeed, that is considered the most basic circumstance to discern whether such a person is a 'real' or a 'false' messiah, whether that full set of conditions indeed is formulated.

Here is the problem

Hazon [2] showed the basic conundrum between 'modern' academic research and Biblical inquiry. There exists a basic notion in parts of academia that normal academic rules do not apply to Biblical research. As Berman says [3].

"The reliability of ancient sources—extra-biblical as well as biblical—is a vexing issue. Where does reality end and the sculpting of events to produce, a message begins? From an academic perspective, the Bible should be subject to criteria of analysis applied to other comparable ancient texts. The fact that it is not so treated—that a double standard is in operation—tells us something about the field of academic biblical studies, and about the academy itself."

Gevirtz [4] takes the Biblical text and in endeavoring to force it into a model suitable to a certain mode of thought, simply changes the text to suit. This is neither logical nor language studies [5] nor semantic analysis [6] by any normative academic standard-for academic biblical studies, all critical rules are suspended.

Berman (rightfully) calls it a "double standard". Hazon further [7] makes the case that the motivation is political. These suppositions are germane to this article as a 'National Business Model' is (also) a political issue. Berman, in his inquiry, brings to the front a wealth of academic findings that academia consistently fails, and even refuses, to apply to Biblical inquiry-perhaps because anything supportive of the Bible narrative is automatically rejected by academic arbiters of 'right thinking'. This article contains evidence of this same kind.

It should be made clear that not only the academy is the problem. Many prominent rabbis have chosen to ignore all academic inquiry as illegitimate because of these suppositions. But this is equally 'wrong thinking'-this cannot be simply ignored; it is the most basic human war, the war of ideas. It is reasonable and needed for academia to accommodate Biblical inquiry formulated upon Jewish sources and it is reasonable and needed for rabbinic studies to approach academic inquiry-provided they are both conducted equally respectfully and per legitimate rules of research.

I have never heard of a Qoranic commentary as being illegitimate because it was Islamic. I have heard of Biblical commentary being rejected as illegitimate because it was Jewish. This is absurd, arrogant and racist; anti-Semitic. Such is a priory illegitimate.

Wolf [8] makes the very poignant declaration: "We do not believe one can make history by adding assumption to assumption and concluding with 'now we see clearly...". Unfortunately, even he does exactly that (see below concerning military roles). The People of Israel were a nation formed of tribes, many authors try to use the terms "Tribe" and "Tribal" to infer primitive and pejorative. This is unacceptable arrogance. Tribes exist today all over the world (even in Europe which tries to deny or rename them) and Tribal organization is a legitimate-and certainly not 'primitive'-mode of human organization.

This article looks at both rabbinic and academic sources, according both types equal and congruent legitimacy-affording them equal respect. The major impetus of this article is not the intimate details of the National Business Model designed by the Bible, itself. Rather, the emphasis is the mechanism by which Torah and the Bible implemented this Model. The model is broadly misunderstood and misinterpreted. Understanding the model and discovering its various aspects and bases demanded a great deal of research. Unfortunately, many authors of history had, as stated, a certain motivation to obfuscate or even 'modify' (read: falsify) parts of the data, vastly confusing many issues.

Model Description

National model practicality

Issues of practicality are always strongly influenced by spatiotemporal pragmatism. Joshua, Judges, Kings, various Prophets and Chronicles describe what was implemented, when and by whom and under what sets of circumstances. And, of course, Midrash, Talmud, Zohar and various additional sources expand upon much of this, both from the historiography perspective and from that of morality and relative (e.g., spatiotemporal and societal) "desirability". Withal, one must realize, to study these texts, that they were written for a prescribed audience and are not historical in objective.

There was the prescription, and then there was the relative success of implementation-there is not, and never was, a situation of "either/or"-nothing in the Bible is 'binary'. There were also many and various attempts at implementations of single or multiple frameworks, or even partial frameworks. Such is the history of one of the world's oldest living peoples, nations and religions. The framing of such an issue as a 'choice' displays a profound misunderstanding of basic intentions of the entire Biblical Narrative; which is always incremental, always practical; always factors reality into needs, and accounts things which may not necessarily be a (simple) sum of its parts. (This predates the study of Complex Systems by several millennia).

As in all things of this nature, there were times when Biblical injunctions were better understood and more effectively implemented and times when their implementation was only quite partial ("ups" and "downs"). There is no 'linearity' in this, just as there is none in human actions. That is all utopias; human beings tend to have partial understandings-we do not always 'get it'. We do not always learn from our mistakes, much less those of our fathers. Humans are fallible-all people born of woman are fallible. Moshe, with all due respect, did not get to enter the Land of Israel because he erred, and that is one of the most important lessons the Bible teaches us. From the religious standpoint, fallibility is exactly the way the Divine desired and implemented creation; as an inseparable part of free choice.

This article concentrates on the aspects and implementation mechanism of the business model intended for the nation and people of Israel-as described by Torah. Clearly, the economic model strongly effects politics, foreign relations, national management, social structures, military preparedness and, in fact, everything. By the way, while the article concentrates upon the first and second commonwealths of Israel, the 'Tribal portion' of the Model is relevant also to the future of Israel as a nation, albeit not the immediate future. This is strongly and well-stated by Rabbi Kook [9] as aspects of the Model are indeed relevant even today, to plans and planning for the country (nation-state) of Israel.

An article cannot examine in entirety a subject with such a broad scope and no such task is undertaken. Nor do we trace all Model ramifications throughout the millennia from the time of Abraham (18 centuries BCE) through the seventh century (CE) when massive Jewish/Hebrew/ Israelite settlement of the Land of Israel was dispersed to relative political irrelevancy. (The model is potentially relevant to the entire twenty-five centuries of Jewish settlement of the Land of Israel, but our examination here emphasizes the First and Second Israel Commonwealths).

The Bible describes a profoundly Capitalist model and prescribes how to implement this over time. Major portions of this model were implemented, answering the question raised in the Abstract. Even more so, the model is surprisingly-shockingly-modern, replete with industry, entrepreneurship and Start-ups. "Start Up Nation" it turns out, is not new, and neither is the theory of military service as basic training for entrepreneurship.

One very basic example of a social aspect prescribed by the Bible is that all workers, including owners, must take two, one-week holidays every year, set half a year apart. Three thousand years before 'socialism' was invented.

"Capitalist" we say, yet with a strong social structure; not 'Laissez-faire' capitalism, but remarkably balanced-some would tend to use the term "egalitarian" [10] to describe this. 'Strongly' capitalist, even with a demand for profound respect for those with 'investable' capital, who can be investors in new ventures, but always with a balance towards those less advantaged; accompanied with a broad demand of total disallowance of any lack of respect for those latter individuals.

