

## בראשית

# GENESIS

## בראשית | BERESHIT

**1** When God began to create\* heaven and earth—<sup>2</sup> the earth being unformed and void, with darkness over the surface of the deep and a wind from\* God sweeping over the water—<sup>3</sup> God said, “Let there be light”; and there was light. <sup>4</sup> God saw that the light was good, and God separated the light from the darkness. <sup>5</sup> God called the light Day and called the darkness Night. And there was evening and there was morning, a first day.\*

<sup>6</sup> God said, “Let there be an expanse in the midst of the water, that it may separate water from water.” <sup>7</sup> God made the expanse, and it separated the water which was below the expanse from the water which was above the expanse. And it was so. <sup>8</sup> God called the expanse Sky. And there was evening and there was morning, a second day.

<sup>9</sup> God said, “Let the water below the sky be gathered into one area, that the dry land may appear.” And it was so. <sup>10</sup> God called the dry land Earth and called the gathering of waters Seas. And God saw that this was good. <sup>11</sup> And God said, “Let the earth sprout vegetation: seed-bearing plants, fruit trees of every kind on earth that bear fruit with the seed in it.” And it was so. <sup>12</sup> The earth brought forth vegetation: seed-bearing plants of every kind, and trees of every kind bearing fruit with the seed in it. And God saw that this was good. <sup>13</sup> And there was evening and there was morning, a third day.

<sup>14</sup> God said, “Let there be lights in the expanse of the sky to separate day from night; they shall serve as signs for the set times—the days and the years; <sup>15</sup> and they shall serve as lights in the expanse of the sky to shine upon the earth.” And it was so. <sup>16</sup> God made the two great lights, the greater light to dominate the day and the lesser light to dominate the night, and the stars. <sup>17</sup> And God set

them in the expanse of the sky to shine upon the earth, <sup>18</sup> to dominate the day and the night, and to separate light from darkness. And God saw that this was good. <sup>19</sup> And there was evening and there was morning, a fourth day.

<sup>20</sup> God said, “Let the waters bring forth swarms of living creatures, and birds that fly above the earth across the expanse of the sky.” <sup>21</sup> God created the great sea monsters, and all the living creatures of every kind that creep, which the waters brought forth in swarms, and all the winged birds of every kind. And God saw that this was good. <sup>22</sup> God blessed them, saying, “Be fertile and increase, fill the waters in the seas, and let the birds increase on the earth.” <sup>23</sup> And there was evening and there was morning, a fifth day.

<sup>24</sup> God said, “Let the earth bring forth every kind of living creature: cattle, creeping things, and wild beasts of every kind.” And it was so. <sup>25</sup> God made wild beasts of every kind and cattle of every kind, and all kinds of creeping things of the earth. And God saw that this was good. <sup>26</sup> And God said, “Let us make humankind in our image, after our likeness. They shall rule the fish of the sea, the birds of the sky, the cattle, the whole earth, and all the creeping things that creep on earth.”

<sup>27</sup> And God created humankind in the divine image, creating it in the image of God—  
creating them male and female.

<sup>28</sup> God blessed them and God said to them, “Be fertile and increase, fill the earth and master it; and rule the fish of the sea, the birds of the sky, and all the living things that creep on earth.”

<sup>29</sup> God said, “See, I give you every seed-bearing plant that is upon all the earth, and every tree that has seed-bearing fruit; they shall be yours for food. <sup>30</sup> And to all the animals on land, to all the birds of the sky, and to everything that creeps on earth, in which there is the breath of life, [I give] all the green plants for food.” And

\* **1.1** When God began to create Others “In the beginning God created.” \* **1.2** a wind from Others “the spirit of.” \* **1.5** a first day Others “one day.”

it was so. <sup>31</sup> And God saw all that had been made, and found it very good. And there was evening and there was morning, the sixth day.

**2** The heaven and the earth were finished, and all their array. <sup>2</sup> On the seventh day God finished the work that had been undertaken: [God] ceased\* on the seventh day from doing any of the work. <sup>3</sup> And God blessed the seventh day and declared it holy—having ceased on it from all the work of creation that God had done. <sup>4</sup> Such is the story of heaven and earth when they were created.

When God יהוה made earth and heaven— <sup>5</sup> when no shrub of the field<sup>°</sup> was yet on earth and no grasses of the field<sup>°</sup> had yet sprouted, because God יהוה had not sent rain upon the earth and there were no human beings to till the soil, <sup>6</sup> but a flow would well up from the ground and water the whole surface of the earth— <sup>7</sup> God יהוה formed the Human<sup>°</sup> from the soil's humus,<sup>°</sup> blowing into his nostrils the breath of life: the Human became a living being.

<sup>8</sup> God יהוה planted a garden in Eden, in the east, and placed there the Human who had been fashioned. <sup>9</sup> And from the ground God יהוה caused to grow every tree that was pleasing to the sight and good for food, with the tree of life in the middle of the garden, and the tree of knowledge of good and bad.

<sup>10</sup> A river issues from Eden to water the garden, and it then divides and becomes four branches. <sup>11</sup> The name of the first is Pishon, the one that winds through the whole land of Havilah, where the gold is. <sup>12</sup> (The gold of that land is good; bdellium is there, and lapis lazuli.\*) <sup>13</sup> The

name of the second river is Gihon, the one that winds through the whole land of Cush. <sup>14</sup> The name of the third river is Tigris, the one that flows east of Asshur. And the fourth river is the Euphrates.

<sup>15</sup> God יהוה settled the Human in the garden of Eden, to till it and tend it. <sup>16</sup> And God יהוה commanded the Human, saying, “Of every tree of the garden you are free to eat; <sup>17</sup> but as for the tree of knowledge of good and bad, you must not eat of it; for as soon as you eat of it, you shall die.”

<sup>18</sup> God יהוה said, “It is not good for the Human to be alone; I will make a fitting counterpart for him.” <sup>19</sup> And God יהוה formed out of the earth all the wild beasts and all the birds of the sky, and brought them to the Human to see what he would call them; and whatever the Human called each living creature, that would be its name. <sup>20</sup> And the Human gave names to all the cattle and to the birds of the sky and to all the wild beasts; but no fitting counterpart for a human being was found. <sup>21</sup> So God יהוה cast a deep sleep upon the Human; and, while he slept, [God] took one of his sides<sup>°</sup> and closed up the flesh at that site. <sup>22</sup> And God יהוה fashioned the side that had been taken from the Human into a woman, bringing her to the Human.

<sup>23</sup> Then the Human said,  
“This one at last  
Is bone of my bones  
And flesh of my flesh.  
This one shall be called Woman,<sup>°</sup>  
For from a Human<sup>°</sup> was she taken.”

<sup>24</sup> Hence a man<sup>°</sup> leaves his father and mother and clings to his wife,<sup>°</sup> so that they become one flesh.

\* **2.2** *ceased* Or “rested.” <sup>°</sup> **2.5** *shrub of the field* I.e., suitable for pasturage. <sup>°</sup> **2.5** *grasses of the field* I.e., cereal grasses, suitable as crops. <sup>°</sup> **2.7** *the Human* I.e., the progenitor of the species and the point of origin for human society. Heb. *ha-’adam*; trad. “man.” In the eyes of ancient Israel, the typical initiator of a lineage was male, and so the first human being would also have been imagined as male. See further the Dictionary under *’adam*.

<sup>°</sup> **2.7** *soil’s humus* Heb. *’afar min ha-’adamah*, rendered to emulate the wordplay with Heb. *ha-’adam* “the Human”; more precisely, “loose dirt from the soil.” NJPS “dust of the earth.” \* **2.12** *lapis lazuli* Others “onyx”; meaning of Heb. *shoham* uncertain. <sup>°</sup> **2.21** *sides* Heb. *šela’ot*, trad. “ribs.” Cf. 1 Kings 6.34; Exod. 25.12; 26.20, 26–27, 35; 30.4. <sup>°</sup> **2.23** *Woman* Heb. *’ishshah*; so trad. More precisely in context, “a (female) member of the human species.” See next note and the Dictionary under *’ish*.

<sup>°</sup> **2.23** *a Human* More precisely, “the (formerly lone) member of the human species.” NJPS “man”; trad. “Man.” See the Dictionary under *’ish*. <sup>°</sup> **2.24** *man* So trad.; Heb. *’ish*. Contrast the previous verse. <sup>°</sup> **2.24** *wife* So trad.; Heb. *’ishshah* (with possessive suffix). Cf. the previous note and contrast the previous verse.

**3**<sup>25</sup> The two of them were naked,\* the Human<sup>o</sup> and his wife, yet they felt no shame. <sup>1</sup> Now the serpent was the shrewdest of all the wild beasts that God יהוה had made. It said to the woman, “Did God really say: You shall not eat of any tree of the garden?” <sup>2</sup> The woman replied to the serpent, “We may eat of the fruit of the other trees of the garden. <sup>3</sup> It is only about fruit of the tree in the middle of the garden that God said: ‘You shall not eat of it or touch it, lest you die.’” <sup>4</sup> And the serpent said to the woman, “You are not going to die, <sup>5</sup> but God knows that as soon as you eat of it your eyes will be opened and you will be like divine beings who know\* good and bad.” <sup>6</sup> When the woman saw that the tree was good for eating and a delight to the eyes, and that the tree was desirable as a source of wisdom, she took of its fruit and ate. She also gave some to her husband, and he ate. <sup>7</sup> Then the eyes of both of them were opened and they perceived that they were naked; and they sewed together fig leaves and made themselves loincloths.

<sup>8</sup> They heard the sound of God יהוה moving about in the garden at the breezy time of day; and the Human and his wife hid from God יהוה among the trees of the garden. <sup>9</sup> God יהוה called out to the Human and said to him, “Where are you?” <sup>10</sup> He replied, “I heard the sound of You in the garden, and I was afraid because I was naked, so I hid.”

<sup>11</sup> “Who told you that you were naked? Did you eat of the tree from which I had forbidden you to eat?”

<sup>12</sup> The Human said, “The woman You put at my side—she gave me of the tree, and I ate.”

<sup>13</sup> And God יהוה said to the woman, “What is this you have done!” The woman replied, “The serpent duped me, and I ate.”

<sup>14</sup> Then God יהוה said to the serpent,

“Because you did this,  
More cursed shall you be  
Than all cattle  
And all the wild beasts:  
On your belly shall you crawl

And dirt shall you eat  
All the days of your life.

<sup>15</sup> I will put enmity  
Between you and the woman,  
And between your offspring and hers;  
They shall strike at your head,  
And you shall strike at their heel.”

<sup>16</sup> And to the woman [God] said,  
“I will greatly expand  
Your hard labor—and your pregnancies;  
In hardship shall you bear children.  
Yet your urge shall be for your husband,  
And he shall rule over you.”<sup>o</sup>

<sup>17</sup> To Adam [God] said, “Because you did as your wife said and ate of the tree about which I commanded you, ‘You shall not eat of it,’

Cursed be the ground because of you;  
By hard labor shall you eat of it  
All the days of your life:

<sup>18</sup> Thorns and thistles shall it sprout for you.  
But your food shall be the grasses of the field;

<sup>19</sup> By the sweat of your brow  
Shall you get bread to eat,  
Until you return to the ground—  
For from it you were taken.  
For dust<sup>o</sup> you are,  
And to dust you shall return.”

<sup>20</sup> The Human named his wife Eve,\* because she was the mother of all the living.\* <sup>21</sup> And God יהוה made garments of skins for Adam and his wife, and clothed them.

<sup>22</sup> And God יהוה said, “Now that humankind has become like any of us, knowing good and bad, what if one should stretch out a hand and take also from the tree of life and eat, and live forever!” <sup>23</sup> So God יהוה banished humankind<sup>o</sup> from the garden of Eden, to till the humus<sup>o</sup> from which it was taken: <sup>24</sup> it was driven out; and east

\* **2.25** *naked* Heb. ‘arummim, play on ‘arum “shrewd” in 3.1. <sup>o</sup> **2.25** *the Human* Heb. ha-’adam; trad. “the man.” See note at v. 7. \* **3.5** *divine beings who know* Others “God, who knows.” <sup>o</sup> **3.16** *rule over you* (So NJPS.) I.e., for matters of sexual relations he will have the last word. <sup>o</sup> **3.19** *dust* Heb. ‘afar. Cf. the second note at 2.7. \* **3.20** *Eve* Heb. hawwah. \* **3.20** *living* Heb. hai. <sup>o</sup> **3.23** *humankind* Moved up from v. 24 for clarity. <sup>o</sup> **3.23** *humus* Lit. “soil.” See the second note at 2.7.

of the garden of Eden were stationed the cherubim and the fiery ever-turning sword, to guard the way to the tree of life.

**4** Now the Human knew\* his wife Eve, and she conceived and bore Cain, saying, “I have gained\* a person<sup>o</sup> with the help of<sup>o</sup> יהוה.”<sup>2</sup> She then bore his brother Abel. Abel became a keeper of sheep, and Cain became a tiller of the soil.<sup>3</sup> In the course of time, Cain brought an offering to יהוה from the fruit of the soil;<sup>4</sup> and Abel, for his part, brought the choicest of the firstlings of his flock. יהוה paid heed to Abel and his offering,<sup>5</sup> but to Cain and his offering [God] paid no heed. Cain was much distressed and his face fell.<sup>6</sup> And יהוה said to Cain,

“Why are you distressed,  
And why is your face fallen?  
<sup>7</sup>\*Surely, if you do right,  
There is uplift.  
But if you do not do right  
Sin couches at the door;  
Its urge is toward you,  
Yet you can be its master.”

<sup>8</sup> Cain said to his brother Abel ...\* and when they were in the field, Cain set upon his brother Abel and killed him.<sup>9</sup> יהוה said to Cain, “Where is your brother Abel?” And he said, “I do not know. Am I my brother’s keeper?”

<sup>10</sup> “What have you done? Hark, your brother’s blood cries out to Me from the ground!<sup>11</sup> Therefore, you shall be more cursed than the ground,\* which opened its mouth to receive your brother’s blood from your hand.<sup>12</sup> If you till the soil, it shall no longer yield its strength to you. You shall become a ceaseless wanderer on earth.”

<sup>13</sup> Cain said to יהוה, “My punishment is too great to bear!<sup>14</sup> Since You have banished me this day from the soil, and I must avoid Your presence and become a restless wanderer on earth—anyone who meets me may

kill me!”<sup>15</sup> יהוה said to him, “I promise, if anyone kills Cain, sevenfold vengeance shall be exacted.” And יהוה put a mark on Cain, lest anyone who met him should kill him.<sup>16</sup> Cain left the presence of יהוה and settled in the land of Nod, east of Eden.

<sup>17</sup> Cain knew his wife, and she conceived and bore Enoch. And he then founded a city, and named the city after his son Enoch.<sup>18</sup> To Enoch was born Irad, and Irad begot Mehujael, and Mehujael\* begot Methusael, and Methusael begot Lamech.<sup>19</sup> Lamech took to himself two wives: the name of the one was Adah, and the name of the other was Zillah.<sup>20</sup> Adah bore Jabal; he was the ancestor of those who dwell in tents and amidst herds.<sup>21</sup> And the name of his brother was Jubal; he was the ancestor of all who play the lyre and the pipe.<sup>22</sup> As for Zillah, she bore Tubal-cain, who forged all implements of copper and iron. And the sister of Tubal-cain was Naamah.

<sup>23</sup> And Lamech said to his wives,  
“Adah and Zillah, hear my voice;  
O wives of Lamech, give ear to my speech.  
I have slain a person for wounding me,  
And a lad for bruising me.

<sup>24</sup> If Cain is avenged sevenfold,  
Then Lamech seventy-sevenfold.”

<sup>25</sup> Adam knew his wife again, and she bore a son and named him Seth, meaning, “God has provided me with\* another offspring in place of Abel,” for Cain had killed him.<sup>26</sup> And to Seth, in turn, a son was born, and he named him Enosh. It was then that יהוה began to be invoked by name.

**5** This is the record of Adam’s line.—When God created humankind, it was made in the likeness of God; <sup>2</sup> male and female were they created. And when

\* **4.1** *knew* Heb. *yada* ‘, often in a sexual sense. \* **4.1** *gained* Echoing the Heb. wordplay: *qanithi*, connected with “Cain”; lit. “created, acquired.” <sup>o</sup> **4.1** *a person* Or “someone new.” Lit. “a participant whose involvement defines the depicted situation.” Unlike “man” in contemporary English, Heb. *’ish* can include infants in its denotative scope, as here and in Isa. 66.13. NJPS “male child”; trad. “man.” Cf. note at Num. 30.4 and see the Dictionary under *’ish*.

<sup>o</sup> **4.1** *with the help of* Or “as did”; precise force of Heb. *’et* uncertain. \* **4.7** Meaning of verse uncertain. \* **4.8** ... Ancient versions, including the Targum, read “Come, let us go out into the field.” \* **4.11** *more cursed than the ground* See 3.17. \* **4.18** *Mehujael* Heb. *Meḥiya’el*. \* **4.25** *provided me with* Or “established for me”; Heb. *shath*, connected with “Seth.”

they were created, [God] blessed them and called them Humankind.<sup>°</sup> <sup>3</sup> When Adam had lived 130 years, he begot a son in his likeness after his image, and he named him Seth. <sup>4</sup> After the birth of Seth, Adam lived 800 years and begot sons and daughters. <sup>5</sup> All the days that Adam lived came to 930 years; then he died.

<sup>6</sup> When Seth had lived 105 years, he begot Enosh. <sup>7</sup> After the birth of Enosh, Seth lived 807 years and begot sons and daughters. <sup>8</sup> All the days of Seth came to 912 years; then he died.

<sup>9</sup> When Enosh had lived 90 years, he begot Kenan. <sup>10</sup> After the birth of Kenan, Enosh lived 815 years and begot sons and daughters. <sup>11</sup> All the days of Enosh came to 905 years; then he died.

<sup>12</sup> When Kenan had lived 70 years, he begot Mahalalel. <sup>13</sup> After the birth of Mahalalel, Kenan lived 840 years and begot sons and daughters. <sup>14</sup> All the days of Kenan came to 910 years; then he died.

<sup>15</sup> When Mahalalel had lived 65 years, he begot Jared. <sup>16</sup> After the birth of Jared, Mahalalel lived 830 years and begot sons and daughters. <sup>17</sup> All the days of Mahalalel came to 895 years; then he died.

<sup>18</sup> When Jared had lived 162 years, he begot Enoch. <sup>19</sup> After the birth of Enoch, Jared lived 800 years and begot sons and daughters. <sup>20</sup> All the days of Jared came to 962 years; then he died.

<sup>21</sup> When Enoch had lived 65 years, he begot Methuselah. <sup>22</sup> After the birth of Methuselah, Enoch walked with God 300 years; and he begot sons and daughters. <sup>23</sup> All the days of Enoch came to 365 years. <sup>24</sup> Enoch walked with God; then he was no more, for God took him.

<sup>25</sup> When Methuselah had lived 187 years, he begot Lamech. <sup>26</sup> After the birth of Lamech, Methuselah lived 782 years and begot sons and daughters. <sup>27</sup> All the days of Methuselah came to 969 years; then he died.

<sup>28</sup> When Lamech had lived 182 years, he begot a son. <sup>29</sup> And he named him Noah, saying, “This one will provide us relief\* from our work and from the toil of our hands, out of the very soil which יהוה placed under a curse.” <sup>30</sup> After the birth of Noah, Lamech lived 595

years and begot sons and daughters. <sup>31</sup> All the days of Lamech came to 777 years; then he died.

<sup>32</sup> When Noah had lived 500 years, Noah begot Shem, Ham, and Japheth.

**6** When humankind began to increase on earth and daughters were born to them, <sup>2</sup> the [males among the] divine beings\* saw how pleasing the human women were and took wives from among those who delighted them.— <sup>3</sup> יהוה said, “My breath shall not abide\* in humankind forever, since it too is flesh; let the days allowed them be one hundred and twenty years.”— <sup>4</sup> It was then, and later too, that the Nephilim appeared on earth—when divine beings cohabited with the human women, who bore them offspring. Such were the heroes of old, the men of renown.

<sup>5</sup> יהוה saw how great was human wickedness on earth—how every plan devised by the human mind was nothing but evil all the time. <sup>6</sup> And יהוה regretted having made humankind on earth. With a sorrowful heart, <sup>7</sup> יהוה said, “I will blot out from the earth humankind whom I created—humans together with beasts, creeping things, and birds of the sky; for I regret that I made them.” <sup>8</sup> But Noah found favor with יהוה.

## נה | NOAH

<sup>9</sup> This is the line of Noah.—Noah was a righteous man; he was blameless in his age; Noah walked with God.—<sup>10</sup> Noah begot three sons: Shem, Ham, and Japheth.

<sup>11</sup> The earth became corrupt before God; the earth was filled with lawlessness. <sup>12</sup> When God saw how corrupt the earth was, for all flesh had corrupted its ways on earth, <sup>13</sup> God said to Noah, “I have decided to put an end to all flesh, for the earth is filled with lawlessness because of them: I am about to destroy them with the earth. <sup>14</sup> Make yourself an ark of *gopher* wood; make it an ark with compartments, and cover it inside and out with pitch. <sup>15</sup> This is how you shall make it: the length of the ark shall be three hundred cubits, its width fifty cubits, and its height thirty cubits. <sup>16</sup> Make an opening for daylight in the ark, and terminate it within a cubit of

<sup>°</sup> **5.2** *Humankind* Heb. *’adam*; NJPS “Man,” trad. “Adam.” \* **5.29** *relief* Connecting Noah with Heb. *niḥam* “to comfort”; cf. 9.20ff. \* **6.2** *divine beings* Others “sons of God.” \* **6.3** *abide* Meaning of Heb. uncertain.

the top.\* Put the entrance to the ark in its side; make it with bottom, second, and third decks.

<sup>17</sup> “For My part, I am about to bring the Flood—waters upon the earth—to destroy all flesh under the sky in which there is breath of life; everything on earth shall perish. <sup>18</sup> But I will establish My covenant with you, and you shall enter the ark, with your sons, your wife, and your sons’ wives. <sup>19</sup> And of all that lives, of all flesh, you shall take two of each into the ark to keep alive with you; they shall be male and female. <sup>20</sup> From birds of every kind, cattle of every kind, every kind of creeping thing on earth, two of each shall come to you to stay alive. <sup>21</sup> For your part, take of everything that is eaten and store it away, to serve as food for you and for them.” <sup>22</sup> Noah did so; just as God commanded him, so he did.

**7** Then יהוה said to Noah, “Go into the ark, with all your household, for you alone have I found righteous before Me in this generation. <sup>2</sup> Of every pure animal you shall take seven pairs, males and their mates, and of every animal that is not pure, two, a male and its mate; <sup>3</sup> of the birds of the sky also, seven pairs, male and female, to keep seed alive upon all the earth. <sup>4</sup> For in seven days’ time I will make it rain upon the earth, forty days and forty nights, and I will blot out from the earth all existence that I created.” <sup>5</sup> And Noah did just as יהוה commanded him.

<sup>6</sup> Noah was six hundred years old when the Flood came, waters upon the earth. <sup>7</sup> Noah, with his sons, his wife, and his sons’ wives, went into the ark because of the waters of the Flood. <sup>8</sup> Of the pure animals, of the animals that are not pure, of the birds, and of everything that creeps on the ground, <sup>9</sup> two of each, male and female, came to Noah into the ark, as God had commanded Noah. <sup>10</sup> And on the seventh day the waters of the Flood came upon the earth.

<sup>11</sup> In the six hundredth year of Noah’s life, in the second month, on the seventeenth day of the month, on that day

All the fountains of the great deep burst apart,

And the floodgates of the sky broke open.

<sup>12</sup> (The rain fell on the earth forty days and forty nights.) <sup>13</sup> That same day Noah and Noah’s sons, Shem, Ham, and Japheth, went into the ark, with Noah’s wife and the three wives of his sons— <sup>14</sup> they and all beasts

of every kind, all cattle of every kind, all creatures of every kind that creep on the earth, and all birds of every kind, every bird, every winged thing. <sup>15</sup> They came to Noah into the ark, two each of all flesh in which there was breath of life. <sup>16</sup> Thus they that entered comprised male and female of all flesh, as God had commanded him. And יהוה shut him in.

<sup>17</sup> The Flood continued forty days on the earth, and the waters increased and raised the ark so that it rose above the earth. <sup>18</sup> The waters swelled and increased greatly upon the earth, and the ark drifted upon the waters. <sup>19</sup> When the waters had swelled much more upon the earth, all the highest mountains everywhere under the sky were covered. <sup>20</sup> Fifteen cubits higher did the waters swell, as the mountains were covered. <sup>21</sup> And all flesh that stirred on earth perished—birds, cattle, beasts, and all the things that swarmed upon the earth, and all humankind. <sup>22</sup> All in whose nostrils was the merest breath of life, all that was on dry land, died. <sup>23</sup> All existence on earth was blotted out—humans, cattle, creeping things, and birds of the sky; they were blotted out from the earth. Only Noah was left, and those with him in the ark.

**8** <sup>24</sup> And when the waters had swelled on the earth one hundred and fifty days, <sup>1</sup> God remembered Noah and all the beasts and all the cattle that were with him in the ark, and God caused a wind to blow across the earth, and the waters subsided. <sup>2</sup> The fountains of the deep and the floodgates of the sky were stopped up, and the rain from the sky was held back; <sup>3</sup> the waters then receded steadily from the earth. At the end of one hundred and fifty days the waters diminished, <sup>4</sup> so that in the seventh month, on the seventeenth day of the month, the ark came to rest on the mountains of Ararat. <sup>5</sup> The waters went on diminishing until the tenth month; in the tenth month, on the first of the month, the tops of the mountains became visible.

<sup>6</sup> At the end of forty days, Noah opened the window of the ark that he had made <sup>7</sup> and sent out the raven; it went to and fro until the waters had dried up from the earth. <sup>8</sup> Then he sent out the dove to see whether the waters had decreased from the surface of the ground. <sup>9</sup> But the dove could not find a resting place for its foot, and returned to him to the ark, for there was water over all the earth.

\* 6.16 terminate it within a cubit of the top Meaning of Heb. uncertain.



So putting out his hand, he took it into the ark with him.<sup>10</sup> He waited another seven days, and again sent out the dove from the ark.<sup>11</sup> The dove came back to him toward evening, and there in its bill was a plucked-off olive leaf! Then Noah knew that the waters had decreased on the earth.<sup>12</sup> He waited still another seven days and sent the dove forth; and it did not return to him any more.

<sup>13</sup> In the six hundred and first year, in the first month, on the first of the month, the waters began to dry from the earth; and when Noah removed the covering of the ark, he saw that the surface of the ground was drying.<sup>14</sup> And in the second month, on the twenty-seventh day of the month, the earth was dry.

<sup>15</sup> God spoke to Noah, saying, <sup>16</sup>“Come out of the ark, together with your wife, your sons, and your sons’ wives.<sup>17</sup> Bring out with you every living thing of all flesh that is with you: birds, animals, and everything that creeps on earth; and let them swarm on the earth and be fertile and increase on earth.”<sup>18</sup> So Noah came out, together with his sons, his wife, and his sons’ wives.<sup>19</sup> Every animal, every creeping thing, and every bird, everything that stirs on earth came out of the ark by families.

<sup>20</sup> Then Noah built an altar to יהוה and, taking of every pure animal and of every pure bird, he offered burnt offerings on the altar.<sup>21</sup> יהוה smelled the pleasing odor, and יהוה resolved: “Never again will I doom the earth because of humankind, since the devisings of the human mind are evil from youth; nor will I ever again destroy every living being, as I have done.

<sup>22</sup> So long as the earth endures,  
Seedtime and harvest,  
Cold and heat,  
Summer and winter,  
Day and night  
Shall not cease.”

**9** God blessed Noah and his sons, and said to them, “Be fertile and increase, and fill the earth.<sup>2</sup> The fear and the dread of you shall be upon all the beasts of the earth and upon all the birds of the sky—everything with which the earth is astir—and upon all the fish of the sea; they are given into your hand.<sup>3</sup> Every creature that lives shall be yours to eat; as with the green grasses, I give you all these.<sup>4</sup> You must not, however, eat flesh with its life-blood in it.<sup>5</sup> But for your own life-blood I will

require a reckoning: I will require it of every beast; of humankind, too, will I require a reckoning for human life, of everyone for each other!

<sup>6</sup> Whoever sheds human blood,  
By human [hands] shall that one’s blood be shed;  
For in the image of God  
Was humankind made.

<sup>7</sup> Be fertile, then, and increase; abound on the earth and increase on it.”

<sup>8</sup> And God said to Noah and to his sons with him, <sup>9</sup>“I now establish My covenant with you and your offspring to come,<sup>10</sup> and with every living thing that is with you—birds, cattle, and every wild beast as well—all that have come out of the ark, every living thing on earth.<sup>11</sup> I will maintain My covenant with you: never again shall all flesh be cut off by the waters of a flood, and never again shall there be a flood to destroy the earth.”

<sup>12</sup> God further said, “This is the sign that I set for the covenant between Me and you, and every living creature with you, for all ages to come.<sup>13</sup> I have set My bow in the clouds, and it shall serve as a sign of the covenant between Me and the earth.<sup>14</sup> When I bring clouds over the earth, and the bow appears in the clouds,<sup>15</sup> I will remember My covenant between Me and you and every living creature among all flesh, so that the waters shall never again become a flood to destroy all flesh.<sup>16</sup> When the bow is in the clouds, I will see it and remember the everlasting covenant between God and all living creatures, all flesh that is on earth.<sup>17</sup> That,” God said to Noah, “shall be the sign of the covenant that I have established between Me and all flesh that is on earth.”

<sup>18</sup> The sons of Noah who came out of the ark were Shem, Ham, and Japheth—Ham being the father of Canaan.<sup>19</sup> These three were the sons of Noah, and from these the whole world branched out.

<sup>20</sup> Noah, the tiller of the soil,<sup>°</sup> was the first to plant a vineyard.<sup>21</sup> He drank of the wine and became drunk, and he uncovered himself within his tent.<sup>22</sup> Ham, the father of Canaan, saw his father’s nakedness and told his two brothers outside.<sup>23</sup> But Shem and Japheth took a cloth, placed it against both their backs and, walking backward, they covered their father’s nakedness; their

<sup>°</sup> 9.20 *the tiller of the soil* Or “a man of the soil.”

faces were turned the other way, so that they did not see their father's nakedness. <sup>24</sup> When Noah woke up from his wine and learned what his youngest son had done to him, <sup>25</sup> he said,

“Cursed be Canaan;  
The lowest of slaves  
Shall he be to his brothers.”

<sup>26</sup> And he said,

“Blessed be יהוה,  
The God of Shem;  
Let Canaan be a slave to them.

<sup>27</sup> May God enlarge\* Japheth,  
And let him dwell in the tents of Shem;  
And let Canaan be a slave to them.”

<sup>28</sup> Noah lived after the Flood 350 years. <sup>29</sup> And all the days of Noah came to 950 years; then he died.

**10** These are the lines of Shem, Ham, and Japheth, the sons of Noah: sons were born to them after the Flood.

<sup>2</sup> The descendants of Japheth: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. <sup>3</sup> The descendants of Gomer: Ashkenaz, Riphath, and Togarmah. <sup>4</sup> The descendants of Javan: Elishah and Tarshish, the Kittim and the Dodanim.\* <sup>5</sup> From these the maritime nations branched out. [These are the descendants of Japheth]\* by their lands—each with its language—their clans and their nations.

<sup>6</sup> The descendants of Ham: Cush, Mizraim, Put, and Canaan. <sup>7</sup> The descendants of Cush: Seba, Havilah, Sabtah, Raamah, and Sabteca. The descendants of Raamah: Sheba and Dedan.

<sup>8</sup> Cush also begot Nimrod, who was the first mighty figure on earth. <sup>9</sup> He was a mighty hunter by the grace of יהוה; hence the saying, “Like Nimrod a mighty hunter by the grace of” יהוה. <sup>10</sup> The mainstays of his kingdom were Babylon, Erech, Accad, and Calneh\* in the land of Shinar. <sup>11</sup> From that land Asshur went forth and built Nineveh, Rehoboth-ir, Calah, <sup>12</sup> and Resen between Nineveh and Calah, that is the great city.

<sup>13</sup> And Mizraim begot the Ludim, the Anamim, the Lehabim, the Naphtuhim, <sup>14</sup> the Pathrusim, the Casluhim, and the Capthorim,\* whence the Philistines came forth.

<sup>15</sup> Canaan begot Sidon, his first-born, and Heth; <sup>16</sup> and the Jebusites, the Amorites, the Girgashites, <sup>17</sup> the Hivites, the Arkites, the Sinites, <sup>18</sup> the Arvadites, the Zemarites, and the Hamathites. Afterward the clans of the Canaanites spread out. <sup>19</sup> (The [original] Canaanite territory extended from Sidon as far as Gerar, near Gaza, and as far as Sodom, Gomorrah, Admah, and Zeboiim, near Lasha.) <sup>20</sup> These are the descendants of Ham, according to their clans and languages, by their lands and nations.

<sup>21</sup> Sons were also born to Shem, ancestor of all the descendants of Eber and older brother of Japheth. <sup>22</sup> The descendants of Shem: Elam, Asshur, Arpachshad, Lud, and Aram. <sup>23</sup> The descendants of Aram: Uz, Hul, Gether, and Mash. <sup>24</sup> Arpachshad begot Shelah, and Shelah begot Eber. <sup>25</sup> Two sons were born to Eber: the name of the first was Peleg, for in his days the earth was divided;\* and the name of his brother was Joktan. <sup>26</sup> Joktan begot Almodad, Sheleph, Hazarmaveth, Jerah, <sup>27</sup> Hadoram, Uzal, Diklah, <sup>28</sup> Obal, Abimael, Sheba, <sup>29</sup> Ophir, Havilah, and Jobab; all these were the descendants of Joktan. <sup>30</sup> Their settlements extended from Mesha as far as Sephar, the hill country to the east. <sup>31</sup> These are the descendants of Shem according to their clans and languages, by their lands, according to their nations.

<sup>32</sup> These are the groupings of Noah's descendants, according to their origins, by their nations; and from these the nations branched out over the earth after the Flood.

**11** Everyone on earth had the same language and the same words. <sup>2</sup> And as they migrated from the east, they came upon a valley in the land of Shinar and settled there. <sup>3</sup> They said to one another, “Come, let us make bricks and burn them hard.”—Brick served them as stone, and bitumen served them as mortar.— <sup>4</sup> And

\* **9.27** *enlarge* Heb. *yapht*, play on Heb. *yepheth* “Japheth.” \* **10.4** *Dodanim* Septuagint and 1 Chron. 1.7 “Rodanim.” \* **10.5** [These are the descendants of Japheth] Cf. vv. 20 and 31. \* **10.10** and *Calneh* Heb. *we-khalneh*, better vocalized *we-khullanah* “all of them being.” \* **10.14** *Capthorim* I.e., the Cretans; moved up for the sake of clarity; cf. Amos 9.7. \* **10.25** *divided* Heb. *niphlegah*, play on “Peleg.”



they said, “Come, let us build us a city, and a tower with its top in the sky, to make a name for ourselves; else we shall be scattered all over the world.”<sup>5</sup> יהוה came down to look at the city and tower that humanity had built,<sup>6</sup> and יהוה said, “If, as one people with one language for all, this is how they have begun to act, then nothing that they may propose to do will be out of their reach.”<sup>7</sup> Let us, then, go down and confound their speech there, so that they shall not understand one another’s speech.”<sup>8</sup> Thus יהוה scattered them from there over the face of the whole earth; and they stopped building the city.<sup>9</sup> That is why it was called Babel,\* because there יהוה confounded\* the speech of the whole earth; and from there יהוה scattered them over the face of the whole earth.

This is the line of Shem. Shem was 100 years old when he begot Arpachshad, two years after the Flood.<sup>11</sup> After the birth of\* Arpachshad, Shem lived 500 years and begot sons and daughters.

<sup>12</sup> When Arpachshad had lived 35 years, he begot Shelah.<sup>13</sup> After the birth of Shelah, Arpachshad lived 403 years and begot sons and daughters.

<sup>14</sup> When Shelah had lived 30 years, he begot Eber.<sup>15</sup> After the birth of Eber, Shelah lived 403 years and begot sons and daughters.

<sup>16</sup> When Eber had lived 34 years, he begot Peleg.<sup>17</sup> After the birth of Peleg, Eber lived 430 years and begot sons and daughters.

<sup>18</sup> When Peleg had lived 30 years, he begot Reu.<sup>19</sup> After the birth of Reu, Peleg lived 209 years and begot sons and daughters.

<sup>20</sup> When Reu had lived 32 years, he begot Serug.<sup>21</sup> After the birth of Serug, Reu lived 207 years and begot sons and daughters.

<sup>22</sup> When Serug had lived 30 years, he begot Nahor.<sup>23</sup> After the birth of Nahor, Serug lived 200 years and begot sons and daughters.

<sup>24</sup> When Nahor had lived 29 years, he begot Terah.<sup>25</sup> After the birth of Terah, Nahor lived 119 years and begot sons and daughters.

<sup>26</sup> When Terah had lived 70 years, he begot Abram, Nahor, and Haran.<sup>27</sup> Now this is the line of Terah: Terah begot Abram, Nahor, and Haran; and Haran begot Lot.<sup>28</sup> Haran died in the lifetime of his father Terah, in his native land, Ur of the Chaldeans.<sup>29</sup> Abram and Nahor took wives for themselves, the name of Abram’s wife being Sarai and that of Nahor’s wife Milcah, the daughter of Haran, the father of Milcah and Iscah.<sup>30</sup> Now Sarai was barren, she had no child.

<sup>31</sup> Terah took his son Abram, his grandson Lot the son of Haran, and his daughter-in-law Sarai, the wife of his son Abram, and they set out together from Ur of the Chaldeans for the land of Canaan; but when they had come as far as Haran, they settled there.<sup>32</sup> The days of Terah came to 205 years; and Terah died in Haran.

## לֵךְ לְךָ | LEKH LEKHA

**12** יהוה said to Abram, “Go forth from your native land and from your father’s house to the land that I will show you.

<sup>2</sup> I will make of you a great nation,  
And I will bless you;  
I will make your name great,  
And you shall be a blessing.\*

<sup>3</sup> I will bless those who bless you  
And curse the one who curses you;  
And all the families of the earth  
Shall bless themselves by you.”

