

Internal complaints	External threats, attacks, and wars
11:1-3 (general misery of life in the Wilderness): some Israelites complain; God's anger is manifest in fire; Moses' intercessory prayer calms God's anger.	
11:4-35 (variety of food): Some Israelites complain about always eating manna. God gets angry, and Moses complains about the unbearable burden of supporting the Israelites by himself. God responds to Moses by spreading the spirit of prophecy among 70 elders to help rule; much to Moses' delight, others (Eldad and Medad) also prophesize. As for the people that complained, God gives them quails but then sends a plague.	
12 (prophetic authority): Aaron and Miriam speak against Moses' Cushite wife, in part out of jealousy over his sole claim to prophetic authority. God strikes Miriam with leprosy, and Moses intercedes for God to heal her. The compromise is that she has it for 7 days and must live outside the camp for these days.	
13-14 (difficulties in settling in Promised Land): The reports of spies sent to investigate the Promised Land lead to complaining based on fears over the problems and dangers that will be involved in settling there. Caleb and Joshua assure the people that God will be faithful to His promises, but the rest of the spies succeed in sowing fear and rebellion amongst the people. God yet again considers destroying them and beginning anew with Moses; Moses intercedes, and God decides on another punishment, denying entry into the Promised Land of everyone of this generation except Caleb (and, we're later told, Joshua).	
16-17 (priestly authority): Korah et al challenge the authority of Moses and Aaron's status as high priest; Moses arranges a test so that God can show the chosenness of Aaron as high priest. Variation on the earlier pattern of rebellion = Moses' initiative in coming up with a solution.	
20:1-13 (thirst): at Meribah, Israelites complain because of thirst; Moses asks God what to do. He doesn't follow God's instructions, so he is punished by being denied entry into the Promised Land. Variation on the earlier pattern of rebellion = Moses himself rebels against God!	
	20:14-21 (Edom): Moses sends messengers to the king of Edom, addressing him as brother (cf. Isaac and Esau in Gen) and asking for passage through his land. Passage is refused, and Israel takes the long way around.
20:23-29 (succession of priestly leadership): Aaron dies – denied entry into the Promised Land because of Moses' acts at Meribah – and his son Eleazer becomes high priest.	
	21:1-3 (Canaan): While coming by way of Atharim, the Canaanite king Arad attacks Israel and takes captives; having vowed to God, Israel attacks back and succeeds.
21:4-9 (general misery of life in the Wilderness; Edomites): While going the long way to avoid Edomites, people complain to Moses again ("Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and we detest this miserable food."), causing God to send serpents to bite them. In a striking departure from earlier rebellion tales, the people come to Moses in deep regret over their earlier complaints ("We have sinned by speaking against the LORD and against you; pray to the LORD to take away the serpents from us."); Moses prays for them, and God tells him how to make a serpent of bronze that protects them against sickness from snake bites.	

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	21:21-32 (Amorites): Israel requests passage through land of the Amorites from King Sihon ("Let me pass through your land; we will not turn aside into field or vineyard; we will not drink the water of any well; we will go by the King's Highway until we have passed through your territory"). He refuses it and goes out to the Wilderness to make war against Israel. Israel defeats him and gains some territory.
	21:33-35 (Bashan): Israel takes the road to Bashan; and King Og of Bashan goes to make battle against them. God assures Moses ("Do not be afraid of him; for I have given him into your hand, with all his people, and all his land. You shall do to him as you did to King Sihon of the Amorites, who ruled in Heshbon") and Israel is triumphant and takes possession of his land.
	22-24 (Moab): Balak king of Moab fears Israel and thus tries to get the seer and prophet Balaam to curse Israel; this fails, and as the Lord appears to Balaam and he blesses them instead.
25 (worship of other gods and relations with non-Israelite women; Moab and Midian): While staying at Moab, some Israel men begin to have relations with Moabite women, who encourage them to engage in the worship of Baal. God is angered and orders the death of these Israelites. When an Israelite then marries a Midianite woman (Cozbi, who happens also to be a daughter of a Midianite leader), Phineas (son of Eleazar, grandson of Aaron) kills both of them with a spear and thus "make atonement for the Israelites"; his zeal avoids any negative action on God's part against the Israelites and assures the "perpetual priesthood" of Aaron's line. Variation on the earlier pattern of rebellion = A priest, not God, acts to punish those at fault.	
27:1-11 (inheritance): Daughters of Zelophehad come to Moses to complain that, under the present inheritance system, the death of their father means that the name will be removed from their clan, since he had no sons. Moses consults God, and the inheritance law is changed so that daughters can inherit from son-less fathers. Variation on the earlier pattern of rebellion = their complaint is warranted, and God happily acknowledges it as such, revealing additional laws to fit such contingencies.	
28 (succession of political/military leadership): In the only event within the chapter that unfolds without incident or conflict, Moses learns of his impending death, and Joshua is appointed as his successor (P)	
	31 (Midian): Israel goes to battle against Midianites and is victorious.
32 (portions of tribal land): Reubenites and Gadites come to Moses to ask for the land to the east of the Jordan (i.e., the land of Sihon and Og). At first, Moses thinks that they're just complaining and that they don't want to enter the Promised Land (32:6-15), but their concern turns out to be reasonable, as it is centered around their need for land apt for grazing cattle. No consultation with God is necessary; Moses makes a compromise whereby they stay with the rest of Israel to defend against threats upon entry into the Promised Land, then settle east of the Jordan. Variation on the earlier pattern of rebellion = the complaint is warranted, and a compromise is reached without needing directly to consult God.	