An additional concept was added as a "Hetair Iskah"-literally, a permitted deal. This is a quasi-religious, quasi-economic, mutually signed contractual agreement. Under such a mutually signed pact, a capital lender enjoys certain types of deal benefits, while permitting strong deal risk protection. In Judaism, certain types of "new forms" are permitted when circumstances call for adaptation of Torah principles in a new manner.

In early times, primary consumers of borrowed capital would have been engaged in agricultural activity (including pastoral) or closely linked activities. In which case, a loan would have primarily served consumption (for instance, until crops' revenue). In a poor agricultural year, this may lead to expropriation and even servitude-EVED in the Bible is servitude and not chattel-slavery and is strictly limited in time and conditions. (Talmud states that if the debt "owner" has but one pillow, he must give that to the servant.) Interest prohibition is not limited in either time or rate-all interest, for capital or chattels, are prohibited. That precluded a "Banking Industry" in modern usage, always usurious by nature. Under business concepts of more than 'trivial' complexity, this embodies a business risk to both borrower and lender; an unreasonable risk to most astute financiers. The Hetair Iskah alleviated this by defining a risk-base not distributed congruently with deal benefits, thus making finance more attractive. Note that all this is part of the Business Model, but not related to the tribe of Levy, and hence is out-of-scope of the primary discussion here.

In all this, it is totally original, even today. The idea of "not allowing" disrespect (not 'just' not displaying it) still needs to be learned by most of the world, and is indeed most relevant to national thinking in modern Israel. Again, like all such (utopian) concepts, implementation is only partially successful, but existence of the concept in the public discourse is helpful.

Model principles

The basis for the Bible's economic discussion is Land Ownership, both agricultural land and urban land; land ownership, without Landed Aristocracy. In fact, this statement is the first newness aspect of this model, including both agricultural and urban land as model building blocks. Agricultural land ownership is defined by tribal regions, and its tenure is long-term defined. Urban land proprietorship is defined initially as owned by the tribe of Levy, but is not long-term confined to them-aspects of urban land control are long-term defined, but not ownership. 'Normal' thinking at those times, and about those times, was only in terms of agricultural land. This 'normality' extended in European culture through the nineteenth century. Land and land ownership was the most basic economic building block, personal and national, clan and tribe. It still is.

Emphasis is on "basis" because economics was certainly not the exclusive reserve of land, many additional pecuniary aspects existed, but those were primarily derivative. Interestingly, land was the primary asset, but it was not the primary fiscal and commercial valuator, capital was, particularly liquid capital [11,12]. This is interesting. When everything is based upon land, a 'hard' asset, one can depend upon long-term value. When softer assets are included, such as financial, the model must take inflation into account-and it did so quite successfully [13]. Model implementation is designed to evolve over time.

Note an issue of prime significance: Torah strictly prohibits any form of interest. So, how does a Business Model prohibit interest, while encouraging capital? Until about halfway through the Second Commonwealth, the answer was simple and straightforward, one invests in a venture and the parties to the venture share profits per some prearranged division. However, time passed and trade and society became increasingly complex. Additional fiduciary tools were required.

Land ownership is based upon four principles

A) Land is divided between agricultural land and 'urban' land-'divided' means the two are clearly differentiated. 'Urban' is defined below and differs from modern characterizations and expectations.

B1) Agricultural land can (almost) never be 'permanently' sold. If sold, the Jubilee Year (every fifty years) returns it to ownership of the original owners or their heirs. In other words, agricultural land is not 'sold' it is 'leased' with strict time limits, within set time periods; 'sold' for the period until the coming Jubilee Year-always less than fifty (this has also been described as a "call option") [14]. A 'year-part' until the beginning of the Jubilee year is calculated per the solar year-i.e., the fraction from 365 days. 'Likely crops' are considered; such that sabbatical years are calculated into the equations (the precise mathematics are out-of-scope here; see [14]). Note that agricultural-land reconstitution is augmented every seven years with legislated, auto-debt relief-equally startlingly revolutionary. This combination serves as a permanent hedge against an indigent underclass, while not inhibiting wealth generation.

B2) Urban land can be sold and traded much like (not identically) land today, which gives a very different long-term aspect to its proprietorship and rights.

B3) No Land is a chattel. It is a right. All Land in the Land of Israel is 'legally' owned by G-d, not man. That is the reason for the name "Land of Israel".

C)Original owners are a clan (called a family, but meaning "descendants of a certain notable person of traceable lineage) and not a 'named individual'. (Remember that in those times, Life Expectancy at birth was probably less than half what it is today. Thus, a person who lived to old age-defined by Tehillim (Ch. 90) as 70 or 80 years of age, was quite noteworthy.)

D) Inheritance gives strong preference to the first-born male, who receives a double portion. What this means in practice, is that if a person has (say) four sons, the property is divided into five equal parts, the first-born gets two parts and the others each get a single part. Females inherit, but differently (that aspect is not germane to this discussion) and unattached females generally become joint economic responsibility of all male siblings; inheritance law aspects of are out-of-scope here, beyond these basic principles.

Division is of all property, not just land, by fair market value at time of division. Inequality in parcellation (land division) is a strong disincentive to irresponsible agricultural land partition. Avoidance of agronomic economic unviability is thus strongly discouraged, with strong negative impacts upon agricultural economics. There is a third 'type' of land, or subtype of urban land, as the land that surrounds the city itself differs from that within the city. (See Urban Land below.) All these aspects are 'out-of-ordinary' and point to differentiation of this model and are very germane to these arguments and the role played by the tribe of Levy-both as arbiters and as leverage for implementation of this aspect of the model.

Milieu

Anyone with Bible familiarity is aware that the nation of Israel was created as a group of individual tribes. The tribes derived from each of the Sons of Jacob-also named Israel. Tribes required certain inter-tribal integration adjustments, necessitating working out over time (witness, the 'difficulties' incurred with the tribe of Benjamin).

Status of the tribe of Levy differed from others; and the tribe of Joseph divided into two independent tribes, via Israel's grandsons, Ephraim and Menashe. Within each individual tribe, there were clans, formed from their sons, Jacob's grandsons (again, the generational aspect is shifted one for Joseph). By the time of the Exodus from Egypt, each tribe had developed significant Tribal traditions and culture aspects, as well as a physical size numbering tens of thousands of persons, per tribe. Yehuda and Joseph are largest and Levy is smallest-interestingly, Levy is also the wealthiest. Some recent articles claim the tribe of Levy was condemned to permanent impoverishment. Nothing could be farther from the truth. Levy was, by far, the wealthiest of tribes, from the time of the Exodus, at least until the Babylonian conquest Levy was never enslaved; its privileged position was from earliest time and continues (to some extent) even today.