<sup>4</sup> Abram went forth as יהוה had commanded him, and Lot went with him. Abram was seventy-five years old when he left Haran.<sup>5</sup> Abram took his wife Sarai and his brother’s son Lot, and all the wealth that they had amassed, and the persons that they had acquired in Haran; and they set out for the land of Canaan. When they arrived in the land of Canaan, <sup>6</sup> Abram passed through the land as far as the site of Shechem, at the terebinth of Moreh. The Canaanites were then in the land.

<sup>7</sup> יהוה appeared to Abram and said, “I will assign this land to your offspring.” And he built an altar there to יהוה

\* **11.9** *Babel* I.e., “Babylon.” \* **11.9** *confounded* Heb. *balal* “confound,” play on “Babel.” \* **11.11** *After the birth of Lit.* “After he begot,” and so through v. 25. \* **12.2** *a blessing* I.e., a standard by which blessing is invoked; cf. v. 3 end.

who had appeared to him. <sup>8</sup> From there he moved on to the hill country east of Bethel and pitched his tent, with Bethel on the west and Ai on the east; and he built there an altar to יהוה and invoked יהוה by name. <sup>9</sup> Then Abram journeyed by stages toward the Negeb.

<sup>10</sup> There was a famine in the land, and Abram went down to Egypt to sojourn there, for the famine was severe in the land. <sup>11</sup> As he was about to enter Egypt, he said to his wife Sarai, “I\* know what a beautiful woman you are. <sup>12</sup> If the Egyptians see you, and think, ‘She is his wife,’ they will kill me and let you live. <sup>13</sup> Please say that you are my sister, that it may go well with me because of you, and that I may remain alive thanks to you.”

<sup>14</sup> When Abram entered Egypt, the Egyptians saw how very beautiful the woman was. <sup>15</sup> Pharaoh’s courtiers saw her and praised her to Pharaoh, and the woman was taken into Pharaoh’s palace. <sup>16</sup> And because of her, it went well with Abram; he acquired sheep, oxen, asses, male and female slaves, she-asses, and camels.

<sup>17</sup> But יהוה afflicted Pharaoh and his household with mighty plagues on account of Sarai, the wife of Abram. <sup>18</sup> Pharaoh sent for Abram and said, “What is this you have done to me! Why did you not tell me that she was your wife? <sup>19</sup> Why did you say, ‘She is my sister,’ so that I took her as my wife? Now, here is your wife; take her and begone!” <sup>20</sup> And Pharaoh put agents<sup>o</sup> in charge of him, and they sent him off with his wife and all that he possessed.

**13** From Egypt, Abram went up into the Negeb, with his wife and all that he possessed, together with Lot. <sup>2</sup> Now Abram was very rich in cattle, silver, and gold. <sup>3</sup> And he proceeded by stages from the Negeb as far as Bethel, to the place where his tent had been formerly, between Bethel and Ai, <sup>4</sup> the site of the altar that he had built there at first; and there Abram invoked יהוה by name.

<sup>5</sup> Lot, who went with Abram, also had flocks and herds and tents, <sup>6</sup> so that the land could not support them staying together; for their possessions were so great that they could not remain together. <sup>7</sup> And there was quarreling between the herders of Abram’s cattle and

those of Lot’s cattle.—The Canaanites and Perizzites were then dwelling in the land.— <sup>8</sup> Abram said to Lot, “Let there be no strife between you and me, between my herders and yours, for we are kin. <sup>9</sup> Is not the whole land before you? Let us separate:\* if you go north, I will go south; and if you go south, I will go north.”

<sup>10</sup> Lot looked about him and saw how well watered was the whole plain of the Jordan, all of it—this was before יהוה had destroyed Sodom and Gomorrah—all the way to Zoar, like the garden of יהוה, like the land of Egypt. <sup>11</sup> So Lot chose for himself the whole plain of the Jordan, and Lot journeyed eastward. Thus they parted from each other; <sup>12</sup> Abram remained in the land of Canaan, while Lot settled in the cities of the Plain, pitching his tents near Sodom. <sup>13</sup> Now the inhabitants of Sodom were very wicked sinners against יהוה.

<sup>14</sup> And יהוה said to Abram, after Lot had parted from him, “Raise your eyes and look out from where you are, to the north and south, to the east and west, <sup>15</sup> for I give all the land that you see to you and your offspring forever. <sup>16</sup> I will make your offspring as the dust of the earth, so that if one can count the dust of the earth, then your offspring too can be counted. <sup>17</sup> Up, walk about the land, through its length and its breadth, for I give it to you.” <sup>18</sup> And Abram moved his tent, and came to dwell at the terebinths of Mamre, which are in Hebron; and he built an altar there to יהוה.

**14** Now, when King Amraphel of Shinar, King Arioch of Ellasar, King Chedorlaomer of Elam, and King Tidal of Goiim <sup>2</sup> made war on King Bera of Sodom, King Birsha of Gomorrah, King Shinab of Admah, King Shemeber of Zeboiim, and the king of Bela, which is Zoar, <sup>3</sup> all the latter joined forces at the Valley of Siddim, now the Dead Sea.\* <sup>4</sup> Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled. <sup>5</sup> In the fourteenth year Chedorlaomer and the kings who were with him came and defeated the Rephaim at Ashteroth-karnaim, the Zuzim at Ham, the Emim at Shaveh-kiriathaim, <sup>6</sup> and the Horites in their hill country of Seir as far as El-paran, which is by the wilderness. <sup>7</sup> On their way back they came to En-

\* **12.11** I Or “You”; cf. the second-person feminine form *ti* in Judg. 5.7; Jer. 2.20; Mic. 4.13, etc. ° **12.20** *agents* Lit. “participants whose involvement defines the depicted situation”; trad. “men.” Cf. Josh. 10.18. See the Dictionary under *’ish*; Agent. \* **13.9** *Let us separate* Lit. “Please separate from me.” \* **14.3** *Dead Sea* Heb. “Salt Sea.”

mishpat, which is Kadesh, and subdued all the territory of the Amalekites, and also the Amorites who dwelt in Hazazon-tamar. <sup>8</sup> Then the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboiim, and the king of Bela, which is Zoar, went forth and engaged them in battle in the Valley of Siddim: <sup>9</sup> King Chedorlaomer of Elam, King Tidal of Goiim, King Amraphel of Shinar, and King Arioch of Ellasar—four kings against those five.

<sup>10</sup> Now the Valley of Siddim was dotted with bitumen pits; and the kings of Sodom and Gomorrah, in their flight, threw themselves into them, while the rest escaped to the hill country. <sup>11</sup> [The invaders] seized all the wealth of Sodom and Gomorrah and all their provisions, and went their way. <sup>12</sup> They also took Lot, the son of Abram's brother, and his possessions, and departed; for he had settled in Sodom.

<sup>13</sup> A fugitive brought the news to Abram the Hebrew, who was dwelling at the terebinths of Mamre the Amorite, kinsman of Eshkol and Aner, these being Abram's allies. <sup>14</sup> When Abram heard that his kinsman's [household] had been taken captive, he mustered his retainers,\* born into his household, numbering three hundred and eighteen, and went in pursuit as far as Dan. <sup>15</sup> At night, he and his servants deployed against them and defeated them; and he pursued them as far as Hobah, which is north of Damascus. <sup>16</sup> He brought back all the possessions; he also brought back his kinsman Lot and his possessions, and the women and the rest of the people.

<sup>17</sup> When he returned from defeating Chedorlaomer and the kings with him, the king of Sodom came out to meet him in the Valley of Shaveh, which is the Valley of the King. <sup>18</sup> And King Melchizedek of Salem brought out bread and wine; he was a priest of God Most High.\* <sup>19</sup> He blessed him, saying,

“Blessed be Abram of God Most High,  
Creator of heaven and earth.

<sup>20</sup> And blessed be God Most High,  
Who has delivered your foes into your hand.”

And [Abram] gave him a tenth of everything.

<sup>21</sup> Then the king of Sodom said to Abram, “Give me the persons, and take the possessions for yourself.”

<sup>22</sup> But Abram said to the king of Sodom, “I swear\* to יהוה, God Most High, Creator of heaven and earth: <sup>23</sup> I will not take so much as a thread or a sandal strap of what is yours; you shall not say, ‘It is I who made Abram rich.’

<sup>24</sup> For me, nothing but what my servants have used up; as for the share of the parties who went with me—Aner, Eshkol, and Mamre—let them take their share.”

**15** Some time later, the word of יהוה came to Abram in a vision:

“Fear not, Abram,

I am a shield to you;

Your reward shall be very great.”

<sup>2</sup> But Abram said, “O lord יהוה, what can You give me, seeing that I shall die childless, and the one in charge of my household is Dammeseq Eliezer!”\* <sup>3</sup> Abram said further, “Since You have granted me no offspring, my steward will be my heir.” <sup>4</sup> The word of יהוה came to him in reply, “That one shall not be your heir; none but your very own issue shall be your heir.” <sup>5</sup> [Then in the vision, God] took him outside and said, “Look toward heaven and count the stars, if you are able to count them”—continuing, “So shall your offspring be.” <sup>6</sup> And he put his trust in יהוה, who reckoned it to his merit.

<sup>7</sup> Then [God] said to him, “I am יהוה who brought you out from Ur of the Chaldeans to assign this land to you as a possession.” <sup>8</sup> And he said, “O lord יהוה, how shall I know that I am to possess it?” <sup>9</sup> Came the reply, “Bring Me a three-year-old heifer, a three-year-old she-goat, a three-year-old ram, a turtledove, and a young bird.”

<sup>10</sup> He brought all these and cut them in two, placing each half opposite the other; but he did not cut up the bird. <sup>11</sup> Birds of prey came down upon the carcasses, and Abram drove them away. <sup>12</sup> As the sun was about to set, a deep sleep fell upon Abram, and a great dark dread descended upon him. <sup>13</sup> And [God] said to Abram, “Know well that your offspring shall be strangers in a land not theirs, and they shall be enslaved and oppressed

\* **14.14** retainers Meaning of Heb. *hanikh* uncertain. \* **14.18** God Most High Heb. *El 'Elyon*. \* **14.22** swear Lit. “lift up my hand.” ° **15.2** lord יהוה Heb. *'adonai y-h-w-h*, traditionally read aloud as *'adonai 'elohim* (rather than *'adonai* twice). NJPS “Lord GOD.” See also the Dictionary under “male metaphors for God.” \* **15.2** and the one in charge of my household is Dammeseq Eliezer Meaning of Heb. uncertain.

four hundred years; <sup>14</sup> but I will execute judgment on the nation they shall serve, and in the end they shall go free with great wealth. <sup>15</sup> As for you,

You shall go to your ancestors in peace;

You shall be buried at a ripe old age.

<sup>16</sup> And they shall return here in the fourth generation, for the iniquity of the Amorites is not yet complete.”

<sup>17</sup> When the sun set and it was very dark, there appeared a smoking oven, and a flaming torch which passed between those pieces. <sup>18</sup> On that day יהוה made a covenant with Abram: “To your offspring I assign this land, from the river of Egypt to the great river, the river Euphrates— <sup>19</sup> the Kenites, the Kenizzites, the Kadmonites, <sup>20</sup> the Hittites, the Perizzites, the Rephaim, <sup>21</sup> the Amorites, the Canaanites, the Girgashites, and the Jebusites.”

**16** Sarai, Abram’s wife, had borne him no children. She had an Egyptian maidservant whose name was Hagar. <sup>2</sup> And Sarai said to Abram, “Look, יהוה has kept me from bearing. Consort with my maid; perhaps I shall have a child\* through her.” And Abram heeded Sarai’s request. <sup>3</sup> So Sarai, Abram’s wife, took her maid, Hagar the Egyptian—after Abram had dwelt in the land of Canaan ten years—and gave her to her husband Abram as concubine. <sup>4</sup> He cohabited with Hagar and she conceived; and when she saw that she had conceived, her mistress was lowered in her esteem. <sup>5</sup> And Sarai said to Abram, “The wrong done me is your fault! I myself put my maid in your bosom; now that she sees that she is pregnant, I am lowered in her esteem. יהוה decide between you and me!” <sup>6</sup> Abram said to Sarai, “Your maid is in your hands. Deal with her as you think right.” Then Sarai treated her harshly, and she ran away from her.

<sup>7</sup> A messenger of יהוה found her by a spring of water in the wilderness, the spring on the road to Shur, <sup>8</sup> and said, “Hagar, slave of Sarai, where have you come from,

and where are you going?” And she said, “I am running away from my mistress Sarai.”

<sup>9</sup> And the messenger of יהוה said to her, “Go back to your mistress, and submit to her harsh treatment.” <sup>10</sup> And the messenger of יהוה said to her,

“I will greatly increase your offspring,

And they shall be too many to count.”

<sup>11</sup> The messenger of יהוה said to her further,

“Behold, you are pregnant

And shall bear a son;

You shall call him Ishmael,\*

For יהוה has paid heed to your suffering.

<sup>12</sup> He shall be a wild ass of a person;°

His hand against everyone,

And everyone’s hand against him;

He shall dwell alongside of all his kin.”

<sup>13</sup> And she called יהוה who spoke to her, “You Are El-roi,”\* by which she meant, “Have I not gone on seeing after my being seen!”\* <sup>14</sup> Therefore the well was called Beer-lahai-roi;\* it is between Kadesh and Bered.— <sup>15</sup> Hagar bore a son to Abram, and Abram gave the son that Hagar bore him the name Ishmael. <sup>16</sup> Abram was eighty-six years old when Hagar bore Ishmael to Abram.

**17** When Abram was ninety-nine years old, יהוה appeared to Abram and said to him, “I am El Shaddai.\* Walk in My ways and be blameless. <sup>2</sup> I will establish My covenant between Me and you, and I will make you exceedingly numerous.”

<sup>3</sup> Abram threw himself on his face; and God spoke to him further, <sup>4</sup> “As for Me, this is My covenant with you: You shall be the father of a multitude of nations. <sup>5</sup> And you shall no longer be called Abram, but your name shall be Abraham,\* for I make you the father of a multitude of nations. <sup>6</sup> I will make you exceedingly fertile, and make nations of you; and kings shall come forth from

\* **16.2** *have a child* Lit. “be built up,” play on *ben* “child” and *banah* “build up.” See the Dictionary under *ben*. \* **16.11** *Ishmael* I.e., “God heeds.” ° **16.12** *person* Or perhaps “sire” (cf. Josh. 14.15, Gen. 2.22b–4.1, and Phoenician usage). Trad. “man.” See the Dictionary under *’adam*. ° **16.13** *יהוה* The messenger who spoke is labeled with the principal’s name, to underscore that the message was delivered on the principal’s behalf. (A narrative convention in the Hebrew Bible.) \* **16.13** *El-roi* Apparently “God of Seeing.” \* **16.13** *Have I not gone on seeing after my being seen* Meaning of Heb. uncertain. \* **16.14** *Beer-lahai-roi* Apparently “the Well of the Living One who sees me.” \* **17.1** *El Shaddai* Traditionally rendered “God Almighty.” \* **17.5** *Abraham* Understood as “father of a multitude.”

you.<sup>7</sup> I will maintain My covenant between Me and you, and your offspring to come, as an everlasting covenant throughout the ages, to be God to you and to your offspring to come.<sup>8</sup> I assign the land you sojourn in to you and your offspring to come, all the land of Canaan, as an everlasting holding. I will be their God.”

<sup>9</sup> God further said to Abraham, “As for you, you and your offspring to come throughout the ages shall keep My covenant.<sup>10</sup> Such shall be the covenant between Me and you and your offspring to follow which you shall keep: every male among you shall be circumcised.<sup>11</sup> You shall circumcise the flesh of your foreskin, and that shall be the sign of the covenant between Me and you.<sup>12</sup> And throughout the generations, every male among you shall be circumcised at the age of eight days. As for the homeborn slave and the one bought from an outsider who is not of your offspring,<sup>13</sup> they must be circumcised, homeborn and purchased alike. Thus shall My covenant be marked in your flesh as an everlasting pact.<sup>14</sup> And if any male who is uncircumcised fails to circumcise the flesh of his foreskin, that person shall be cut off from kin; he has broken My covenant.”

<sup>15</sup> And God said to Abraham, “As for your wife Sarai, you shall not call her Sarai, but her name shall be Sarah.\*<sup>16</sup> I will bless her; indeed, I will give you a son by her. I will bless her so that she shall give rise to nations; rulers of peoples shall issue from her.”<sup>17</sup> Abraham threw himself on his face and laughed, as he said to himself, “Can a child be born to a man a hundred years old, or can Sarah bear a child at ninety?”<sup>18</sup> And Abraham said to God, “O that Ishmael might live by Your favor!”<sup>19</sup> God said, “Nevertheless, Sarah your wife shall bear you a son, and you shall name him Isaac;\* and I will maintain My covenant with him as an everlasting covenant for his offspring to come.<sup>20</sup> As for Ishmael, I have heeded you.\* I hereby bless him. I will make him fertile and

exceedingly numerous. He shall be the father of twelve chieftains, and I will make of him a great nation.<sup>21</sup> But My covenant I will maintain with Isaac, whom Sarah shall bear to you at this season next year.”<sup>22</sup> Done speaking with him, God was gone from Abraham.

<sup>23</sup> Then Abraham took his son Ishmael, and all his homeborn slaves and all those he had bought, every male in Abraham’s household, and he circumcised the flesh of their foreskins on that very day, as God had spoken to him.<sup>24</sup> Abraham was ninety-nine years old when he circumcised the flesh of his foreskin,<sup>25</sup> and his son Ishmael was thirteen years old when he was circumcised in the flesh of his foreskin.<sup>26</sup> Thus Abraham and his son Ishmael were circumcised on that very day;<sup>27</sup> and all [men of] his household, his homeborn slaves and those that had been bought from outsiders, were circumcised with him.

## וִירָא | VA-YERA’

**18** יְהוָה appeared<sup>o</sup> to him by the terebinths of Mamre; he was sitting at the entrance of the tent as the day grew hot.<sup>2</sup> Looking up, he saw three figures<sup>o</sup> standing near him. Perceiving this, he ran from the entrance of the tent to greet them and, bowing to the ground,<sup>3</sup> he said, “My lords!\* If it please you, do not go on past your servant.<sup>4</sup> Let a little water be brought; bathe your feet and recline under the tree.<sup>5</sup> And let me fetch a morsel of bread that you may refresh yourselves; then go on—seeing that you have come your servant’s way.” They replied, “Do as you have said.”

<sup>6</sup> Abraham hastened into the tent to Sarah, and said, “Quick, three *seahs* of choice flour! Knead and make cakes!”<sup>7</sup> Then Abraham ran to the herd, took a calf, tender and choice, and gave it to a servant-boy, who

\* **17.15** *Sarah* I.e., “princess.” \* **17.19** *Isaac* Heb. *Yišḥaq*, from *ṣāḥaq*, “laugh.” \* **17.20** *I have heeded you* Heb. *shema’tikha*, play on “Ishmael.” <sup>o</sup> **18.1** *appeared* Or “initiated communication (with); made contact (with)” —without indicating a visual experience—as in 12.7; 17.1; 26.2, 24; 35.9–10; 48.3–4; and seven passages elsewhere in the Bible. <sup>o</sup> **18.2** *figures* Lit. “participants whose involvement defines the depicted situation.” Or “agents [of the divine],” as the notice of the advent of divine communication in v. 1 (see previous note) implies an agency situation that casts these participants in their defining role as agents. Trad. “men.” Cf. Rashbam, Ramban; see further the Dictionary under *’ish*; Agent. \* **18.3** *My lords* Or “My lord,” referring either to the delegation’s apparent leader or to God.

hastened to prepare it. <sup>8</sup> He took curds and milk and the calf that had been prepared and set these before them; and he waited on them under the tree as they ate.

<sup>9</sup> They said to him, “Where is your wife Sarah?” And he replied, “There, in the tent.” <sup>10</sup> Then one said, “I will return to you next year,<sup>\*</sup> and your wife Sarah shall have a son!” Sarah was listening at the entrance of the tent, which was behind him. <sup>11</sup> Now Abraham and Sarah were old, advanced in years; Sarah had stopped having her periods.<sup>°</sup> <sup>12</sup> And Sarah laughed to herself, saying, “Now that I’ve lost the ability,<sup>°</sup> am I to have enjoyment—with my husband so old?” <sup>13</sup> Then יהוה<sup>°</sup> said to Abraham, “Why did Sarah laugh, saying, ‘Shall I in truth bear a child, old as I am?’” <sup>14</sup> Is anything too wondrous for יהוה? I will return to you at the same season next year, and Sarah shall have a son.” <sup>15</sup> Sarah lied, saying, “I did not laugh,” for she was frightened. Came the reply, “You did laugh.”

<sup>16</sup> The agents<sup>°</sup> set out from there and looked down toward Sodom, Abraham walking with them to see them off. <sup>17</sup> Now יהוה had said, “Shall I hide from Abraham what I am about to do, <sup>18</sup> since Abraham is to become a great and populous nation and all the nations of the earth are to bless themselves by him? <sup>19</sup> For I have singled him out, that he may instruct his children and his posterity to keep the way of יהוה by doing what is just and right, in order that יהוה may bring about for Abraham what has been promised him.” <sup>20</sup> Then יהוה said, “The outrage of Sodom and Gomorrah is so great, and their sin so grave! <sup>21</sup> I will go down to see whether they have acted altogether according to the outcry that has reached Me; if not, I will take note.”

<sup>22</sup> The agents went on from there to Sodom, while Abraham remained standing before יהוה. <sup>23</sup> Abraham came forward and said, “Will You sweep away the innocent along with the guilty? <sup>24</sup> What if there should be fifty innocent within the city; will You then wipe out the

place and not forgive it for the sake of the innocent fifty who are in it? <sup>25</sup> Far be it from You to do such a thing, to bring death upon the innocent as well as the guilty, so that innocent and guilty fare alike. Far be it from You! Shall not the Judge of all the earth deal justly?” <sup>26</sup> And יהוה answered, “If I find within the city of Sodom fifty innocent ones, I will forgive the whole place for their sake.” <sup>27</sup> Abraham spoke up, saying, “Here I venture to speak to my lord, I who am but dust and ashes: <sup>28</sup> What if the fifty innocent should lack five? Will You destroy the whole city for want of the five?”

“I will not destroy if I find forty-five there.”

<sup>29</sup> But he spoke up again, and said, “What if forty should be found there?”

“I will not do it, for the sake of the forty.”

<sup>30</sup> And he said, “Let not my lord be angry if I go on: What if thirty should be found there?”

“I will not do it if I find thirty there.”

<sup>31</sup> And he said, “I venture again to speak to my lord: What if twenty should be found there?”

“I will not destroy, for the sake of the twenty.”

<sup>32</sup> And he said, “Let not my lord be angry if I speak but this last time: What if ten should be found there?”

“I will not destroy, for the sake of the ten.”

<sup>33</sup> Having finished speaking to Abraham, יהוה departed; and Abraham returned to his place.

**19** The two messengers arrived in Sodom in the evening, as Lot was sitting in the gate of Sodom. When Lot saw them, he rose to greet them and, bowing low with his face to the ground, <sup>2</sup> he said, “Please, my lords, turn aside to your servant’s house to spend the night, and bathe your feet; then you may be on your way early.” But they said, “No, we will spend the night in the square.” <sup>3</sup> But he urged them strongly, so they turned his

\* **18.10** *next year* Heb. *ka-‘et hayyah*; cf. Gen. 17.21; 2 Kings 4.16–17.    ° **18.11** *her periods* Heb. *’orah ka-nashim*, lit. “the way of women”; NJPS “the periods of women.” (Perhaps, in light of Akkadian *’arhu* “month,” the lit. meaning is actually “women’s menses.”)    ° **18.12** *I’ve lost the ability* Precise force of Heb. *veloti* uncertain. NJPS “I am withered,” trad. “I am waxed old.”    ° **18.13** יהוה The agent who is speaking is labeled with the principal’s name, to underscore that the following message is delivered on the principal’s behalf. (A narrative convention throughout the Hebrew Bible; cf. Kimhi at 31.3.)    ° **18.16** *agents* Lit. “[other] participants whose involvement defines the depicted situation.” See note at 18.2.

way and entered his house. He prepared a feast for them and baked unleavened bread, and they ate.

<sup>4</sup>They had not yet lain down, when the town council [and] the militia of Sodom<sup>°</sup>—insignificant and influential alike,<sup>°</sup> the whole assembly without exception—gathered about the house. <sup>5</sup>And they shouted to Lot and said to him, “Where are the ones<sup>°</sup> who came to you tonight? Bring them out to us, that we may be intimate with<sup>°</sup> them.” <sup>6</sup>So Lot went out to them to the entrance, shut the door behind him, <sup>7</sup>and said, “I beg you, my friends, do not commit such a wrong. <sup>8</sup>Look, I have two daughters<sup>°</sup> who have not known a man. Let me bring them out to you, and you may do to them as you please;<sup>°</sup> but do not do anything to the others,<sup>°</sup> since they have come under the shelter of my roof.” <sup>9</sup>But they said, “Stand back! The fellow,” they said, “came here as an alien, and already he acts the ruler! Now we will deal worse with you than with them.” And they pressed hard against that householder<sup>°</sup>—against Lot—and moved forward to break the door. <sup>10</sup>But the agents<sup>°</sup> stretched out their hands and pulled Lot into the house with them, and shut the door. <sup>11</sup>And the people<sup>°</sup> who were at the entrance of the house, low and high alike,<sup>°</sup> they struck with blinding light, so that they were helpless to find the entrance.

<sup>12</sup>Then the agents said to Lot, “Whom else have you here? Sons-in-law, your sons and daughters, or anyone else that you have in the city—bring them out of the place. <sup>13</sup>For we are about to destroy this place; because the outcry against them before יהוה has become so great

that יהוה has sent us to destroy it.” <sup>14</sup>So Lot went out and spoke to his sons-in-law, who had married his daughters, and said, “Up, get out of this place, for יהוה is about to destroy the city.” But he seemed to his sons-in-law as one who jests.

<sup>15</sup>As dawn broke, the messengers urged Lot on, saying, “Up, take your wife and your two remaining daughters, lest you be swept away because of the iniquity of the city.” <sup>16</sup>Still he delayed. So the agents seized his hand, and the hands of his wife and his two daughters—in s’יהוה mercy on him—and brought him out and left him outside the city. <sup>17</sup>When they had brought them outside, one said, “Flee for your life! Do not look behind you, nor stop anywhere in the Plain; flee to the hills, lest you be swept away.” <sup>18</sup>But Lot said to them, “Oh no, my lord! <sup>19</sup>You have been so gracious to your servant, and have already shown me so much kindness in order to save my life; but I cannot flee to the hills, lest the disaster overtake me and I die. <sup>20</sup>Look, that town there is near enough to flee to; it is such a little place! Let me flee there—it is such a little place—and let my life be saved.” <sup>21</sup>He replied, “Very well, I will grant you this favor too, and I will not annihilate the town of which you have spoken. <sup>22</sup>Hurry, flee there, for I cannot do anything until you arrive there.” Hence the town came to be called Zoar.\*

<sup>23</sup>As the sun rose upon the earth and Lot entered Zoar, <sup>24</sup>יהוה rained upon Sodom and Gomorrah sulfurous fire from יהוה out of heaven—<sup>25</sup>annihilating those cities and the entire Plain, and all the inhabitants of the cities and

<sup>°</sup> **19.4** town council [and] the militia of Sodom Cf. Gen. 34.20, Josh. 7.4–5, and Judg. 20.2. Heb. *we-’anshe ha-’ir ’anshe sedom*; NJPS “the townspeople, the men of Sodom,” trad. “the men of the city, the men of Sodom.”

<sup>°</sup> **19.4** insignificant and influential alike NJPS “young and old,” trad. “both young and old”; Heb. *mi-na’ar we-’ad zagen*. See the Dictionary under *na’ar* and “elders.” <sup>°</sup> **19.5** ones Lit. “participants whose involvement defines the depicted situation.” NJPS “men.” See the Dictionary under *’ish*. <sup>°</sup> **19.5** be intimate with I.e., humiliate.

<sup>°</sup> **19.8** daughters I.e., of great value to Lot; cf. Judg. 11.35; 2 Sam. 12.3. <sup>°</sup> **19.8** do to them as you please I.e., I will entrust them to you as hostages if you will trust me meanwhile with the visitors. <sup>°</sup> **19.8** the others NJPS “these men.” Cf. note at v. 5. <sup>°</sup> **19.9** against that householder Heb. *ba-’ish*; NJPS “against the person [of Lot],” trad. “upon the man.” See the Dictionary under *’ish*. <sup>°</sup> **19.10** agents See notes at 18.2, 16; cf. 19.1. <sup>°</sup> **19.11** people So NJPS; lit. “[other] participants whose involvement defines the depicted situation.” Trad. “men.” See the Dictionary under *’ish*. <sup>°</sup> **19.11** low and high alike Cf. note at v. 4. Heb. *mi-katon we-’ad gadol*; NJPS “young and old,” trad. “both small and great.” \* **19.22** Zoar Connected with *miš’ar* “a little place,” v. 20.



the vegetation of the ground. <sup>26</sup> Lot's\* wife looked back,\* and she thereupon turned into a pillar of salt.

<sup>27</sup> Next morning, Abraham hurried to the place where he had stood before, יְהוָה <sup>28</sup> and, looking down toward Sodom and Gomorrah and all the land of the Plain, he saw the smoke of the land rising like the smoke of a kiln.

<sup>29</sup> Thus it was that, when God destroyed the cities of the Plain and annihilated the cities where Lot dwelt, God was mindful of Abraham and removed Lot from the midst of the upheaval.

<sup>30</sup> Lot went up from Zoar and settled in the hill country with his two daughters, for he was afraid to dwell in Zoar; and he and his two daughters lived in a cave.

<sup>31</sup> And the older one said to the younger, "Our father is old, and there is not a man on earth to consort with us in the way of all the world. <sup>32</sup> Come, let us make our father drink wine, and let us lie with him, that we may maintain life through our father." <sup>33</sup> That night they made their father drink wine, and the older one went in and lay with her father; he did not know when she lay down or when she rose. <sup>34</sup> The next day the older one said to the younger, "See, I lay with Father last night; let us make him drink wine tonight also, and you go and lie with him, that we may maintain life through our father." <sup>35</sup> That night also they made their father drink wine, and the younger one went and lay with him; he did not know when she lay down or when she rose.

<sup>36</sup> Thus the two daughters of Lot became pregnant by their father. <sup>37</sup> The older one bore a son and named him Moab;\* he is the father of the Moabites of today. <sup>38</sup> And the younger also bore a son, and she called him Ben-ammi;\* he is the father of the Ammonites of today.

**20** Abraham journeyed from there to the region of the Negeb and settled between Kadesh and Shur. While he was sojourning in Gerar, <sup>2</sup> Abraham said of Sarah his wife, "She is my sister." So King Abimelech of Gerar had Sarah brought to him. <sup>3</sup> But God came to

Abimelech in a dream by night and said to him, "You are to die because of the woman that you have taken, for she is a married woman." <sup>4</sup> Now Abimelech had not approached her. He said, "O lord,<sup>o</sup> will You slay people even though innocent?" <sup>5</sup> He himself said to me, 'She is my sister'! And she also said, 'He is my brother.' When I did this, my heart was blameless and my hands were clean." <sup>6</sup> And God said to him in the dream, "I knew that you did this with a blameless heart, and so I kept you from sinning against Me. That was why I did not let you touch her. <sup>7</sup> Therefore, restore the man's wife—since he is a prophet, he will intercede for you—to save your life. If you fail to restore her, know that you shall die, you and all that are yours."

<sup>8</sup> Early next morning, Abimelech called his servants and told them all that had happened; and they<sup>o</sup> were greatly frightened. <sup>9</sup> Then Abimelech summoned Abraham and said to him, "What have you done to us? What wrong have I done that you should bring so great a guilt upon me and my kingdom? You have done to me things that ought not to be done. <sup>10</sup> What, then," Abimelech demanded of Abraham, "was your purpose in doing this thing?" <sup>11</sup> "I thought," said Abraham, "surely there is no fear of God in this place, and they will kill me because of my wife. <sup>12</sup> And besides, she is in truth my sister, my father's daughter though not my mother's; and she became my wife. <sup>13</sup> So when God made me wander from my father's house, I said to her, 'Let this be the kindness that you shall do me: whatever place we come to, say there of me: He is my brother.'"

<sup>14</sup> Abimelech took sheep and oxen, and male and female slaves, and gave them to Abraham; and he restored his wife Sarah to him. <sup>15</sup> And Abimelech said, "Here, my land is before you; settle wherever you please." <sup>16</sup> And to Sarah he said, "I herewith give your brother a thousand pieces of silver; this will serve you as vindication\* before all who are with you, and you are cleared before everyone." <sup>17</sup> Abraham then prayed to God, and God healed Abimelech and his wife and

\* **19.26** Lot's Lit. "His." \* **19.26 back** Lit. "behind him." \* **19.37** Moab As though *me-'ab* "from (my) father."

\* **19.38** Ben-ammi As though "son of my (paternal) kindred." See further the Dictionary under '*am*'. <sup>o</sup> **20.4** lord See the Dictionary under "male metaphors for God." <sup>o</sup> **20.8** they Lit. "the [salient] participants." See the Dictionary under '*ish*'. \* **20.16** vindication Lit. "a covering of the eyes"; meaning of latter half of verse uncertain.

his slave girls, so that they bore children; <sup>18</sup> for יהוה had closed fast every womb of the household of Abimelech because of Sarah, the wife of Abraham.

**21** יהוה took note of Sarah as promised, and יהוה did for Sarah what had been announced. <sup>2</sup> Sarah conceived and bore a son to Abraham in his old age, at the set time of which God had spoken. <sup>3</sup> Abraham gave his newborn son, whom Sarah had borne him, the name of Isaac. <sup>4</sup> And when his son Isaac was eight days old, Abraham circumcised him, as God had commanded him. <sup>5</sup> Now Abraham was a hundred years old when his son Isaac was born to him. <sup>6</sup> Sarah said, “God has brought me laughter; everyone who hears will laugh with\* me.” <sup>7</sup> And she added,

“Who would have said to Abraham  
That Sarah would suckle children!  
Yet I have borne a son in his old age.”

<sup>8</sup> The child grew up and was weaned, and Abraham held a great feast on the day that Isaac was weaned.

<sup>9</sup> Sarah saw the son whom Hagar the Egyptian had borne to Abraham playing. <sup>10</sup> She said to Abraham, “Cast out that slave-woman and her son, for the son of that slave shall not share in the inheritance with my son Isaac.” <sup>11</sup> The matter distressed Abraham greatly, for it concerned a son of his. <sup>12</sup> But God said to Abraham, “Do not be distressed over the boy or your slave; whatever Sarah tells you, do as she says, for it is through Isaac that offspring shall be continued\* for you. <sup>13</sup> As for the son of the slave-woman, I will make a nation of him, too, for he is your seed.”

<sup>14</sup> Early next morning Abraham took some bread and a skin of water, and gave them to Hagar. He placed them over her shoulder, together with the child, and sent her away. And she wandered about in the wilderness of Beer-sheba. <sup>15</sup> When the water was gone from the skin, she left the child under one of the bushes, <sup>16</sup> and went and sat down at a distance, a bowshot away; for she thought,

“Let me not look on as the child dies.” And sitting thus afar, she burst into tears.

<sup>17</sup> God heard the cry of the boy, and a messenger of God called to Hagar from heaven and said to her, “What troubles you, Hagar? Fear not, for God has heeded the cry of the boy where he is. <sup>18</sup> Come, lift up the boy and hold him by the hand, for I will make a great nation of him.” <sup>19</sup> Then God opened her eyes and she saw a well of water. She went and filled the skin with water, and let the boy drink. <sup>20</sup> God was with the boy and he grew up; he dwelt in the wilderness and became skilled with a bow. <sup>21</sup> He lived in the wilderness of Paran; and his mother got a wife for him from the land of Egypt.

<sup>22</sup> At that time Abimelech and Phicol, chief of his troops, said to Abraham, “God is with you in everything that you do. <sup>23</sup> Therefore swear to me here by God that you will not deal falsely with me or with my kith and kin, but will deal with me and with the land in which you have sojourned as loyally as I have dealt with you.” <sup>24</sup> And Abraham said, “I swear it.”

<sup>25</sup> Then Abraham reproached Abimelech for the well of water which the servants of Abimelech had seized. <sup>26</sup> But Abimelech said, “I do not know who did this; you did not tell me, nor have I heard of it until today.” <sup>27</sup> Abraham took sheep and oxen and gave them to Abimelech, and the two of them made a pact. <sup>28</sup> Abraham then set seven ewes of the flock by themselves, <sup>29</sup> and Abimelech said to Abraham, “What mean these seven ewes which you have set apart?” <sup>30</sup> He replied, “You are to accept these seven ewes from me as proof that I dug this well.” <sup>31</sup> Hence that place was called Beer-sheba,\* for there the two of them swore an oath. <sup>32</sup> When they had concluded the pact at Beer-sheba, Abimelech and Phicol, chief of his troops, departed and returned to the land of the Philistines. <sup>33</sup> [Abraham] planted a tamarisk at Beer-sheba, and invoked there the name of יהוה, the Everlasting God. <sup>34</sup> And Abraham resided in the land of the Philistines a long time.

\* 21.6 with Lit. “for.”      \* 21.12 continued Lit. “called.”

\* 21.31 Beer-sheba I.e., “well of seven” or “well of oath.”

**22** Some time afterward, God put Abraham to the test, saying to him, “Abraham.” He answered, “Here I am.”

<sup>2</sup> “Take your son, your favored one, Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the heights that I will point out to you.”

<sup>3</sup> So early next morning, Abraham saddled his ass and took with him two of his servants and his son Isaac. He split the wood for the burnt offering, and he set out for the place of which God had told him. <sup>4</sup> On the third day Abraham looked up and saw the place from afar. <sup>5</sup> Then Abraham said to his servants, “You stay here with the ass. The boy and I will go up there; we will worship and we will return to you.”

<sup>6</sup> Abraham took the wood for the burnt offering and put it on his son Isaac. He himself took the firestone\* and the knife; and the two walked off together. <sup>7</sup> Then Isaac said to his father Abraham, “Father!” And he answered, “Yes, my son.” And he said, “Here are the firestone and the wood; but where is the sheep for the burnt offering?” <sup>8</sup> And Abraham said, “It is God who will see to the sheep for this burnt offering, my son.” And the two of them walked on together.