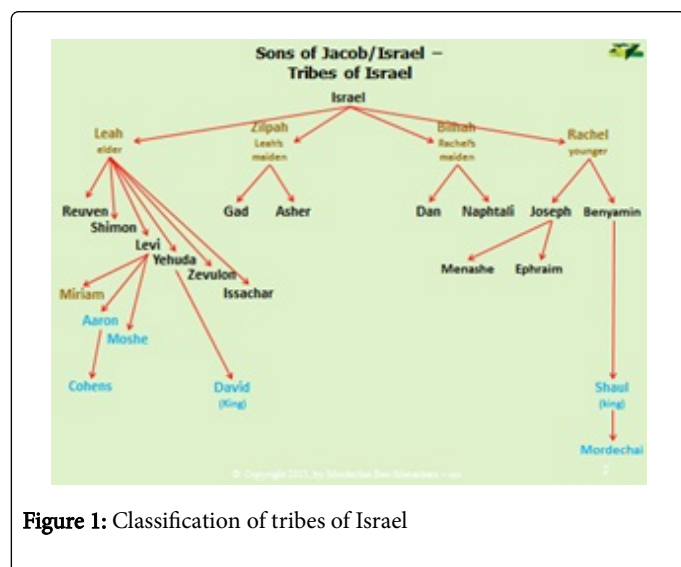


Figure 1: Classification of tribes of Israel

The Torah does not describe specific 'jobs/roles' for each tribe, other than the tribe of Levy, though their various characteristics are sometimes inferred, for instance via use of animal analogies. Kingship is defined as properly that of someone from Yehuda [8]. Notice the definitional difference. Kingship is defined as to "someone from Yehuda" while the tribe of Levy is defined a tribal role. Some tribes received roles quite early, such as Zevulon who became sailors.

During the 40-year desert sojourn, the sequence and relative position of each tribe is described, both in terms of camping-place while at rest and marching order while on the move. From this one may also learn Battle Order of the entire people. This aspect is significant because Levites had a very specific and decisive role in the Israeli Battle Order, with subsequently strong historical ramifications. (See Levy's Military and Governmental Roles, below.)

Tribes may, or may not have proscribed roles after the desert, in the Land. Yehuda is leadership and members of the tribe are always 'close' to government-a King naturally trusts more those with whom he grew up and knows well. Levy had myriad roles, described below. Zevulon is mentioned above and others had minor roles which affected them, but are not germane here.

All tribes were allocated geographical portions upon entering the Land, with each tribe allocated an 'area' and Levy allocated a distribution; which is, by the way, in Toto, not small. In fact, it was quite a bit larger than most people realize [15,16]. For most tribes, instructions regarding roles and camping sequence (structure) in the

desert are simple and straight-forward. Those for the tribe of Levy were the most complex.

Levy was the numerically smallest tribe, by a very large margin, Yehuda was the largest. Numerically, Yehuda constituted 74,600 males of "army age" (general opinion translates this to ~447,600 persons); Joseph (both parts) was 72,700 (~436,200 persons in Toto). Levy-including all males from a month-old numbers 22,000-in Toto, ~66,000. All of Israel (less Levy) was 603,550 males of Army age, or ~3,621,300 total population. That is, Levy constitutes 'all' 1.8% of the Nation of Israel towards the end of the desert sojourn. Yet it was defined a very pivotal role, literally.

Are the specific quantities of principle importance? Opinions and differences exist as to the precise meaning of biblical numerical records, which perhaps lessens their specificity. What is highly significant here is the proportion of Levy to total. Despite this numerical dissimilarity, when Moshe calls for those most loyal "to him" it is the Levites that take revenge for the Calf. Numerically, this is a strange occurrence-1.8 percent fought and seemingly (in some way) 'overbalanced' 97.8 percent. This may be taken as inference to their military prowess, which is also witnessed by their proximity to the arc, the most guarded of all national treasures. Even as early as while in the desert (fifty days after the Exodus) the roles of Levy extend beyond sacramental, into educational and military. Had they been trained militarily by Egypt? Moshe grew up in Pharaoh's house. The question remains open.

Levy exited Egypt very wealthy; particularly the families of Amrom (Miriam, Aaron and Moshe) and Korah. Capital had weak meaning in the desert-"weak" is not insignificant or valueless.

Once in the Land, things for Levy gain multi-dimensional complexity. Sociological complexity has a fiduciary effect. In this case, the desert roles are sacramental, educational and military and these then expand to also include multiple political and economic complexities.

As "everyone knows" each tribe was allocated a plot of land as belonging to that tribe, except for the tribe of Levy, which received none. As stated, "everyone knows" and it is incorrect. Levy received non-contiguous, distributed land-actually, much more per person than all others, and more in absolute than most tribes [16].

Brodsky states [17] (*concerning the upcoming Second Commonwealth*), "The allocations in Joshua realistically conform to the topography of the land. ... It was Ezekiel's task to propose a new order in the land that would prevent tribal rivalries. ... His vision, radical for his time, was for a union of tribes each like his brother (47:14). This ideal of fraternal equality is symbolized on his map by equal portions of land for each tribe. ... moral and spiritual decisions should be a matter of law and tradition, not numbers. To achieve this ideal, the tribes on Ezekiel's map are evenly distributed about the Temple, six to the north, and six to the south. This accounting is possible because Levy, in certain circumstances, can be considered a separate tribe. When this occurs, however, Ephraim and Manasseh are combined as the single tribe of Joseph, which Ezekiel does in naming the gates of the city (Ezek. 48: 30-34). Under such a system of numbering there are always exactly twelve tribes."

What precisely occurred (if anything) with Ezekiel's concept is unclear. It appears that the Biblical injunction concerning the Levite cities was (at best) only partially implemented in the Second Commonwealth. Levy's roles in taxation, military and on-going

managerial considerations were rescinded after the Babylonian exile while other roles continued to be realized. This was a major difference between the two Commonwealths.

Presence of Levy in the Second Commonwealth is well-documented [18-20] despite some (unfounded) claims in some of the literature and despite Ezra's well-known complaint that fewer Levites returned than he expected—"fewer" is not and does not imply "none". Judicial, educational and ritual activities continued as did those of national communications. The "entertainment industry" existed then, as well, and seems to have been primarily an offshoot of ritual, though not entirely congruent.

In the Land, the 'first' purpose of distribution of the tribe of Levy was educational-if Levy's role was limited to sacramental, then distribution is clearly counter-productive. Levy was responsible for mass education throughout the People of Israel. Mass education was not just innovative at that time; it was revolutionary to a degree no human was to be capable of predicting-universal education is the most potent weapon in democracy's arsenal and its first criterion. (Democracy without independent thought is an oxymoron; independent thinking without education-an "informed politic"-is nonsense.)

In Ancient Greece, the supposed birthplace of democracy, texts were produced and used exclusively by a class of trained individuals; by and for themselves, with total exclusion of anyone else; cementing class distinction. Throughout the first commonwealth, the Second Commonwealth and indeed until today, universal education for all Jewish persons is 'obvious' while for other peoples, this is, at best, a product of the twentieth century and in some places still not implemented. Levy is the true birth of democracy, though that statement is VERY politically incorrect.

It should be strongly stated that Levy's democracy role existed in both the first and second commonwealths of Israel. "...the prophet Ezekiel described a map that conveyed, in symbolic form, a vision that is consistent with the ideals of a modern democratic society" [21]. The Bible demands that capitalism with a social contract exists as part of a healthy democracy. They are inseparable-democracy, capitalism and social contract. Weakening of any of them weakens them all.

Beyond this, universal education is also a critical economic benchmark. General training and tutelage was one of the reasons for Levy's distribution, but far from the only one. To comprehend other motives, one needs to look more carefully at the concept of the urban environment in first commonwealth Israel and at the land model.

The wealth of the nation

King Solomon's astounding wealth was the wonder and envy, of ancient times; and that makes no apparent sense.

Everybody was agricultural. What was 'special' that allowed wealth, and wealth accrual, from the Land of Israel? About two-thirds of Israel's land is desert-Negev and Judean deserts. Everything south of an East-West line about the area of Beit Guvrin becomes quite problematical for most traditional agricultural activity. The nation of Israel was forged out of water insecurity (Deuteronomy 11:10-12). "*For the land that you are about to enter and possess is not like the land of Egypt from which you have come. There the grain you sowed had to be watered by your own labours, like a vegetable garden; but the land you are about to cross into and possess, a land of hills and valleys, soaks up its water from the rains of heaven.*"

In old times, the Land of Israel extended in the North to the line which is today called the Litany river (one of the Sanctuary cities, Kadash, was close to the Litany river, in the area allocated to the tribe of Naphtali, near that of Asher). All indigenous water sources are contained within the land-ignoring various political issues which occurred from time to time; a political boundary would not have effected water allocations at that time.

Even so, the amount of water available is limited at all historical times to what is granted physically by the heavens; by actual precipitation, with very little in the way of multi-year, exploitable reserves. Even the Kinneret, Israel's only significant fresh-water lake, could hardly be depended upon because of its depth below sea level. Pumping (lifting) water up a hundred meters was onerous and hardly economic.

Water insecurity preoccupied all leadership (secular and religious) throughout two commonwealths, the Mishnaic and Talmudic periods. They developed detailed water law specifying wells' ownership, traveler's waterholes rights, water pipes, canals and reservoirs, as well as a ban on pollution of water sources and detailed rules for keeping sewage and drinking water totally separate.

- Solutions or partial solutions to the agrarian issues were sought and found.
- Terracing is extensive-many of them still in use today.

Quite arid areas, such as the cities of Mamshit, Patish, Avdat and others, had very extensive water collection and reservoir systems. Even Masada, extraordinarily dry, had sufficient water for its residents due to collection and storage sophistication. Unfortunately, most of this infrastructure was destroyed by the seventh century, first Jihad, invaders. Even so, is still discernible, though no longer usable. How much basic agriculture these could support is unclear? It is doubtful if they could have been sufficient for local food self-sufficiency, even for limited populations, though husbandry was extensive.

Animals that are to be eaten immediately can be easily transported, but those that are intended (for instance) for winter food need to be fed over time, which can be expensive if the family does not have sufficient available grazing land.

Other areas, particularly mountainous areas such as the Bashan (approximates the modern Golan) were particularly suitable for grazing, as extensively discussed by the Biblical narrative.

The Hula valley was used for rice growing-indeed; the red rice of Israel was a particularly fond food crop and was extensively exported until quite recently. Grains and legumes can be easily dried, transported and stored. Other types of crops cannot.

Careful crop selection was the norm. Some areas could efficiently grow only certain crops. Crop selection and grazing areas, in turn, raise additional logistics issues for society of two and three millennia ago. If many areas had limited access to most basic foods, then an extensive logistic network of transport and merchandising needed to exist. For this to work distribution centers and carting services needed to be formed and these must be geographically distributed-again, based upon the Levite cities [21].

This also leads to issue of food preservation- "shelf-life" extension mechanisms. Here we perceive three areas for start-ups-merchandising (beyond the local Shuq/bazaar), logistics and food processing. These were not optional but basic national necessities, from earliest times.

These also infer a packaging industry (e.g., ceramics and glass are well-documented, wood seems less likely).

Though the paramount employment of the nation of Israel was, like all nations at the time, agricultural-a sophisticated economic structure cannot be forged unless agricultural outputs can be transformed into industrial products for efficient trade-e.g., grapes to wine, fruits to liqueurs and preserves, herbs to medicines and unguents and etcetera [22]. Basic trade for local consumption can take place with no significant infrastructure. However, for a more sophisticated level of trade, such as international, industrial infrastructure must exist. For this to create noticeable wealth the industrial infrastructure must be quite extensive-it needs to be nationwide, it needs to be managed at a national level and the logistic support system must extend from the interiors to ports, and beyond.

For an efficient industrial-base to be constructed, both logistical efficiency and resource efficiency were necessary. The bible anticipated this and expedited it with aid of the broadly distributed Levite cities. 'Extra males' and their sisters, that the land and land inheritance created, could live in these cities, creating a trusted manpower-base for each clan and family. These cities were situated in every tribal area. These then could process and market the clan's estates' produce. This built a broad and diverse economic-base for the people of Israel, all facilitated, and in many cases financed by, tribal Levites.

In addition, there also existed an international component, via the sea-going tribe of Zebulon (with aid of their 'partners', the tribe of Issachar) and a series of national trade Emissaries; which became with time, the seedlings of the Jewish Diaspora.

assigned to "forty-two plus six" cities. The "six" are the "sanctuary cities". ALL cities have multi-roles. These cities are initially wholly owned by the tribe of Levy and remain controlled by them throughout the first commonwealth. Some of these begin quite small, but all have minimal areas (see below). The list of cities, obviously, changes over time. Notice that the allocation of the tribe of Shimon is totally desert area, though quite extensive, while four tribe's areas were minuscule.

"And the Lord spoke unto Moses in the plains of Moab by the Jordan at Jericho saying: Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and open land around about the cities shall ye give unto the Levites. And the cities shall they have to dwell in; and their open land shall be for their cattle, and for their substance, and for all their beasts." (Numbers 35:1-3)

Today, we tend to differentiate "cities" as opposed to villages, towns or other such terms, primarily as an aspect of population size. This was not the case in ancient Israel. The primary aspect of a "city" was a minimal quantity of persons available for public service (defined as "ten idle persons").