<sup>9</sup> They arrived at the place of which God had told him. Abraham built an altar there; he laid out the wood; he bound his son Isaac; he laid him on the altar, on top of the wood. <sup>10</sup> And Abraham picked up the knife to slay his son. <sup>11</sup> Then a messenger of יהוה called to him from heaven: “Abraham! Abraham!” And he answered, “Here I am.”

<sup>12</sup> “Do not raise your hand against the boy, or do anything to him. For now I know that you fear God, since you have not withheld your son, your favored one, from Me.”

<sup>13</sup> When Abraham looked up, his eye fell upon a\* ram, caught in the thicket by its horns. So Abraham went and took the ram and offered it up as a burnt offering in place

of his son. <sup>14</sup> And Abraham named that site Adonai-yireh,\* whence the present saying, “On the mount of יהוה there is vision.”\*

<sup>15</sup> The messenger of יהוה called to Abraham a second time from heaven, <sup>16</sup> and said, “By Myself I swear, יהוה declares: Because you have done this and have not withheld your son, your favored one, <sup>17</sup> I will bestow My blessing upon you and make your descendants as numerous as the stars of heaven and the sands on the seashore; and your descendants shall seize the gates of their foes. <sup>18</sup> All the nations of the earth shall bless themselves by your descendants, because you have obeyed My command.” <sup>19</sup> Abraham then returned to his servants, and they departed together for Beer-sheba; and Abraham stayed in Beer-sheba.

<sup>20</sup> Some time later, Abraham was told, “Milcah too has borne sons to your brother Nahor: <sup>21</sup> Uz the first-born, and Buz his brother, and Kemuel the father of Aram; <sup>22</sup> and Chesed, Hazo, Pildash, Jidlaph, and Bethuel”—<sup>23</sup> Bethuel being the father of Rebekah. These eight Milcah bore to Nahor, Abraham’s brother. <sup>24</sup> And his concubine, whose name was Reumah, also bore [sons]—Tebah, Gaham, and Tahash—and [a daughter,]<sup>o</sup> Maacah.

## שרה חיי | ḤAYYEI SARAH

**23** Sarah’s lifetime—the span of Sarah’s life—came to one hundred and twenty-seven years. <sup>2</sup> Sarah died in Kiriath-arba—now Hebron—in the land of Canaan; and Abraham proceeded to mourn for Sarah and to bewail her. <sup>3</sup> Then Abraham rose from beside his dead, and spoke to the Hittites, saying, <sup>4</sup> “I am a resident alien among you; sell me a burial site among you, that I may remove my dead for burial.” <sup>5</sup> And the Hittites replied to Abraham, saying to him, <sup>6</sup> “Hear us, my lord: you are the elect of God among us. Bury your dead in the choicest of our burial places; none of us will withhold his burial place from you for burying

\* **22.6** firestone Lit. “fire.” \* **22.13** a Reading *’eḥad* with many Heb. mss. and ancient versions; text *’aḥar* “after.”

\* **22.14** *Adonai-yireh* I.e., יהוה “will see”; cf. v. 8. \* **22.14** *On the mount of יהוה there is vision* Heb. *be-har y-h-w-h yera’eh*. ° **22.24** [a daughter] As implied. In the Bible, the name Maacah is given to five or six other persons—all of whom are women. Biblical genealogies are known to identify a lineage by a woman’s name—especially at the end of a list of segments.

your dead.”<sup>7</sup> Thereupon Abraham bowed low to the landowning citizens,<sup>°</sup> the Hittites,<sup>8</sup> and he said to them, “If it is your wish that I remove my dead for burial, you must agree to intercede for me with Ephron son of Zohar.<sup>9</sup> Let him sell me the cave of Machpelah that he owns, which is at the edge of his land. Let him sell it to me, at the full price, for a burial site in your midst.”

<sup>10</sup> Ephron was present among the Hittites; so Ephron the Hittite answered Abraham in the hearing of the Hittites, the assembly in his town’s gate,<sup>°</sup> saying, <sup>11</sup> “No, my lord, hear me: I give you the field and I give you the cave that is in it; I give it to you in the presence of my people. Bury your dead.” <sup>12</sup> Then Abraham bowed low before the landowning citizens, <sup>13</sup> and spoke to Ephron in the hearing of the landowning citizens, saying, “If only you would hear me out! Let me pay the price of the land; accept it from me, that I may bury my dead there.” <sup>14</sup> And Ephron replied to Abraham, saying to him, <sup>15</sup> “My lord, do hear me! A piece of land worth four hundred shekels of silver—what is that between you and me? Go and bury your dead.” <sup>16</sup> Abraham accepted Ephron’s terms. Abraham paid out to Ephron the money that he had named in the hearing of the Hittites—four hundred shekels of silver at the going merchants’ rate.

<sup>17</sup> So Ephron’s land in Machpelah, near Mamre—the field with its cave and all the trees anywhere within the confines of that field—passed <sup>18</sup> to Abraham as his possession, in the presence of the Hittites, of the assembly in his town’s gate. <sup>19</sup> And then Abraham buried his wife Sarah in the cave of the field of Machpelah, facing Mamre—now Hebron—in the land of Canaan. <sup>20</sup> Thus the field with its cave passed from the Hittites to Abraham, as a burial site.

**24** Abraham was now old, advanced in years, and **יהוה** had blessed Abraham in all things. <sup>2</sup> And Abraham said to the senior servant of his household, who had charge of all that he owned, “Put your hand under

my thigh<sup>3</sup> and I will make you swear by **יהוה**, the God of heaven and the God of the earth, that you will not take a wife for my son from the daughters of the Canaanites among whom I dwell,<sup>4</sup> but will go to the land of my birth and get a wife for my son Isaac.” <sup>5</sup> And the servant said to him, “What if the woman does not consent to follow me to this land, shall I then take your son back to the land from which you came?” <sup>6</sup> Abraham answered him, “On no account must you take my son back there! <sup>7</sup> **יהוה**, the God of heaven—who took me from my father’s house and from my native land, who promised me on oath, saying, ‘I will assign this land to your offspring’—will send a messenger before you, and you will get a wife for my son from there. <sup>8</sup> And if the woman does not consent to follow you, you shall then be clear of this oath to me; but do not take my son back there.” <sup>9</sup> So the servant put his hand under the thigh of his master Abraham and swore to him as bidden.\*

<sup>10</sup> Then the servant took ten of his master’s camels and set out, taking with him all the bounty of his master; and he made his way to Aram-naharaim, to the city of Nahor. <sup>11</sup> He made the camels kneel down by the well outside the city, at evening time, the time when women come out to draw water. <sup>12</sup> And he said, “O **יהוה**, God of my master Abraham’s [house], grant me good fortune this day, and deal graciously with my master Abraham: <sup>13</sup> Here I stand by the spring as the daughters of the townspeople<sup>°</sup> come out to draw water; <sup>14</sup> let the maiden to whom I say, ‘Please, lower your jar that I may drink,’ and who replies, ‘Drink, and I will also water your camels’—let her be the one whom You have decreed for Your servant Isaac. Thereby shall I know that You have dealt graciously with my master.”

<sup>15</sup> He had scarcely finished speaking, when Rebekah, who was born to Bethuel, the son of Milcah the wife of Abraham’s brother Nahor, came out with her jar on her shoulder. <sup>16</sup> The maiden was very beautiful—[and] a virgin, no man having known her.<sup>°</sup> She went down to the spring, filled her jar, and came up. <sup>17</sup> The servant ran

<sup>°</sup> **23.7** *landowning citizens* Heb. ‘*am ha-’ares*; lit. “people of the land.” See the Dictionary under ‘*am*. <sup>°</sup> **23.10** *the assembly in his town’s gate* Lit. “all who entered the gate of his town.” So NJPS, with a note: “I.e., all his fellow townsmen.” Cf. 34.20; Prov. 31.23. \* **24.9** *as bidden* Lit. “about this matter.” <sup>°</sup> **24.13** *townspeople* Or “town’s householders.” <sup>°</sup> **24.16** *[and] a virgin, no man having known her* Or “a young woman whom no man had known.”

toward her and said, "Please, let me sip a little water from your jar." <sup>18</sup> "Drink, my lord," she said, and she quickly lowered her jar upon her hand and let him drink. <sup>19</sup> When she had let him drink his fill, she said, "I will also draw for your camels, until they finish drinking." <sup>20</sup> Quickly emptying her jar into the trough, she ran back to the well to draw, and she drew for all his camels.

<sup>21</sup> The man,<sup>°</sup> meanwhile, stood gazing at her, silently wondering whether יהוה had made his errand successful or not. <sup>22</sup> When the camels had finished drinking, the man took a gold nose-ring weighing a half-shekel,\* and two gold bands for her arms, ten shekels in weight. <sup>23</sup> "Pray tell me," he said, "whose daughter are you? Is there room in your father's house for us to spend the night?" <sup>24</sup> She replied, "I am the daughter of Bethuel the son of Milcah, whom she bore to Nahor." <sup>25</sup> And she went on, "There is plenty of straw\* and feed at home, and also room to spend the night." <sup>26</sup> The man bowed low in homage to יהוה <sup>27</sup> and said, "Blessed be יהוה the God of my master Abraham's [house], who has not withheld steadfast faithfulness from my master. For I have been guided on my errand by יהוה to the house of my master's kin."

<sup>28</sup> The maiden ran and told all this to her mother's household. <sup>29</sup> Now Rebekah had a brother whose name was Laban. Laban ran out to the man at the spring—<sup>30</sup> when he saw the nose-ring and the bands on his sister's arms, and when he heard his sister Rebekah say, "Thus the man spoke to me." He went up to the man, who was still standing beside the camels at the spring. <sup>31</sup> "Come in, O blessed of יהוה," he said, "why do you remain outside, when I have made ready the house and a place for the camels?" <sup>32</sup> So the man entered the house, and the camels were unloaded. The camels were given straw and feed, and water was brought to bathe his feet and the feet of the entourage<sup>°</sup> under him. <sup>33</sup> But when food was set before him, he said, "I will not eat until I have told my tale." He said, "Speak, then."

<sup>34</sup> "I am Abraham's servant," he began. <sup>35</sup> יהוה "has greatly blessed my master, who has become rich—giving him sheep and cattle, silver and gold, male

and female slaves, camels and asses. <sup>36</sup> And Sarah, my master's wife, bore my master a son in her old age, and he has assigned to him everything he owns. <sup>37</sup> Now my master made me swear, saying, 'You shall not get a wife for my son from the daughters of the Canaanites in whose land I dwell; <sup>38</sup> but you shall go to my father's house, to my kindred, and get a wife for my son.' <sup>39</sup> And I said to my master, 'What if the woman does not follow me?' <sup>40</sup> He replied to me, יהוה 'whose ways I have followed, will send a messenger with you and make your errand successful; and you will get a wife for my son from my kindred, from my father's house. <sup>41</sup> Thus only shall you be freed from my adjuration: if, when you come to my kindred, they refuse you—only then shall you be freed from my adjuration.'

<sup>42</sup> "I came today to the spring, and I said: O יהוה God of my master Abraham's [house], if You would indeed grant success to the errand on which I am engaged! <sup>43</sup> As I stand by the spring of water, let the young woman who comes out to draw and to whom I say, 'Please, let me drink a little water from your jar,' <sup>44</sup> and who answers, 'You may drink, and I will also draw for your camels'—let her be the wife whom יהוה has decreed for my master's son.' <sup>45</sup> I had scarcely finished praying in my heart, when Rebekah came out with her jar on her shoulder, and went down to the spring and drew. And I said to her, 'Please give me a drink.' <sup>46</sup> She quickly lowered her jar and said, 'Drink, and I will also water your camels.' So I drank, and she also watered the camels. <sup>47</sup> I inquired of her, 'Whose daughter are you?' And she said, 'The daughter of Bethuel, son of Nahor, whom Milcah bore to him.' And I put the ring on her nose and the bands on her arms. <sup>48</sup> Then I bowed low in homage to יהוה and blessed יהוה the God of my master Abraham's [house], who led me on the right way to get the daughter of my master's brother for his son. <sup>49</sup> And now, if you mean to treat my master with true kindness, tell me; and if not, tell me also, that I may turn right or left."

<sup>50</sup> Then Laban and Bethuel answered, "The matter was decreed by יהוה; we cannot speak to you bad or good."

<sup>°</sup> **24.21** *man* Or "agent." Lit. "participant whose involvement defines the depicted situation." See note at 18.2 and the Dictionary under *'ish*; Agent. \* **24.22** *half-shekel* Heb. *beqa* '. \* **24.25** *straw* Heb. *teben*, shredded straw, which in the East is mixed with feed; cf. v. 32. <sup>°</sup> **24.32** *entourage* Lit. "participants"; trad. "men." See Dictionary under *'ish*.

<sup>51</sup> Here is Rebekah before you; take her and go, and let her be a wife to your master's son, as יהוה has spoken."

<sup>52</sup> When Abraham's servant heard their words, he bowed low to the ground before יהוה. <sup>53</sup> The servant brought out objects of silver and gold, and garments, and gave them to Rebekah; and he gave presents to her brother and her mother. <sup>54</sup> Then he and the entourage under him ate and drank, and they spent the night. When they arose next morning, he said, "Give me leave to go to my master."

<sup>55</sup> But her brother and her mother said, "Let the maiden remain with us some ten days;\* then you may go." <sup>56</sup> He said to them, "Do not delay me, now that יהוה has made my errand successful. Give me leave that I may go to my master." <sup>57</sup> And they said, "Let us call the girl and ask for her reply." <sup>58</sup> They called Rebekah and said to her, "Will you go with this man?" And she said, "I will." <sup>59</sup> So they sent off their sister Rebekah and her nurse along with Abraham's servant and his entourage. <sup>60</sup> And they blessed Rebekah and said to her,

"O sister!

May you grow

Into thousands of myriads;

May your descendants seize

The gates of their foes."

<sup>61</sup> Then Rebekah and her maids arose, mounted the camels, and followed the man. So the servant took Rebekah and went his way.

<sup>62</sup> Isaac had just come back from the vicinity of Beer-lahai-roi, for he was settled in the region of the Negeb.

<sup>63</sup> And Isaac went out walking\* in the field toward evening and, looking up, he saw camels approaching.

<sup>64</sup> Raising her eyes, Rebekah saw Isaac. She alighted from the camel <sup>65</sup> and said to the servant, "Who is that man walking in the field toward us?" And the servant said, "That is my master." So she took her veil and covered herself. <sup>66</sup> The servant told Isaac all the things that he had done. <sup>67</sup> Isaac then brought her into the tent of his mother Sarah, and he took Rebekah as his wife. Isaac loved her, and thus found comfort after his mother's death.

**25** Abraham took another wife, whose name was Keturah. <sup>2</sup> She bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. <sup>3</sup> Jokshan begot Sheba and Dedan. The descendants of Dedan were the Asshurim, the Letushim, and the Leummim. <sup>4</sup> The descendants of Midian were Ephah, Ephraim, Enoch,\* Abida, and Eldaah. All these were descendants of Keturah. <sup>5</sup> Abraham willed all that he owned to Isaac; <sup>6</sup> but to Abraham's sons by concubines Abraham gave gifts while he was still living, and he sent them away from his son Isaac eastward, to the land of the East.

<sup>7</sup> This was the total span of Abraham's life: one hundred and seventy-five years. <sup>8</sup> And Abraham breathed his last, dying at a good ripe age, old and contented; and he was gathered to his kin.<sup>o</sup> <sup>9</sup> His sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron son of Zohar the Hittite, facing Mamre, <sup>10</sup> the field that Abraham had bought from the Hittites; there Abraham was buried, and Sarah his wife. <sup>11</sup> After the death of Abraham, God blessed his son Isaac. And Isaac settled near Beer-lahai-roi.

<sup>12</sup> This is the line of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's slave, bore to Abraham. <sup>13</sup> These are the names of the sons of Ishmael, by their names, in the order of their birth: Nebaioth, the first-born of Ishmael, Kedar, Adbeel, Mibsam, <sup>14</sup> Mishma, Dumah, Massa, <sup>15</sup> Hadad, Tema, Jetur, Naphish, and Kedmah. <sup>16</sup> These are the sons of Ishmael and these are their names by their villages and by their encampments: twelve chieftains of as many tribes.— <sup>17</sup> These were the years of the life of Ishmael: one hundred and thirty-seven years; then he breathed his last and died, and was gathered to his kin.— <sup>18</sup> They dwelt from Havilah, by Shur, which is close to Egypt, all the way to Asshur; they camped alongside all their kin.

## תולדת | TOLEDOT

<sup>19</sup> This is the story of Isaac, son of Abraham. Abraham begot Isaac. <sup>20</sup> Isaac was forty years old when he took

\* **24.55** *some ten days* Lit. "days or ten." ° **24.58** *man* See note at v. 21. \* **24.63** *walking* Meaning of Heb. *lasuah* uncertain; others "to meditate." \* **25.4** *Enoch* Or "Hanoch." ° **25.8** *kin* (So NJPS.) See the Dictionary under "predecessors."

to wife Rebekah, daughter of Bethuel the Aramean of Paddan-aram, sister of Laban the Aramean. <sup>21</sup> Isaac pleaded with יהוה on behalf of his wife, because she was barren; and יהוה responded to his plea, and his wife Rebekah conceived. <sup>22</sup> But the children struggled in her womb, and she said, “If so, why do I exist?”\* She went to inquire of יהוה, <sup>23</sup> and יהוה answered her,

“Two nations are in your womb,

Two separate peoples shall issue from your body;

One people shall be mightier than the other,

And the older shall serve the younger.”

<sup>24</sup> When her time to give birth was at hand, there were twins in her womb. <sup>25</sup> The first one emerged red, like a hairy mantle all over; so they named him Esau.\* <sup>26</sup> Then his brother emerged, holding on to the heel of Esau; so they named him Jacob.\* Isaac was sixty years old when they were born.

<sup>27</sup> When the boys grew up, Esau became a skillful hunter, a man of the outdoors; but Jacob became a mild man, raising livestock.<sup>°</sup> <sup>28</sup> Isaac favored Esau because he had a taste for game;\* but Rebekah favored Jacob. <sup>29</sup> Once when Jacob was cooking a stew, Esau came in from the open, famished. <sup>30</sup> And Esau said to Jacob, “Give me some of that red stuff to gulp down, for I am famished”—which is why he was named Edom.\* <sup>31</sup> Jacob said, “First sell me your birthright.” <sup>32</sup> And Esau said, “I am at the point of death, so of what use is my birthright to me?” <sup>33</sup> But Jacob said, “Swear to me first.” So he swore to him, and sold his birthright to Jacob. <sup>34</sup> Jacob then gave Esau bread and lentil stew; he ate and drank, and he rose and went away. Thus did Esau spurn the birthright.

**26** There was a famine in the land—aside from the previous famine that had occurred in the days of Abraham—and Isaac went to Abimelech, king of the Philistines, in Gerar. <sup>2</sup> יהוה had appeared to him and said,

“Do not go down to Egypt; stay in the land which I point out to you. <sup>3</sup> Reside in this land, and I will be with you and bless you; I will assign all these lands to you and to your heirs, fulfilling the oath that I swore to your father Abraham. <sup>4</sup> I will make your heirs as numerous as the stars of heaven, and assign to your heirs all these lands, so that all the nations of the earth shall bless themselves by your heirs—<sup>5</sup> inasmuch as Abraham obeyed Me and kept My charge: My commandments, My laws, and My teachings.”

<sup>6</sup> So Isaac stayed in Gerar. <sup>7</sup> When the local leaders<sup>°</sup> asked him about his wife, he said, “She is my sister,” for he was afraid to say “my wife,” thinking, “The local leaders might kill me on account of Rebekah, for she is beautiful.” <sup>8</sup> When some time had passed, Abimelech king of the Philistines, looking out of the window, saw Isaac fondling his wife Rebekah. <sup>9</sup> Abimelech sent for Isaac and said, “So she is your wife! Why then did you say: ‘She is my sister’?” Isaac said to him, “Because I thought I might lose my life on account of her.” <sup>10</sup> Abimelech said, “What have you done to us! One of the men<sup>°</sup> might have lain with your wife, and you would have brought guilt upon us.” <sup>11</sup> Abimelech then charged all the people, saying, “Anyone who molests this man or his wife shall be put to death.”

<sup>12</sup> Isaac sowed in that land and reaped a hundredfold the same year. יהוה blessed him, <sup>13</sup> and the man grew richer and richer until he was very wealthy: <sup>14</sup> he acquired flocks and herds, and a large household, so that the Philistines envied him. <sup>15</sup> And the Philistines stopped up all the wells which his father’s servants had dug in the days of his father Abraham, filling them with earth. <sup>16</sup> And Abimelech said to Isaac, “Go away from us, for you have become far too big for us.”

<sup>17</sup> So Isaac departed from there and encamped in the wadi of Gerar, where he settled. <sup>18</sup> Isaac dug anew the wells which had been dug in the days of his father Abraham and which the Philistines had stopped up after

\* **25.22** *why do I exist?* Meaning of Heb. uncertain. \* **25.25** *Esau* Synonym of “Seir,” play on Heb. *se‘ar* “hair.”

\* **25.26** *Jacob* Play on Heb. *‘aqeb* “heel.” ° **25.27** *raising livestock* Heb. *yoshev ‘ohalim*; NJPS “who stayed in camp,” lit. “a sitter in tents.” The idiom for a pastoralist; cf. 4.20. \* **25.28** *he had a taste for game* Lit. “game was in his mouth.” \* **25.30** *Edom* Play on Heb. *‘adom* “red.” ° **26.7** *local leaders* Or “locals.” Heb. *‘anshe ha-maqom*; NJPS “the men of the place.” Cf., e.g., Gen. 34.20; Judg. 8.15–17. See the Dictionary under *‘ish*.

° **26.10** *men* NJPS “people.” See the Dictionary under *‘am*.



Abraham's death; and he gave them the same names that his father had given them. <sup>19</sup> But when Isaac's servants, digging in the wadi, found there a well of spring water, <sup>20</sup> the herdsmen of Gerar quarreled with Isaac's herdsmen, saying, "The water is ours." He named that well Esek,\* because they contended with him. <sup>21</sup> And when they dug another well, they disputed over that one also; so he named it Sitnah.\* <sup>22</sup> He moved from there and dug yet another well, and they did not quarrel over it; so he called it Rehoboth, saying, "Now at last יהוה has granted us ample space\* to increase in the land."

<sup>23</sup> From there he went up to Beer-sheba. <sup>24</sup> That night יהוה appeared to him and said, "I am the God of your father Abraham's [house]. Fear not, for I am with you, and I will bless you and increase your offspring for the sake of My servant Abraham." <sup>25</sup> So he built an altar there and invoked יהוה by name. Isaac pitched his tent there and his servants started digging a well. <sup>26</sup> And Abimelech came to him from Gerar, with Ahuzzath his councilor and Phicol chief of his troops. <sup>27</sup> Isaac said to them, "Why have you come to me, seeing that you have been hostile to me and have driven me away from you?" <sup>28</sup> And they said, "We now see plainly that יהוה has been with you, and we thought: Let there be a sworn treaty between our two parties, between you and us. Let us make a pact with you <sup>29</sup> that you will not do us harm, just as we have not molested you but have always dealt kindly with you and sent you away in peace. From now on, be you blessed of" יהוה! <sup>30</sup> Then he made for them a feast, and they ate and drank.

<sup>31</sup> Early in the morning, they exchanged oaths. Isaac then bade them farewell, and they departed from him in peace. <sup>32</sup> That same day Isaac's servants came and told him about the well they had dug, and said to him, "We have found water!" <sup>33</sup> He named it Shibah;\* therefore the name of the city is Beer-sheba to this day.

<sup>34</sup> When Esau was forty years old, he took to wife Judith daughter of Beerī the Hittite, and Basemath

daughter of Elon the Hittite; <sup>35</sup> and they were a source of bitterness to Isaac and Rebekah.

**27** When Isaac was old and his eyes were too dim to see, he called his older son Esau and said to him, "My son." He answered, "Here I am." <sup>2</sup> And he said, "I am old now, and I do not know how soon I may die. <sup>3</sup> Take your gear, your quiver and bow, and go out into the open and hunt me some game. <sup>4</sup> Then prepare a dish for me such as I like, and bring it to me to eat, so that I may give you my innermost blessing before I die."

<sup>5</sup> Rebekah had been listening as Isaac spoke to his son Esau. When Esau had gone out into the open to hunt game to bring home, <sup>6</sup> Rebekah said to her son Jacob, "I overheard your father speaking to your brother Esau, saying, <sup>7</sup> 'Bring me some game and prepare a dish for me to eat, that I may bless you, with יהוה's approval, before I die.' <sup>8</sup> Now, my son, listen carefully as I instruct you. <sup>9</sup> Go to the flock and fetch me two choice kids, and I will make of them a dish for your father, such as he likes. <sup>10</sup> Then take it to your father to eat, in order that he may bless you before he dies." <sup>11</sup> Jacob answered his mother Rebekah, "But my brother Esau is a hairy man and I am smooth-skinned. <sup>12</sup> If my father touches me, I shall appear to him as a trickster and bring upon myself a curse, not a blessing." <sup>13</sup> But his mother said to him, "Your curse, my son, be upon me! Just do as I say and go fetch them for me."

<sup>14</sup> He got them and brought them to his mother, and his mother prepared a dish such as his father liked. <sup>15</sup> Rebekah then took the best clothes of her older son Esau, which were there<sup>o</sup> in the house, and had her younger son Jacob put them on; <sup>16</sup> and she covered his hands and the hairless part of his neck with the skins of the kids. <sup>17</sup> Then she put in the hands of her son Jacob the dish and the bread that she had prepared.

<sup>18</sup> He went to his father and said, "Father." And he said, "Yes, which of my sons are you?" <sup>19</sup> Jacob said to his father, "I am Esau, your first-born; I have done

\* **26.20** *Esek* I.e., "contention." \* **26.21** *Sitnah* I.e., "harassment." \* **26.22** *ample space* Heb. *hirhib*, connected with "Rehoboth." \* **26.33** *Shibah* As though "oath." <sup>o</sup> **27.15** *there* Or "in her charge"—an acknowledgment of authority; Heb. *'itah*, lit. "with her."

as you told me. Pray sit up and eat of my game, that you may give me your innermost blessing.”<sup>20</sup> Isaac said to his son, “How did you succeed so quickly, my son?” And he said, “Because your God יהוה granted me good fortune.”<sup>21</sup> Isaac said to Jacob, “Come closer that I may feel you, my son—whether you are really my son Esau or not.”<sup>22</sup> So Jacob drew close to his father Isaac, who felt him and wondered. “The voice is the voice of Jacob, yet the hands are the hands of Esau.”<sup>23</sup> He did not recognize him, because his hands were hairy like those of his brother Esau; and so he blessed him.

<sup>24</sup> He asked, “Are you really my son Esau?” And when he said, “I am,”<sup>25</sup> he said, “Serve me and let me eat of my son’s game that I may give you my innermost blessing.” So he served him and he ate, and he brought him wine and he drank.<sup>26</sup> Then his father Isaac said to him, “Come close and kiss me, my son”;<sup>27</sup> and he went up and kissed him. And he smelled his clothes and he blessed him, saying, “Ah, the smell of my son is like the smell of the fields that יהוה has blessed.

<sup>28</sup> “May God give you  
Of the dew of heaven and the fat of the earth,  
Abundance of new grain and wine.  
<sup>29</sup> Let peoples serve you,  
And nations bow to you;  
Be master over your brothers,  
And let your mother’s sons bow to you.  
Cursed be they who curse you,  
Blessed they who bless you.”

<sup>30</sup> No sooner had Jacob left the presence of his father Isaac—after Isaac had finished blessing Jacob—than his brother Esau came back from his hunt.<sup>31</sup> He too prepared a dish and brought it to his father. And he said to his father, “Let my father sit up and eat of his son’s game, so that you may give me your innermost blessing.”<sup>32</sup> His father Isaac said to him, “Who are you?” And he said, “I am your son, Esau, your first-born!”<sup>33</sup> Isaac was seized with very violent trembling. “Who was it then,” he demanded, “that hunted game and brought it to me? Moreover, I ate of it before you came, and I blessed him; now he must remain blessed!”<sup>34</sup> When Esau heard his father’s words, he burst into wild and bitter sobbing, and said to his father, “Bless

me too, Father!”<sup>35</sup> But he answered, “Your brother came with guile and took away your blessing.”<sup>36</sup> [Esau] said, “Was he, then, named Jacob that he might supplant\* me these two times? First he took away my birthright and now he has taken away my blessing!” And he added, “Have you not reserved a blessing for me?”<sup>37</sup> Isaac answered, saying to Esau, “But I have made him master over you: I have given him all his brothers for servants, and sustained him with grain and wine. What, then, can I still do for you, my son?”<sup>38</sup> And Esau said to his father, “Have you but one blessing, Father? Bless me too, Father!” And Esau wept aloud.<sup>39</sup> And his father Isaac answered, saying to him,

“See, your abode shall enjoy the fat of the earth  
And\* the dew of heaven above.  
<sup>40</sup> Yet by your sword you shall live,  
And you shall serve your brother;  
But when you grow restive,  
You shall break his yoke from your neck.”

<sup>41</sup> Now Esau harbored a grudge against Jacob because of the blessing which his father had given him, and Esau said to himself, “Let but the mourning period of my father come, and I will kill my brother Jacob.”<sup>42</sup> When the words of her older son Esau were reported to Rebekah, she sent for her younger son Jacob and said to him, “Your brother Esau is consoling himself by planning to kill you.”<sup>43</sup> Now, my son, listen to me. Flee at once to Haran, to my brother Laban.<sup>44</sup> Stay with him a while, until your brother’s fury subsides—<sup>45</sup> until your brother’s anger against you subsides—and he forgets what you have done to him. Then I will fetch you from there. Let me not lose you both in one day!”

<sup>46</sup> Rebekah said to Isaac, “I am disgusted with my life because of the Hittite women. If Jacob marries a Hittite woman like these, from among the native women, what  
**28** good will life be to me?”<sup>1</sup> So Isaac sent for Jacob and blessed him. He instructed him, saying, “You shall not take a wife from among the Canaanite women.  
<sup>2</sup> Up, go to Paddan-aram, to the house of Bethuel, your mother’s father, and take a wife there from among the daughters of Laban, your mother’s brother.  
<sup>3</sup> May El Shaddai\* bless you, make you fertile and numerous, so that you become an assembly of peoples.  
<sup>4</sup> May you and

\* **27.36** *supplant* Heb. ‘aqab, connected with “Jacob.” \* **27.39** *enjoy the fat of the earth* /And Others “be away from the fat of the earth and from.” \* **28.3** *El Shaddai* See note at 17.1.

your offspring be granted the blessing of Abraham, that you may possess the land where you are sojourning, which God assigned to Abraham.”

<sup>5</sup> Then Isaac sent Jacob off, and he went to Paddan-aram, to Laban the son of Bethuel the Aramean, the brother of Rebekah, mother of Jacob and Esau.

<sup>6</sup> When Esau saw that Isaac had blessed Jacob and sent him off to Paddan-aram to take a wife from there, charging him, as he blessed him, “You shall not take a wife from among the Canaanite women,” <sup>7</sup> and that Jacob had obeyed his father and mother and gone to Paddan-aram, <sup>8</sup> Esau realized that the Canaanite women displeased his father Isaac. <sup>9</sup> So Esau went to Ishmael and took to wife, in addition to the wives he had, Mahalath the daughter of Ishmael son of Abraham, sister of Nebaioth.

## וַיֵּצֵא | VA-YETSE’

<sup>10</sup> Jacob left Beer-sheba, and set out for Haran. <sup>11</sup> He came upon a certain place and stopped there for the night, for the sun had set. Taking one of the stones of that place, he put it under his head and lay down in that place. <sup>12</sup> He had a dream; a stairway\* was set on the ground and its top reached to the sky, and messengers of God were going up and down on it. <sup>13</sup> And standing beside him was יהוה, who said, “I am יהוה, the God of your father Abraham’s [house] and the God of Isaac’s [house]: the ground on which you are lying I will assign to you and to your offspring. <sup>14</sup> Your descendants shall be as the dust of the earth; you shall spread out to the west and to the east, to the north and to the south. All the families of the earth shall bless themselves by you and your descendants. <sup>15</sup> Remember, I am with you: I will protect you wherever you go and will bring you back to this land. I will not leave you until I have done what I have promised you.”

<sup>16</sup> Jacob awoke from his sleep and said, “Surely יהוה is present in this place, and I did not know it!” <sup>17</sup> Shaken, he said, “How awesome is this place! This is none

other than the abode of God, and that is the gateway to heaven.” <sup>18</sup> Early in the morning, Jacob took the stone that he had put under his head and set it up as a pillar and poured oil on the top of it. <sup>19</sup> He named that site Bethel;\* but previously the name of the city had been Luz.

<sup>20</sup> Jacob then made a vow, saying, “If God remains with me, protecting me on this journey that I am making, and giving me bread to eat and clothing to wear, <sup>21</sup> and I return safe to my father’s house—יהוה shall be my God. <sup>22</sup> And this stone, which I have set up as a pillar, shall be God’s abode; and of all that You give me, I will set aside a tithe for You.”

**29** Jacob resumed his journey\* and came to the land of the Easterners. <sup>2</sup> There before his eyes was a well in the open. Three flocks of sheep were lying there beside it, for the flocks were watered from that well. The stone on the mouth of the well was large. <sup>3</sup> When all the flocks were gathered there, the stone would be rolled from the mouth of the well and the sheep watered; then the stone would be put back in its place on the mouth of the well.

<sup>4</sup> Jacob said to them, “My friends, where are you from?” And they said, “We are from Haran.” <sup>5</sup> He said to them, “Do you know Laban the son of Nahor?” And they said, “Yes, we do.” <sup>6</sup> He continued, “Is he well?” They answered, “Yes, he is; and there is his daughter Rachel, coming with the flock.” <sup>7</sup> He said, “It is still broad daylight, too early to round up the animals; water the flock and take them to pasture.” <sup>8</sup> But they said, “We cannot, until all the flocks are rounded up; then the stone is rolled off the mouth of the well and we water the sheep.”

<sup>9</sup> While he was still speaking with them, Rachel came with her father’s flock—for she was its shepherd. <sup>10</sup> And when Jacob saw Rachel, the daughter of his uncle\* Laban, and the flock of his uncle Laban, Jacob went up and rolled the stone off the mouth of the well, and watered the flock of his uncle Laban. <sup>11</sup> Then Jacob kissed Rachel, and broke into tears. <sup>12</sup> Jacob told Rachel that he was her father’s kinsman, that he was Rebekah’s son; and she ran and told her father. <sup>13</sup> On hearing the news of his sister’s son Jacob, Laban ran to greet him;

\* **28.12** *stairway* Or “ramp”; others “ladder.” Heb. *sullam*. \* **28.19** *Bethel* I.e., “house of God.” \* **29.1** *resumed his journey* Lit. “lifted up his feet.” \* **29.10** *uncle* Lit. “mother’s brother.”

he embraced him and kissed him, and took him into his house. He told Laban all that had happened,<sup>14</sup> and Laban said to him, “You are truly my bone and flesh.”

When he had stayed with him a month’s time,<sup>15</sup> Laban said to Jacob, “Just because you are a kinsman, should you serve me for nothing? Tell me, what shall your wages be?”<sup>16</sup> Now Laban had two daughters; the name of the older one was Leah, and the name of the younger was Rachel.<sup>17</sup> Leah had weak eyes; Rachel was shapely and beautiful.<sup>18</sup> Jacob loved Rachel; so he answered, “I will serve you seven years for your younger daughter Rachel.”<sup>19</sup> Laban said, “Better that I give her to you than that I should give her to an outsider. Stay with me.”<sup>20</sup> So Jacob served seven years for Rachel and they seemed to him but a few days because of his love for her.

<sup>21</sup> Then Jacob said to Laban, “Give me my wife, for my time is fulfilled, that I may cohabit with her.”<sup>22</sup> And Laban gathered all the people of the place<sup>°</sup> and made a feast.<sup>23</sup> When evening came, he took his daughter Leah and brought her to him; and he cohabited with her.—<sup>24</sup> Laban had given his maidservant Zilpah to his daughter Leah as her maid.—<sup>25</sup> When morning came, there was Leah! So he said to Laban, “What is this you have done to me? I was in your service for Rachel! Why did you deceive me?”<sup>26</sup> Laban said, “It is not the practice in our place to marry off the younger before the older.<sup>27</sup> Wait until the bridal week of this one is over and we will give you that one too, provided you serve me another seven years.”<sup>28</sup> Jacob did so; he waited out the bridal week of the one, and then he gave him his daughter Rachel as wife.—<sup>29</sup> Laban had given his maidservant Bilhah to his daughter Rachel as her maid.—<sup>30</sup> And Jacob cohabited with Rachel also; indeed, he loved Rachel more than Leah. And he served him another seven years.

<sup>31</sup> Seeing that Leah was unloved, יהוה opened her womb; but Rachel was barren.<sup>32</sup> Leah conceived and bore a son, and named him Reuben;\* for she declared, “It means: יהוה ‘has seen’\* my affliction”; it also means: “Now my husband will love me.”\*\*<sup>33</sup> She conceived again and bore a son, and declared, “This is because יהוה heard\* that I was unloved and has given me this one also”; so she named him Simeon.<sup>34</sup> Again she conceived and bore a son and declared, “This time my husband will become attached\* to me, for I have borne him three sons.” Therefore he was named Levi.<sup>35</sup> She conceived again and bore a son, and declared, “This time I will praise\* ”. יהוה. Therefore she named him Judah. Then she stopped bearing.

**30** When Rachel saw that she had borne Jacob no children, she became envious of her sister; and Rachel said to Jacob, “Give me children, or I shall die.”<sup>2</sup> Jacob was incensed at Rachel, and said, “Can I take the place of God, who has denied you fruit of the womb?”<sup>3</sup> She said, “Here is my maid Bilhah. Consort with her, that she may bear on my knees and that through her I too may have children.”<sup>4</sup> So she gave him her maid Bilhah as concubine, and Jacob cohabited with her.<sup>5</sup> Bilhah conceived and bore Jacob a son.<sup>6</sup> And Rachel said, “God has vindicated me;\* indeed, [God] has heeded my plea and given me a son.” Therefore she named him Dan.<sup>7</sup> Rachel’s maid Bilhah conceived again and bore Jacob a second son.<sup>8</sup> And Rachel said, “A fateful contest I waged\* with my sister; yes, and I have prevailed.” So she named him Naphtali.