Another aspect was whether it was surrounded by a protective wall, but this latter aspect seems to have been of lesser definitional importance (this definitional significance seems unclear).

That is, many cities had quite small population sizes, numbering perhaps hundreds or a thousand persons-and yet may still have qualified as a city. This is highly significant because, if it was defined as one of the 48 Levite cities, then it also had a minimal area, of twelve and one-quarter square kilometers [13,21-23] (the built area plus surrounding parts). That means that in Toto, the tribe of Levy received at least 588 square kilometers of territory (assuming all cities minimally sized, in fact, some were larger). Proportionally, this is nearly twice the average amount of territory per person/family as that of any other tribe. That also means that such cities contained myriad opportunities for growth, of all kinds. In some areas of the middle east today (e.g., Iran and Yemen) mud-built houses can extend to seven stories height. This is ancient technology.

The tribe of Levy was, throughout the first commonwealth, and perhaps also in the Second (though likely to a lesser extent) by far, the richest of all tribes; even wealthier than Yehuda! This fact is highly significant to comprehension of the overall National Business Model because they were also then available as primary entrepreneurs and/or their supporters [15-18]. Thus, providing another aspect to their distribution and networking.

Levy had set duties in the Temple. These duties were assigned to individuals by a "Tribal Hierarchy" (e.g., "elders") to those both most suitable to the duties assigned to them [1,2,22,23] and those most available (age was a critical factor, but far from the only one-for instance quality of voice was also critical). Physical deformities, both temporary (e.g., a broken arm or leg) or permanent disqualified a person from any Temple service-if the disability was temporary, then the disqualification was correspondingly temporarily.

Obviously, only a small minority of persons have exceptional voices with which to sing-even among Levites. So, only a small portion of the tribe could have qualified for the roles of singing. There existed other, additional, roles in the Temples for which Levite could be applied, such as guard duties, but these were quantitatively minor. No more than a few hundred at any time. Just as not everyone can qualify as a singer,



Figure 2: Urban land, Sanctuary cities.

Urban land

The tribe of Levy is not assigned agricultural land and do not take part in the basic division of the land of Israel, as performed by Joshua. Levy has no agricultural, 'ancestral land'. However, Levy IS given land, a great deal of land, and some of the most highly valued. Levy is

musician or song-writer, not every person can qualify as a guardian of the holy of holies, for this, skills and training are critical.

Both in the desert and before that, as Levites were not enslaved by Egypt (see above), Levites were trained for military duties; seemingly by Egypt (the mightiest military power of its time)! Moshe grew up in the house of Pharaoh. Clearly, a prince is well-trained in all military affairs, particularly that of the military power. Midrashim claim that before fleeing Egypt he was the Head of the Armies to his 'brother' with whom he grew up, who then became Pharaoh-the one who "did not know Joseph." Moshe took this training with him when he left. The children of Israel needed military training to defend themselves after having left Egypt to conquer their divinely promised country (Exodus 13:17). This was implemented by Moshe, who was also of the tribe of Levy, with aid of his Tribal brothers. Forty years of training is not trivial.

The numbers of Levites needed at any point in time, in the temples, was small; perhaps hundreds. All persons not allocated or disqualified from temple service, temporarily or permanently, for any reason, remain in their respective cities (or return there from service). While there, they are part of the urban milieu, take their respective parts in the cultural, economic and other activities of the city and are involved in their respective professions. That is, the vast remainder of Levites, were gainfully employed within the National Interest. Levites had many ways of earning money.

The so-called "Wellhausen School" assumed the entire account of Levitical Cities to be fictional, with no historical basis [13]. This of course, is nonsense as numerous accounts exist to show the reality of Levitical Cities, albeit, as discussed above, they never attained the elevated status intended for them by Torah, which is directed to occur only during times of Meshiah-a confusion of objective with process.

Haran states that [13]: "*All the scholars who have dealt with this problem [that Levitical cities include no lands-MBM] have assumed that the granting of the cities to the Levites contradicts the picture of them, in all the sources, as impoverished and landless.*" We have already shown that this entire thesis is groundless; both because the Levitical cities received quite a large amount of land, particularly as per Rambam (Maimonides) [29] and because the land allotted to them did not need to be agricultural in use, but rather industrial. Therefore, this land served as a prime source of wealth for members of the tribe of Levy, which was, as shown, the richest of all tribes. Haran further states: "*The city houses serve no economic function in that tribal-agricultural society that is depicted in the Pentateuchal sources. Wealth chiefly comes from agriculture, where the city serves only for residence. There is still no commerce, industry, or trade in the city, and no other real sources of income.*" This has been shown false [here, as well as 30] and based upon assumptions that have no connection with multi-generational reality of such a society or with the geography and climate of the Land of Israel.

Kings 1 2:26 directly contradicts this and specifically states "...go to your fields in Annatot..." which is clear witness that Levites, and among them the Cohens-a specific, 'special' clan within Levy-have their own fields.

Additionally, one must remember that the various lists of cities differ as to when they were made. The first and second commonwealths of Israel lasted for nearly 1500 years. Everything changes in that amount of time. What European country can claim a 'consistent' list of cities for 1500 years?

Torah provided the Levites means to earn a living with no tithe dependence. Levites worked for their livelihood like any other normal citizen within the community of Israel. Levites were provided with open lands surrounding the cities. This land was not saleable, ever. The suburb of each Levitical city had 1,000 cubits (nearly half a kilometer) on each side for pasturing their beasts (Numbers 35:4). Plus, a further 2,000 cubits beyond the first measure surrounding each city used as fields and vineyards (verse 5) and to 'support' these activities-i.e., for industrial zones. The two zones represented 3,000 cubits of open land extending outward from each side of the city walls ("walls" are assumed figuratively, not all cities had physical walls).

The cities Levy inherited were some of the most prosperous in the nation; their combined property value almost equal to many of the lesser Israelite tribes. With 48 cities, the cumulative amount of land equaled hundreds of square kilometers. The Levitical land very nearly equaled that assigned to the tribes of Benjamin and Zebulun. The Torah also took long-term economic trends and processes into account: "*But the fields of the open land about their cities may not be sold; for that is their perpetual possession*" (Leviticus 25:34).

Levites' occupations were in professional fields. They were teachers of the nation (Deuteronomy 24:8; 33:10; 2 Chronicles 35:3; Nehemiah 8:7); many judges, and in the time of Ezra also the sole members of the Sanhedrin (the "Supreme Court") (Deuteronomy 17:8-9; 21:5; 1 Chronicles 23:4; 2 Chronicles 19:8; Ezekiel 44:15, 24); medical services were in their care (Leviticus 13:2, 14:2); professional singers and musicians (1 Chronicles 25:1-31; 2 Chronicles 5:12; 34:12); producers of books and librarians (2 Chronicles 34:13); to some extent, law enforcement was in their care (1 Chronicles 23:4)-they were the "sheriffs"; many Levites were architects and builders (2 Chronicles 34:8-13)-and in fact, the list goes on.