<sup>9</sup> When Leah saw that she had stopped bearing children, she took her maid Zilpah and gave her to Jacob as concubine.<sup>10</sup> And when Leah’s maid Zilpah bore Jacob a son,<sup>11</sup> Leah said, “What luck!”\* So she named him Gad.<sup>12</sup> When Leah’s maid Zilpah bore

<sup>°</sup> **29.22** *people of the place* Or “the locals” or “the local dignitaries,” whose presence clearly validated a marriage; Heb. *’anshe ha-maqom*. See the Dictionary under *’ish*. \* **29.32** *Reuben* Understood as “See a son.” \* **29.32** *has seen* Heb. *ra’ah*, connected with the first part of “Reuben.” \* **29.32** *will love me* Heb. *ye’ehabani*, connected with the end of “Reuben.” \* **29.33** *heard* Heb. *shama’*, connected with “Simeon.” \* **29.34** *will become attached* Heb. *yillaweh*, connected with “Levi.” \* **29.35** *I will praise* Heb. *’odeh*, connected with “Judah.” \* **30.6** *has vindicated me* Heb. *dananni*, connected with “Dan.” \* **30.8** *A fateful contest I waged* Heb. *naphtule ... naphtalti*, connected with “Naphtali.” Lit. “A contest of God....” \* **30.11** *What luck!* So the *kethib*, which reads *begad*; the *qere* reads *ba’ gad* “luck has come”; connected with “Gad.”

Jacob a second son, <sup>13</sup> Leah declared, “What fortune!”\* meaning, “Women will deem me fortunate.” So she named him Asher.

<sup>14</sup> Once, at the time of the wheat harvest, Reuben came upon some mandrakes in the field and brought them to his mother Leah. Rachel said to Leah, “Please give me some of your son’s mandrakes.” <sup>15</sup> But she said to her, “Was it not enough for you to take away my husband, that you would also take my son’s mandrakes?” Rachel replied, “I promise, he shall lie with you tonight, in return for your son’s mandrakes.” <sup>16</sup> When Jacob came home from the field in the evening, Leah went out to meet him and said, “You are to sleep with me, for I have hired you with my son’s mandrakes.” And he lay with her that night. <sup>17</sup> God heeded Leah, and she conceived and bore him a fifth son. <sup>18</sup> And Leah said, “God has given me my reward\* for having given my maid to my husband.” So she named him Issachar. <sup>19</sup> When Leah conceived again and bore Jacob a sixth son, <sup>20</sup> Leah said, “God has given me a choice gift;\* this time my husband will exalt me,\* for I have borne him six sons.” So she named him Zebulun. <sup>21</sup> Last, she bore him a daughter, and named her Dinah.

<sup>22</sup> Now God remembered Rachel; God heeded her and opened her womb. <sup>23</sup> She conceived and bore a son, and said, “God has taken away\* my disgrace.” <sup>24</sup> So she named him Joseph, which is to say, “May יהוה add\* another son for me.”

<sup>25</sup> After Rachel had borne Joseph, Jacob said to Laban, “Give me leave to go back to my own homeland. <sup>26</sup> Give me my wives and my children, for whom I have served you, that I may go; for well you know what services I have rendered you.” <sup>27</sup> But Laban said to him, “If you will indulge me,\* I have learned by divination that יהוה has blessed me on your account.” <sup>28</sup> And he continued, “Name the wages due from me, and I will pay you.” <sup>29</sup> But he said, “You know well how I have served you

and how your livestock has fared with me. <sup>30</sup> For the little you had before I came has grown to much, since יהוה has blessed you wherever I turned. And now, when shall I make provision for my own household?” <sup>31</sup> He said, “What shall I pay you?” And Jacob said, “Pay me nothing! If you will do this thing for me, I will again pasture and keep your flocks: <sup>32</sup> let me pass through your whole flock today, removing from there every speckled and spotted animal—every dark-colored sheep and every spotted and speckled goat. Such shall be my wages. <sup>33</sup> In the future when you go over my wages, let my honesty toward you testify for me: if there are among my goats any that are not speckled or spotted or any sheep that are not dark-colored, they got there by theft.” <sup>34</sup> And Laban said, “Very well, let it be as you say.”

<sup>35</sup> But that same day he removed the streaked and spotted he-goats and all the speckled and spotted she-goats—every one that had white on it—and all the dark-colored sheep, and left them in the charge of his sons. <sup>36</sup> And he put a distance of three days’ journey between himself and Jacob, while Jacob was pasturing the rest of Laban’s flock.

<sup>37</sup> Jacob then got fresh shoots of poplar, and of almond and plane, and peeled white stripes in them, laying bare the white of the shoots. <sup>38</sup> The rods that he had peeled he set up in front of the goats\* in the troughs, the water receptacles, that the goats came to drink from. Their mating occurred when they came to drink, <sup>39</sup> and since the goats mated by the rods, the goats brought forth streaked, speckled, and spotted young. <sup>40</sup> But Jacob dealt separately with the sheep; he made these animals face the streaked or wholly dark-colored animals in Laban’s flock. And so he produced special flocks for himself, which he did not put with Laban’s flocks. <sup>41</sup> Moreover, when the sturdier\* animals were mating, Jacob would place the rods in the troughs, in full view of the animals, so that they mated by the rods; <sup>42</sup> but with the feebler\* animals he would not place them there. Thus the feeble\* ones went to Laban and the sturdy to Jacob. <sup>43</sup> So the

\* **30.13** *What fortune!* Heb. *be’oshri*, connected with “Asher.” \* **30.18** *my reward* Heb. *sekhari*, connected with “Issachar.” \* **30.20** *has given me a choice gift* Heb. *zebadani ... zebed*. \* **30.20** *will exalt me* Heb. *yizbeleni*; others “will dwell with me.” \* **30.23** *has taken away* Heb. *’asaph*, connected with “Joseph.” \* **30.24** *add* Heb. *yoseph*, connected with “Joseph.” \* **30.27** *If you will indulge me* Lit. “If I have found favor in your eyes.” \* **30.38** *goats* Lit. “flocks.” \* **30.41** *sturdier* Or “early-breeding.” \* **30.42** *feebler* Or “late-breeding.” \* **30.42** *feeble* Cf. previous note.

man grew exceedingly prosperous, and came to own large flocks, maidservants and menservants, camels and asses.

**31** Now he heard the things that Laban's sons were saying: "Jacob has taken all that was our father's, and from that which was our father's he has built up all this wealth." <sup>2</sup> Jacob also saw that Laban's manner toward him was not as it had been in the past. <sup>3</sup> Then יהוה said to Jacob, "Return to your ancestors' land—where you were born—and I will be with you." <sup>4</sup> Jacob had Rachel and Leah called to the field, where his flock was, <sup>5</sup> and said to them, "I see that your father's manner toward me is not as it has been in the past. But the God of my father's [house] has been with me. <sup>6</sup> As you know, I have served your father with all my might; <sup>7</sup> but your father has cheated me, changing my wages time and again.\* God, however, would not let him do me harm. <sup>8</sup> If he said thus, 'The speckled shall be your wages,' then all the flocks would drop speckled young; and if he said thus, 'The streaked shall be your wages,' then all the flocks would drop streaked young. <sup>9</sup> God has taken away your father's livestock and given it to me.

<sup>10</sup> "Once, at the mating time of the flocks, I had a dream in which I saw\* that the he-goats mating with the flock were streaked, speckled, and mottled. <sup>11</sup> And in the dream a messenger of God said to me, 'Jacob!' 'Here,' I answered. <sup>12</sup> And the messenger said, 'Note well that all the he-goats which are mating with the flock are streaked, speckled, and mottled; for I have noted all that Laban has been doing to you. <sup>13</sup> I am the God of Bethel, where you anointed a pillar and where you made a vow to Me. Now, arise and leave this land and return to your native land.'"

<sup>14</sup> Then Rachel and Leah answered him, saying, "Have we still a share in the inheritance of our father's house? <sup>15</sup> Surely, he regards us as outsiders, now that he has sold us and has used up our purchase price. <sup>16</sup> Truly, all the

wealth that God has taken away from our father belongs to us and to our children. Now then, do just as God has told you."

<sup>17</sup> Thereupon Jacob put his children and wives on camels; <sup>18</sup> and he drove off all his livestock and all the wealth that he had amassed, the livestock in his possession that he had acquired in Paddan-aram, to go to his father Isaac in the land of Canaan.

<sup>19</sup> Meanwhile Laban had gone to shear his sheep, and Rachel stole her father's household idols. <sup>20</sup> Jacob kept Laban the Aramean in the dark,\* not telling him that he was fleeing, <sup>21</sup> and fled with all that he had. Soon he was across the Euphrates and heading toward the hill country of Gilead.

<sup>22</sup> On the third day, Laban was told that Jacob had fled. <sup>23</sup> So he took his kinsmen with him and pursued him a distance of seven days, catching up with him in the hill country of Gilead. <sup>24</sup> But God appeared to Laban the Aramean in a dream by night and said to him, "Beware of attempting anything with Jacob, good or bad."

<sup>25</sup> Laban overtook Jacob. Jacob had pitched his tent on the Height, and Laban with his kinsmen encamped in the hill country of Gilead. <sup>26</sup> And Laban said to Jacob, "What did you mean by keeping me in the dark and carrying off my daughters like captives of the sword? <sup>27</sup> Why did you flee in secrecy and mislead me and not tell me? I would have sent you off with festive music, with timbrel and lyre. <sup>28</sup> You did not even let me kiss my sons and daughters° good-by! It was a foolish thing for you to do. <sup>29</sup> I have it in my power to do you harm; but the God of your father's [house] said to me last night, 'Beware of attempting anything with Jacob, good or bad.' <sup>30</sup> Very well, you had to leave because you were longing for your father's house; but why did you steal my gods?"

<sup>31</sup> Jacob answered Laban, saying, "I was afraid because I thought you would take your daughters from me by force. <sup>32</sup> But anyone with whom you find your gods shall not remain alive! In the presence of our kin,

\* **31.7** *time and again* Lit. "ten times." \* **31.10** *I had a dream in which I saw* Lit. "I raised my eyes and saw in a dream, behold." \* **31.20** *kept Laban the Aramean in the dark* Lit. "stole the mind of Laban the Aramean"; similarly in v. 26. ° **31.28** *sons and daughters* So NJPS; Heb. *levanai we-livnotai*, a stock phrase (see, e.g., 46.15; 1 Sam. 30.6; Neh. 5.5) that means "progeny," thus including grandchildren.

point out what I have of yours and take it.” Jacob, of course, did not know that Rachel had stolen them.

<sup>33</sup> So Laban went into Jacob’s tent and Leah’s tent and the tents of the two maidservants; but he did not find them. Leaving Leah’s tent, he entered Rachel’s tent. <sup>34</sup> Rachel, meanwhile, had taken the idols and placed them in the camel cushion and sat on them; and Laban rummaged through the tent without finding them. <sup>35</sup> For she said to her father, “Let not my lord take it amiss that I cannot rise before you, for I am in a womanly way.” Thus he searched, but could not find the household idols.

<sup>36</sup> Now Jacob became incensed and took up his grievance with Laban. Jacob spoke up and said to Laban, “What is my crime, what is my guilt that you should pursue me? <sup>37</sup> You rummaged through all my things; what have you found of all your household objects? Set it here, before my kin and yours, and let them decide between us two.

<sup>38</sup> “These twenty years I have spent in your service, your ewes and she-goats never miscarried, nor did I feast on rams from your flock. <sup>39</sup> That which was torn by beasts I never brought to you; I myself made good the loss; you exacted it of me, whether snatched by day or snatched by night. <sup>40</sup> Often,\* scorching heat ravaged me by day and frost by night; and sleep fled from my eyes. <sup>41</sup> Of the twenty years that I spent in your household, I served you fourteen years for your two daughters, and six years for your flocks; and you changed my wages time and again.\* <sup>42</sup> Had not the God of my father’s [house]—the God of Abraham and the Fear\* of Isaac—been with me, you would have sent me away empty-handed. But it was my plight and the toil of my hands that God took notice of—and gave judgment on last night.”

<sup>43</sup> Then Laban spoke up and said to Jacob, “The daughters are my daughters, the children are my children, and the flocks are my flocks; all that you see is mine. Yet what can I do now about my daughters or

the children they have borne? <sup>44</sup> Come, then, let us make a pact, you and I, that there may be a witness between you and me.” <sup>45</sup> Thereupon Jacob took a stone and set it up as a pillar. <sup>46</sup> And Jacob said to his kinsmen, “Gather stones.” So they took stones and made a mound; and they partook of a meal there by the mound. <sup>47</sup> Laban named it Yegar-sahadutha,\* but Jacob named it Gal-ed.\* <sup>48</sup> And Laban declared, “This mound is a witness between you and me this day.” That is why it was named Gal-ed; <sup>49</sup> and [it was called] Mizpah, because he said, “May יהוה watch\* between you and me, when we are out of sight of each other. <sup>50</sup> If you ill-treat my daughters or take other wives besides my daughters—though no one else° be about, remember, it is God who will be witness between you and me.”

<sup>51</sup> And Laban said to Jacob, “Here is this mound and here the pillar which I have set up between you and me: <sup>52</sup> this mound shall be witness and this pillar shall be witness that I am not to cross to you past this mound, and that you are not to cross to me past this mound and this pillar, with hostile intent. <sup>53</sup> May the God of Abraham’s [house] and the god of Nahor’s [house]—their ancestral deities—“judge between us.” And Jacob swore by the Fear\* of his father Isaac’s [house]. <sup>54</sup> Jacob then offered up a sacrifice on the Height, and invited his kinsmen to partake of the meal. After the meal, they spent the night on the Height.

**32** Early in the morning, Laban kissed his sons and daughters° and bade them good-by; then Laban left on his journey homeward. <sup>2</sup> Jacob went on his way, and messengers of God encountered him. <sup>3</sup> When he saw them, Jacob said, “This is God’s camp.” So he named that place Mahanaim.\*

## וישלה | VA-YISHLAH

<sup>4</sup> Jacob sent messengers ahead to his brother Esau in the land of Seir, the country of Edom, <sup>5</sup> and instructed

\* **31.40** *Often* Lit. “I was.” \* **31.41** *time and again* Lit. “ten times.” \* **31.42** *Fear* Meaning of Heb. *paḥad* uncertain. \* **31.47** *Yegar-sahadutha* Aramaic for “the mound (or: stone-heap) of witness.” \* **31.47** *Gal-ed* Heb. for “the mound (or: stone-heap) of witness,” reflecting the name Gilead, v. 23. \* **31.49** *watch* Heb. *yīšēph*, associated with *Mizpah*. ° **31.50** *one else* Or “participant,” i.e., one of the witnesses to this agreement, who is thereby authorized to intervene if it is violated; cf. Kimhi, and see the Dictionary under *’ish*. \* **31.53** *Fear* Meaning of Heb. *paḥad* uncertain. ° **32.1** *sons and daughters* See note at 31.28. \* **32.3** *Mahanaim* Connected with Heb. *maḥaneh* “camp.”



them as follows, “Thus shall you say, ‘To my lord Esau, thus says your servant Jacob:’<sup>\*</sup> I stayed with Laban and remained until now; <sup>6</sup> I have acquired cattle, asses, sheep, and male and female slaves; and I send this message to my lord in the hope of gaining your favor.”<sup>7</sup> The messengers returned to Jacob, saying, “We came to your brother Esau; he himself is coming to meet you, and his retinue<sup>°</sup> numbers four hundred.”<sup>8</sup> Jacob was greatly frightened; in his anxiety, he divided the people with him, and the flocks and herds and camels, into two camps, <sup>9</sup> thinking, “If Esau comes to the one camp and attacks it, the other camp may yet escape.”

<sup>10</sup> Then Jacob said, “O God of my father Abraham’s [house] and God of my father Isaac’s [house], O יהוה who said to me, ‘Return to your native land and I will deal bountifully with you!’<sup>11</sup> I am unworthy of all the kindness that You have so steadfastly shown Your servant: with my staff alone I crossed this Jordan, and now I have become two camps. <sup>12</sup> Deliver me, I pray, from the hand of my brother, from the hand of Esau; else, I fear, he may come and strike me down, mothers and children alike. <sup>13</sup> Yet You have said, ‘I will deal bountifully with you and make your offspring as the sands of the sea, which are too numerous to count.’”

<sup>14</sup> After spending the night there, he selected from what was at hand these presents for his brother Esau: <sup>15</sup> 200 she-goats and 20 he-goats; 200 ewes and 20 rams; <sup>16</sup> 30 milch camels with their colts; 40 cows and 10 bulls; 20 she-asses and 10 he-asses. <sup>17</sup> These he put in the charge of his servants, drove by drove, and he told his servants, “Go on ahead, and keep a distance between droves.” <sup>18</sup> He instructed the one in front as follows, “When my brother Esau meets you and asks you, ‘Who’s your master? Where are you going? And whose [animals] are these ahead of you?’ <sup>19</sup> you shall

answer, ‘Your servant Jacob’s; they are a gift sent to my lord Esau; and [Jacob] himself is right behind us.’”<sup>20</sup> He gave similar instructions to the second one, and the third, and all the others who followed the droves, namely, “Thus and so shall you say to Esau when you reach him. <sup>21</sup> And you shall add, ‘And your servant Jacob himself is right behind us.’” For he reasoned, “If I propitiate him with presents in advance, and then face him, perhaps he will show me favor.”<sup>22</sup> And so the gift went on ahead, while he remained in camp that night.

<sup>23</sup> That same night he arose, and taking his two wives, his two maidservants, and his eleven sons,<sup>°</sup> he crossed the ford of the Jabbok. <sup>24</sup> After taking them across the stream, he sent across all his possessions. <sup>25</sup> Jacob was left alone. And a figure<sup>°</sup> wrestled with him until the break of dawn. <sup>26</sup> When he saw that he had not prevailed against him, he wrenched Jacob’s hip at its socket, so that the socket of his hip was strained as he wrestled with him. <sup>27</sup> Then he said, “Let me go, for dawn is breaking.” But he answered, “I will not let you go, unless you bless me.” <sup>28</sup> Said the other, “What is your name?” He replied, “Jacob.” <sup>29</sup> Said he, “Your name shall no longer be Jacob, but Israel, for you have striven<sup>\*</sup> with beings divine and human,<sup>\*</sup> and have prevailed.” <sup>30</sup> Jacob asked, “Pray tell me your name.” But he said, “You must not ask my name!” And he took leave of him there. <sup>31</sup> So Jacob named the place Peniel,<sup>\*</sup> meaning, “I have seen a divine being face to face, yet my life has been preserved.” <sup>32</sup> The sun rose upon him as he passed Penuel, limping on his hip. <sup>33</sup> That is why the children of Israel to this day do not eat the thigh muscle that is on the socket of the hip, since Jacob’s hip socket was wrenched at the thigh muscle.

**33** Looking up, Jacob saw Esau coming, with a retinue<sup>°</sup> of four hundred. He divided the children<sup>°</sup>

<sup>\*</sup> **32.5** *Thus shall you say, ‘To my lord Esau, thus says your servant Jacob...’* Or “Thus you shall say to my lord Esau, ‘Thus says your servant Jacob...’” <sup>°</sup> **32.7** *retinue* Trad. “men,” yet women may be in view. See 33.15; cf. 24.59; contrast Judg. 9.49 with Exod. 32.28. See further the Dictionary under *’ish*. <sup>°</sup> **32.23** *sons* NJPS “children”; Heb. *yeladim*. Given the specified number, the reference cannot include Jacob’s daughter(s). English idiom warrants the greater gender specificity. <sup>°</sup> **32.25** *figure* Or “[divine] agent.” The expectation of divine intervention (see 28.15; 32.10–13) via a nearby agent (see 32.2–3) evokes this extended sense. Cf. 18.2; see further the Dictionary under *’ish*; Agent. <sup>\*</sup> **32.29** *striven* Heb. *saritha*, connected with first part of “Israel.” <sup>\*</sup> **32.29** *beings divine and human* Or “God (*Elohim*, connected with second part of ‘Israel’) and human beings.” <sup>\*</sup> **32.31** *Peniel* Understood as “face of God.” <sup>°</sup> **33.1** *retinue* See note at 32.7. <sup>°</sup> **33.1** *children* Heb. *yeladim*, referring here only to Jacob’s sons (see 32.23) in anticipation of their becoming the progenitors of Israel’s tribes; and so through v. 14.

among Leah, Rachel, and the two maids, <sup>2</sup> putting the maids and their children first, Leah and her children next, and Rachel and Joseph last. <sup>3</sup> He himself went on ahead and bowed low to the ground seven times until he was near his brother. <sup>4</sup> Esau ran to greet him. He embraced him and, falling on his neck, he kissed him; and they wept. <sup>5</sup> Looking about, he saw the women and the children. “Who,” he asked, “are these with you?” He answered, “The children with whom God has favored your servant.” <sup>6</sup> Then the maids, with their children, came forward and bowed low; <sup>7</sup> next Leah, with her children, came forward and bowed low; and last, Joseph and Rachel came forward and bowed low. <sup>8</sup> And he asked, “What do you mean by all this company which I have met?” He answered, “To gain my lord’s favor.” <sup>9</sup> Esau said, “I have enough, my brother; let what you have remain yours.” <sup>10</sup> But Jacob said, “No, I pray you; if you would do me this favor, accept from me this gift; for to see your face is like seeing the face of God, and you have received me favorably. <sup>11</sup> Please accept my present which has been brought to you, for God has favored me and I have plenty.” And when he urged him, he accepted.

<sup>12</sup> And [Esau] said, “Let us start on our journey, and I will proceed at your pace.” <sup>13</sup> But he said to him, “My lord knows that the children are frail and that the flocks and herds, which are nursing, are a care to me; if they are driven hard a single day, all the flocks will die. <sup>14</sup> Let my lord go on ahead of his servant, while I travel slowly, at the pace of the cattle before me and at the pace of the children, until I come to my lord in Seir.”

<sup>15</sup> Then Esau said, “Let me assign to you some of the people who are with me.” But he said, “Oh no, my lord is too kind to me!” <sup>16</sup> So Esau started back that day on his way to Seir. <sup>17</sup> But Jacob journeyed on to Succoth, and built a house for himself and made stalls for his cattle; that is why the place was called Succoth.\*

<sup>18</sup> Jacob arrived safe in the city of Shechem which is in the land of Canaan—having come thus from Paddan-aram—and he encamped before the city. <sup>19</sup> The parcel of land where he pitched his tent he purchased from the kin of Hamor, Shechem’s father, for a hundred *kesitahs*.\* <sup>20</sup> He set up an altar there, and called it El-elohe-yisrael.\*

**34** Now Dinah, the daughter whom Leah had borne to Jacob, went out to visit the daughters of the land. <sup>2</sup> Shechem son of Hamor the Hivite, chief of the country, saw her, and took her and lay with her and disgraced her.<sup>°</sup> <sup>3</sup> Being strongly drawn to Dinah daughter of Jacob, and in love with the maiden, he spoke to the maiden tenderly. <sup>4</sup> So Shechem said to his father Hamor, “Get me this girl as a wife.”

<sup>5</sup> Jacob heard that he had defiled his daughter Dinah; but since his sons were in the field with his cattle, Jacob kept silent until they came home. <sup>6</sup> Then Shechem’s father Hamor came out to Jacob to speak to him. <sup>7</sup> Meanwhile Jacob’s sons, having heard the news, came in from the field. The men<sup>°</sup> were distressed and very angry, because he had committed an outrage in Israel by lying with Jacob’s daughter—a thing not to be done.

<sup>8</sup> And Hamor spoke with them, saying, “My son Shechem longs for your daughter. Please give her to him in marriage. <sup>9</sup> Intermarry with us: give your daughters to us, and take our daughters for yourselves: <sup>10</sup> You will dwell among us, and the land will be open before you; settle, move about, and acquire holdings in it.” <sup>11</sup> Then Shechem said to her father and brothers, “Do me this favor, and I will pay whatever you tell me. <sup>12</sup> Ask of me a bride-price ever so high, as well as gifts, and I will pay what you tell me; only give me the maiden for a wife.”

<sup>13</sup> Jacob’s sons answered Shechem and his father Hamor—speaking with guile because he had defiled their sister Dinah—<sup>14</sup> and said to them, “We cannot

\* **33.17** *Succoth* Meaning “stalls,” “huts,” “booths.” \* **33.19** *kesitahs* Heb. *qesitah*, a unit of unknown value.

\* **33.20** *El-elohe-yisrael* “El, God of Israel.” ° **34.2** *and disgraced her* Heb. *wa-y’anneha*, lit. “and violated her.” NJPS “by force,” but whether Dinah consented is not stated, and is not at issue; regardless, by the norms of the ancient Near East, she was disgraced. OJPS “and humbled her.” ° **34.7** *The men* More precisely, “the [salient] participants [in the situation],” namely Jacob’s sons. See the Dictionary under *’ish*.

do this thing, to give our sister to a man who is uncircumcised, for that is a disgrace among us. <sup>15</sup> Only on this condition will we agree with you; that you will become like us in that every male among you is circumcised. <sup>16</sup> Then we will give our daughters to you and take your daughters to ourselves; and we will dwell among you and become as one kindred. <sup>17</sup> But if you will not listen to us and become circumcised, we will take our daughter and go.”

<sup>18</sup> Their words pleased Hamor and Hamor’s son Shechem. <sup>19</sup> And the youth lost no time in doing the thing, for he wanted Jacob’s daughter. Now he was the most respected in his father’s house. <sup>20</sup> So Hamor and his son Shechem went to the public place\* of their town and spoke to their town council,<sup>°</sup> saying, <sup>21</sup> “These people<sup>°</sup> are our friends; let them settle in the land and move about in it, for the land is large enough for them; we will take their daughters to ourselves as wives and give our daughters to them. <sup>22</sup> But only on this condition will their representatives<sup>°</sup> agree with us to dwell among us and be as one kindred: that all our males become circumcised as they are circumcised. <sup>23</sup> Their cattle and substance and all their beasts will be ours, if we only agree to their terms, so that they will settle among us.” <sup>24</sup> All his fellow townsmen<sup>°</sup> heeded Hamor and his son Shechem, and all males, all his fellow townsmen,<sup>°</sup> were circumcised.

<sup>25</sup> On the third day, when they were in pain, Simeon and Levi, two of Jacob’s sons, brothers of Dinah, took each his sword, came upon the city unmolested, and slew all the males. <sup>26</sup> They put Hamor and his son Shechem to the sword, took Dinah out of Shechem’s house, and went away. <sup>27</sup> The other sons of Jacob came upon the slain and plundered the town, because their sister had been defiled. <sup>28</sup> They seized their flocks and herds and asses, all that was inside the town and outside; <sup>29</sup> all their

wealth, all their children, and their wives, all that was in the houses, they took as captives and booty.

<sup>30</sup> Jacob said to Simeon and Levi, “You have brought trouble on me, making me odious among the inhabitants of the land, the Canaanites and the Perizzites; my fighters<sup>°</sup> are few in number, so that if they unite against me and attack me, I and my house will be destroyed.”

<sup>31</sup> But they answered, “Should our sister be treated like a whore?”

**35** God said to Jacob, “Arise, go up to Bethel and remain there; and build an altar there to the God who appeared to you when you were fleeing from your brother Esau.” <sup>2</sup> So Jacob said to his household and to all who were with him, “Rid yourselves of the alien gods in your midst, purify yourselves, and change your clothes. <sup>3</sup> Come, let us go up to Bethel, and I will build an altar there to the God who answered me when I was in distress and who has been with me wherever I have gone.” <sup>4</sup> They gave to Jacob all the alien gods that they had, and the rings that were in their ears, and Jacob buried them under the terebinth that was near Shechem. <sup>5</sup> As they set out, a terror from God fell on the cities round about, so that they did not pursue the sons of Jacob.

<sup>6</sup> Thus Jacob came to Luz—that is, Bethel—in the land of Canaan, he and all the people who were with him. <sup>7</sup> There he built an altar and named the site El-bethel,\* for it was there that God had been revealed to him when he was fleeing from his brother.

<sup>8</sup> Deborah, Rebekah’s nurse, died, and was buried under the oak below Bethel; so it was named Allon-bacuth.\*

<sup>9</sup> God appeared again to Jacob on his arrival from Paddan-aram. God blessed him, <sup>10</sup> saying to him,

\* **34.20** *public place* Lit. “gate.”    ° **34.20** *their town council* Heb. *’anshe ’iram*; NJPS “their fellow townsmen,” trad. “the men of their city.” Cf. Ruth 3.11; 4.1–2. See the Dictionary under *’ish*.    ° **34.21** *people* (So NJPS.) Lit. “participants whose involvement defines the depicted situation.” See the Dictionary under *’ish*.    ° **34.22** *their representatives* NJPS “the men.” Cf. note on v. 21.    ° **34.24** *All his fellow townsmen* So the NJPS footnote; the reading in NJPS itself is more literal (“all who went out of the gate of his town”), yet here, women are not in view.    ° **34.24** *all his fellow townsmen* See the previous note.    ° **34.30** *fighters* Heb. *metim* (in construct form); cf. Deut. 2.34; 3.6; Isa. 3.25. NJPS “men.”    \* **35.7** *El-bethel* “The God of Bethel.”    \* **35.8** *Allon-bacuth* Understood as “the oak of the weeping.”

“You whose name is Jacob,  
You shall be called Jacob no more,  
But Israel shall be your name.”

Thus he was named Israel.

<sup>11</sup> And God said to him,  
“I am El Shaddai.\*

Be fertile and increase;  
A nation, yea an assembly of nations,  
Shall descend from you.  
Kings shall issue from your loins.

<sup>12</sup> The land that I assigned to Abraham and Isaac  
I assign to you;  
And to your offspring to come  
Will I assign the land.”

<sup>13</sup> God parted from him at the spot where [God] had spoken to him; <sup>14</sup> and Jacob set up a pillar at the site where [God] had spoken to him, a pillar of stone, and he offered a libation on it and poured oil upon it. <sup>15</sup> Jacob gave the site, where God had spoken to him, the name of Bethel.

<sup>16</sup> They set out from Bethel; but when they were still some distance short of Ephrath, Rachel was in childbirth, and she had hard labor. <sup>17</sup> When her labor was at its hardest, the midwife said to her, “Have no fear, for it is another boy for you.” <sup>18</sup> But as she breathed her last—for she was dying—she named him Ben-oni,\* but his father called him Benjamin.\* <sup>19</sup> Thus Rachel died. She was buried on the road to Ephrath—now Bethlehem. <sup>20</sup> Over her grave Jacob set up a pillar; it is the pillar at Rachel’s grave to this day. <sup>21</sup> Israel journeyed on, and pitched his tent beyond Migdal-eder.

<sup>22</sup> While Israel stayed in that land, Reuben went and lay with Bilhah, his father’s concubine; and Israel found out.

Now the sons of Jacob were twelve in number. <sup>23</sup> The sons of Leah: Reuben—Jacob’s first-born—Simeon, Levi, Judah, Issachar, and Zebulun. <sup>24</sup> The sons of Rachel: Joseph and Benjamin. <sup>25</sup> The sons of Bilhah, Rachel’s maid: Dan and Naphtali. <sup>26</sup> And the sons of Zilpah, Leah’s maid: Gad and Asher. These are the sons of Jacob who were born to him in Paddan-aram.

<sup>27</sup> And Jacob came to his father Isaac at Mamre, at Kiriath-arba—now Hebron—where Abraham and Isaac had sojourned. <sup>28</sup> Isaac was a hundred and eighty years old <sup>29</sup> when he breathed his last and died. He\* was gathered to his kin<sup>o</sup> in ripe old age; and he was buried by his sons Esau and Jacob.

**36** This is the line of Esau—that is, Edom.

Esau took his wives from among the Canaanite women—Adah daughter of Elon the Hittite, and Oholibamah daughter of Anah daughter of Zibeon the Hivite\*—<sup>3</sup> and also Basemath daughter of Ishmael and sister of Nebaioth. <sup>4</sup> Adah bore to Esau Eliphaz; Basemath bore Reuel; <sup>5</sup> and Oholibamah bore Jeush, Jalam, and Korah. Those were the sons of Esau, who were born to him in the land of Canaan.

<sup>6</sup> Esau took his wives, his sons and daughters, and all the members of his household, his cattle and all his livestock, and all the property that he had acquired in the land of Canaan, and went to another land because of his brother Jacob. <sup>7</sup> For their possessions were too many for them to dwell together, and the land where they sojourned could not support them because of their livestock. <sup>8</sup> So Esau settled in the hill country of Seir—Esau being Edom.

<sup>9</sup> This, then, is the line of Esau, the ancestor of the Edomites, in the hill country of Seir.

<sup>10</sup> These are the names of Esau’s sons: Eliphaz, the son of Esau’s wife Adah; Reuel, the son of Esau’s wife Basemath. <sup>11</sup> The sons of Eliphaz were Teman, Omar, Zepho, Gatam, and Kenaz. <sup>12</sup> Timna was a concubine of Esau’s son Eliphaz; she bore Amalek to Eliphaz. Those were the descendants of Esau’s wife Adah. <sup>13</sup> And these were the sons of Reuel: Nahath, Zerah, Shammah, and Mizzah. Those were the descendants of Esau’s wife Basemath. <sup>14</sup> And these were the sons of Esau’s wife Oholibamah, daughter of Anah daughter of Zibeon: she bore to Esau Jeush, Jalam, and Korah.

<sup>15</sup> These are the clans of the sons of Esau. The descendants of Esau’s first-born Eliphaz: the clans

\* **35.11** *El Shaddai* Cf. 17.1. \* **35.18** *Ben-oni* Understood as “son of my suffering (or, strength).”

\* **35.18** *Benjamin* I.e., “son of the right hand,” or “son of the south.” \* **35.29** *He* Lit. “Isaac.” <sup>o</sup> **35.29** *kin* (So NJPS.) See the Dictionary under “predecessors.” \* **36.2** *Hivite* Cf. v. 20, “Horite.”

Teman, Omar, Zepho, Kenaz, <sup>16</sup>Korah, Gatam, and Amalek; these are the clans of Eliphaz in the land of Edom. Those are the descendants of Adah. <sup>17</sup>And these are the descendants of Esau's son Reuel: the clans Nahath, Zerah, Shammah, and Mizzah; these are the clans of Reuel in the land of Edom. Those are the descendants of Esau's wife Basemath. <sup>18</sup>And these are the descendants of Esau's wife Oholibamah: the clans Jeush, Jalam, and Korah; these are the clans of Esau's wife Oholibamah, the daughter of Anah. <sup>19</sup>Those were the sons of Esau—that is, Edom—and those are their clans.

<sup>20</sup>These were the sons of Seir the Horite, who were settled in the land: Lotan, Shobal, Zibeon, Anah, <sup>21</sup>Dishon, Ezer, and Dishan. Those are the clans of the Horites, the descendants of Seir, in the land of Edom.

<sup>22</sup>The sons of Lotan were Hori and Hemam; and Lotan's sister was Timna. <sup>23</sup>The sons of Shobal were these: Alvan, Manahath, Ebal, Shepho, and Onam. <sup>24</sup>The sons of Zibeon were these: Aiah\* and Anah—that was the Anah who discovered the hot springs\* in the wilderness while pasturing the asses of his father Zibeon. <sup>25</sup>The children of Anah were these: Dishon and Anah's daughter Oholibamah. <sup>26</sup>The sons of Dishon\* were these: Hemdan, Eshban, Ithran, and Cheran. <sup>27</sup>The sons of Ezer were these: Bilhan, Zaavan, and Akan. <sup>28</sup>And the sons of Dishan were these: Uz and Aran.

<sup>29</sup>These are the clans of the Horites: the clans Lotan, Shobal, Zibeon, Anah, <sup>30</sup>Dishon, Ezer, and Dishan. Those are the clans of the Horites, clan by clan, in the land of Seir.

<sup>31</sup>These are the kings who reigned in the land of Edom before any king reigned over the Israelites. <sup>32</sup>Bela son of Beor reigned in Edom, and the name of his city was Dinhabah. <sup>33</sup>When Bela died, Jobab son of Zerah, from Bozrah, succeeded him as king. <sup>34</sup>When Jobab died, Husham of the land of the Temanites succeeded him as king. <sup>35</sup>When Husham died, Hadad son of Bedad, who defeated the Midianites in the country of

Moab, succeeded him as king; the name of his city was Avith. <sup>36</sup>When Hadad died, Samlah of Masrekah succeeded him as king. <sup>37</sup>When Samlah died, Saul\* of Rehoboth-on-the-river succeeded him as king. <sup>38</sup>When Saul died, Baal-hanan son of Achbor succeeded him as king. <sup>39</sup>And when Baal-hanan son of Achbor died, Hadar succeeded him as king; the name of his city was Pau, and his wife's name was Mehetabel daughter of Matred daughter of Me-zahab.

<sup>40</sup>These are the names of the clans of Esau, each with its families and locality, name by name: the clans Timna, Alvah, Jetheth, <sup>41</sup>Oholibamah, Elah, Pinon, <sup>42</sup>Kenaz, Teman, Mibzar, <sup>43</sup>Magdiel, and Iram. Those are the clans of Edom—that is, of Esau, father of the Edomites—by their settlements in the land which they hold.

## וַיֵּשֶׁב | VA-YESHEV

**37** Now Jacob was settled in the land where his father had sojourned, the land of Canaan. <sup>2</sup>This, then, is the line of Jacob:

At seventeen years of age, Joseph tended the flocks with his brothers, as a helper to the sons of his father's wives Bilhah and Zilpah. And Joseph brought bad reports of them to their father. <sup>3</sup>Now Israel loved Joseph best of all his sons—he was his “child of old age”;<sup>°</sup> and he had made him an ornamented tunic.\* <sup>4</sup>And when his brothers saw that their father loved him more than any of his brothers, they hated him so that they could not speak a friendly word to him.

<sup>5</sup>Once Joseph had a dream which he told to his brothers; and they hated him even more. <sup>6</sup>He said to them, “Hear this dream which I have dreamed: <sup>7</sup>There we were binding sheaves in the field, when suddenly my sheaf stood up and remained upright; then your sheaves gathered around and bowed low to my sheaf.” <sup>8</sup>His brothers answered, “Do you mean to reign over us? Do

\* **36.24** *Aiah* Heb. “and Aiah.” \* **36.24** *hot springs* Meaning of Heb. *yemim* uncertain. \* **36.26** *Dishon* Heb. *Dishan*; but cf. vv. 21, 25, 28, and 30, and 1 Chron. 1.41. \* **36.37** *Saul* Or “Shaul.” ° **37.3** *he was his “child of old age”* NJPS “he was the child of his old age.” The expression *ben zequnim* is used here as a category label; it seems to denote a special, favored status. Cf. 44.20. \* **37.3** *ornamented tunic* Or “a coat of many colors”; meaning of Heb. uncertain.

you mean to rule over us?” And they hated him even more for his talk about his dreams.

<sup>9</sup> He dreamed another dream and told it to his brothers, saying, “Look, I have had another dream: And this time, the sun, the moon, and eleven stars were bowing down to me.” <sup>10</sup> And when he told it to his father and brothers, his father berated him. “What,” he said to him, “is this dream you have dreamed? Are we to come, I and your mother and your brothers, and bow low to you to the ground?” <sup>11</sup> So his brothers were wrought up at him, and his father kept the matter in mind.

<sup>12</sup> One time, when his brothers had gone to pasture their father’s flock at Shechem, <sup>13</sup> Israel said to Joseph, “Your brothers are pasturing at Shechem. Come, I will send you to them.” He answered, “I am ready.” <sup>14</sup> And he said to him, “Go and see how your brothers are and how the flocks are faring, and bring me back word.” So he sent him from the valley of Hebron.

When he reached Shechem, <sup>15</sup> a man came upon him<sup>°</sup> wandering in the fields. The man asked him, “What are you looking for?” <sup>16</sup> He answered, “I am looking for my brothers. Could you tell me where they are pasturing?” <sup>17</sup> The man said, “They have gone from here, for I heard them say: Let us go to Dothan.” So Joseph followed his brothers and found them at Dothan.

<sup>18</sup> They saw him from afar, and before he came close to them they conspired to kill him. <sup>19</sup> They said to one another, “Here comes that dreamer! <sup>20</sup> Come now, let us kill him and throw him into one of the pits; and we can say, ‘A savage beast devoured him.’ We shall see what comes of his dreams!” <sup>21</sup> But when Reuben heard it, he tried to save him from them. He said, “Let us not take his life.” <sup>22</sup> And Reuben went on, “Shed no blood! Cast him into that pit out in the wilderness, but do not touch him yourselves”—intending to save him from them and restore him to his father. <sup>23</sup> When Joseph came up to his brothers, they stripped Joseph of his tunic, the ornamented tunic that he was wearing, <sup>24</sup> and took him

and cast him into the pit. The pit was empty; there was no water in it.

<sup>25</sup> Then they sat down to a meal. Looking up, they saw a caravan of Ishmaelites coming from Gilead, their camels bearing gum, balm, and ladanum to be taken to Egypt. <sup>26</sup> Then Judah said to his brothers, “What do we gain by killing our brother and covering up his blood? <sup>27</sup> Come, let us sell him to the Ishmaelites, but let us not do away with him ourselves. After all, he is our brother, our own flesh.” His brothers agreed. <sup>28</sup> When Midianite traders passed by, they pulled Joseph up out of the pit. They sold Joseph for twenty pieces of silver to the Ishmaelites, who brought Joseph to Egypt.

<sup>29</sup> When Reuben returned to the pit and saw that Joseph was not in the pit, he rent his clothes. <sup>30</sup> Returning to his brothers, he said, “The boy is gone! Now, what am I to do?” <sup>31</sup> Then they took Joseph’s tunic, slaughtered a kid, and dipped the tunic in the blood. <sup>32</sup> They had the ornamented tunic taken to their father, and they said, “We found this. Please examine it; is it your son’s tunic or not?” <sup>33</sup> He recognized it, and said, “My son’s tunic! A savage beast devoured him! Joseph was torn by a beast!” <sup>34</sup> Jacob rent his clothes, put sackcloth on his loins, and observed mourning for his son many days. <sup>35</sup> All his sons and daughters sought to comfort him; but he refused to be comforted, saying, “No, I will go down mourning to my son in Sheol.” Thus his father bewailed him.

<sup>36</sup> The Midianites,\* meanwhile, sold him in Egypt to Potiphar, a courtier of Pharaoh and his prefect.<sup>°</sup>

**38** About that time Judah left his brothers and camped near a certain Adullamite whose name was Hirah. <sup>2</sup> There Judah saw the daughter of a certain Canaanite whose name was Shua, and he took her [into his household as wife] and cohabited with her. <sup>3</sup> She conceived and bore a son, and he named him Er. <sup>4</sup> She conceived again and bore a son, and named him Onan.

<sup>°</sup> **37.15** *a man came upon him* Or “an agent located him,” i.e., this figure could be construed as acting in God’s behalf. For this verb’s use to describe a mission, see 16.7; 37.17; 38.22. On “man” and “agent,” see notes at 18.2, 24.21, and the Dictionary under *’ish*; Agent. \* **37.36** *Midianites* Heb. “Medanites.” <sup>°</sup> **37.36** *prefect* Precise force of Heb. *sar hattabaḥim* uncertain; cf. Jer. 52.12; 2 Kings 25.8ff. and Jer. 39–40; Gen. 39.20; 40.3. Apparently the office was obscure even to the text’s original audience (cf. 39.1). NJPS “chief steward,” trad. “captain of the guard.”

<sup>5</sup> Once again she bore a son, and named him Shelah; he was at Chezib when she bore him.

<sup>6</sup> Judah got a wife for Er his first-born; her name was Tamar. <sup>7</sup> But Er, Judah's first-born, was displeasing to יהוה, and יהוה took his life. <sup>8</sup> Then Judah said to Onan, "Join with your brother's wife and do your duty\* by her as a brother-in-law, and provide offspring for your brother." <sup>9</sup> But Onan, knowing that the offspring would not count as his, let [the semen] go to waste\* whenever he joined with his brother's wife, so as not to provide offspring for his brother. <sup>10</sup> What he did was displeasing to יהוה, who took his life also. <sup>11</sup> Then Judah said to his daughter-in-law Tamar, "Stay as a widow in your father's house until my son Shelah grows up"—for he thought, "He too might die like his brothers." So Tamar went to live in her father's house.

<sup>12</sup> A long time afterward, Shua's daughter, the wife of Judah, died. When his period of mourning was over,\* Judah went up to Timnah to his sheepshearers, together with his friend Hirah the Adullamite. <sup>13</sup> And Tamar was told, "Your father-in-law is coming up to Timnah for the sheepshearing." <sup>14</sup> So she took off her widow's garb, covered her face with a veil, and, wrapping herself up, sat down at the entrance to Enaim,\* which is on the road to Timnah; for she saw that Shelah was grown up, yet she had not been given to him as wife. <sup>15</sup> When Judah saw her, he took her for a harlot; for she had covered her face. <sup>16</sup> So he turned aside to her by the road and said, "Here, let me sleep with you"—for he did not know that she was his daughter-in-law. "What," she asked, "will you pay for sleeping with me?" <sup>17</sup> He replied, "I will send a kid from my flock." But she said, "You must leave a pledge until you have sent it." <sup>18</sup> And he said, "What

pledge shall I give you?" She replied, "Your seal and cord, and the staff which you carry." So he gave them to her and slept with her, and she conceived by him. <sup>19</sup> Then she went on her way. She took off her veil and again put on her widow's garb.

<sup>20</sup> Judah sent the kid by his friend the Adullamite, to redeem the pledge from the woman; but he could not find her. <sup>21</sup> He inquired of the council of that locale,<sup>°</sup> "Where is the prostitute,<sup>°</sup> the one at Enaim, by the road?" But they said, "There has been no prostitute here." <sup>22</sup> So he returned to Judah and said, "I could not find her; moreover, the local council<sup>°</sup> said: There has been no prostitute here." <sup>23</sup> Judah said, "Let her keep them, lest we become a laughingstock. I did send her this kid, but you did not find her."

<sup>24</sup> About three months later, Judah was told, "Your daughter-in-law Tamar has played the harlot; in fact, she is pregnant from harlotry." "Bring her out,"<sup>°</sup> said Judah. "She should be burned!" <sup>25</sup> As she was being brought out, she sent this message to her father-in-law, "It's by the man<sup>°</sup> to whom these belong that I'm pregnant." And she added, "Examine these: whose seal and cord and staff are these?" <sup>26</sup> Judah recognized them, and said, "She is more in the right than I, inasmuch as I did not give her to my son Shelah." And he was not intimate with her again.

<sup>27</sup> When the time came for her to give birth, there were twins in her womb! <sup>28</sup> While she was in labor, one of them put out a hand, and the midwife tied a crimson thread on that hand, to signify: This one came out first. <sup>29</sup> But just then it drew back its hand, and out came its brother; and she said, "What a breach\* you have made for yourself!" So he was named Perez. <sup>30</sup> Afterward

\* **38.8** *duty* Cf. Deut. 25.5. \* **38.9** *let [the semen] go to waste* Heb. *shihet aršah*; lit. "spoil [it] groundward." NJPS "let it go to waste," with "offspring" as the implausible co-referent of "it." See the Dictionary under "seed."

\* **38.12** *his period of mourning was over* Lit. "he was comforted." \* **38.14** *Enaim* Cf. Enam, Josh. 15.34. Others "in an open place" or "at the crossroad." <sup>°</sup> **38.21** *council of that locale* Or "locals." Heb. *'anshe meqomah*; cf. 26.7; 29.22; 34.20. NJPS "people of that town," trad. "men of..." See further the Dictionary under *'ish*.

<sup>°</sup> **38.21** *prostitute* Meaning of Heb. *qedeshah* uncertain. Perhaps a type of female functionary at a religious site. Trad. "harlot." NJPS "cult prostitute," but the notion that ancient Near Eastern religions included prostitution as a religious act has since been discredited. <sup>°</sup> **38.22** *local council* Heb. *'anshe ha-maqom*; NJPS "the townspeople." See the first note at v. 21.

<sup>°</sup> **38.24** *out* I.e., for a hearing in the local court of law. (Judah had no jurisdiction over someone living in another household, but he could sue as an aggrieved party.) <sup>°</sup> **38.25** *man* Or "party." Lit. "[salient] participant." See further the Dictionary under *'ish*. \* **38.29** *breach* Heb. *pereš*, connected with "Perez."



his brother came out, on whose hand was the crimson thread; he was named Zerah.\*

**39** When Joseph was taken down to Egypt, Potiphar, a courtier of Pharaoh and his prefect<sup>°</sup>—a [type of] Egyptian official<sup>°</sup>—bought him from the Ishmaelites who had brought him there.<sup>2</sup> יהוה was with Joseph, and he was a successful man; and he stayed in the house of his Egyptian master.<sup>3</sup> And when his master saw that יהוה was with him and that יהוה lent success to everything he undertook,<sup>4</sup> he took a liking to Joseph. He made him his personal attendant and put him in charge of his household, placing in his hands all that he owned.<sup>5</sup> And from the time that the Egyptian put him in charge of his household and of all that he owned, יהוה blessed his house for Joseph's sake, so that the blessing of יהוה was upon everything that he owned, in the house and outside.<sup>6</sup> He left all that he had in Joseph's hands and, with him there, he paid attention to nothing save the food that he ate. Now Joseph was well built and handsome.

<sup>7</sup> After a time, his master's wife cast her eyes upon Joseph and said, "Lie with me."<sup>8</sup> But he refused. He said to his master's wife, "Look, with me here, my master gives no thought to anything in this house, and all that he owns he has placed in my hands.<sup>9</sup> He wields no more authority in this house than I, and he has withheld nothing from me except yourself, since you are his wife. How then could I do this most wicked thing, and sin before God?"<sup>10</sup> And much as she coaxed Joseph day after day, he did not yield to her request to lie beside her, to be with her.

<sup>11</sup> One such day, he came into the house to do his work. None of the household being there inside,<sup>12</sup> she caught hold of him by his garment and said, "Lie with me!" But he left his garment in her hand and got away and fled outside.<sup>13</sup> When she saw that he had left it in her hand and had fled outside,<sup>14</sup> she called out to her servants and said to them, "Look, he had to bring us a Hebrew to dally with us! This one came to lie with me; but I

screamed loud.<sup>15</sup> And when he heard me screaming at the top of my voice, he left his garment with me and got away and fled outside."<sup>16</sup> She kept his garment beside her, until his master came home.<sup>17</sup> Then she told him the same story, saying, "The Hebrew slave whom you brought into our house came to me to dally with me;<sup>18</sup> but when I screamed at the top of my voice, he left his garment with me and fled outside."

<sup>19</sup> When his master heard the story that his wife told him, namely, "Thus and so your slave did to me," he was furious.<sup>20</sup> So Joseph's master had him put in prison, where the king's prisoners were confined. But even while he was there in prison,<sup>21</sup> יהוה was with Joseph—extending kindness to him and disposing the chief jailer favorably toward him.<sup>22</sup> The chief jailer put in Joseph's charge all the prisoners who were in that prison, and he was the one to carry out everything that was done there.<sup>23</sup> The chief jailer did not supervise anything that was in Joseph's\* charge, because יהוה was with him, and whatever he did יהוה made successful.

**40** Some time later, the cupbearer and the baker of the king of Egypt gave offense to their lord the king of Egypt.<sup>2</sup> Pharaoh was angry with his two courtiers, the chief cupbearer and the chief baker,<sup>3</sup> and put them in custody, in the house of the prefect,<sup>°</sup> in the same prison house where Joseph was confined.<sup>4</sup> The prefect assigned Joseph to them, and he attended them.

When they had been in custody for some time,<sup>5</sup> both of them—the cupbearer and the baker of the king of Egypt, who were confined in the prison—dreamed in the same night, each his own dream and each dream with its own meaning.<sup>6</sup> When Joseph came to them in the morning, he saw that they were distraught.<sup>7</sup> He asked Pharaoh's courtiers, who were with him in custody in his master's house, saying, "Why do you appear downcast today?"<sup>8</sup> And they said to him, "We had dreams, and there is no one to interpret them." So Joseph said to them, "Surely God can interpret! Tell me [your dreams]."

\* **38.30** *Zerah* I.e., "brightness," perhaps alluding to the crimson thread. <sup>°</sup> **39.1** *prefect* See the second note at 37.36. <sup>°</sup> **39.1** *official* Cf. 2 Sam. 23.21; 1 Chron. 11.23. NJPS (rendering idiomatically via an adjective) "certain." Traditionally taken as a generic noun of class, but see the Dictionary under *'ish*. \* **39.23** *Joseph's* Lit. "his."

<sup>°</sup> **40.3** *prefect* See note at 37.36.

<sup>9</sup> Then the chief cupbearer told his dream to Joseph. He said to him, “In my dream, there was a vine in front of me. <sup>10</sup> On the vine were three branches. It had barely budded, when out came its blossoms and its clusters ripened into grapes. <sup>11</sup> Pharaoh’s cup was in my hand, and I took the grapes, pressed them into Pharaoh’s cup, and placed the cup in Pharaoh’s hand.” <sup>12</sup> Joseph said to him, “This is its interpretation: The three branches are three days. <sup>13</sup> In three days Pharaoh will pardon you\* and restore you to your post; you will place Pharaoh’s cup in his hand, as was your custom formerly when you were his cupbearer. <sup>14</sup> But think of me when all is well with you again, and do me the kindness of mentioning me to Pharaoh, so as to free me from this place. <sup>15</sup> For in truth, I was kidnapped from the land of the Hebrews; nor have I done anything here that they should have put me in the dungeon.”

<sup>16</sup> When the chief baker saw how favorably he had interpreted, he said to Joseph, “In my dream, similarly, there were three openwork baskets\* on my head. <sup>17</sup> In the uppermost basket were all kinds of food for Pharaoh that a baker prepares; and the birds were eating it out of the basket above my head.” <sup>18</sup> Joseph answered, “This is its interpretation: The three baskets are three days. <sup>19</sup> In three days Pharaoh will lift off your head\* and impale you upon a pole; and the birds will pick off your flesh.”

<sup>20</sup> On the third day—his birthday—Pharaoh made a banquet for all his officials, and he singled out\* his chief cupbearer and his chief baker from among his officials. <sup>21</sup> He restored the chief cupbearer to his cupbearing, and he placed the cup in Pharaoh’s hand; <sup>22</sup> but the chief baker he impaled—just as Joseph had interpreted to them.

<sup>23</sup> Yet the chief cupbearer did not think of Joseph; he forgot him.

## מִקֵּט | MIKKETS

**41** After two years’ time, Pharaoh dreamed that he was standing by the Nile, <sup>2</sup> when out of the Nile

there came up seven cows, handsome and sturdy, and they grazed in the reed grass. <sup>3</sup> But presently, seven other cows came up from the Nile close behind them, ugly and gaunt, and stood beside the cows on the bank of the Nile; <sup>4</sup> and the ugly gaunt cows ate up the seven handsome sturdy cows. And Pharaoh awoke.

<sup>5</sup> He fell asleep and dreamed a second time: Seven ears of grain, solid and healthy, grew on a single stalk. <sup>6</sup> But close behind them sprouted seven ears, thin and scorched by the east wind. <sup>7</sup> And the thin ears swallowed up the seven solid and full ears. Then Pharaoh awoke: it was a dream!

<sup>8</sup> Next morning, his spirit was agitated, and he sent for all the magician-priests of Egypt, and all its sages; and Pharaoh told them his dreams, but none could interpret them for Pharaoh.

<sup>9</sup> The chief cupbearer then spoke up and said to Pharaoh, “I must make mention today of my offenses. <sup>10</sup> Once Pharaoh was angry with his servants, and placed me in custody in the house of the prefect,<sup>o</sup> together with the chief baker. <sup>11</sup> We had dreams the same night, he and I, each of us a dream with a meaning of its own. <sup>12</sup> A Hebrew youth was there with us, a servant of the prefect; and when we told him our dreams, he interpreted them for us, telling each of the meaning of his dream. <sup>13</sup> And as he interpreted for us, so it came to pass: I was restored to my post, and the other was impaled.”

<sup>14</sup> Thereupon Pharaoh sent for Joseph, and he was rushed from the dungeon. He had his hair cut and changed his clothes, and he appeared before Pharaoh. <sup>15</sup> And Pharaoh said to Joseph, “I have had a dream, but no one can interpret it. Now I have heard it said of you that for you to hear a dream is to tell its meaning.” <sup>16</sup> Joseph answered Pharaoh, saying, “Not I! God will see to Pharaoh’s welfare.”

<sup>17</sup> Then Pharaoh said to Joseph, “In my dream, I was standing on the bank of the Nile, <sup>18</sup> when out of the Nile came up seven sturdy and well-formed cows and grazed in the reed grass. <sup>19</sup> Presently there followed them seven other cows, scrawny, ill-formed, and emaciated—never

\* **40.13** *pardon you* Lit. “lift up your head.” Cf. below at vv. 19, 20. \* **40.16** *openwork baskets* Others “baskets with white bread” or “white baskets”; meaning of Heb. *hori* uncertain. \* **40.19** *lift off your head* Lit. “lift up your head.” Cf. at vv. 13, 20. \* **40.20** *singled out* Lit. “lifted the head of.” Cf. at vv. 13, 19. <sup>o</sup> **41.10** *prefect* See note at 37.36.

had I seen their likes for ugliness in all the land of Egypt!<sup>20</sup> And the seven lean and ugly cows ate up the first seven cows, the sturdy ones;<sup>21</sup> but when they had consumed them, one could not tell that they had consumed them, for they looked just as bad as before. And I awoke.<sup>22</sup> In my other dream, I saw seven ears of grain, full and healthy, growing on a single stalk;<sup>23</sup> but right behind them sprouted seven ears, shriveled, thin, and scorched by the east wind.<sup>24</sup> And the thin ears swallowed the seven healthy ears. I have told my magician-priests, but none has an explanation for me.”

<sup>25</sup> And Joseph said to Pharaoh, “Pharaoh’s dreams are one and the same: Pharaoh has been told what God is about to do.<sup>26</sup> The seven healthy cows are seven years, and the seven healthy ears are seven years; it is the same dream.<sup>27</sup> The seven lean and ugly cows that followed are seven years, as are also the seven empty ears scorched by the east wind; they are seven years of famine.<sup>28</sup> It is just as I have told Pharaoh: Pharaoh has been shown what God is about to do.<sup>29</sup> Immediately ahead are seven years of great abundance in all the land of Egypt.<sup>30</sup> After them will come seven years of famine, and all the abundance in the land of Egypt will be forgotten. As the land is ravaged by famine,<sup>31</sup> no trace of the abundance will be left in the land because of the famine thereafter, for it will be very severe.<sup>32</sup> As for Pharaoh having had the same dream twice, it means that the matter has been determined by God, and that God will soon carry it out.

<sup>33</sup> “Accordingly, let Pharaoh find someone<sup>°</sup> who’s discerning and wise, whom you can set over the land of Egypt.<sup>34</sup> And let Pharaoh take steps to appoint overseers over the land, and organize\* the land of Egypt in the seven years of plenty.<sup>35</sup> Let all the food of these good years that are coming be gathered, and let the grain be collected under Pharaoh’s authority as food to be stored in the cities.<sup>36</sup> Let that food be a reserve for the land for

the seven years of famine which will come upon the land of Egypt, so that the land may not perish in the famine.”

<sup>37</sup> The plan pleased Pharaoh and all his courtiers.<sup>38</sup> And Pharaoh said to his courtiers, “Could we find another like him—a man with the divine spirit?”<sup>39</sup> So Pharaoh said to Joseph, “Since God has made all this known to you, there is none so discerning and wise as you.<sup>40</sup> You shall be in charge of my court, and by your command shall all my people be directed;\* only with respect to the throne shall I be superior to you.”<sup>41</sup> Pharaoh further said to Joseph, “See, I put you in charge of all the land of Egypt.”<sup>42</sup> And removing his signet ring from his hand, Pharaoh put it on Joseph’s hand; and he had him dressed in robes of fine linen, and put a gold chain about his neck.<sup>43</sup> He had him ride in the chariot of his second-in-command, and they cried before him, “Abrek!”\* Thus he placed him over all the land of Egypt.

<sup>44</sup> Pharaoh said to Joseph, “I am Pharaoh; yet without you, no one shall lift up hand or foot in all the land of Egypt.”<sup>45</sup> Pharaoh then gave Joseph the name Zaphenath-paneah,\* and he gave him for a wife Asenath daughter of Poti-phaera, priest of On. Thus Joseph emerged in charge of the land of Egypt.—<sup>46</sup> Joseph was thirty years old when he entered the service of Pharaoh king of Egypt.—Leaving Pharaoh’s presence, Joseph traveled through all the land of Egypt.

<sup>47</sup> During the seven years of plenty, the land produced in abundance.<sup>48</sup> And he gathered all the grain of the seven years that the land of Egypt was enjoying,\* and stored the grain in the cities; he put in each city the grain of the fields around it.<sup>49</sup> So Joseph collected produce in very large quantity, like the sands of the sea, until he ceased to measure it, for it could not be measured.

<sup>50</sup> Before the years of famine came, Joseph became the father of two sons, whom Asenath daughter of

<sup>°</sup> **41.33** *someone* Lit. “a participant whose involvement defines the (proposed) situation.” See the Dictionary under *’ish*. \* **41.34** *organize* Others “take a fifth part of”; meaning of Heb. uncertain. \* **41.40** *be directed* Others “order themselves” or “pay homage”; meaning of Heb. *yishshaq* uncertain. \* **41.43** *Abrek* Others “Bow the knee,” as though from Heb. *barakh* “to kneel”; perhaps from an Egyptian word of unknown meaning. \* **41.45** *Zaphenath-paneah* Egyptian for “God speaks; he lives,” or “creator of life.” \* **41.48** *the seven years that the land of Egypt was enjoying* Lit. “the seven years that were in the land of Egypt.”

Poti-phera, priest of On, bore to him. <sup>51</sup> Joseph named the first-born Manasseh, meaning, “God has made me forget\* completely my hardship and my parental home.” <sup>52</sup> And the second he named Ephraim, meaning, “God has made me fertile\* in the land of my affliction.”

<sup>53</sup> The seven years of abundance that the land of Egypt enjoyed came to an end, <sup>54</sup> and the seven years of famine set in, just as Joseph had foretold. There was famine in all lands, but throughout the land of Egypt there was bread. <sup>55</sup> And when all the land of Egypt felt the hunger, the people cried out to Pharaoh for bread; and Pharaoh said to all the Egyptians, “Go to Joseph; whatever he tells you, you shall do.”— <sup>56</sup> Accordingly, when the famine became severe in the land of Egypt, Joseph laid open all that was within, and rationed out grain to the Egyptians. The famine, however, spread over the whole world. <sup>57</sup> So all the world came to Joseph in Egypt to procure rations, for the famine had become severe throughout the world.

**42** When Jacob saw that there were food rations to be had in Egypt, he\* said to his sons, “Why do you keep looking at one another? <sup>2</sup> Now I hear,” he went on, “that there are rations to be had in Egypt. Go down and procure rations for us there, that we may live and not die.” <sup>3</sup> So ten of Joseph’s brothers went down to get grain rations in Egypt; <sup>4</sup> for Jacob did not send Joseph’s brother Benjamin with his brothers, since he feared that he might meet with disaster. <sup>5</sup> Thus the sons of Israel were among those who came to procure rations, for the famine extended to the land of Canaan.

<sup>6</sup> Now Joseph was the vizier of the land; it was he who dispensed rations to all the people of the land. And Joseph’s brothers came and bowed low to him, with their faces to the ground. <sup>7</sup> When Joseph saw his brothers, he recognized them; but he acted like a stranger toward them and spoke harshly to them. He asked them, “Where do you come from?” And they said, “From the land of Canaan, to procure food.” <sup>8</sup> For though Joseph recognized his brothers, they did not recognize him. <sup>9</sup> Recalling the dreams that he had dreamed about them, Joseph said to them, “You are spies, you have come to

see the land in its nakedness.” <sup>10</sup> But they said to him, “No, my lord! Truly, your servants have come to procure food. <sup>11</sup> We are all of us sons of the same man; we are being honest; your servants have never been spies!” <sup>12</sup> And he said to them, “No, you have come to see the land in its nakedness!” <sup>13</sup> And they replied, “We your servants were twelve brothers, sons of a certain man in the land of Canaan; the youngest, however, is now with our father, and one is no more.” <sup>14</sup> But Joseph said to them, “It is just as I have told you: You are spies! <sup>15</sup> By this you shall be put to the test: unless your youngest brother comes here, by Pharaoh, you shall not depart from this place! <sup>16</sup> Let one of you go and bring your brother, while the rest of you remain confined, that your words may be put to the test whether there is truth in you. Else, by Pharaoh, you are nothing but spies!” <sup>17</sup> And he confined them in the guardhouse for three days.

<sup>18</sup> On the third day Joseph said to them, “Do this and you shall live, for I fear God. <sup>19</sup> If you are being honest, let one of you brothers be held in your place of detention, while the rest of you go and take home rations for your starving households; <sup>20</sup> but you must bring me your youngest brother, that your words may be verified and that you may not die.” And they did accordingly. <sup>21</sup> They said to one another, “Alas, we are being punished on account of our brother, because we looked on at his anguish, yet paid no heed as he pleaded with us. That is why this distress has come upon us.” <sup>22</sup> Then Reuben spoke up and said to them, “Did I not tell you, ‘Do no wrong to the boy’? But you paid no heed. Now comes the reckoning for his blood.” <sup>23</sup> They did not know that Joseph understood, for there was an interpreter between him and them. <sup>24</sup> He turned away from them and wept. But he came back to them and spoke to them; and he took Simeon from among them and had him bound before their eyes. <sup>25</sup> Then Joseph gave orders to fill their bags with grain, return each one’s money to his sack, and give them provisions for the journey; and this was done for them. <sup>26</sup> So they loaded their asses with the rations and departed from there.

<sup>27</sup> As one of them was opening his sack to give feed to his ass at the night encampment, he saw his money right there at the mouth of his bag. <sup>28</sup> And he said to his

\* **41.51** *has made me forget* Heb. *nashshani*, connected with “Manasseh” (*Menashsheh*). \* **41.52** *has made me fertile* Heb. *hiphrani*, connected with “Ephraim.” \* **42.1** *he* Lit. “Jacob.”

brothers, “My money has been returned! It is here in my bag!” Their hearts sank; and, trembling, they turned to one another, saying, “What is this that God has done to us?”

<sup>29</sup> When they came to their father Jacob in the land of Canaan, they told him all that had befallen them, saying, <sup>30</sup> “The man<sup>o</sup> who is lord of the land spoke harshly to us and accused us of spying on the land. <sup>31</sup> We said to him, ‘We are being honest; we have never been spies! <sup>32</sup> There were twelve of us brothers, sons by the same father; but one is no more, and the youngest is now with our father in the land of Canaan.’ <sup>33</sup> But the man—who is lord of the land—said to us, ‘By this I shall know that you are being honest: leave one of your brothers with me, and take something for your starving households and be off. <sup>34</sup> And bring your youngest brother to me, that I may know that you are not spies, that you are being honest. I will then restore your brother to you, and you shall be free to move about in the land.’”

<sup>35</sup> As they were emptying their sacks, there, in each one’s sack, was his money-bag! When they and their father saw their money-bags, they were dismayed. <sup>36</sup> Their father Jacob said to them, “It is always me that you bereave: Joseph is no more and Simeon is no more, and now you would take away Benjamin. These things always happen to me!” <sup>37</sup> Then Reuben said to his father, “You may kill my two sons if I do not bring him back to you. Put him in my care, and I will return him to you.” <sup>38</sup> But he said, “My son must not go down with you, for his brother is dead and he alone is left. If he meets with disaster on the journey you are taking, you will send my white head down to Sheol in grief.”

**43** But the famine in the land was severe. <sup>2</sup> And when they had eaten up the rations which they had brought from Egypt, their father said to them, “Go again and procure some food for us.” <sup>3</sup> But Judah said to him, “The man<sup>o</sup> warned us, ‘Do not let me see your faces\* unless your brother is with you.’ <sup>4</sup> If you will let our brother go with us, we will go down and procure

food for you; <sup>5</sup> but if you will not let him go, we will not go down, for that man said to us, ‘Do not let me see your faces\* unless your brother is with you.’” <sup>6</sup> And Israel said, “Why did you serve me so ill as to tell the man that you had another brother?” <sup>7</sup> They replied, “But the man kept asking about us and our family, saying, ‘Is your father still living? Have you another brother?’ And we answered him accordingly. How were we to know that he would say, ‘Bring your brother here?’”

<sup>8</sup> Then Judah said to his father Israel, “Send the boy in my care, and let us be on our way, that we may live and not die—you and we and our children. <sup>9</sup> I myself will be surety for him; you may hold me responsible: if I do not bring him back to you and set him before you, I shall stand guilty before you forever. <sup>10</sup> For we could have been there and back twice if we had not dawdled.”

<sup>11</sup> Then their father Israel said to them, “If it must be so, do this: take some of the choice products of the land in your baggage, and carry them down as a gift for the man—some balm and some honey, gum, ladanum, pistachio nuts, and almonds. <sup>12</sup> And take with you double the money, carrying back with you the money that was replaced in the mouths of your bags; perhaps it was a mistake. <sup>13</sup> Take your brother too; and go back at once to the man. <sup>14</sup> And may El Shaddai dispose the man to mercy toward you, that he may release to you your other brother, as well as Benjamin. As for me, if I am to be bereaved, I shall be bereaved.”

<sup>15</sup> So the agents<sup>o</sup> took that gift, and they took with them double the money, as well as Benjamin. They made their way down to Egypt, where they presented themselves to Joseph. <sup>16</sup> When Joseph saw Benjamin with them, he said to his house steward, “Take those men<sup>o</sup> into the house; slaughter and prepare an animal, for those men will dine with me at noon.” <sup>17</sup> The man did as Joseph said, and he brought the men into Joseph’s house. <sup>18</sup> But the men were frightened at being brought into Joseph’s house. “It must be,” they thought, “because of the money replaced in our bags the first time that we have been

<sup>o</sup> **42.30** *The man* More precisely, “the participant [whose involvement defines the depicted situation].” See the Dictionary under *’ish*. <sup>o</sup> **43.3** See note at 42.30. \* **43.3** *Do not let me see your faces* Lit. “Do not see my face.” \* **43.5** *Do not let me see your faces* See note at v. 3. <sup>o</sup> **43.15** *agents* More precisely, “participants whose involvement defines the depicted situation”—i.e., the sons who have been delegated as their father’s agents. See the Dictionary under *’ish*; Agent. <sup>o</sup> **43.16** *those men* More precisely, “the [salient] participants.” See the Dictionary under *’ish*.

brought inside, as a pretext to attack us and seize us as slaves, with our pack animals.”<sup>19</sup> So they went up to Joseph’s house steward and spoke to him at the entrance of the house.<sup>20</sup> “If you please, my lord,” they said, “we came down once before to procure food.”<sup>21</sup> But when we arrived at the night encampment and opened our bags, there was each one’s money in the mouth of his bag, our money in full.\* So we have brought it back with us.<sup>22</sup> And we have brought down with us other money to procure food. We do not know who put the money in our bags.”<sup>23</sup> He replied, “All is well with you; do not be afraid. Your God, the God of your father’s [house], must have put treasure in your bags for you. I got your payment.” And he brought out Simeon to them.

<sup>24</sup> Then the steward brought the men into Joseph’s house; he gave them water to bathe their feet, and he provided feed for their asses.<sup>25</sup> They laid out their gifts to await Joseph’s arrival at noon, for they had heard that they were to dine there.

<sup>26</sup> When Joseph came home, they presented to him the gifts that they had brought with them into the house, bowing low before him to the ground.<sup>27</sup> He greeted them, and he said, “How is your aged father of whom you spoke? Is he still in good health?”<sup>28</sup> They replied, “It is well with your servant our father; he is still in good health.” And they bowed and made obeisance.

<sup>29</sup> Looking about, he saw his brother Benjamin, his mother’s son, and asked, “Is this your youngest brother of whom you spoke to me?” And he went on, “May God be gracious to you, my boy.”<sup>30</sup> With that, Joseph hurried out, for he was overcome with feeling toward his brother and was on the verge of tears; he went into a room and wept there.<sup>31</sup> Then he washed his face, reappeared, and—now in control of himself—gave the order, “Serve the meal.”<sup>32</sup> They served him by himself, and them by themselves, and the Egyptians who ate with him by themselves; for the Egyptians could not dine with the Hebrews, since that would be abhorrent to the Egyptians.<sup>33</sup> As they were seated by his direction, from the oldest in the order of his seniority to the youngest in the order of his youth, the men looked at one another in astonishment.<sup>34</sup> Portions were served them from his

table; but Benjamin’s portion was several\* times that of anyone else. And they drank their fill with him.

**44** Then he instructed his house steward as follows, “Fill the men’s bags with food, as much as they can carry, and put each one’s money in the mouth of his bag.<sup>2</sup> Put my silver goblet in the mouth of the bag of the youngest one, together with his money for the rations.” And he did as Joseph told him.

<sup>3</sup> With the first light of morning, the men were sent off with their pack animals.<sup>4</sup> They had just left the city and had not gone far, when Joseph said to his house steward, “Up, go after those men! And when you overtake them, say to them, ‘Why did you repay good with evil?’<sup>5</sup> It is the very one from which my master drinks and which he uses for divination. It was a wicked thing for you to do!”

<sup>6</sup> He overtook them and spoke those words to them.<sup>7</sup> And they said to him, “Why does my lord say such things? Far be it from your servants to do anything of the kind!<sup>8</sup> Here we brought back to you from the land of Canaan the money that we found in the mouths of our bags. How then could we have stolen any silver or gold from your master’s house!<sup>9</sup> Whichever of your servants it is found with shall die; the rest of us, moreover, shall become slaves to my lord.”<sup>10</sup> He replied, “Although what you are proposing is right, only the one with whom it is found shall be my slave; but the rest of you shall go free.”

<sup>11</sup> So each one hastened to lower his bag to the ground, and each one opened his bag.<sup>12</sup> He searched, beginning with the oldest and ending with the youngest; and the goblet turned up in Benjamin’s bag.<sup>13</sup> At this they rent their clothes. Each reloaded his pack animal, and they returned to the city.

<sup>14</sup> When Judah and his brothers reentered the house of Joseph, who was still there, they threw themselves on the ground before him.<sup>15</sup> Joseph said to them, “What is this deed that you have done? Do you not know that a man like me practices divination?”<sup>16</sup> Judah replied, “What can we say to my lord? How can we plead, how can we prove our innocence? God has uncovered the crime of your servants. Here we are, then, slaves of my lord, the

\* **43.21** *in full* Lit. “by its weight.” \* **43.34** *several* Lit. “five.”

rest of us as much as he in whose possession the goblet was found.”<sup>17</sup> But he replied, “Far be it from me to act thus! Only the one in whose possession the goblet was found shall be my slave; the rest of you go back in peace to your father.”

## ויגש | VA-YIGGASH

<sup>18</sup> Then Judah went up to him and said, “Please, my lord, let your servant appeal to my lord, and do not be impatient with your servant, you who are the equal of Pharaoh.”<sup>19</sup> My lord asked his servants, ‘Have you a father or another brother?’<sup>20</sup> We told my lord, ‘We have an old father, and there is a child of his old age, the youngest; his full brother is dead, so that he alone is left of his mother, and his father dotes on him.’<sup>21</sup> Then you said to your servants, ‘Bring him down to me, that I may set eyes on him.’<sup>22</sup> We said to my lord, ‘The boy cannot leave his father; if he were to leave him, his father would die.’<sup>23</sup> But you said to your servants, ‘Unless your youngest brother comes down with you, do not let me see your faces.’<sup>24</sup> When we came back to your servant my father, we reported my lord’s words to him.

<sup>25</sup> “Later our father said, ‘Go back and procure some food for us.’<sup>26</sup> We answered, ‘We cannot go down; only if our youngest brother is with us can we go down, for we may not show our faces to the man\* unless our youngest brother is with us.’<sup>27</sup> Your servant my father said to us, ‘As you know, my wife bore me two sons.<sup>28</sup> But one is gone from me, and I said: Alas, he was torn by a beast! And I have not seen him since.’<sup>29</sup> If you take this one from me, too, and he meets with disaster, you will send my white head down to Sheol in sorrow.’

<sup>30</sup> “Now, if I come to your servant my father and the boy is not with us—since his own life is so bound up with his—<sup>31</sup> when he sees that the boy is not with us, he will die, and your servants will send the white head of your servant our father down to Sheol in grief.<sup>32</sup> Now your servant has pledged himself for the boy to my father,

saying, ‘If I do not bring him back to you, I shall stand guilty before my father forever.’<sup>33</sup> Therefore, please let your servant remain as a slave to my lord instead of the boy, and let the boy go back with his brothers.<sup>34</sup> For how can I go back to my father unless the boy is with me? Let me not be witness to the woe that would overtake my father!”