As a Nation, Israel received teachers for their children, physicians for their ills, scribes, musicians, singers, judges, law enforcement officers, military officers and communications corps, bureaucratic infrastructure with high loyalty and more. This is what a National Business Model and its implementation mechanism are made of. The concept of Business used in ancient times was somewhat broader than that of today.

Levy's roles

The tribe of Levy is assigned a unique set of roles, both ritualistic and nationalistic. The special military and governmental roles and include a unique economic standing.

The most famous role for Levites is that of their work in the sanctuary and temples. Benner [2] describes the exigencies of division of Levites into "Singers" and "Guardsmen"-both Temple (and Sanctuary) roles. ("Singers" should include also musicians and song-writers; thus, the segue to entertainment professionals.) If one is looking at Levites only from the ritual role and its characteristics, this is indeed a critical division of job functions. However, this only refers to those Levites that were drafted to/for that service, at any period. As significant as this is religiously and nationally, it is a small percentage of the total Levite population; perhaps one or two percent, at any given time.

Werman states [22]: "*Although Chronicles stresses the high status of the Levites, it actually refers to the singers and the gatekeepers, who did not participate directly in the Temple service.*" This contention, that it refers to singers and "gatekeepers." (I presume Werman means guards and not "gatekeepers" as the former word exists in Hebrew

while the latter does not.) This contention is at odds with the actual text and with all commentary. Rabbi Levy Ben Gershon (the Ralbag, or Gersonides) specifically states that this refers to the clan of Kehat, as is in fact specifically stated by Torah. There is no real basis for Werman's 'strange' assumption. Supposing a research basis from spurious documents, where their existence is their only claim, is exceedingly weak. Basing it upon something from Qumran is 'interesting'-but people tend to forget, in their excitement at the importance and fascination of the find, that the Qumran sect was tiny and of no importance in the history of Judaism; none whatever. Werman's other contentions, for instance that "...there were no Levites in the second temple period" is equally unfounded. There are literally innumerable sources that discuss Levites in the second temple period (e.g., Talmud Kedushim, pp. 69a-b).

What do all the rest do? Clearly, they live in their respective cities, the 48 Levite cities. The Levite clans had various assigned ritualistic roles, but they did not have assigned specific geographical areas to live in because their assigned tasks were directed at all of Israel, at all the tribes, wherever they may have been.

And of course, Chronicles 26-30 directly refutes the notion of Levy's weakness as numerous "Giborei Hail" (military heroes) are listed; thus, strengthening the perception of the military role of the tribe of Levy.

Members of the tribe of Levy filled many and various roles in both the first and the second commonwealths of Israel. These roles included education, economic, managerial, national communications, military (in the First, particularly), taxes and entertainment. Most of these are out of scope of this article. Levy, wherever possible, acted as the King's representative in the provinces. This was highly useful, as they could frequently fulfil functions of 'aristocracy' without the legal baggage.

For instance, the word "Hashman"-from which Hashmonaim is derived-is still used today as translation of "Cardinal" and refers to some type of aristocrat. This is the Hebrew name of the family now known as Maccabees. These, as known, were Levites of the clan of Cohen (descendants of Aaron). In Torah, in Judaism, the King has no ritual role-this is unique in ancient cultures, anywhere (e.g., to this day, the "king" of England has a ritual role in the Church of England).

Economic

In addition to Levy's ritualistic and educational roles, other tribe of Levy purposes were economic and sociological. The sociological part is to provide a distributed, geo-physical infrastructure to accommodate the 'extra' sons agricultural land cannot effectively billet, as discussed above. This refers to the Levite cities, which needed more than mere existence, but also needed to be assiduously managed, economically, militarily, politically and socially (see, for instance, the issue of military levies, as discussed concerning Deborah the Judge). It cannot be emphasized sufficiently how critical a sociological role the cities represent! Without this component, all the rest collapses.

The economic role is a direct derivative of this. The 'extra sons' and those Levites not occupied with ritual, education or military employment need gainful employment, need places to live and need to be considered for long-term nation-planning.

These persons were the manpower basis that worked for logistics, industry, management and more [20,21]. These were the entrepreneurs-the ancient "Start-up Nation"-and more than this; they were the human-resource basis for Israel's success in every area.

Malachi, 2:4-7, "Brit Levy"-discusses a specific "Brit" (agreement) between the tribe of Levy and heaven [19]. (Levy is the only tribe for which a specific Brit is described-exists-between it and Heaven). Respect for Levites and respect for Cohens (part of Levy)-respect based upon a specific act of heaven, but whose foundations are in the educational and fiduciary roles assigned to Levy. "*Truth is in his speech and dishonesty is not on his lips, in completeness and in straightness he walks with me and he saves others from deceit.*" (Only the tribe of Levy kept the Brit from the first tablets-did not approach the Calf.)

This is a key concept. Modern western thinking would suggest a "Levy Model" for the economy (economic concept). No evidence of such has been found. Levy 'simply implemented' the model proscribed for it by Torah. The idea of total obedience, an absence of ego-basis, is foreign to Western thinking. It is one of the bases of Torah.

The same concept held also for ethical questions-see the side bar concerning Hetair Iska which describes the conundrum of interest, interest-free loans and financial deals. There existed no "issue", there existed no question. The ethical issues were "a given" as were their basic answers-though as described there, that did not and does not preclude learning as Torah describes a desired state of society, not present tense. It is for the intelligentsia of each generation (including today) to discuss, decide and generate the social/economic rules governing society until the stated ideal can be realized.

In a Land in which rainfall is intermittent, and all of agriculture is based only upon rainfall, these roles make the difference between a successful country and a failed state.

This human and geo-political structure is the fulcrum upon which all the Biblical business model is based.

These concepts are difficult to conceive of in the "modern. Western" world, which is always based upon (at least some) concept of ego and egocentrism-this is not meant as a critique of the West, in any way, but as a statement of fact that describes the conceptual difference between two very distant cultural cousins.

Levy's Military and Governmental Roles

The tribes entered the land of Israel with a devotion and ferocity that was unprecedented. This was matched by an ability to combine highly effective military art with very strong religious beliefs [7].