**45** Joseph could no longer control himself before all his attendants, and he cried out, “Have everyone withdraw from me!” So there was no one else about when Joseph made himself known to his brothers.<sup>2</sup> His sobs were so loud that the Egyptians could hear, and so the news reached Pharaoh’s palace.

<sup>3</sup> Joseph said to his brothers, “I am Joseph. Is my father still well?” But his brothers could not answer him, so dumfounded were they on account of him.

<sup>4</sup> Then Joseph said to his brothers, “Come forward to me.” And when they came forward, he said, “I am your brother Joseph, he whom you sold into Egypt.”<sup>5</sup> Now, do not be distressed or reproach yourselves because you sold me hither; it was to save life that God sent me ahead of you.<sup>6</sup> It is now two years that there has been famine in the land, and there are still five years to come in which there shall be no yield from tilling.<sup>7</sup> God has sent me ahead of you to ensure your survival on earth, and to save your lives in an extraordinary deliverance.<sup>8</sup> So, it was not you who sent me here, but God—who has made me a father to Pharaoh,<sup>9</sup> lord of all his household, and ruler over the whole land of Egypt.

<sup>9</sup> “Now, hurry back to my father and say to him: Thus says your son Joseph, ‘God has made me lord of all Egypt; come down to me without delay.’<sup>10</sup> You will dwell in the region of Goshen, where you will be near me—you and your children and your grandchildren, your flocks and herds, and all that is yours.<sup>11</sup> There I will provide for you—for there are yet five years of famine to come—that you and your household and all that is yours may not suffer want.’<sup>12</sup> You can see for yourselves, and my brother Benjamin for himself, that it is indeed I who am speaking to you.<sup>13</sup> And you must

\* **44.26** *show our faces to the man* Lit. “see the [salient] participant’s face.” ° **45.8** *father to Pharaoh* (So trad.) Or “Pharaoh’s chancellor,” cf. Isa. 22.15, 20–21. Heb. *’av le-phar’oh*.

tell my father everything about my high station in Egypt and all that you have seen; and bring my father here with all speed.”

<sup>14</sup> With that he embraced\* his brother Benjamin around the neck and wept, and Benjamin wept on his neck. <sup>15</sup> He kissed all his brothers and wept upon them; only then were his brothers able to talk to him.

<sup>16</sup> The news reached Pharaoh’s palace: “Joseph’s brothers have come.” Pharaoh and his courtiers were pleased. <sup>17</sup> And Pharaoh said to Joseph, “Say to your brothers, ‘Do as follows: load up your beasts and go at once to the land of Canaan. <sup>18</sup> Take your father and your households and come to me; I will give you the best of the land of Egypt and you shall live off the fat of the land.’ <sup>19</sup> And you are bidden [to add], ‘Do as follows: take from the land of Egypt wagons for your children and your wives, and bring your father here. <sup>20</sup> And never mind your belongings, for the best of all the land of Egypt shall be yours.’”

<sup>21</sup> The sons of Israel did so; Joseph gave them wagons as Pharaoh had commanded, and he supplied them with provisions for the journey. <sup>22</sup> To each of them, moreover, he gave a change of clothing; but to Benjamin he gave three hundred pieces of silver and several\* changes of clothing. <sup>23</sup> And to his father he sent the following: ten he-asses laden with the best things of Egypt, and ten she-asses laden with grain, bread, and provisions for his father on the journey. <sup>24</sup> As he sent his brothers off on their way, he told them, “Do not be quarrelsome on the way.”

<sup>25</sup> They went up from Egypt and came to their father Jacob in the land of Canaan. <sup>26</sup> And they told him, “Joseph is still alive; yes, he is ruler over the whole land of Egypt.” His heart went numb, for he did not believe them. <sup>27</sup> But when they recounted all that Joseph had said to them, and when he saw the wagons that Joseph had sent to transport him, the spirit of their father Jacob revived. <sup>28</sup> “Enough!” said Israel. “My son Joseph is still alive! I must go and see him before I die.”

**46** So Israel set out with all that was his, and he came to Beer-sheba, where he offered sacrifices to the God of his father Isaac’s [house]. <sup>2</sup> God called to Israel in a vision by night: “Jacob! Jacob!” He answered, “Here.”

<sup>3</sup> “I am God, the God of your father’s [house]. Fear not to go down to Egypt, for I will make you there into a great nation. <sup>4</sup> I Myself will go down with you to Egypt, and I Myself will also bring you back; and Joseph’s hand shall close your eyes.”

<sup>5</sup> So Jacob set out from Beer-sheba. The sons of Israel put their father Jacob and their children and their wives in the wagons that Pharaoh had sent to transport him; <sup>6</sup> and they took along their livestock and the wealth that they had amassed in the land of Canaan. Thus Jacob and all his offspring with him came to Egypt: <sup>7</sup> he brought with him to Egypt his sons and grandsons, his daughters<sup>°</sup> and granddaughters—all his offspring.

<sup>8</sup> These are the names of the Israelites, Jacob and his descendants, who came to Egypt.

Jacob’s first-born Reuben; <sup>9</sup> Reuben’s sons: Enoch,\* Pallu, Hezron, and Carmi. <sup>10</sup> Simeon’s sons: Jemuel, Jamin, Ohad, Jachin, Zohar, and Saul\* the son of a Canaanite woman. <sup>11</sup> Levi’s sons: Gershon, Kohath, and Merari. <sup>12</sup> Judah’s sons: Er, Onan, Shelah, Perez, and Zerah—but Er and Onan had died in the land of Canaan; and Perez’s sons were Hezron and Hamul. <sup>13</sup> Issachar’s sons: Tola, Puvah, Iob, and Shimron. <sup>14</sup> Zebulun’s sons: Sered, Elon, and Jahleel. <sup>15</sup> Those were the sons whom Leah bore to Jacob in Paddan-aram, in addition to his daughter Dinah. Persons in all, male and female: 33.\*

<sup>16</sup> Gad’s sons: Ziphion, Haggi, Shuni, Ezbon, Eri, Arodi, and Areli. <sup>17</sup> Asher’s sons: Imnah, Ishvah, Ishvi, and Beriah, and their sister Serah. Beriah’s sons: Heber and Malchiel. <sup>18</sup> These were the descendants of Zilpah, whom Laban had given to his daughter Leah. These she bore to Jacob—16 persons.

<sup>19</sup> The sons of Jacob’s wife Rachel were Joseph and Benjamin. <sup>20</sup> To Joseph were born in the land of Egypt Manasseh and Ephraim, whom Asenath daughter of

\* **45.14** *embraced* Lit. “fell on.” \* **45.22** *several* Lit. “five”; cf. 43.34. ° **46.7** *daughters* (So trad.) The plural is part of a standard formula; cf. vv. 15, 23; Num. 26.8; 1 Chron. 2.8. \* **46.9** *Enoch* Or “Hanoch.” \* **46.10** *Saul* Or “Shaul.” \* **46.15** 33 Including Jacob.



Poti-phaera priest of On bore to him. <sup>21</sup> Benjamin's sons: Bela, Becher, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim, and Ard. <sup>22</sup> These were the descendants of Rachel who were born to Jacob—14 persons in all.

<sup>23</sup> Dan's son:\* Hushim. <sup>24</sup> Naphtali's sons: Jahzeel, Guni, Jezer, and Shillem. <sup>25</sup> These were the descendants of Bilhah, whom Laban had given to his daughter Rachel. These she bore to Jacob—7 persons in all.

<sup>26</sup> All the persons belonging to Jacob who came to Egypt\*—his own issue, aside from the wives of Jacob's sons—all these persons numbered 66. <sup>27</sup> And Joseph's sons who were born to him in Egypt were two in number. Thus the total of Jacob's household who came to Egypt was seventy persons.\*

<sup>28</sup> He had sent Judah ahead of him to Joseph, to point the way before him to Goshen. So when they came to the region of Goshen, <sup>29</sup> Joseph ordered\* his chariot and went to Goshen to meet his father Israel; he presented himself to him and, embracing him around the neck, he wept on his neck a good while. <sup>30</sup> Then Israel said to Joseph, "Now I can die, having seen for myself that you are still alive."

<sup>31</sup> Then Joseph said to his brothers and to his father's household, "I will go up and tell the news to Pharaoh, and say to him, 'My brothers and my father's household, who were in the land of Canaan, have come to me. <sup>32</sup> They happen to be shepherds; they have always been breeders of livestock, and they have brought with them their flocks and herds and all that is theirs.' <sup>33</sup> So when Pharaoh summons you and asks, 'What is your occupation?' <sup>34</sup> you shall answer, 'Your servants have been breeders of livestock from the start until now, both we and our fathers'—so that you may stay in the region of Goshen. For all shepherds are abhorrent to Egyptians."

**47** Then Joseph came and reported to Pharaoh, saying, "My father and my brothers, with their

flocks and herds and all that is theirs, have come from the land of Canaan and are now in the region of Goshen." <sup>2</sup> And carefully selecting a few\* of his brothers, he presented them to Pharaoh. <sup>3</sup> Pharaoh said to his brothers, "What is your occupation?" They answered Pharaoh, "We your servants are shepherds, as were also our fathers. <sup>4</sup> We have come," they told Pharaoh, "to sojourn in this land, for there is no pasture for your servants' flocks, the famine being severe in the land of Canaan. Pray, then, let your servants stay in the region of Goshen." <sup>5</sup> Then Pharaoh said to Joseph, "As regards your father and your brothers who have come to you, <sup>6</sup> the land of Egypt is open before you: settle your father and your brothers in the best part of the land; let them stay in the region of Goshen. And if you know some men of ability<sup>°</sup> among them, put them in charge of my livestock."

<sup>7</sup> Joseph then brought his father Jacob and presented him to Pharaoh; and Jacob greeted Pharaoh. <sup>8</sup> Pharaoh asked Jacob, "How many are the years of your life?" <sup>9</sup> And Jacob answered Pharaoh, "The years of my sojourn [on earth] are one hundred and thirty. Few and hard have been the years of my life, nor do they come up to the life spans of my ancestors<sup>°</sup> during their sojourns." <sup>10</sup> Then Jacob bade Pharaoh farewell, and left Pharaoh's presence.

<sup>11</sup> So Joseph settled his father and his brothers, giving them holdings in the choicest part of the land of Egypt, in the region of Rameses, as Pharaoh had commanded. <sup>12</sup> Joseph sustained his father, and his brothers, and all his father's household with bread, down to the little ones.

<sup>13</sup> Now there was no bread in all the world, for the famine was very severe; both the land of Egypt and the land of Canaan languished because of the famine. <sup>14</sup> Joseph gathered in all the money that was to be found in the land of Egypt and in the land of Canaan, as payment for the rations that were being procured, and Joseph brought the money into Pharaoh's palace. <sup>15</sup> And

\* **46.23** *son* Heb. "sons." \* **46.26** *who came to Egypt* Not including Joseph and Joseph's two sons. \* **46.27** *seventy persons* Including Jacob and Joseph. \* **46.29** *ordered* Lit. "hitched." \* **47.2** *a few* Lit. "five." ° **47.6** *men of ability* NJPS "capable men." See the Dictionary under 'ish. ° **47.9** *ancestors* I.e., predecessors in general. Or, with NJPS, "fathers"—taking the "sojourns" to allude specifically to Terah, Abraham, and Isaac as wandering heads of corporate households. Heb. 'avoth.

when the money gave out in the land of Egypt and in the land of Canaan, all the Egyptians came to Joseph and said, “Give us bread, lest we die before your very eyes; for the money is gone!”<sup>16</sup> And Joseph said, “Bring your livestock, and I will sell to you against your livestock, if the money is gone.”<sup>17</sup> So they brought their livestock to Joseph, and Joseph gave them bread in exchange for the horses, for the stocks of sheep and cattle, and the asses; thus he provided them with bread that year in exchange for all their livestock.<sup>18</sup> And when that year was ended, they came to him the next year and said to him, “We cannot hide from my lord that, with all the money and animal stocks consigned to my lord, nothing is left at my lord’s disposal save our persons and our farmland.<sup>19</sup> Let us not perish before your eyes, both we and our land. Take us and our land in exchange for bread, and we with our land will be serfs to Pharaoh; provide the seed, that we may live and not die, and that the land may not become a waste.”

<sup>20</sup> So Joseph gained possession of all the farm land of Egypt for Pharaoh, all the Egyptians having sold their fields because the famine was too much for them; thus the land passed over to Pharaoh.<sup>21</sup> And he removed the population town by town,<sup>\*</sup> from one end of Egypt’s border to the other.<sup>22</sup> Only the land of the priests he did not take over, for the priests had an allotment from Pharaoh, and they lived off the allotment which Pharaoh had made to them; therefore they did not sell their land.

<sup>23</sup> Then Joseph said to the people, “Whereas I have this day acquired you and your land for Pharaoh, here is seed for you to sow the land.<sup>24</sup> And when harvest comes, you shall give one-fifth to Pharaoh, and four-fifths shall be yours as seed for the fields and as food for you and those in your households, and as nourishment for your children.”<sup>25</sup> And they said, “You have saved our lives! We are grateful to my lord, and we shall be serfs to Pharaoh.”<sup>26</sup> And Joseph made it into a land law in Egypt, which is still valid, that a fifth should be

Pharaoh’s; only the land of the priests did not become Pharaoh’s.

<sup>27</sup> Thus Israel settled in the country of Egypt, in the region of Goshen; they acquired holdings in it, and were fertile and increased greatly.

## יִיְהִי | VA-YEHI

<sup>28</sup> Jacob lived seventeen years in the land of Egypt, so that the span of Jacob’s life came to one hundred and forty-seven years.<sup>29</sup> And when the time approached for Israel to die, he summoned his son Joseph and said to him, “Do me this favor, place your hand under my thigh as a pledge of your steadfast loyalty: please do not bury me in Egypt.<sup>30</sup> When I lie down with my ancestors,<sup>°</sup> take me up from Egypt and bury me in their burial-place.” He replied, “I will do as you have spoken.”<sup>31</sup> And he said, “Swear to me.” And he swore to him. Then Israel bowed at the head of the bed.

**48** Some time afterward, Joseph was told, “Your father is ill.” So he took with him his two sons, Manasseh and Ephraim.<sup>2</sup> When Jacob was told, “Your son Joseph has come to see you,” Israel summoned his strength and sat up in bed.

<sup>3</sup> And Jacob said to Joseph, “El Shaddai, who appeared to me at Luz in the land of Canaan, blessed me—<sup>4</sup> and said to me, ‘I will make you fertile and numerous, making of you a community of peoples; and I will assign this land to your offspring to come for an everlasting possession.’<sup>5</sup> Now, your two sons, who were born to you in the land of Egypt before I came to you in Egypt, shall be mine; Ephraim and Manasseh shall be mine no less than Reuben and Simeon.<sup>6</sup> But progeny born to you after them shall be yours; they shall be recorded instead<sup>\*</sup> of their brothers in their inheritance.<sup>7</sup> I [do this because], when I was returning from Paddan, Rachel died, to my

<sup>\*</sup> **47.21** *town by town* Meaning of Heb. *’otho le’arim* uncertain.    <sup>°</sup> **47.30** *ancestors* Heb. *’avoth*; trad. “fathers.” See the Dictionary under “predecessors.”    <sup>\*</sup> **48.6** *instead* Lit. “under the name.”

sorrow, while I was journeying in the land of Canaan, when still some distance short of Ephrath; and I buried her there on the road to Ephrath”—now Bethlehem.

<sup>8</sup>Noticing Joseph’s sons, Israel asked, “Who are these?” <sup>9</sup>And Joseph said to his father, “They are my sons, whom God has given me here.” “Bring them up to me,” he said, “that I may bless them.” <sup>10</sup>Now Israel’s eyes were dim with age; he could not see. So [Joseph] brought them close to him, and he kissed them and embraced them. <sup>11</sup>And Israel said to Joseph, “I never expected to see you again, and here God has let me see your children as well.”

<sup>12</sup>Joseph then removed them from his knees, and bowed low with his face to the ground. <sup>13</sup>Joseph took the two of them, Ephraim with his right hand—to Israel’s left—and Manasseh with his left hand—to Israel’s right—and brought them close to him. <sup>14</sup>But Israel stretched out his right hand and laid it on Ephraim’s head, though he was the younger, and his left hand on Manasseh’s head—thus crossing his hands—although Manasseh was the first-born. <sup>15</sup>And he blessed Joseph, saying,

“The God in whose ways my fathers Abraham and Isaac walked,

The God who has been my shepherd from my birth to this day—

<sup>16</sup>The Messenger who has redeemed me from all harm—

Bless the lads.

In them may my name be recalled,

And the names of my fathers Abraham and Isaac,

And may they be teeming multitudes upon the earth.”

<sup>17</sup>When Joseph saw that his father was placing his right hand on Ephraim’s head, he thought it wrong; so he took hold of his father’s hand to move it from Ephraim’s head to Manasseh’s. <sup>18</sup>“Not so, Father,” Joseph said to his father, “for the other is the first-born; place your right hand on his head.” <sup>19</sup>But his father objected, saying, “I know, my son, I know. He too shall become a people, and he too shall be great. Yet his younger brother shall

be greater than he, and his offspring shall be plentiful enough for nations.” <sup>20</sup>So he blessed them that day, saying, “By you shall Israel invoke blessings, saying: God make you like Ephraim and Manasseh.” Thus he put Ephraim before Manasseh.

<sup>21</sup>Then Israel said to Joseph, “I am about to die; but God will be with you and bring you back to the land of your ancestors. <sup>22</sup>And now, I assign to you one portion\* more than to your brothers, which I wrested from the Amorites with my sword and bow.”

**49** And Jacob called his sons and said, “Come together that I may tell you what is to befall you in days to come.

**Assemble** and hearken, O sons of Jacob;

Hearken to Israel your father:

<sup>3</sup>Reuben, you are my first-born,  
My might and first fruit of my vigor,  
Exceeding in rank  
And exceeding in honor.

<sup>4</sup>Unstable as water, you shall excel no longer;  
For when you mounted your father’s bed,  
You brought disgrace—my couch he mounted!

<sup>5</sup>Simeon and Levi are a pair;  
Their weapons are tools of lawlessness.

<sup>6</sup>Let not my person be included in their council,  
Let not my being be counted in their assembly.  
For when angry they slay a man,<sup>°</sup>  
And when pleased they maim an ox.<sup>°</sup>

<sup>7</sup>Cursed be their anger so fierce,  
And their wrath so relentless.  
I will divide them in Jacob,  
Scatter them in Israel.

<sup>8</sup>You, O Judah, your brothers shall praise;  
Your hand shall be on the nape of your foes;  
Your father’s sons shall bow low to you.

<sup>9</sup>Judah is a lion’s whelp;  
On prey, my son, have you grown.

\* **48.22** *portion* Meaning of Heb. *shekhem* uncertain; others “mountain slope.” <sup>°</sup> **49.6** *slay a man* (So trad.) Or “slayed any [opposing] party”; cf. Gen. 4.23. Or, with NJPS, taking *’ish* as a collective: “slay men.” See next note and Dictionary under *’ish*. <sup>°</sup> **49.6** *maim an ox* Or, with Canaanite literary usage and taking this verse as referring to the events of chapter 34: “overthrew a dignitary.” Or, with NJPS, taking *shor* as a collective: “maimed oxen.”

He crouches, lies down like a lion,  
Like a lioness<sup>°</sup>—who dare rouse him?  
<sup>10</sup> The scepter shall not depart from Judah,  
Nor the ruler's staff from between his feet;  
So that tribute shall come to him\*  
And the homage of peoples be his.

<sup>11</sup> He tethers his ass to a vine,  
His ass's foal to a choice vine;  
He washes his garment in wine,  
His robe in blood of grapes.  
<sup>12</sup> His eyes are darker than wine;  
His teeth are whiter than milk.\*

<sup>13</sup> Zebulun shall dwell by the seashore;  
He shall be a haven for ships,  
And his flank shall rest on Sidon.

<sup>14</sup> Issachar is a strong-boned ass,  
Crouching among the sheepfolds.  
<sup>15</sup> When he saw how good was security,  
And how pleasant was the country,  
He bent his shoulder to the burden,  
And became a toiling serf.

<sup>16</sup> Dan shall govern his people,  
As one of the tribes of Israel.  
<sup>17</sup> Dan shall be a serpent by the road,  
A viper by the path,  
That bites the horse's heels  
So that his rider is thrown backward.

<sup>18</sup> I wait for Your deliverance, O יהוה!

<sup>19</sup> Gad shall be raided by raiders,

But he shall raid at their heels.

<sup>20</sup> Asher's bread shall be rich,  
And he shall yield royal dainties.

<sup>21</sup> Naphtali is a hind let loose,  
Which yields lovely fawns.

<sup>22</sup> Joseph is a wild ass,  
A wild ass by a spring  
—Wild colts on a hillside.\*

<sup>23</sup> Archers bitterly assailed him;  
They shot at him and harried him.

<sup>24</sup> Yet his bow stayed taut,  
And his arms\* were made firm  
By the hands of the Mighty One of Jacob—  
There, the Shepherd, the Rock of Israel—

<sup>25</sup> The God of your father's [house], who helps you,  
And Shaddai who blesses you  
With blessings of heaven above,  
Blessings of the deep that couches below,  
Blessings of the breast and womb.

<sup>26</sup> The blessings of your father  
Surpass the blessings of my ancestors,  
To the utmost bounds of the eternal hills.\*  
May they rest on the head of Joseph,  
On the brow of the elect of his brothers.

<sup>27</sup> Benjamin is a ravenous wolf;  
In the morning he consumes the foe,\*  
And in the evening he divides the spoil.”

<sup>28</sup> All these were the tribes of Israel, twelve in number,  
and this is what their father said to them as he bade them  
farewell, addressing to each a parting word appropriate  
to him.

<sup>29</sup> Then he instructed them, saying to them, “I am about  
to be gathered to my kin. Bury me with my ancestors<sup>°</sup>  
in the cave which is in the field of Ephron the Hittite,

<sup>°</sup> **49.9** *lioness* (So trad.) Taking Heb. *lavi* ' as referring to a different sex than 'ari earlier in the verse, given that it is the females who hunt for their pride. NJPS “king of beasts,” taking *lavi* ' as a breed of lion. \* **49.10** *So that tribute shall come to him* Construing *shiloh* as *shai loh* “tribute to him,” following the Midrash; cf. Isa. 18.7. Meaning of Heb. uncertain; lit. “Until he comes to Shiloh.” \* **49.12** *His eyes are darker than wine; /His teeth are whiter than milk* Or “His eyes are dark from wine, / And his teeth are white from milk.” \* **49.22** *Joseph is a wild ass, /A wild ass by a spring /—Wild colts on a hillside* Others “Joseph is a fruitful bough, / A fruitful bough by a spring, / Its branches run over a wall.” \* **49.24** *his arms* Heb. “the arms of his hands.” \* **49.26** *The blessings of your father /Surpass the blessings of my ancestors, /To the utmost bounds of the eternal hills* Meaning of Heb. uncertain. \* **49.27** *foe* Meaning of Heb. 'ad uncertain; others “booty.” <sup>°</sup> **49.29** *ancestors* Heb. 'avothai; trad. “fathers.” See the Dictionary under “predecessors.”

<sup>30</sup> the cave which is in the field of Machpelah, facing Mamre, in the land of Canaan, the field that Abraham bought from Ephron the Hittite for a burial site—<sup>31</sup> there Abraham and his wife Sarah were buried; there Isaac and his wife Rebekah were buried; and there I buried Leah—<sup>32</sup> the field and the cave in it, bought from the Hittites.”  
<sup>33</sup> When Jacob finished his instructions to his sons, he drew his feet into the bed and, breathing his last, he was gathered to his kin.<sup>°</sup>

**50** Joseph flung himself upon his father’s face and wept over him and kissed him. <sup>2</sup> Then Joseph ordered the physicians in his service to embalm his father, and the physicians embalmed Israel. <sup>3</sup> It required forty days, for such is the full period of embalming. The Egyptians bewailed him seventy days; <sup>4</sup> and when the wailing period was over, Joseph spoke to Pharaoh’s court, saying, “Do me this favor, and lay this appeal before Pharaoh: <sup>5</sup> ‘My father made me swear, saying, “I am about to die. Be sure to bury me in the grave which I made ready for myself in the land of Canaan.” Now, therefore, let me go up and bury my father; then I shall return.’” <sup>6</sup> And Pharaoh said, “Go up and bury your father, as he made you promise on oath.”

<sup>7</sup> So Joseph went up to bury his father; and with him went up all the officials of Pharaoh, the senior members of his court, and all of Egypt’s dignitaries, <sup>8</sup> together with all of Joseph’s household, his brothers, and his father’s household; only their children, their flocks, and their herds were left in the region of Goshen. <sup>9</sup> Chariots, too, and horsemen went up with him; it was a very large troop.

<sup>10</sup> When they came to Goren\* ha-Atad, which is beyond the Jordan, they held there a very great and solemn lamentation; and he observed a mourning period of seven days for his father. <sup>11</sup> And when the Canaanite inhabitants of the land saw the mourning at Goren ha-Atad, they said, “This is a solemn mourning on the part of the Egyptians.” That is why it was named Abel-mizraim,\* which is beyond the Jordan. <sup>12</sup> Thus his sons did for him as he had instructed them. <sup>13</sup> His sons carried

him to the land of Canaan, and buried him in the cave of the field of Machpelah, the field near Mamre, which Abraham had bought for a burial site from Ephron the Hittite. <sup>14</sup> After burying his father, Joseph returned to Egypt, he and his brothers and all who had gone up with him to bury his father.

<sup>15</sup> When Joseph’s brothers saw that their father was dead, they said, “What if Joseph still bears a grudge against us and pays us back for all the wrong that we did him!” <sup>16</sup> So they sent this message to Joseph, “Before his death your father left this instruction: <sup>17</sup> So shall you say to Joseph, ‘Forgive, I urge you, the offense and guilt of your brothers who treated you so harshly.’ Therefore, please forgive the offense of the servants of the God of your father’s [house].” And Joseph was in tears as they spoke to him.

<sup>18</sup> His brothers went to him themselves, flung themselves before him, and said, “We are prepared to be your slaves.” <sup>19</sup> But Joseph said to them, “Have no fear! Am I a substitute for God? <sup>20</sup> Besides, although you intended me harm, God intended it for good, so as to bring about the present result—the survival of many people. <sup>21</sup> And so, fear not. I will sustain you and your dependents.”<sup>°</sup> Thus he reassured them, speaking kindly to them.

<sup>22</sup> So Joseph and his father’s household remained in Egypt. Joseph lived one hundred and ten years. <sup>23</sup> Joseph lived to see children of the third generation of Ephraim; the children of Machir son of Manasseh were likewise born upon Joseph’s knees. <sup>24</sup> At length, Joseph said to his brothers, “I am about to die. God will surely take notice of you and bring you up from this land to the land promised on oath to Abraham, to Isaac, and to Jacob.” <sup>25</sup> So Joseph made the sons of Israel swear, saying, “When God has taken notice of you, you shall carry up my bones from here.”

<sup>26</sup> Joseph died at the age of one hundred and ten years; and he was embalmed and placed in a coffin in Egypt.

<sup>°</sup> **49.33** *kin* As in Gen. 17.14; 25.8, 17; 35.29; 49.29; Num. 20.24; 31.2; cf. Lev. 21.1–3. NJPS “people,” a trad. yet inconsistent rendering. See the Dictionary under “predecessors.” \* **50.10** *Goren* Or “the threshing floor of.”

\* **50.11** *Abel-mizraim* Interpreted as “the mourning of the Egyptians.” <sup>°</sup> **50.21** *dependents* NJPS “children,” trad. “little ones.” See the Dictionary under *taph*.

## EXODUS

## שמות | SHEMOT

**1** These are the names of the sons of Israel who came to Egypt with Jacob, each coming with his household: <sup>2</sup> Reuben, Simeon, Levi, and Judah; <sup>3</sup> Issachar, Zebulun, and Benjamin; <sup>4</sup> Dan and Naphtali, Gad and Asher. <sup>5</sup> The total number of persons that were of Jacob's issue came to seventy, Joseph being already in Egypt. <sup>6</sup> Joseph died, and all his brothers, and all that generation. <sup>7</sup> But the Israelites were fertile and prolific; they multiplied and increased very greatly, so that the land was filled with them.

<sup>8</sup> A new king arose over Egypt who did not know Joseph. <sup>9</sup> And he said to his people, "Look, the Israelite people are much too numerous for us. <sup>10</sup> Let us deal shrewdly with them, so that they may not increase; otherwise in the event of war they may join our enemies in fighting against us and rise from the ground."\* <sup>11</sup> So they set taskmasters over them to oppress them with forced labor; and they built garrison cities\* for Pharaoh: Pithom and Raamses. <sup>12</sup> But the more they were oppressed, the more they increased and spread out, so that the [Egyptians] came to dread the Israelites.

<sup>13</sup> The Egyptians ruthlessly imposed upon the Israelites <sup>14</sup> the various labors that they made them perform. Ruthlessly\* they made life bitter for them with harsh labor at mortar and bricks and with all sorts of tasks in the field.

<sup>15</sup> The king of Egypt spoke to the Hebrew midwives, one of whom was named Shiphrah and the other Puah, <sup>16</sup> saying, "When you deliver the Hebrew women, look at the birthstool:\* if it is a boy, kill him; if it is a girl, let her live." <sup>17</sup> The midwives, fearing God, did not do as the king of Egypt had told them; they let the boys live.

<sup>18</sup> So the king of Egypt summoned the midwives and said to them, "Why have you done this thing, letting the boys live?" <sup>19</sup> The midwives said to Pharaoh, "Because the Hebrew women are not like the Egyptian women: they are vigorous. Before the midwife can come to them, they have given birth." <sup>20</sup> And God dealt well with the midwives; and the people multiplied and increased greatly. <sup>21</sup> And [God] established households\* for the midwives, because they feared God. <sup>22</sup> Then Pharaoh charged all his people, saying, "Every boy that is born you shall throw into the Nile, but let every girl live."

**2** A certain member<sup>o</sup> of the house of Levi went and took [into his household as his wife] a woman of Levi. <sup>2</sup> The woman conceived and bore a son; and when she saw how beautiful he was, she hid him for three months. <sup>3</sup> When she could hide him no longer, she got a wicker basket for him and caulked it with bitumen and pitch. She put the child into it and placed it among the reeds by the bank of the Nile. <sup>4</sup> And his sister stationed herself at a distance, to learn what would befall him.

<sup>5</sup> The daughter of Pharaoh came down to bathe in the Nile, while her maidens walked along the Nile. She spied the basket among the reeds and sent her slave girl to fetch it. <sup>6</sup> When she opened it, she saw that it was a child, a boy crying. She took pity on it and said, "This must be a Hebrew child." <sup>7</sup> Then his sister said to Pharaoh's daughter, "Shall I go and get you a Hebrew nurse to suckle the child for you?" <sup>8</sup> And Pharaoh's daughter answered, "Yes." So the girl went and called the child's mother. <sup>9</sup> And Pharaoh's daughter said to her, "Take this child and nurse it for me, and I will pay your wages." So the woman took the child and

\* **1.10** *rise from the ground* Meaning perhaps from their wretched condition, cf. Hos. 2.2; or "gain ascendancy over the country." Others "get them up out of the land." \* **1.11** *garrison cities* Others "store cities." \* **1.14** *the various labors that they made them perform. Ruthlessly* Brought up from the end of the verse for clarity. \* **1.16** *birthstool* More precisely, the brick or stone supports used by Egyptian women during childbirth. \* **1.21** *households* Meaning of Heb. *batim* uncertain. <sup>o</sup> **2.1** *member* NJPS "man." See the Dictionary under '*ish*'.

nursed it. <sup>10</sup> When the child grew up, she brought him to Pharaoh's daughter, who made him her son. She named him Moses,\* explaining, "I drew him out of the water."

<sup>11</sup> Some time after that, when Moses had grown up, he went out to his kinsfolk and witnessed their labors. He saw an Egyptian beating a Hebrew, one of his kinsmen. <sup>12</sup> He turned this way and that and, seeing no one about, he struck down the Egyptian and hid him in the sand. <sup>13</sup> When he went out the next day, he found two Hebrews fighting; so he said to the offender, "Why do you strike your fellow?" <sup>14</sup> He retorted, "Who made you chief and ruler over us? Do you mean to kill me as you killed the Egyptian?" Moses was frightened, and thought: Then the matter is known! <sup>15</sup> When Pharaoh learned of the matter, he sought to kill Moses; but Moses fled from Pharaoh. He arrived\* in the land of Midian, and sat down beside a well.

<sup>16</sup> Now the priest of Midian had seven daughters. They came to draw water, and filled the troughs to water their father's flock; <sup>17</sup> but shepherds came and drove them off. Moses rose to their defense, and he watered their flock. <sup>18</sup> When they returned to their father Reuel, he said, "How is it that you have come back so soon today?" <sup>19</sup> They answered, "An Egyptian rescued us from the shepherds; he even drew water for us and watered the flock." <sup>20</sup> He said to his daughters, "Where is he then? Why did you leave the man? Ask him in to break bread." <sup>21</sup> Moses consented to stay with the man, and he gave Moses his daughter Zipporah as wife. <sup>22</sup> She bore a son whom he named Gershom,\* for he said, "I have been a stranger in a foreign land."

<sup>23</sup> A long time after that, the king of Egypt died. The Israelites were groaning under the bondage and cried out; and their cry for help from the bondage rose up to

God. <sup>24</sup> God heard their moaning, and God remembered the covenant with Abraham and Isaac and Jacob. <sup>25</sup> God looked upon the Israelites, and God took notice of them.

**3** Now Moses, tending the flock of his father-in-law Jethro, the priest of Midian, drove the flock into the wilderness, and came to Horeb, the mountain of God. <sup>2</sup> A messenger of יהוה appeared to him in a blazing fire out of a bush. He gazed, and there was a bush all aflame, yet the bush was not consumed. <sup>3</sup> Moses said, "I must turn aside to look at this marvelous sight; why doesn't the bush burn up?" <sup>4</sup> When יהוה saw that he had turned aside to look, God called to him out of the bush: "Moses! Moses!" He answered, "Here I am." <sup>5</sup> And [God] said, "Do not come closer! Remove your sandals from your feet, for the place on which you stand is holy ground!" <sup>6</sup> and continued, "I am the God of your father's [house]—the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look at God.

<sup>7</sup> And יהוה continued, "I have marked well the plight of My people in Egypt and have heeded their outcry because of their taskmasters; yes, I am mindful of their sufferings. <sup>8</sup> I have come down to rescue them from the Egyptians and to bring them out of that land to a good and spacious land, a land flowing with milk and honey, the region of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. <sup>9</sup> Now the cry of the Israelites has reached Me; moreover, I have seen how the Egyptians oppress them. <sup>10</sup> Come, therefore, I will send you to Pharaoh, and you shall free My people, the Israelites, from Egypt."

<sup>11</sup> But Moses said to God, "Who am I that I should go to Pharaoh and free the Israelites from Egypt?" <sup>12</sup> And [God] said, "I will be with you; that shall be your sign that it was I who sent you. And when you have freed

\* **2.10** *Moses* Heb. *Mosheh* from Egyptian for "born of"; here associated with *mashah* "draw out." \* **2.15** *arrived* Lit. "sat" or "settled." \* **2.22** *Gershom* Associated with *ger sham*, "a stranger there."

the people from Egypt, you shall worship God at this mountain.”

<sup>13</sup> Moses said to God, “When I come to the Israelites and say to them, ‘The God of your fathers’ [house] has sent me to you,’ and they ask me, ‘What is [God’s] name?’ what shall I say to them?” <sup>14</sup> And God said to Moses, “Ehyeh-Asher-Ehyeh,”\* continuing, “Thus shall you say to the Israelites, ‘Ehyeh\* sent me to you.’” <sup>15</sup> And God said further to Moses, “Thus shall you speak to the Israelites: יהוה\* the God of your fathers’ [house]—the God of Abraham, the God of Isaac, and the God of Jacob—has sent me to you:

This shall be My name forever,

This My appellation for all eternity.

<sup>16</sup> “Go and assemble the elders of Israel and say to them: יהוה, the God of your fathers’ [house]—the God of Abraham, Isaac, and Jacob—has appeared to me and said, ‘I have taken note of you and of what is being done to you in Egypt,’ <sup>17</sup> and I have declared: I will take you out of the misery of Egypt to the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, to a land flowing with milk and honey.’ <sup>18</sup> They will listen to you; then you shall go with the elders of Israel to the king of Egypt and you shall say to him, יהוה, the God of the Hebrews, became manifest to us. Now therefore, let us go a distance of three days into the wilderness to sacrifice to our God יהוה. <sup>19</sup> Yet I know that the king of Egypt will let you go only because of a greater might. <sup>20</sup> So I will stretch out My hand and smite Egypt with various wonders which I will work upon them; after that he shall let you go. <sup>21</sup> And I will dispose the Egyptians favorably toward this people, so that when you go, you will not go away empty-handed. <sup>22</sup> Each woman shall borrow from her neighbor and the lodger in her house objects of silver and gold, and clothing, and you shall put these on your sons and daughters, thus stripping the Egyptians.”

**4** But Moses spoke up and said, “What if they do not believe me and do not listen to me, but say: יהוה did not appear to you?” <sup>2</sup> יהוה said to him, “What is that in

your hand?” And he replied, “A rod.” <sup>3</sup> [God] said, “Cast it on the ground.” He cast it on the ground and it became a snake; and Moses recoiled from it. <sup>4</sup> Then יהוה said to Moses, “Put out your hand and grasp it by the tail”—he put out his hand and seized it, and it became a rod in his hand— <sup>5</sup> “that they may believe that יהוה, the God of their ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, did appear to you.”

<sup>6</sup> יהוה said to him further, “Put your hand into your bosom.” He put his hand into his bosom; and when he took it out, his hand was encrusted with snowy scales!\* <sup>7</sup> And [God] said, “Put your hand back into your bosom.”—He put his hand back into his bosom; and when he took it out of his bosom, there it was again like the rest of his body.— <sup>8</sup> “And if they do not believe you or pay heed to the first sign, they will believe the second. <sup>9</sup> And if they are not convinced by both these signs and still do not heed you, take some water from the Nile and pour it on the dry ground, and it—the water that you take from the Nile—will turn to blood on the dry ground.”

<sup>10</sup> But Moses said to יהוה, “Please, O my lord, I have never been a man of words, either in times past or now that You have spoken to Your servant; I am slow of speech and slow of tongue.” <sup>11</sup> And יהוה said to him, “Who gives humans speech? Who makes them dumb or deaf, seeing or blind? Is it not I, יהוה? <sup>12</sup> Now go, and I will be with you as you speak and will instruct you what to say.” <sup>13</sup> But he said, “Please, O my lord, make someone else Your agent.”\* <sup>14</sup> יהוה became angry with Moses and said, “There is your brother Aaron the Levite. He, I know, speaks readily. Even now he is setting out to meet you, and he will be happy to see you. <sup>15</sup> You shall speak to him and put the words in his mouth—I will be with you and with him as you speak, and tell both of you what to do— <sup>16</sup> and he shall speak for you to the people. Thus he shall serve as your spokesman, with you playing the role of God\* to him. <sup>17</sup> And take with you this rod, with which you shall perform the signs.”

<sup>18</sup> Moses went back to his father-in-law Jether\* and said to him, “Let me go back to my kinsfolk in Egypt

\* **3.14 Ehyeh-Asher-Ehyeh** Meaning of Heb. uncertain; variously translated: “I Am That I Am”; “I Am Who I Am”; “I Will Be What I Will Be”; etc. \* **3.14 Ehyeh** Others “I Am” or “I Will Be.” \* **3.15 יהוה** This name (y-h-w-h; traditionally read *Adonai* “the LORD”) is here associated with the verb *hayah* “to be.” \* **4.6 scales** Cf. Lev. 13.2-3. \* **4.13 make someone else Your agent** Lit. “send through whomever You will send.” \* **4.16 playing the role of God** Cf. 7.1. \* **4.18 Jether** I.e., Jethro.



and see how they are faring.”\* And Jethro said to Moses, “Go in peace.”

<sup>19</sup> יהוה said to Moses in Midian, “Go back to Egypt, for all those who sought to kill you are dead.” <sup>20</sup> So Moses took his wife and sons, mounted them on an ass, and went back to the land of Egypt; and Moses took the rod of God with him.

<sup>21</sup> And יהוה said to Moses, “When you return to Egypt, see that you perform before Pharaoh all the marvels that I have put within your power. I, however, will stiffen his heart so that he will not let the people go. <sup>22</sup> Then you shall say to Pharaoh, ‘Thus says יהוה: Israel is My first-born son. <sup>23</sup> I have said to you, “Let My son go, that he may worship Me,” yet you refuse to let him go. Now I will slay your first-born son.”’

<sup>24</sup> At a night encampment on the way, יהוה encountered him and sought to kill him. <sup>25</sup> \*So Zipporah took a flint and cut off her son’s foreskin, and touched his legs with it, saying, “You are truly a bridegroom of blood to me!” <sup>26</sup> \*And when [God] let him alone, she added, “A bridegroom of blood because of the circumcision.”

<sup>27</sup> יהוה said to Aaron, “Go to meet Moses in the wilderness.” He went and met him at the mountain of God, and he kissed him. <sup>28</sup> Moses told Aaron about all the things that יהוה had committed to him and all the signs about which he had been instructed. <sup>29</sup> Then Moses and Aaron went and assembled all the elders of the Israelites. <sup>30</sup> Aaron repeated all the words that יהוה had spoken to Moses, and he performed the signs in the sight of those assembled, <sup>31</sup> and the assembly was convinced. When they heard that יהוה had taken note of the Israelites and that [God] had seen their plight, they bowed low in homage.

**5** Afterward Moses and Aaron went and said to Pharaoh, “Thus says יהוה, the God of Israel: Let My people go that they may celebrate a festival for Me in

the wilderness.” <sup>2</sup> But Pharaoh said, “Who is יהוה that I should heed him and let Israel go? I do not know יהוה, nor will I let Israel go.” <sup>3</sup> They answered, “The God of the Hebrews has become manifest to us. Let us go, we pray, a distance of three days into the wilderness to sacrifice to our God יהוה lest [God] strike us with pestilence or sword.” <sup>4</sup> But the king of Egypt said to them, “Moses and Aaron, why do you distract the people from their tasks? Get to your labors!” <sup>5</sup> And Pharaoh continued, “The people of the land are already so numerous,\* and you would have them cease from their labors!”\*

<sup>6</sup> That same day Pharaoh charged the taskmasters and overseers of the people, saying, <sup>7</sup> “You shall no longer provide the people with straw for making bricks as heretofore; let them go and gather straw for themselves. <sup>8</sup> But impose upon them the same quota of bricks as they have been making heretofore; do not reduce it, for they are shirkers; that is why they cry, ‘Let us go and sacrifice to our God!’ <sup>9</sup> Let heavier work be laid upon those involved;° let them keep at it and not pay attention to deceitful promises.”

<sup>10</sup> So the taskmasters and overseers of the people went out and said to the people, “Thus says Pharaoh: I will not give you any straw. <sup>11</sup> You must go and get the straw yourselves wherever you can find it; but there shall be no decrease whatever in your work.” <sup>12</sup> Then the people scattered throughout the land of Egypt to gather stubble for straw. <sup>13</sup> And the taskmasters pressed them, saying, “You must complete the same work assignment each day as when you had straw.” <sup>14</sup> And the overseers of the Israelites, whom Pharaoh’s taskmasters had set over them, were beaten. “Why,” they were asked, “did you not complete the prescribed amount of bricks, either yesterday or today, as you did before?”

<sup>15</sup> Then the overseers of the Israelites came to Pharaoh and cried: “Why do you deal thus with your servants? <sup>16</sup> No straw is issued to your servants, yet they demand of us: Make bricks! Thus your servants are being beaten, when the fault is with your own people.” <sup>17</sup> He replied, “You are shirkers, shirkers! That is why you say, ‘Let us

\* **4.18** *how they are faring* Lit. “whether they are still alive.” \* **4.25** Meaning of verse uncertain. \* **4.26** Meaning of verse uncertain. \* **5.5** *The people of the land are already so numerous* Samaritan “Even now they are more numerous than the people of the land,” i.e., than the native population (cf. Gen. 23.7). \* **5.5** *from their labors* See 1.5–11. ° **5.9** *those involved* Lit. “the [salient] participants.” Trad. “the men.” See the Dictionary under *’ish*.

go and sacrifice to יהוה.<sup>18</sup> Be off now to your work! No straw shall be issued to you, but you must produce your quota of bricks!”

<sup>19</sup> Now the overseers of the Israelites found themselves in trouble because of the order, “You must not reduce your daily quantity of bricks.” <sup>20</sup> As they left Pharaoh’s presence, they came upon Moses and Aaron standing in their path, <sup>21</sup> and they said to them, “May יהוה look upon you and punish you for making us loathsome to Pharaoh and his courtiers—putting a sword in their hands to slay us.” <sup>22</sup> Then Moses returned to יהוה and said, “O my lord, why did You bring harm upon this people? Why did You send me? <sup>23</sup> Ever since I came to Pharaoh to speak in Your name, he has dealt worse with this people; and still You have not delivered Your people.”

**6** Then יהוה said to Moses, “You shall soon see what I will do to Pharaoh: he shall let them go because of a greater might; indeed, because of a greater might he shall drive them from his land.”

### וַאֲרָא | VA-’ERA’

<sup>2</sup> God spoke to Moses and said to him, “I am יהוה. <sup>3</sup> I appeared to Abraham, Isaac, and Jacob as El Shaddai, but I did not make Myself known to them by My name. <sup>4</sup> I also established My covenant with them, to give them the land of Canaan, the land in which they lived as sojourners. <sup>5</sup> I have now heard the moaning of the Israelites because the Egyptians are holding them in bondage, and I have remembered My covenant. <sup>6</sup> Say, therefore, to the Israelite people: I am יהוה. I will free you from the labors of the Egyptians and deliver you from their bondage. I will redeem you with an outstretched arm and through extraordinary chastisements. <sup>7</sup> And I will take you to be My people, and I will be your God. And you shall know that I, יהוה, am your God who freed you from the labors of the Egyptians. <sup>8</sup> I will bring you into the land which I swore\* to give to Abraham, Isaac, and Jacob, and I will give it to you for a possession, I יהוה. <sup>9</sup> But when Moses told this to the Israelites, they would not listen to Moses, their spirits crushed by cruel bondage.

<sup>10</sup> יהוה spoke to Moses, saying, <sup>11</sup> “Go and tell Pharaoh king of Egypt to let the Israelites depart from his land.”

<sup>12</sup> But Moses appealed to יהוה, saying, “The Israelites would not listen to me; how then should Pharaoh heed me, me—who gets tongue-tied!”<sup>o</sup> <sup>13</sup> So יהוה spoke to both Moses and Aaron in regard to the Israelites and Pharaoh king of Egypt, instructing them to deliver the Israelites from the land of Egypt.

<sup>14</sup> The following are the heads of their respective clans.

The sons of Reuben, Israel’s first-born: Enoch\* and Pallu, Hezron and Carmi; those are the families of Reuben. <sup>15</sup> The sons of Simeon: Jemuel, Jamin, Ohad, Jachin, Zohar, and Saul\* the son of a Canaanite woman; those are the families of Simeon. <sup>16</sup> These are the names of Levi’s sons by their lineage: Gershon, Kohath, and Merari; and the span of Levi’s life was 137 years. <sup>17</sup> The sons of Gershon: Libni and Shimei, by their families. <sup>18</sup> The sons of Kohath: Amram, Izhar, Hebron, and Uzziel; and the span of Kohath’s life was 133 years. <sup>19</sup> The sons of Merari: Mahli and Mushi. These are the families of the Levites by their lineage.

<sup>20</sup> Amram took into his [household] as wife his father’s sister Jochebed, and she bore him Aaron and Moses; and the span of Amram’s life was 137 years. <sup>21</sup> The sons of Izhar: Korah, Nepheg, and Zichri. <sup>22</sup> The sons of Uzziel: Mishaël, Elzaphan, and Sithri. <sup>23</sup> Aaron took into his [household] as wife Elisheba, daughter of Amminadab and sister of Nahshon, and she bore him Nadab and Abihu, Eleazar and Ithamar. <sup>24</sup> The sons of Korah: Assir, Elkanah, and Abiasaph. Those are the families of the Korahites. <sup>25</sup> And Aaron’s son Eleazar took into his [household] as wife one of Putiel’s daughters, and she bore him Phinehas. Those are the heads of the ancestral houses of the Levites by their families.

<sup>26</sup> It is the same Aaron and Moses to whom יהוה said, “Bring forth the Israelites from the land of Egypt, troop by troop.” <sup>27</sup> It was they who spoke to Pharaoh king of Egypt to free the Israelites from the Egyptians; these are the same Moses and Aaron. <sup>28</sup> For when יהוה spoke to

\* **6.8** *swore* Lit. “raised My hand.” ° **6.12** *who gets tongue-tied* Lit. “uncircumcised of lips,” which is not a claim to a permanent condition, contra NJPS “a man of impeded speech.” Cf. Lev. 19.23; Jer. 6.10. \* **6.14** *Enoch* Or “Hanoch”; cf. note at Gen. 46.9. \* **6.15** *Saul* Or “Shaul”; cf. note at Gen. 46.10.

Moses in the land of Egypt <sup>29</sup> and יהוה said to Moses, “I am יהוה; speak to Pharaoh king of Egypt all that I will tell you,” <sup>30</sup> Moses appealed to יהוה saying, “See, I get tongue-tied;° how then should Pharaoh heed me!”

**7** יהוה replied to Moses, “See, I place you in the role of God to Pharaoh, with your brother Aaron as your prophet.\* <sup>2</sup> You shall repeat all that I command you, and your brother Aaron shall speak to Pharaoh to let the Israelites depart from his land. <sup>3</sup> But I will harden Pharaoh’s heart, that I may multiply My signs and marvels in the land of Egypt. <sup>4</sup> When Pharaoh does not heed you, I will lay My hand upon Egypt and deliver My ranks, My people the Israelites, from the land of Egypt with extraordinary chastisements. <sup>5</sup> And the Egyptians shall know that I am יהוה when I stretch out My hand over Egypt and bring out the Israelites from their midst.” <sup>6</sup> This Moses and Aaron did; as יהוה commanded them, so they did. <sup>7</sup> Moses was eighty years old and Aaron eighty-three, when they made their demand on Pharaoh.

<sup>8</sup> יהוה said to Moses and Aaron, <sup>9</sup> “When Pharaoh speaks to you and says, ‘Produce your marvel,’ you shall say to Aaron, ‘Take your rod and cast it down before Pharaoh.’ It shall turn into a serpent.” <sup>10</sup> So Moses and Aaron came before Pharaoh and did just as יהוה had commanded: Aaron cast down his rod in the presence of Pharaoh and his courtiers, and it turned into a serpent. <sup>11</sup> Then Pharaoh, for his part, summoned the sages and the sorcerers; and the Egyptian magician-priests, in turn, did the same with their spells: <sup>12</sup> each cast down his rod, and they turned into serpents. But Aaron’s rod swallowed their rods. <sup>13</sup> Yet Pharaoh’s heart stiffened and he did not heed them, as יהוה had said.

<sup>14</sup> And יהוה said to Moses, “Pharaoh is stubborn; he refuses to let the people go. <sup>15</sup> Go to Pharaoh in the morning, as he is coming out to the water, and station yourself before him at the edge of the Nile, taking with you the rod that turned into a snake. <sup>16</sup> And say to him, יהוה ‘the God of the Hebrews, sent me to you to say, “Let My people go that they may worship Me in the wilderness.” But you have paid no heed until now. <sup>17</sup> Thus says יהוה, “By this you shall know that I am יהוה. See, I shall strike the water in the Nile with the rod that is in my hand, and it will be turned into blood; <sup>18</sup> and the fish in the Nile will die. The Nile will stink so that the

Egyptians will find it impossible to drink the water of the Nile.”

<sup>19</sup> And יהוה said to Moses, “Say to Aaron: Take your rod and hold out your arm over the waters of Egypt—its rivers, its canals, its ponds, all its bodies of water—that they may turn to blood; there shall be blood throughout the land of Egypt, even in vessels of wood and stone.”

<sup>20</sup> Moses and Aaron did just as יהוה commanded: he lifted up the rod and struck the water in the Nile in the sight of Pharaoh and his courtiers, and all the water in the Nile was turned into blood <sup>21</sup> and the fish in the Nile died. The Nile stank so that the Egyptians could not drink water from the Nile; and there was blood throughout the land of Egypt. <sup>22</sup> But when the Egyptian magician-priests did the same with their spells, Pharaoh’s heart stiffened and he did not heed them—as יהוה had spoken. <sup>23</sup> Pharaoh turned and went into his palace, paying no regard even to this. <sup>24</sup> And all the Egyptians had to dig round about the Nile for drinking water, because they could not drink the water of the Nile.

<sup>25</sup> When seven days had passed after יהוה struck the Nile, <sup>26</sup> יהוה said to Moses, “Go to Pharaoh and say to him, ‘Thus says יהוה: Let My people go that they may worship Me. <sup>27</sup> If you refuse to let them go, then I will plague your whole country with frogs. <sup>28</sup> The Nile shall swarm with frogs, and they shall come up and enter your palace, your bedchamber and your bed, the houses of your courtiers and your people, and your ovens and your kneading bowls. <sup>29</sup> The frogs shall come up on you and on your people and on all your courtiers.”

**8** And יהוה said to Moses, “Say to Aaron: Hold out your arm with the rod over the rivers, the canals, and the ponds, and bring up the frogs on the land of Egypt.” <sup>2</sup> Aaron held out his arm over the waters of Egypt, and the frogs came up and covered the land of Egypt. <sup>3</sup> But the magician-priests did the same with their spells, and brought frogs upon the land of Egypt.

<sup>4</sup> Then Pharaoh summoned Moses and Aaron and said, “Plead with יהוה to remove the frogs from me and my people, and I will let the people go to sacrifice to יהוה.” <sup>5</sup> And Moses said to Pharaoh, “You may have this triumph over me: for what time shall I plead in behalf of you and your courtiers and your people, that the frogs be cut off from you and your houses, to remain only in the

° 6.30 *tongue-tied* See note at v. 12. \* 7.1 *prophet* Cf. 4.16. \* 7.26 This verse constitutes 8.1 in some editions.

Nile?”<sup>6</sup> “For tomorrow,” he replied. And [Moses] said, “As you say—that you may know that there is none like our God; <sup>7</sup> יהוה the frogs shall retreat from you and your courtiers and your people; they shall remain only in the Nile.”<sup>8</sup> Then Moses and Aaron left Pharaoh’s presence, and Moses cried out to יהוה in the matter of the frogs which had been inflicted upon Pharaoh.<sup>9</sup> And יהוה did as Moses asked; the frogs died out in the houses, the courtyards, and the fields.<sup>10</sup> And they piled them up in heaps, till the land stank.<sup>11</sup> But when Pharaoh saw that there was relief, he became stubborn and would not heed them, as יהוה had spoken.

<sup>12</sup> Then יהוה said to Moses, “Say to Aaron: Hold out your rod and strike the dust of the earth, and it shall turn to lice throughout the land of Egypt.”<sup>13</sup> And they did so. Aaron held out his arm with the rod and struck the dust of the earth, and vermin came upon human and beast; all the dust of the earth turned to lice throughout the land of Egypt.<sup>14</sup> The magician-priests did the like with their spells to produce lice, but they could not. The vermin remained upon human and beast;<sup>15</sup> and the magician-priests said to Pharaoh, “This is the finger of God!” But Pharaoh’s heart stiffened and he would not heed them, as יהוה had spoken.

<sup>16</sup> And יהוה said to Moses, “Early in the morning present yourself to Pharaoh, as he is coming out to the water, and say to him, ‘Thus says יהוה: Let My people go that they may worship Me.’<sup>17</sup> For if you do not let My people go, I will let loose swarms of insects\* against you and your courtiers and your people and your houses; the houses of the Egyptians, and the very ground they stand on, shall be filled with swarms of insects.<sup>18</sup> But on that day I will set apart the region of Goshen, where My people dwell, so that no swarms of insects shall be there, that you may know that I יהוה am in the midst of the land.<sup>19</sup> And I will make a distinction\* between My people and your people. Tomorrow this sign shall come to pass.”<sup>20</sup> And יהוה did so. Heavy swarms of insects invaded Pharaoh’s palace and the houses of his courtiers; throughout the country of Egypt the land was ruined because of the swarms of insects.

<sup>21</sup> Then Pharaoh summoned Moses and Aaron and said, “Go and sacrifice to your God within the land.”<sup>22</sup> But Moses replied, “It would not be right to do this,

for what we sacrifice to our God יהוה is untouchable to the Egyptians. If we sacrifice that which is untouchable to the Egyptians before their very eyes, will they not stone us!<sup>23</sup> So we must go a distance of three days into the wilderness and sacrifice to יהוה as our God may command us.”<sup>24</sup> Pharaoh said, “I will let you go to sacrifice to your God יהוה in the wilderness; but do not go very far. Plead, then, for me.”<sup>25</sup> And Moses said, “When I leave your presence, I will plead with יהוה that the swarms of insects depart tomorrow from Pharaoh and his courtiers and his people; but let not Pharaoh again act deceitfully, not letting the people go to sacrifice to יהוה.”

<sup>26</sup> So Moses left Pharaoh’s presence and pleaded with יהוה.<sup>27</sup> And יהוה did as Moses asked—removing the swarms of insects from Pharaoh, from his courtiers, and from his people; not one remained.<sup>28</sup> But Pharaoh became stubborn this time also, and would not let the people go.

**9** יהוה said to Moses, “Go to Pharaoh and say to him, ‘Thus says יהוה, the God of the Hebrews: Let My people go to worship Me.<sup>2</sup> For if you refuse to let them go, and continue to hold them,<sup>3</sup> then the hand of יהוה will strike your livestock in the fields—the horses, the asses, the camels, the cattle, and the sheep—with a very severe pestilence.<sup>4</sup> But יהוה will make a distinction between the livestock of Israel and the livestock of the Egyptians, so that nothing shall die of all that belongs to the Israelites.<sup>5</sup> יהוה has fixed the time: tomorrow יהוה will do this thing in the land.’”<sup>6</sup> And יהוה did so the next day: all the livestock of the Egyptians died, but of the livestock of the Israelites not a beast died.<sup>7</sup> When Pharaoh inquired, he found that not a head of the livestock of Israel had died; yet Pharaoh remained stubborn, and he would not let the people go.

<sup>8</sup> Then יהוה said to Moses and Aaron, “Each of you take handfuls of soot from the kiln, and let Moses throw it toward the sky in the sight of Pharaoh.<sup>9</sup> It shall become a fine dust all over the land of Egypt, and cause an inflammation breaking out in boils on human and beast throughout the land of Egypt.”<sup>10</sup> So they took soot of the kiln and appeared before Pharaoh; Moses threw it toward the sky, and it caused an inflammation breaking out in boils on human and beast.<sup>11</sup> The

\* **8.17** *swarms of insects* Others “wild beasts.” \* **8.19** *distinction* Meaning of *peduth* uncertain.

magician-priests were unable to confront Moses because of the inflammation, for the inflammation afflicted the magician-priests as well as all the other Egyptians. <sup>12</sup> But יהוה stiffened the heart of Pharaoh, and he would not heed them, just as יהוה had told Moses.

<sup>13</sup> יהוה said to Moses, “Early in the morning present yourself to Pharaoh and say to him, ‘Thus says יהוה the God of the Hebrews: Let My people go to worship Me. <sup>14</sup> For this time I will send all My plagues upon your person, and your courtiers, and your people, in order that you may know that there is none like Me in all the world. <sup>15</sup> I could have stretched forth My hand and stricken you and your people with pestilence, and you would have been effaced from the earth. <sup>16</sup> Nevertheless I have spared you for this purpose: in order to show you My power, and in order that My fame may resound throughout the world. <sup>17</sup> Yet you continue to thwart\* My people, and do not let them go! <sup>18</sup> This time tomorrow I will rain down a very heavy hail, such as has not been in Egypt from the day it was founded until now. <sup>19</sup> Therefore, order your livestock and everything you have in the open brought under shelter; every human and beast that is found outside, not having been brought indoors, shall perish when the hail comes down upon them!’” <sup>20</sup> Those among Pharaoh’s courtiers who feared s’יהוה word brought their slaves and livestock indoors to safety; <sup>21</sup> but those who paid no regard to the word of יהוה left their slaves and livestock in the open.

<sup>22</sup> יהוה said to Moses, “Hold out your arm toward the sky that hail may fall on all the land of Egypt, upon human and beast and all the grasses of the field in the land of Egypt.” <sup>23</sup> So Moses held out his rod toward the sky, and יהוה sent thunder and hail, and fire streamed down to the ground, as יהוה rained down hail upon the land of Egypt. <sup>24</sup> The hail was very heavy—fire flashing in the midst of the hail—such as had not fallen on the land of Egypt since it had become a nation. <sup>25</sup> Throughout the land of Egypt the hail struck down all that were in the open, both human and beast; the hail also struck down all the grasses of the field and shattered all the trees of the field. <sup>26</sup> Only in the region of Goshen, where the Israelites were, there was no hail.

<sup>27</sup> Thereupon Pharaoh sent for Moses and Aaron and said to them, “I stand guilty this time. יהוה is in the right, and I and my people are in the wrong. <sup>28</sup> Plead with יהוה that there may be an end of God’s thunder and of hail. I will let you go; you need stay no longer.” <sup>29</sup> Moses said to him, “As I go out of the city, I shall spread out my hands to יהוה; the thunder will cease and the hail will fall no more, so that you may know that the earth is s’יהוה.” <sup>30</sup> But I know that you and your courtiers do not yet fear God —” יהוה. <sup>31</sup> Now the flax and barley were ruined, for the barley was in the ear and the flax was in bud; <sup>32</sup> but the wheat and the emmer\* were not hurt, for they ripen late.— <sup>33</sup> Leaving Pharaoh, Moses went outside the city and spread out his hands to יהוה; the thunder and the hail ceased, and no rain came pouring down upon the earth. <sup>34</sup> But when Pharaoh saw that the rain and the hail and the thunder had ceased, he became stubborn and reverted to his guilty ways, as did his courtiers. <sup>35</sup> So Pharaoh’s heart stiffened and he would not let the Israelites go, just as יהוה had foretold through Moses.

## בא | BO’

**10** Then יהוה said to Moses, “Go to Pharaoh. For I have hardened his heart and the hearts of his courtiers, in order that I may display these My signs among them, <sup>2</sup> and that you may recount in the hearing of your child and of your child’s child how I made a mockery of the Egyptians and how I displayed My signs among them—in order that you may know that I am יהוה.” <sup>3</sup> So Moses and Aaron went to Pharaoh and said to him, “Thus says יהוה the God of the Hebrews, ‘How long will you refuse to humble yourself before Me? Let My people go that they may worship Me. <sup>4</sup> For if you refuse to let My people go, tomorrow I will bring locusts on your territory. <sup>5</sup> They shall cover the surface of the land, so that no one will be able to see the land. They shall devour the surviving remnant that was left to you after the hail; and they shall eat away all your trees that grow in the field. <sup>6</sup> Moreover, they shall fill your palaces and the houses of all your courtiers and of all the Egyptians—something that neither your fathers nor

\* 9.17 *thwart* Others “exalt yourself over.” \* 9.32 *emmer* A kind of wheat.

fathers' fathers have seen from the day they appeared on earth to this day.” With that he turned and left Pharaoh's presence.

<sup>7</sup> Pharaoh's courtiers said to him, “How long shall this one be a snare to us? Let a delegation<sup>°</sup> go to worship their God יהוה! Are you not yet aware that Egypt is lost?”

<sup>8</sup> So Moses and Aaron were brought back to Pharaoh and he said to them, “Go, worship your God יהוה! Who are the ones to go?” <sup>9</sup> Moses replied, “We will all go—regardless of social station<sup>°</sup>—we will go with our sons and daughters, our flocks and herds; for we must observe s'יהוה festival.” <sup>10</sup> But he said to them, יהוה “be with you—the same as I mean to let your dependents go with you! Clearly, you are bent on mischief. <sup>11</sup> No! You gentlemen go and worship יהוה, since that is what you want.” And they were expelled from Pharaoh's presence.

<sup>12</sup> Then יהוה said to Moses, “Hold out your arm over the land of Egypt for the locusts, that they may come upon the land of Egypt and eat up all the grasses in the land, whatever the hail has left.” <sup>13</sup> So Moses held out his rod over the land of Egypt, and יהוה drove an east wind over the land all that day and all night; and when morning came, the east wind had brought the locusts. <sup>14</sup> Locusts invaded all the land of Egypt and settled within all the territory of Egypt in a thick mass; never before had there been so many, nor will there ever be so many again. <sup>15</sup> They hid all the land from view, and the land was darkened; and they ate up all the grasses of the field and all the fruit of the trees which the hail had left, so that nothing green was left, of tree or grass of the field, in all the land of Egypt.

<sup>16</sup> Pharaoh hurriedly summoned Moses and Aaron and said, “I stand guilty before your God יהוה and before you. <sup>17</sup> Forgive my offense just this once, and plead with your God יהוה that this death but be removed from me.” <sup>18</sup> So he left Pharaoh's presence and pleaded with יהוה. <sup>19</sup> יהוה caused a shift to a very strong west wind, which lifted the locusts and hurled them into the Sea of Reeds; \* not a

single locust remained in all the territory of Egypt. <sup>20</sup> But יהוה stiffened Pharaoh's heart, and he would not let the Israelites go.

<sup>21</sup> Then יהוה said to Moses, “Hold out your arm toward the sky that there may be darkness upon the land of Egypt, a darkness that can be touched.” <sup>22</sup> Moses held out his arm toward the sky and thick darkness descended upon all the land of Egypt for three days. <sup>23</sup> People could not see one another, and for three days no one could move about; but all the Israelites enjoyed light in their dwellings.

<sup>24</sup> Pharaoh then summoned Moses and said, “Go, worship יהוה! Only your flocks and your herds shall be left behind; even your dependents may go with you.” <sup>25</sup> But Moses said, “You yourself must provide us with sacrifices and burnt offerings to offer up to our God יהוה; <sup>26</sup> our own livestock, too, shall go along with us—not a hoof shall remain behind: for we must select from it for the worship of our God יהוה; and we shall not know with what we are to worship יהוה until we arrive there.” <sup>27</sup> But יהוה stiffened Pharaoh's heart and he would not agree to let them go. <sup>28</sup> Pharaoh said to him, “Be gone from me! Take care not to see me again, for the moment you look upon my face you shall die.” <sup>29</sup> And Moses replied, “You have spoken rightly. I shall not see your face again!”

**11** And יהוה said to Moses, “I will bring but one more plague upon Pharaoh and upon Egypt; after that he shall let you go from here; indeed, when he lets you go, he will drive you out of here one and all. <sup>2</sup> Tell the people to borrow, each man from his neighbor and each woman from hers, objects of silver and gold.” <sup>3</sup> יהוה disposed the Egyptians favorably toward the people. Moreover, Moses himself<sup>°</sup> was much esteemed in the land of Egypt, among Pharaoh's courtiers and among the people.

<sup>4</sup> Moses said, “Thus says יהוה: Toward midnight I will go forth among the Egyptians, <sup>5</sup> and every [male] first-

<sup>°</sup> 10.7 *a delegation* Lit. “the [salient] participants,” i.e., not everyone. Trad. “the men.” See the Dictionary under 'ish. <sup>°</sup> 10.9 *regardless of social station* Heb. *bi-n 'areinu u-vi-ziqneinu*, taking *na'ar* and *zaqen* as terms of social rank—lit. “with our underlings and with our elders.” NJPS “young and old.” See the Dictionary under *na'ar* and “elders.” \* 10.19 *Sea of Reeds* Traditionally, but incorrectly, “Red Sea.” <sup>°</sup> 11.3 *Moses himself* Lit. “the participant whose involvement defines the depicted situation, Moses”; trad. “the man Moses.” See the Dictionary under 'ish.

born in the land of Egypt shall die, from the first-born of Pharaoh who sits on his throne to the first-born of the slave girl who is behind the millstones; and all the first-born of the cattle. <sup>6</sup> And there shall be a loud cry in all the land of Egypt, such as has never been or will ever be again; <sup>7</sup> but not a dog shall snarl\* at any of the Israelites, at human or beast—in order that you may know that יהוה makes a distinction between Egypt and Israel.

<sup>8</sup> “Then all these courtiers of yours shall come down to me and bow low to me, saying, ‘Depart, you and all the people who follow you!’ After that I will depart.” And he left Pharaoh’s presence in hot anger.

<sup>9</sup> Now יהוה had said to Moses, “Pharaoh will not heed you, in order that My marvels may be multiplied in the land of Egypt.” <sup>10</sup> Moses and Aaron had performed all these marvels before Pharaoh, but יהוה had stiffened the heart of Pharaoh so that he would not let the Israelites go from his land.

**12** יהוה said to Moses and Aaron in the land of Egypt: <sup>2</sup> This month shall mark for you the beginning of the months; it shall be the first of the months of the year for you. <sup>3</sup> Speak to the community leadership of Israel<sup>o</sup> and say that on the tenth of this month each of them shall take a lamb\* to a family, a lamb to a household. <sup>4</sup> But if the household is too small for a lamb, let it share one with a neighbor who dwells nearby, in proportion to the number of persons: you shall contribute for the lamb according to what each household will eat. <sup>5</sup> Your lamb shall be without blemish, a yearling male; you may take it from the sheep or from the goats. <sup>6</sup> You shall keep watch over it until the fourteenth day of this month; and all the assembled congregation of the Israelites shall slaughter it at twilight. <sup>7</sup> They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they are to eat it. <sup>8</sup> They shall eat the flesh that same night; they shall eat it roasted over the fire, with unleavened bread and with bitter herbs.

<sup>9</sup> Do not eat any of it raw, or cooked in any way with water, but roasted—head, legs, and entrails—over the fire. <sup>10</sup> You shall not leave any of it over until morning; if any of it is left until morning, you shall burn it.

<sup>11</sup> This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly: it is a passover offering\* to יהוה.

<sup>12</sup> For that night I will go through the land of Egypt and strike down every [male] first-born in the land of Egypt, both human and beast; and I will mete out punishments to all the gods of Egypt, I יהוה. <sup>13</sup> And the blood on the houses where you are staying shall be a sign for you: when I see the blood I will pass over\* you, so that no plague will destroy you when I strike the land of Egypt.

<sup>14</sup> This day shall be to you one of remembrance: you shall celebrate it as a festival to יהוה throughout the ages; you shall celebrate it as an institution for all time. <sup>15</sup> Seven days you shall eat unleavened bread; on the very first day you shall remove leaven from your houses, for whoever eats leavened bread from the first day to the seventh day, that person shall be cut off from Israel.

<sup>16</sup> You shall celebrate a sacred occasion on the first day, and a sacred occasion on the seventh day; no work at all shall be done on them; only what every person is to eat, that alone may be prepared for you. <sup>17</sup> You shall observe the [Feast of] Unleavened Bread, for on this very day I brought your ranks out of the land of Egypt; you shall observe this day throughout the ages as an institution for all time. <sup>18</sup> In the first month, from the fourteenth day of the month at evening, you shall eat unleavened bread until the twenty-first day of the month at evening. <sup>19</sup> No leaven shall be found in your houses for seven days. For whoever eats what is leavened, that person—whether a stranger or a citizen of the country—shall be cut off from the community of Israel. <sup>20</sup> You shall eat nothing leavened; in all your settlements you shall eat unleavened bread.

<sup>21</sup> Moses then summoned all the elders of Israel and said to them, “Go, pick out lambs for your families,

\* **11.7** *snarl* Others “move (or whet) his tongue.” <sup>o</sup> **12.3** *community leadership of Israel* Heb. *kol ‘adat yisra’el*, lit. “whole community of Israel,” which here denotes the part (“leadership”) that acts on behalf of the whole (“community”). See the Dictionary under *‘edah*. \* **12.3** *lamb* Or “kid.” Heb. *seh* means either “sheep” or “goat”; cf. v. 5. \* **12.11** *passover offering* Or “protective offering”; Heb. *pesah*. \* **12.13** *pass over* Or “protect”; cf. v. 11 and note there.

and slaughter the passover offering. <sup>22</sup> Take a bunch of hyssop, dip it in the blood that is in the basin, and apply some of the blood that is in the basin to the lintel and to the two doorposts. None of you shall go outside the door of your house until morning. <sup>23</sup> For יהוה, when going through to smite the Egyptians, will see the blood on the lintel and the two doorposts, and יהוה will pass over\* the door and not let the Destroyer enter and smite your home.

<sup>24</sup> “You shall observe this as an institution for all time, for you and for your descendants. <sup>25</sup> And when you enter the land that יהוה will give you, as promised, you shall observe this rite. <sup>26</sup> And when your children ask you, ‘What do you mean by this rite?’ <sup>27</sup> you shall say, ‘It is the passover sacrifice to יהוה, who passed over the houses of the Israelites in Egypt when smiting the Egyptians, but saved our houses.’”

Those assembled then bowed low in homage. <sup>28</sup> And the Israelites went and did so; just as יהוה had commanded Moses and Aaron, so they did.

<sup>29</sup> In the middle of the night יהוה struck down all the [male] first-born in the land of Egypt, from the first-born of Pharaoh who sat on the throne to the first-born of the captive who was in the dungeon, and all the first-born of the cattle. <sup>30</sup> And Pharaoh arose in the night, with all his courtiers and all the Egyptians—because there was a loud cry in Egypt; for there was no house where there was not someone dead. <sup>31</sup> He summoned Moses and Aaron in the night and said, “Up, depart from among my people, you and the Israelites with you! Go, worship יהוה as you said! <sup>32</sup> Take also your flocks and your herds, as you said, and begone! And may you bring a blessing upon me also!”

<sup>33</sup> The Egyptians urged the people on, impatient to have them leave the country, for they said, “We shall all be dead.” <sup>34</sup> So the people took their dough before it was leavened, their kneading bowls wrapped in their cloaks upon their shoulders. <sup>35</sup> The Israelites had done Moses’

bidding and borrowed from the Egyptians objects of silver and gold, and clothing. <sup>36</sup> And יהוה had disposed the Egyptians favorably toward the people, and they let them have their request; thus they stripped the Egyptians.

<sup>37</sup> The Israelites journeyed from Rameses to Succoth, about six hundred thousand fighting men on foot, aside from noncombatants. <sup>38</sup> Moreover, a mixed multitude went up with them, and very much livestock, both flocks and herds. <sup>39</sup> And they baked unleavened cakes of the dough that they had taken out of Egypt, for it was not leavened, since they had been driven out of Egypt and could not delay; nor had they prepared any provisions for themselves.

<sup>40</sup> The length of time that the Israelites lived in Egypt was four hundred and thirty years; <sup>41</sup> at the end of the four hundred and thirtieth year, to the very day, all the ranks of יהוה departed from the land of Egypt. <sup>42</sup> That was for יהוה a night of vigil to bring them out of the land of Egypt; that same night is ,s’ יהוה one of vigil for all the children of Israel throughout the ages.

<sup>43</sup> יהוה said to Moses and Aaron: This is the law of the passover offering: No foreigner shall eat of it. <sup>44</sup> But any householder’s<sup>°</sup> purchased male slave may eat of it once he has been circumcised. <sup>45</sup> No bound or hired laborer shall eat of it. <sup>46</sup> It shall be eaten in one house: you shall not take any of the flesh outside the house; nor shall you break a bone of it. <sup>47</sup> The whole community of Israel shall offer it. <sup>48</sup> If a male stranger who dwells with you would offer the passover to יהוה, all his males must be circumcised; then he shall be admitted to offer it; he shall then be as a citizen of the country. But no uncircumcised man may eat of it. <sup>49</sup> There shall be one law for the citizen and for the stranger who dwells among you.

<sup>50</sup> And all the Israelites did so; as יהוה had commanded Moses and Aaron, so they did.

<sup>51</sup> That very day יהוה freed the Israelites from the land of Egypt, troop by troop.

\* **12.23** *pass over* See note at v. 13.    ° **12.44** *householder’s* NJPS “a man [has bought]”; trad. “man’s.” See the Dictionary under *’ish*.



**13** יהוה spoke further to Moses, saying, <sup>2</sup> “Consecrate to Me every male first-born; human and beast, the first [male] issue of every womb among the Israelites is Mine.”