"And they brought their sacrificial offerings before the Lord, six armoured wagons and twelve bulls, a wagon on every two Leaders and an ox for one, and they brought them to the Mishcan. And the Lord said to Moshe thus: accept from them and they will be to perform the tasks of the Mishcan and give them to the Levites, as per their tasks. Moshe took the wagons and the bulls and gave them to the Levites. Two wagons and four bulls he gave to the Clan of Gershon as per their tasks. Four wagons and eight bulls he gave to the Clan of Merari as per their tasks, under Itamar the Son of Aaron the Cohen. But to the Clan of Kehat he gave none as their tasks is to carry on their shoulders."

"Armoured Wagons" are the equivalent today of what is called armoured personnel carriers. So, here we see all the tribes getting together to supply Levy with APCs, the most advanced military hardware known at the time. We do not know what they were armoured with.

The tribe of Yehuda provides the traditional political and military leaders of the country. Masehet (tractate) Shabbat discusses extensively

the difficulties arising when Cohens (Levy) take on these roles, rather than Yehuda-during the second commonwealth, the time of the Maccabees.

In a diverse nation (twelve tribes with significant cultural differences between them) there is a need for close cooperation, as well as a need for a highly reliable bureaucratic cadre. There is a need for an elite military branch in which national leadership can have one hundred percent trust, under any circumstances. In the desert, the tribe of Levy was the most highly trained military branch-which is one of the reasons why they were solely responsible for protection of the Mishcan (Tabernacle), holy of holies and Arc of the covenant. After the Calf, they were the ones to whom Moshe called and rallied to his call. As a matter of fact, one of the reasons for the Biblical 'adoption' of Levy is their loyalty vis-à-vis the Calf incident; as reported by Rashi, among others.

There is no lessening of this military backbone role after integration into the land. Levite continued to be trained to guard the Temple and congruent with this, to act in roles as "officer corps" for the armies. Their geographical distribution contributed to nation protection.

A fascinating 'witness' to this role is found in the song of Devorah. In Biblical text, semantic analysis one must always be aware of the basic principle that everything included in the Biblical text is there for "all time" and not just as 'filler' or as something 'for that limited time'.

(E.g., there is no book of Natan Hanavie-though he is extensively discussed and even quoted.) In other words, if it is there, there is a good reason for it.

Judges had no regular troops but gathered their forces by summoning a manpower levy from the tribes and their constituent clansmen. Saul used the same system (1 Samuel 11:7). David changed that with a regular levy and a standing army. By the time of Amos (Amos 5:3) soldiers were no longer supplied and equipped by the tribes; cities (i.e., 'population centres') were obliged to send a quota for national service, in proportion to their respective permanent residents.

As is known, Devorah mentions various tribes, but does not mention Levy. Wolf says: "...what can we do with the omission of Levy from the Song of Deborah unless to say its unique non-military role was already fully established...?" There exists no factual basis nor source for this claim. The actual answer to the omission is simpler. Devorah's objective was to praise those who came for the war and to encourage others to come after them (to join in military activities and needs). There was no 'national draft' during the time of the Judges; martial participation was essentially voluntary. A leader praises those who made a difference by their presence. There is no point in praising the professional officer corps. Levy was "already there" and did not 'need' to come specifically for the war. Their presence was "a default value" and well-understood. They used their continuous generations of training, since the sojourn in Egypt, to train those that came; that joined the fight. In other words, Wolf's assumption is exactly the opposite of all logic.

One does not make a point of the obvious; particularly in something to have meaning for all generations to come. Chronicles 1, 26 makes a point of discussing members of the clan of Kehat who are "Giborei Hail"-military heroes.

Wolf's comment is exactly what he makes a point to omit-he draws a conclusion from assumptions that have no basis in the text itself.

Communications

In the desert, the tribes were spread around the sanctuary area in a defined sanction, as distinctly described by Torah. With each camp numbering, close to a million persons, the distances are large. For anyone who has been in Sinai and travelled through the area, and has some understanding of military exigencies, it is immediately obvious that whether while stationary or while in motion, the logistic and communication challenges are legion and must be addressed for any military and defensive contingency to be at all possible. The key to survival is a combination of highly reliable officer corps and communications corps. Both must be steadfast, highly trained and refined.

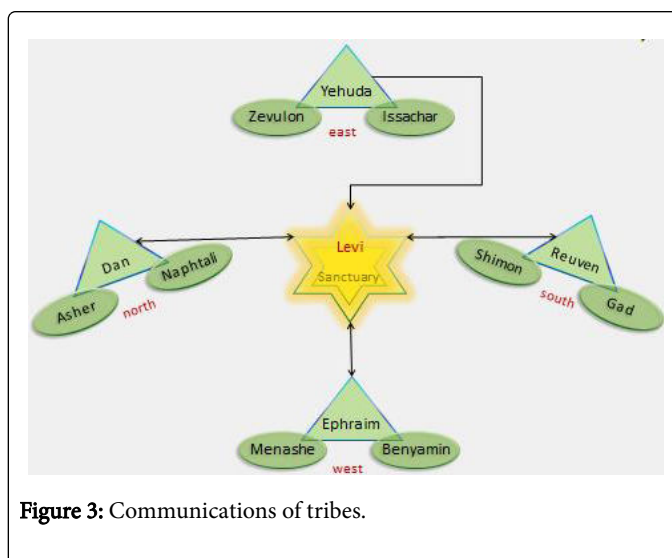


Figure 3: Communications of tribes.

The Levites were in the center and had responsibility for trumpets and all other types of sound production. Sophisticated sounds were one of the methods of communications in the desert (sounds carry far in the desert where acoustic obstructions are rare). This method continued in the Land and was further developed.

Most people are familiar with the concept of 'bonfires on the heights' as long-range communications medium. Most think of them as *binary* signaling constructs (either 'on' or 'off'). There is no reason to assume this limitation; communication was more sophisticated.

An example: With the death of Solomon and the Northern Kingdom's formation the Levites living in the Northern Kingdom, refused the break with the temple and its rituals, decamped and made their ways south, remaining with the main Kingdom and Jerusalem. This is an amazing phenomenon, perhaps unprecedented in all human history then or since.

After a very short period, approximately a million persons [23], living in some thirty geographically diverse places (settlements), who have lived in these ancestral homes for half a millennium (to be exact, from ~1272 BCE until 796 BCE, 476 years,) abandon their homes, with no economic reward or incentive, pick up and move.

All the Levites, about a million persons, left the Northern Kingdom and went south. There are no electromagnetic communications-no telephones, fax or computers-how did they even 'get the word'? How were they informed? How are the tremendous logistics coordinated? Who is waiting for them at their place of arrival? How are they housed, accommodated, fed and clothed? What gainful employment is

available for these 'migrants'? How could such an act occur? How could it be coordinated? How could it even be initiated? How do people know where to go and when? Clearly, very sophisticated communications and a managerial structure needed to have existed to accommodate initiation of and follow-through to provide all the refugees with housing, work, food and shelter. A massive logistical undertaking, 2,500 years ago; yet, the tribe of Levy did it. (It needs a lot of wagons and carts, as well-a well-organized trucking industry).

A partial answer to the basic communication conundrum may perhaps be found in the book (Megilah) of Ester where we see extensive use of horseback "runners". While this may be a reasonable communications medium for bills and notices, this is clearly insufficient for complex instructions and coordinating activities with large and geographically disperse populations; particularly when there may be a critical time element. Nor would the northerners be inclined to accede to tens of such runners entering their domain unchecked. Chains of commands are needed. There is a more logical answer.

We know that the temple staff maintained vast networks of hilltop fire beacons for communications. These would not have been simple "on-off" beacons. These communicated complex messages, such as the new Month and other ritual instructions. They were not limited to single flames, like a large bonfire, but were made by complex maneuverings with torches, some of which were tossed and moved in complex styles.

Talmud Masehet (tractate) Succah (page 53) discusses Levites using torches in such a highly sophisticated manner. Talmud Masehet Yoma (page 38) discusses Levite use of sophisticated sounds for communication of complex messages.

Note that both these sources refer to first and second commonwealth practices, with emphasis upon the second commonwealth. This is additional evidence of Levy in the second commonwealth and shows the theory of their absence to be empty.

The tribe of Levy was the communications corps, beginning in the desert and continuing through the first and second commonwealths of Israel-and perhaps afterwards. This may explain some of the initial successes, for instance, in the Bar Kochba War. Success, such as that of the battle of Megiddo (Armageddon), which was Rome's largest defeat in all its history, do not come about without sophisticated intelligence and communications branches.

It is likely (though not documented, as far as I know) that an alphabetical code was formed for significant and complex messages. And all this was the direct responsibility of the tribe of Levy, from within the temple establishment-though there is no reason to assume it was limited ONLY to those serving at any given time in the temple, as communications is foremost a management not religious tool. Loss of the Levites to the Northern Kingdom meant loss of the entire educational infrastructure and a very large portion of the economic infrastructure. This vastly weakened the Northern Kingdom in every way, eventually leading to inevitable collapse and an outside conqueror; who did not take long to appear in the person of Sennacherib the Assyrian, and the subsequent ten tribes' dispersal (Some of these are only now beginning to find their long road home; twenty-eight centuries afterwards.)

The unification of the tribe of Levy under the Southern Kingdom (a.k.a. Judea) resulted in economic strengthening, but the educational role was somewhat less successful. Indeed, Judea was everyone's source of envy for centuries afterward for its economic prowess; until the final

destruction of the demographic and economic infrastructure by the first Jihad, fourteen centuries later (long after the Kingdom of Judea ceased to exist politically). Vast documentation exists showing the success and economic prowess displayed by the Kingdom of Judea. This is counter-intuitive because it was 'just another agricultural country'-seemingly no different from those surrounding it-but it differed immensely.

While this article does not attempt to 'prove' these differences or to 'prove' to what they can be attributed, the claim is made, and a preliminary case shown, to attribute this difference to the existence and acumen of the tribe of Levy, and at least as much, to the existence of a structure within the tribe.

Difficulties with much current research and methods

There exists in the south of Israel today a small group who call themselves "Black Hebrews" who arrived from the USA several decades ago. They are very nice people, but any claim that they are in any way "mainstream Judaism", that their customs reflect common practice in Israel, is clearly laughable. Nor do they make any such claim.

Two thousand years ago, there existed in the Judean desert a small, insignificant group of people in and around the area of Qumran. Any claim that they were in any way "mainstream Judaism" or that their customs reflected common practice in people of Israel is laughable. Basing claims for all the country on their writings is the stuff of fairy tales.

Taking biblical text and making attempts to change the text for it to reflect some person's desires is not research, it is nonsense. The text is the text; if one does not 'like' what it says, look somewhere else, but changing it is not research and is not valid.

There exists a 'book' which called itself "The Book of Jubilees" (Leptogenesis). The book has no known progeny; no complete Hebrew, Greek or Latin version has survived. As a matter of fact, multiple, myriad versions of this forgery exist, from various centuries and venues. The book of Jubilees is self-evidently a "false flag" operation and has no relation to the reality of the people of Israel but rather to the state of the enemies of the people of Israel, at various times different versions were produced; usually by the church. This was self-evidently the first precursor to the protocols of the elders of Zion. In another thousand years, someone will come along and claim that because this compendium of political propaganda had been around for "over a thousand years" gives it credibility. Age alone is not a validator of lies, nor is repetition.

Basing research opinions or conclusions upon such is political propaganda; using this document, or other such documents, to in any way 'refute' original witnessing, such as Talmud, Zohar and etcetera, is invalid and without merit.

These phenomena are invalid analysis. Basing conclusions upon building mountains of assumptions is invalid research methodology. Building conclusions upon misunderstandings of the original Hebrew and the human milieu in which they occurred is assured to draw conclusions divorced from reality. The simplest example of this are those who write that Yaakov would, in any way, "curse" his children-as opposed to educating them in the ways of the Torah. Such statements obviously display pathetic lack of basic comprehension of both the Hebrew language and the cultural concepts taught by Torah.

In short, it appears that insufficient care is taken with some research articles published in otherwise reputable journals. There exist significant difficulties with much or what purports to be academic research into Judaic and/or Biblical issues.

Conclusion

The bible presented the 'Young' "People of Israel" with a unique challenge: creation and implementation of a Capitalistic National Business Model, balanced with a social view of a 'clean' and healthy society. This was based upon an implementation method and mechanism fulcrum upon the tribe of Levy-who had been groomed for this task from their very first moments of history, both by circumstances and by Yaakov, their father (Jacob/Israel).

The tribe of Levy had a well-defined role in the *Plan* how the Kingdom of the tribes of Israel was to be governed and managed. This role consisted of educational, economic, logistical, communications and managerial functions. In short, the tribe of Levy was defined (predefined) to fulfil the roles needed to create and maintain a modern state structure, millennia before such was conceived anywhere else and it not only existed, the Structure functioned successfully for nearly two millennia before it was destroyed with malice aforethought.

To augment and facilitate this, there existed a large and powerful 'class' within the tribe of Levy which managed and directed the tribe. The intention here is not "powerful" politically, but powerful in abilities and accomplishments; Powerful in doing. What is more-more shocking in today's terms-is that this power was never, under any circumstance, ever used for self-aggrandizement, but only and ever used for the greater good of the People, the Children of Israel (even when Levy-Maccabees) took the reins of government.

Even when a family from the Tribe of Levy, of class Cohen, the Hashmonaim, took the reigns of Kingship, they were severely criticized. "That is not the correct role for them!" (It is the role of the sons of David.) This type of criticism is also unique in.

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