<sup>3</sup> And Moses said to the people,

“Remember this day, on which you went free from Egypt, the house of bondage, how יהוה freed you from it with a mighty hand: no leavened bread shall be eaten. <sup>4</sup> You go free on this day, in the month\* of Abib. <sup>5</sup> So, when יהוה has brought you into the land of the Canaanites, the Hittites, the Amorites, the Hivites, and the Jebusites, which was sworn to your fathers to be given you, a land flowing with milk and honey, you shall observe in this month the following practice:

<sup>6</sup> “Seven days you shall eat unleavened bread, and on the seventh day there shall be a festival of יהוה. <sup>7</sup> Throughout the seven days unleavened bread shall be eaten; no leavened bread shall be found with you, and no leaven shall be found in all your territory. <sup>8</sup> And you shall explain to your child on that day, ‘It is because of what יהוה did for me when I went free from Egypt.’

<sup>9</sup> “And this shall serve you as a sign on your hand and as a reminder on your forehead\*—in order that the Teaching of יהוה may be in your mouth—that with a mighty hand יהוה freed you from Egypt. <sup>10</sup> You shall keep this institution at its set time from year to year.

<sup>11</sup> “And when יהוה has brought you into the land of the Canaanites, as [God] swore to you and to your fathers, and has given it to you, <sup>12</sup> you shall set apart for יהוה every first issue of the womb: every male firstling that your cattle drop shall be יהוה’s. <sup>13</sup> But every firstling ass you shall redeem with a sheep; if you do not redeem it, you must break its neck. And you must redeem every male first-born among your children. <sup>14</sup> And when, in time to come, a child of yours asks you, saying, ‘What does this mean?’ you shall reply, ‘It was with a mighty hand that יהוה brought us out from Egypt, the house of bondage. <sup>15</sup> When Pharaoh stubbornly refused to let us go, יהוה slew every [male] first-born in the land of Egypt, the first-born of both human and beast. Therefore

I sacrifice to יהוה every first male issue of the womb, but redeem every male first-born among my children.’

<sup>16</sup> “And so it shall be as a sign upon your hand and as a symbol\* on your forehead that with a mighty hand יהוה freed us from Egypt.”

## בשלה | BE-SHALLAH

<sup>17</sup> Now when Pharaoh let the people go, God did not lead them by way of the land of the Philistines, although it was nearer; for God said, “The people may have a change of heart when they see war, and return to Egypt.” <sup>18</sup> So God led the people round about, by way of the wilderness at the Sea of Reeds.

Now the Israelites went up armed\* out of the land of Egypt. <sup>19</sup> And Moses took with him the bones of Joseph, who had exacted an oath from the children of Israel, saying, “God will be sure to take notice of you: then you shall carry up my bones from here with you.”

<sup>20</sup> They set out from Succoth, and encamped at Etham, at the edge of the wilderness. <sup>21</sup> יהוה went before them in a pillar of cloud by day, to guide them along the way, and in a pillar of fire by night, to give them light, that they might travel day and night. <sup>22</sup> The pillar of cloud by day and the pillar of fire by night did not depart from before the people.

**14** יהוה said to Moses: <sup>2</sup> Tell the Israelites to turn back and encamp before Pi-hahiroth, between Migdol and the sea, before Baal-zephon; you shall encamp facing it, by the sea. <sup>3</sup> Pharaoh will say of the Israelites, “They are astray in the land; the wilderness has closed in on them.” <sup>4</sup> Then I will stiffen Pharaoh’s heart and he will pursue them, that I may gain glory through Pharaoh and all his host; and the Egyptians shall know that I am יהוה.

And they did so.

<sup>5</sup> When the king of Egypt was told that the people had fled, Pharaoh and his courtiers had a change of heart about the people and said, “What is this we have done, releasing Israel from our service?” <sup>6</sup> He ordered\* his chariot and took his force with him; <sup>7</sup> he took six hundred

\* **13.4** *in the month* Or “on the new moon.” \* **13.9** *on your forehead* Lit. “between your eyes”; cf. Deut. 6.8.

\* **13.16** *symbol* Others “frontlet.” \* **13.18** *armed* Meaning of Heb. *hamushim* uncertain. \* **14.6** *ordered* See note at Gen. 46.29.

of his picked chariots, and the rest of the chariots of Egypt, with officers\* in all of them. <sup>8</sup> יהוה stiffened the heart of Pharaoh king of Egypt, and he gave chase to the Israelites. As the Israelites were departing defiantly,\* <sup>9</sup> the Egyptians gave chase to them, and all the chariot horses of Pharaoh, his riders, and his warriors overtook them encamped by the sea, near Pi-hahiroth, before Baal-zephon.

<sup>10</sup> As Pharaoh drew near, the Israelites caught sight of the Egyptians advancing upon them. Greatly frightened, the Israelites cried out to יהוה. <sup>11</sup> And they said to Moses, “Was it for want of graves in Egypt that you brought us to die in the wilderness? What have you done to us, taking us out of Egypt? <sup>12</sup> Is this not the very thing we told you in Egypt, saying, ‘Let us be, and we will serve the Egyptians, for it is better for us to serve the Egyptians than to die in the wilderness’?” <sup>13</sup> But Moses said to the people, “Have no fear! Stand by, and witness the deliverance which יהוה will work for you today; for the Egyptians whom you see today you will never see again. <sup>14</sup> יהוה will battle for you; you hold your peace!”

<sup>15</sup> Then יהוה said to Moses, “Why do you cry out to Me? Tell the Israelites to go forward. <sup>16</sup> And you lift up your rod and hold out your arm over the sea and split it, so that the Israelites may march into the sea on dry ground. <sup>17</sup> And I will stiffen the hearts of the Egyptians so that they go in after them; and I will gain glory through Pharaoh and all his warriors, his chariots, and his riders. <sup>18</sup> Let the Egyptians know that I am יהוה, when I gain glory through Pharaoh, his chariots, and his riders.”

<sup>19</sup> The messenger of God, who had been going ahead of the Israelite army, now moved and followed behind them; and the pillar of cloud shifted from in front of them and took up a place behind them, <sup>20</sup> and it came between the army of the Egyptians and the army of Israel. Thus there was the cloud with the darkness, and it cast a spell upon\* the night, so that the one could not come near the other all through the night.

<sup>21</sup> Then Moses held out his arm over the sea and יהוה drove back the sea with a strong east wind all that night, and turned the sea into dry ground. The waters were split, <sup>22</sup> and the Israelites went into the sea on dry ground, the waters forming a wall for them on their right and on their left. <sup>23</sup> The Egyptians came in pursuit after them into the sea, all of Pharaoh’s horses, chariots, and riders. <sup>24</sup> At the morning watch, יהוה looked down upon the Egyptian army from a pillar of fire and cloud, and threw the Egyptian army into panic. <sup>25</sup> [God] locked\* the wheels of their chariots so that they moved forward with difficulty. And the Egyptians said, “Let us flee from the Israelites, for יהוה is fighting for them against Egypt.”

<sup>26</sup> Then יהוה said to Moses, “Hold out your arm over the sea, that the waters may come back upon the Egyptians and upon their chariots and upon their riders.” <sup>27</sup> Moses held out his arm over the sea, and at daybreak the sea returned to its normal state, and the Egyptians fled at its approach. But יהוה hurled the Egyptians into the sea. <sup>28</sup> The waters turned back and covered the chariots and the riders—Pharaoh’s entire army that followed them into the sea; not one of them remained. <sup>29</sup> But the Israelites had marched through the sea on dry ground, the waters forming a wall for them on their right and on their left.

<sup>30</sup> Thus יהוה delivered Israel that day from the Egyptians. Israel saw the Egyptians dead on the shore of the sea. <sup>31</sup> And when Israel saw the wondrous power which יהוה had wielded against the Egyptians, the people feared; יהוה they had faith in יהוה and in God’s servant Moses.

**15** Then Moses and the Israelites sang this song to יהוה. They said:

I will sing to יהוה, for He° has triumphed gloriously;

Horse and driver He has hurled into the sea.

\* **14.7** *officers* Heb. *shalish*; originally “third man on royal chariot”; hence “adjutant,” “officer.” \* **14.8** *defiantly* Lit. “with upraised hand”; cf. Num. 33.3. \* **14.20** *and it cast a spell upon* From root ’-r-r, “cast a spell” or “curse.” Others “and it lit up.” \* **14.25** *locked* From root ’-s-r, with several ancient versions. Others “took off.” ° **15.1** *He* The poetic figure in vv. 1–4 takes ancient Near Eastern gender roles as a given: the (male) role of expert warrior represented salvation from military threats. See the Dictionary under “male metaphors for God.”

<sup>2</sup> יהוה\* is my strength and might;\*  
 He is become my deliverance.  
 This is my God and I will enshrine\* Him;  
 The God of my father's [house], and I will  
     exalt Him.  
<sup>3</sup> יהוה, the Warrior—  
 יהוה is His name!  
<sup>4</sup> Pharaoh's chariots and his army  
 He has cast into the sea;  
 And the pick of his officers  
 Are drowned in the Sea of Reeds.  
<sup>5</sup> The deeps covered them;  
 They went down into the depths like a stone.  
<sup>6</sup> Your right hand, יהוה, glorious in power,  
 Your right hand, יהוה, shatters the foe!  
<sup>7</sup> In Your great triumph You break Your opponents;  
 You send forth Your fury, it consumes them  
     like straw.  
<sup>8</sup> At the blast of Your nostrils the waters piled up,  
 The floods stood straight like a wall;  
 The deeps froze in the heart of the sea.  
<sup>9</sup> The foe said,  
 "I will pursue, I will overtake,  
 I will divide the spoil;  
 My desire shall have its fill of them.  
 I will bare my sword—  
 My hand shall subdue them."  
<sup>10</sup> You made Your wind blow, the sea covered them;  
 They sank like lead in the majestic waters.  
<sup>11</sup> Who is like You, יהוה, among the celestials;\*  
 Who is like You, majestic in holiness,  
 Awesome in splendor, working wonders!  
<sup>12</sup> You put out Your right hand,  
 The earth swallowed them.  
<sup>13</sup> In Your love You lead the people You redeemed;  
 In Your strength You guide them to Your  
     holy abode.  
<sup>14</sup> The peoples hear, they tremble;  
 Agony grips the dwellers in Philistia.  
<sup>15</sup> Now are the clans of Edom dismayed;

The tribes of Moab—trembling grips them;  
 All the dwellers in Canaan are aghast.  
<sup>16</sup> Terror and dread descend upon them;  
 Through the might of Your arm they are still  
     as stone—  
 Till Your people cross over, יהוה,  
 Till Your people cross whom You have ransomed.

<sup>17</sup> You will bring them and plant them in Your  
     own mountain,  
 The place You made to dwell in, יהוה,  
 The sanctuary, O my lord, which Your  
     hands established.  
<sup>18</sup> יהוה will reign for ever and ever!

<sup>19</sup> For the horses of Pharaoh, with his chariots and  
 riders, went into the sea; and יהוה turned back on them  
 the waters of the sea; but the Israelites marched on dry  
 ground in the midst of the sea.

<sup>20</sup> Then Miriam the prophet, Aaron's sister, picked up  
 a hand-drum,<sup>°</sup> and all the women went out after her  
 in dance with hand-drums. <sup>21</sup> And Miriam chanted for  
 them:

Sing to יהוה, for He<sup>°</sup> has triumphed gloriously;  
 Horse and driver He has hurled into the sea.

<sup>22</sup> Then Moses caused Israel to set out from the Sea  
 of Reeds. They went on into the wilderness of Shur;  
 they traveled three days in the wilderness and found no  
 water. <sup>23</sup> They came to Marah, but they could not drink  
 the water of Marah because it was bitter; that is why it  
 was named Marah.\* <sup>24</sup> And the people grumbled against  
 Moses, saying, "What shall we drink?" <sup>25</sup> So he cried out  
 to יהוה, and יהוה showed him a piece of wood; he threw  
 it into the water and the water became sweet.

There [God] made for them a fixed rule; there they  
 were put to the test. <sup>26</sup> [God] said, "If you will heed  
 your God יהוה diligently, doing what is upright in God's  
 sight, giving ear to God's commandments and keeping

\* 15.2 יהוה Heb. *Yah*. \* 15.2 might Others "song." \* 15.2 enshrine Others "glorify." \* 15.11 celestials Others "mighty." ° 15.20 hand-drum Trad. "timbrel," which is often construed anachronistically as a tambourine. (As drummers, Israelite women set the tempo at public celebrations.) ° 15.21 He See note at 15.1. \* 15.23 Marah I.e., "bitter."

all God's laws, then I will not bring upon you any of the diseases that I brought upon the Egyptians, for I יהוה am your healer."

<sup>27</sup> And they came to Elim, where there were twelve springs of water and seventy palm trees; and they encamped there beside the water.

**16** Setting out from Elim, the whole Israelite community came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departure from the land of Egypt. <sup>2</sup> In the wilderness, the whole Israelite community grumbled against Moses and Aaron. <sup>3</sup> The Israelites said to them, "If only we had died by the hand of יהוה in the land of Egypt, when we sat by the fleshpots, when we ate our fill of bread! For you have brought us out into this wilderness to starve this whole congregation to death."

<sup>4</sup> And יהוה said to Moses, "I will rain down bread for you from the sky, and the people shall go out and gather each day that day's portion—that I may thus test them, to see whether they will follow My instructions or not. <sup>5</sup> But on the sixth day, when they apportion what they have brought in, it shall prove to be double the amount they gather each day." <sup>6</sup> So Moses and Aaron said to all the Israelites, "By evening you shall know it was יהוה who brought you out from the land of Egypt; <sup>7</sup> and in the morning you shall behold the Presence\* of יהוה, because [God] has heard your grumblings against יהוה. For who are we that you should grumble against us? <sup>8</sup> Since it is ", יהוה Moses continued, "who will give you flesh to eat in the evening and bread in the morning to the full—because יהוה has heard the grumblings you utter—what is our part? Your grumbling is against יהוה, not against us!"

<sup>9</sup> Then Moses said to Aaron, "Say to the whole Israelite community: Advance toward יהוה who has heard your grumbling." <sup>10</sup> And as Aaron spoke to the whole Israelite community, they turned toward the wilderness, and there, in a cloud, appeared the Presence of יהוה.

<sup>11</sup> יהוה spoke to Moses: <sup>12</sup> "I have heard the grumbling of the Israelites. Speak to them and say: By evening you

shall eat flesh, and in the morning you shall have your fill of bread; and you shall know that I יהוה am your God."

<sup>13</sup> In the evening quail appeared and covered the camp; in the morning there was a fall of dew about the camp. <sup>14</sup> When the fall of dew lifted, there, over the surface of the wilderness, lay a fine and flaky substance, as fine as frost on the ground. <sup>15</sup> When the Israelites saw it, they said to one another, "What is it?"\*—for they did not know what it was. And Moses said to them, "That is the bread which יהוה has given you to eat. <sup>16</sup> This is what יהוה has commanded: Each household shall gather as much as it requires to eat—an *omer* to a person for as many of you as there are; each household shall fetch according to those in its tent."

<sup>17</sup> The Israelites did so, some gathering much, some little. <sup>18</sup> But when they measured it by the *omer*, anyone who had gathered much had no excess, and anyone who had gathered little had no deficiency: each household had gathered as much as it needed to eat. <sup>19</sup> And Moses said to them, "Let no one leave any of it over until morning." <sup>20</sup> But they paid no attention to Moses; some of them left of it until morning, and it became infested with maggots and stank. And Moses was angry with them.

<sup>21</sup> So they gathered it every morning, as much as each one needed to eat; for when the sun grew hot, it would melt. <sup>22</sup> On the sixth day they gathered double the amount of food, two *omers* for each; and when all the chieftains of the community came and told Moses, <sup>23</sup> he said to them, "This is what יהוה meant: Tomorrow is a day of rest, a holy sabbath of יהוה. Bake what you would bake and boil what you would boil; and all that is left put aside to be kept until morning." <sup>24</sup> So they put it aside until morning, as Moses had ordered; and it did not turn foul, and there were no maggots in it. <sup>25</sup> Then Moses said, "Eat it today, for today is a sabbath of יהוה; you will not find it today on the plain. <sup>26</sup> Six days you shall gather it; on the seventh day, the sabbath, there will be none."

<sup>27</sup> Yet some of the people went out on the seventh day to gather, but they found nothing. <sup>28</sup> And יהוה said to Moses, "How long will you all refuse to obey My

\* **16.7** Presence Others "glory." \* **16.15** What is it? Heb. *man hu*; others "It is manna."

commandments and My teachings? <sup>29</sup> Mark that it is יהוה who, having given you the sabbath, therefore gives you two days' food on the sixth day. Let everyone remain in place: let no one leave the vicinity on the seventh day."

<sup>30</sup> So the people remained inactive on the seventh day.

<sup>31</sup> The house of Israel named it manna;\* it was like coriander seed, white, and it tasted like wafers\* in honey.

<sup>32</sup> Moses said, "This is what יהוה has commanded: Let one *omer* of it be kept throughout the ages, in order that they may see the bread that I fed you in the wilderness when I brought you out from the land of Egypt." <sup>33</sup> And Moses said to Aaron, "Take a jar, put one *omer* of manna in it, and place it before יהוה to be kept throughout the ages." <sup>34</sup> As יהוה had commanded Moses, Aaron placed it before the Pact,\* to be kept. <sup>35</sup> And the Israelites ate manna forty years, until they came to a settled land; they ate the manna until they came to the border of the land of Canaan. <sup>36</sup> The *omer* is a tenth of an *ephah*.

**17** From the wilderness of Sin the whole Israelite community continued by stages as יהוה would command. They encamped at Rephidim, and there was no water for the people to drink. <sup>2</sup> The people quarreled with Moses. "Give us water to drink," they said; and Moses replied to them, "Why do you quarrel with me? Why do you try יהוה?" <sup>3</sup> But the people thirsted there for water; and the people grumbled against Moses and said, "Why did you bring us up from Egypt, to kill us and our children and livestock with thirst?" <sup>4</sup> Moses cried out to יהוה saying, "What shall I do with this people? Before long they will be stoning me!" <sup>5</sup> Then יהוה said to Moses, "Pass before the people; take with you some of the elders of Israel, and take along the rod with which you struck the Nile, and set out. <sup>6</sup> I will be standing there before you on the rock at Horeb. Strike the rock and water will issue from it, and the people will drink." And Moses did so in the sight of the elders of Israel. <sup>7</sup> The place was named Massah\* and Meribah,\* because the

Israelites quarreled and because they tried יהוה saying, "Is יהוה present among us or not?"

**Amalek** came and fought with Israel at Rephidim. <sup>9</sup> Moses said to Joshua, "Pick some troops<sup>o</sup> for us, and go out and do battle with Amalek. Tomorrow I will station myself on the top of the hill, with the rod of God in my hand." <sup>10</sup> Joshua did as Moses told him and fought with Amalek, while Moses, Aaron, and Hur went up to the top of the hill. <sup>11</sup> Then, whenever Moses held up his hand, Israel prevailed; but whenever he let down his hand, Amalek prevailed. <sup>12</sup> But Moses' hands grew heavy; so they took a stone and put it under him and he sat on it, while Aaron and Hur, one on each side, supported his hands; thus his hands remained steady until the sun set. <sup>13</sup> And Joshua overwhelmed the people of Amalek\* with the sword.

<sup>14</sup> Then יהוה said to Moses, "Inscribe this in a document as a reminder, and read it aloud to Joshua: I will utterly blot out the memory of Amalek from under heaven!"

<sup>15</sup> And Moses built an altar and named it Adonai-nissi.\*

<sup>16</sup> He said, "It means, 'Hand upon the throne\*' of יהוה! יהוה will be at war with Amalek throughout the ages."

## יהוה | YITRO

**18** Jethro priest of Midian, Moses' father-in-law, heard all that God had done for Moses and for Israel, God's people, how יהוה had brought Israel out from Egypt. <sup>2</sup> So Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after she had been sent home, <sup>3</sup> and her two sons—of whom one was named Gershom, that is to say, "I have been a stranger\* in a foreign land"; <sup>4</sup> and the other was named Eliezer,\* meaning, "The God of my father's [house] was my help, delivering me from the sword of Pharaoh." <sup>5</sup> Jethro, Moses' father-in-law, brought Moses' sons and wife to him in the wilderness, where he was encamped at the mountain of

\* **16.31** *manna* Heb. *man*. \* **16.31** *wafers* Meaning of Heb. *šappihith* uncertain. \* **16.34** *Pact* Others "Testimony." \* **17.7** *Massah* I.e., "Trial." \* **17.7** *Meribah* I.e., "Quarrel." <sup>o</sup> **17.9** *troops* Lit. "participants whose involvement defines the depicted situation"; trad. "men." See the Dictionary under 'ish. \* **17.13** *the people of Amalek* Lit. "Amalek and his people." \* **17.15** *Adonai-nissi* I.e., יהוה "is my banner." \* **17.16** *throne* Meaning of Heb. *kes* uncertain. \* **18.3** *stranger* Heb. *ger*. \* **18.4** *Eliezer* Lit. "(My) God is help."

God. <sup>6</sup>He sent word to Moses, “I, your father-in-law Jethro, am coming to you, with your wife and her two sons.” <sup>7</sup>Moses went out to meet his father-in-law; he bowed low and kissed him; each asked after the other’s welfare, and they went into the tent.

<sup>8</sup>Moses then recounted to his father-in-law everything that יהוה had done to Pharaoh and to the Egyptians for Israel’s sake, all the hardships that had befallen them on the way, and how יהוה had delivered them. <sup>9</sup>And Jethro rejoiced over all the kindness that יהוה had shown Israel when delivering them from the Egyptians. <sup>10</sup>“Blessed be יהוה,” Jethro said, “who delivered you from the Egyptians and from Pharaoh, and who delivered the people from under the hand of the Egyptians. <sup>11</sup>Now I know that יהוה is greater than all gods, yes, by the result of their very schemes against [the people].”<sup>\*</sup> <sup>12</sup>And Jethro, Moses’ father-in-law, brought a burnt offering and sacrifices for God; and Aaron came with all the elders of Israel to partake of the meal before God with Moses’ father-in-law.

<sup>13</sup>Next day, Moses sat as magistrate among the people, while the people stood about Moses from morning until evening. <sup>14</sup>But when Moses’ father-in-law saw how much he had to do for the people, he said, “What is this thing that you are doing to the people? Why do you act<sup>\*</sup> alone, while all the people stand about you from morning until evening?” <sup>15</sup>Moses replied to his father-in-law, “It is because the people come to me to inquire of God. <sup>16</sup>When they have a dispute, it comes before me, and I decide between one party and another, and I make known the laws and teachings of God.”

<sup>17</sup>But Moses’ father-in-law said to him, “The thing you are doing is not right; <sup>18</sup>you will surely wear yourself out, and these people as well. For the task is too heavy for you; you cannot do it alone. <sup>19</sup>Now listen to me. I will give you counsel, and God be with you! You represent the people before God: you bring the disputes before God, <sup>20</sup>and enjoin upon them the laws and the teachings, and make known to them the

way they are to go and the practices they are to follow. <sup>21</sup>You shall also seek out, from among all the people, capable individuals<sup>°</sup> who fear God—trustworthy ones who spurn ill-gotten gain. Set these over them as chiefs of thousands, hundreds, fifties, and tens, and <sup>22</sup>let them judge the people at all times. Have them bring every major dispute to you, but let them decide every minor dispute themselves. Make it easier for yourself by letting them share the burden with you. <sup>23</sup>If you do this—and God so commands you—you will be able to bear up; and all these people too will go home unwearied.”

<sup>24</sup>Moses heeded his father-in-law and did just as he had said. <sup>25</sup>Moses chose capable individuals<sup>°</sup> out of all Israel, and appointed them heads over the people—chiefs of thousands, hundreds, fifties, and tens; <sup>26</sup>and they judged the people at all times: the difficult matters they would bring to Moses, and all the minor matters they would decide themselves. <sup>27</sup>Then Moses bade his father-in-law farewell, and he went his way to his own land.

**19** On the third new moon after the Israelites had gone forth from the land of Egypt, on that very day, they entered the wilderness of Sinai. <sup>2</sup>Having journeyed from Rephidim, they entered the wilderness of Sinai and encamped in the wilderness. Israel encamped there in front of the mountain, <sup>3</sup>and Moses went up to God. יהוה called to him from the mountain, saying, “Thus shall you say to the house of Jacob and declare to the children of Israel: <sup>4</sup>‘You have seen what I did to the Egyptians, how I bore you on eagles’ wings and brought you to Me. <sup>5</sup>Now then, if you will obey Me faithfully and keep My covenant, you shall be My treasured possession among all the peoples. Indeed, all the earth is Mine, <sup>6</sup>but you shall be to Me a kingdom of priests and a holy nation.’ These are the words that you shall speak to the children of Israel.”

<sup>7</sup>Moses came and summoned the elders of the people and put before them all that יהוה had commanded him. <sup>8</sup>All those assembled answered as one, saying, “All that

<sup>\*</sup> **18.11** *yes, by the result of their very schemes against [the people]* Meaning of Heb. uncertain. <sup>\*</sup> **18.14** *act* Lit. “sit” as magistrate; cf. v. 13. <sup>°</sup> **18.21** *individuals* Lit. “participants whose involvement defines the depicted situation”; trad. “men.” See the Dictionary under *’ish*. <sup>°</sup> **18.25** *individuals* See note at v. 21.

יהוה has spoken we will do!” And Moses brought back the people’s words to יהוה.<sup>9</sup> And יהוה said to Moses, “I will come to you in a thick cloud, in order that the people may hear when I speak with you and so trust you ever after.” Then Moses reported the people’s words to יהוה,<sup>10</sup> and יהוה said to Moses, “Go to the people and warn them to stay pure\* today and tomorrow. Let them wash their clothes.<sup>11</sup> Let them be ready for the third day; for on the third day יהוה will come down, in the sight of all the people, on Mount Sinai.<sup>12</sup> You shall set bounds for the people round about, saying, ‘Beware of going up the mountain or touching the border of it. Whoever touches the mountain shall be put to death<sup>13</sup> without being touched—by being either stoned or shot; beast or person, a trespasser shall not live.’ When the ram’s horn sounds a long blast,\* they may go up on the mountain.”

<sup>14</sup> Moses came down from the mountain to the people and warned the people to stay pure, and they washed their clothes.<sup>15</sup> And he said to the people, “Be ready for the third day: [the men among]<sup>o</sup> you should not go near a woman.”

<sup>16</sup> On the third day, as morning dawned, there was thunder, and lightning, and a dense cloud upon the mountain, and a very loud blast of the horn; and all the people who were in the camp trembled.<sup>17</sup> Moses led the people out of the camp toward God, and they took their places at the foot of the mountain.

<sup>18</sup> Now Mount Sinai was all in smoke, for יהוה had come down upon it in fire; the smoke rose like the smoke of a kiln, and the whole mountain\* trembled violently.<sup>19</sup> The blare of the horn grew louder and louder. As Moses spoke, God answered him in thunder.<sup>20</sup> יהוה came

down upon Mount Sinai, on the top of the mountain, and יהוה called Moses to the top of the mountain and Moses went up.<sup>21</sup> יהוה said to Moses, “Go down, warn the people not to break through to יהוה to gaze, lest many of them perish.<sup>22</sup> The priests also, who come near יהוה, must stay pure, lest יהוה break out against them.”<sup>23</sup> But Moses said to יהוה, “The people cannot come up to Mount Sinai, for You warned us saying, ‘Set bounds about the mountain and sanctify it.’”<sup>24</sup> So יהוה said to him, “Go down, and come back together with Aaron; but let not the priests or the people break through to come up to יהוה, lest [God] break out against them.”<sup>25</sup> And Moses went down to the people and spoke to them.

**20** God spoke all these words,\* saying:

I יהוה am your God who brought you out of the land of Egypt, the house of bondage:<sup>3</sup> You<sup>o</sup> shall have no other gods besides Me.

<sup>4</sup> You shall not make for yourself a sculptured image, or any likeness of what is in the heavens above, or on the earth below, or in the waters under the earth.<sup>5</sup> You shall not bow down to them or serve them. For I your God יהוה am an impassioned God, visiting the guilt of the parents upon the children, upon the third and upon the fourth generations of those who reject Me,<sup>6</sup> but showing kindness to the thousandth generation of those who love Me and keep My commandments.

<sup>7</sup> You shall not swear falsely by\* the name of your God; יהוה for יהוה will not clear one who swears falsely by God’s name.

<sup>8</sup> Remember the sabbath day and keep it holy.<sup>9</sup> Six days you shall labor and do all your work,<sup>10</sup> but the seventh day is a sabbath of your God: יהוה you shall not do any work—you, your son or daughter, your male or

\* **19.10** *pure* Cf. v. 15. \* **19.13** *sounds a long blast* Meaning of Heb. uncertain. ° **19.15** [*the men among*] See the Dictionary under “you.” \* **19.18** *the whole mountain* Some Hebrew manuscripts and the Greek read “all the people”; cf. v. 16. \* **20.1** *these words* Tradition varies as to the division of the Commandments in vv. 2–14, and as to the numbering of the verses from 2 on. Cf. note at Deut. 5.6. ° **20.3** *You* The Decalogue is couched both in the second-person masculine singular and in terms of a household—the basic social and economic unit. Such a format addresses the legal provisions to whichever responsible party they apply—most typically the (male) householder, or he and his (primary) wife as household administrators, or every man, or every adult member of the community. Cf. note at Deut. 12.7. See further the Dictionary under “house,” “householder,” and “you.” \* **20.7** *swear falsely* by Others “take in vain.”

female slave, or your cattle, or the stranger who is within your settlements. <sup>11</sup> For in six days יהוה made heaven and earth and sea—and all that is in them—and then rested on the seventh day; therefore יהוה blessed the sabbath day and hallowed it.

<sup>12</sup> Honor your father and your mother, that you may long endure on the land that your God יהוה is assigning to you.

<sup>13</sup> You shall not murder. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbor.

<sup>14</sup> You shall not covet your neighbor's house:° you shall not covet your neighbor's wife,° or male or female slave, or ox or ass, or anything that is your neighbor's.

<sup>15</sup> All the people witnessed the thunder and lightning, the blare of the horn and the mountain smoking; and when the people saw it, they fell back and stood at a distance. <sup>16</sup> “You speak to us,” they said to Moses, “and we will obey; but let not God speak to us, lest we die.” <sup>17</sup> Moses answered the people, “Be not afraid; for God has come only in order to test you, and in order that the fear of God may be ever with you, so that you do not go astray.” <sup>18</sup> So the people remained at a distance, while Moses approached the thick cloud where God was.

<sup>19</sup> יהוה said to Moses:

Thus shall you say to the Israelites: You yourselves saw that I spoke to you from the very heavens: <sup>20</sup> With Me, therefore, you shall not make any gods of silver, nor shall you make for yourselves any gods of gold. <sup>21</sup> Make

for Me an altar of earth and sacrifice on it your burnt offerings and your sacrifices of well-being,\* your sheep and your oxen; in every place where I cause My name to be mentioned I will come to you and bless you. <sup>22</sup> And if you make for Me an altar of stones, do not build it of hewn stones; for by wielding your tool upon them you have profaned them. <sup>23</sup> Do not ascend My altar by steps, that your nakedness may not be exposed upon it.

## משפטים | MISHPATIM

**21** These are the rules that you shall set before them:

When you acquire a Hebrew slave, that person shall serve six years—and shall go free in the seventh year, without payment. <sup>3</sup> If [a male slave] came single, he shall leave single; if he had a wife, his wife shall leave with him. <sup>4</sup> If his master gave him a wife, and she has borne him children, the wife and her children shall belong to the master, and he shall leave alone. <sup>5</sup> But if the slave declares, “I love my master, and my wife and children: I do not wish to go free,” <sup>6</sup> his master shall take him before God.\* He shall be brought to the door or the doorpost, and his master shall pierce his ear with an awl; and he shall then remain his master's slave for life.

<sup>7</sup> When a parent° sells a daughter as a slave, she shall not go free as other slaves do. <sup>8</sup> If she proves to be displeasing to her master, who designated her for himself, he must let her be redeemed; he shall not have the right to sell her to outsiders, since he broke faith with her. <sup>9</sup> And if the master designated her for a son, he shall deal with her as is the practice with free maidens. <sup>10</sup> If he takes another [into the household as his wife], he must

° **20.14** *house* I.e., the corporate household, both persons and possessions. (Cf. Deut. 5.18.) Heb. *bayith*, in construct form (*beth*). See the Dictionary under “house.” ° **20.14** *wife* In ancient Israel, a typical man could take a woman (even more than one) into his household as a wife; but a typical woman was not in a symmetrical position—which explains why “husband” is not also mentioned. See also note at v. 3. \* **20.21** *sacrifices of well-being* Others “peace-offering.” Meaning of Heb. *shelamim* uncertain. \* **21.6** *before God* Others “to the judges.” ° **21.7** *parent* More precisely, “[salient] participant [in the situation],” which would include the girl's mother; cf. 2 Kings 4.1. Trad. “man.” See the Dictionary under *'ish*.



not withhold from this one her food, her clothing, or her conjugal rights.\* <sup>11</sup> If he fails her in these three ways, she shall go free, without payment.

<sup>12</sup> One who fatally strikes another party shall be put to death. <sup>13</sup> If [a man]<sup>°</sup> did so but not by design—it came about by an act of God—I will assign you a place to which he can flee.

<sup>14</sup> When one party schemes against another and kills through treachery, you shall take that person from My very altar to be put to death.

<sup>15</sup> One who strikes one's father or mother shall be put to death. <sup>16</sup> One who kidnaps another party—whether having sold or still holding the victim—shall be put to death.

<sup>17</sup> One who insults\* one's father or mother shall be put to death.

<sup>18</sup> When [two] parties quarrel and one strikes the other with stone or fist, and the victim does not die but has to take to bed: <sup>19</sup> if that victim then gets up and walks outdoors upon a staff, the assailant shall go unpunished—except for paying for the idleness and the cure.

<sup>20</sup> When a slave-owning party strikes a slave, male or female, with a rod, who dies there and then,\* this must be avenged. <sup>21</sup> But if the victim survives a day or two, this is not to be avenged, since the one is the other's property.

<sup>22</sup> When [two or more] parties fight, and one of them pushes a pregnant woman and a miscarriage results, but no other damage ensues, the one responsible\* shall be fined according as the woman's husband may exact, the payment to be based on reckoning.\* <sup>23</sup> But if other damage ensues, the penalty shall be life for life, <sup>24</sup> eye for eye, tooth for tooth, hand for hand, foot for foot, <sup>25</sup> burn for burn, wound for wound, bruise for bruise.

<sup>26</sup> When a slave-owning party strikes the eye of a slave, male or female, and destroys it, that person shall let the slave go free on account of the eye. <sup>27</sup> If the owner knocks out the tooth of a slave, male or female, that person shall let the slave go free on account of the tooth.

<sup>28</sup> When an ox gores a man or a woman to death, the ox shall be stoned and its flesh shall not be eaten, but the owner of the ox is not to be punished. <sup>29</sup> If, however, that ox has been in the habit of goring, and its owner, though warned, has failed to guard it, and it kills a man or a woman—the ox shall be stoned and its owner, too, shall be put to death. <sup>30</sup> If ransom is imposed, the owner must pay whatever is imposed to redeem the owner's own life. <sup>31</sup> So, too, if it gores a minor, male or female, [its owner] shall be dealt with according to the same rule. <sup>32</sup> But if the ox gores a slave, male or female, [its owner] shall pay thirty shekels of silver to the master, and the ox shall be stoned.

<sup>33</sup> When any party opens a pit, or when any party digs a pit and does not cover it, and an ox or an ass falls into it, <sup>34</sup> the one responsible for the pit must make restitution—paying the price to the owner, but keeping the dead animal.

<sup>35</sup> When any party's ox injures a neighbor's ox and it dies, they shall sell the live ox and divide its price; they shall also divide the dead animal. <sup>36</sup> If, however, it is known that the ox was in the habit of goring, and its owner has failed to guard it, that person must restore ox for ox, but shall keep the dead animal.

<sup>37</sup> \*When any party steals an ox or a sheep, and slaughters it or sells it, that person shall pay five oxen **22** for the ox, and four sheep for the sheep.— <sup>1</sup> If the thief is seized while tunneling\* and beaten to death, there is no bloodguilt in that case. <sup>2</sup> If the sun

\* **21.10** *conjugal rights* Or “ointments.” <sup>°</sup> **21.13** [*a man*] Like all ancient Near Eastern law collections, the Torah's laws are illustrative rather than comprehensive. Its asylum schema does not appear to treat the case of a woman who kills someone, which would have been more complicated. \* **21.17** *insults* Or “reviles.” \* **21.20** *there and then* Lit. “under his hand.” \* **21.22** *the one responsible* Heb. “he.” \* **21.22** *on reckoning* Others “as the judges determine.” \* **21.37** This verse constitutes 22.1 in some editions. \* **22.1** *tunneling* I.e., under a wall for housebreaking.

had already risen, there is bloodguilt in that case.—[The thief] must make restitution, and if lacking the means, shall be sold for the theft. <sup>3</sup> But if what was stolen—whether ox or ass or sheep—is found alive and in hand, that person shall pay double.

<sup>4</sup> When any party who owns livestock lets it loose to graze in another's land, and so allows a field or a vineyard to be grazed bare, restitution must be made for the impairment\* of that field or vineyard.

<sup>5</sup> When a fire is started and spreads to thorns, so that stacked, standing, or growing\* grain is consumed, the one who started the fire must make restitution.

<sup>6</sup> When any party gives money or goods to another for safekeeping, and they are stolen from that other party's house: if caught, the thief shall pay double; <sup>7</sup> if the thief is not caught, the owner of the house shall depose before God\* and deny laying hands on the other's property. <sup>8</sup> (In all charges of misappropriation—pertaining to an ox, an ass, a sheep, a garment, or any other loss, whereof one party alleges, "This is it"—the case of both parties shall come before God: the one whom God declares guilty shall pay double to the other.)

<sup>9</sup> When any party gives to another an ass, an ox, a sheep or any other animal to guard, and it dies or is injured or is carried off, with no witness about, <sup>10</sup> an oath before יהוה shall decide between the two of them that the one has not laid hands on the property of the other; the owner must acquiesce, and no restitution shall be made. <sup>11</sup> But if [the animal] was stolen from the guardian, restitution shall be made to its owner. <sup>12</sup> If it was torn by beasts, the guardian shall bring it as evidence—not needing to replace what has been torn by beasts.

<sup>13</sup> When any party borrows [an animal] from another and it dies or is injured, its owner not being with it, restitution must be made. <sup>14</sup> If its owner was with it, no

restitution need be made; but if it was hired, that payment is due.

<sup>15</sup> If a man seduces a virgin for whom the bride-price has not been paid,\* and lies with her, he must make her his wife by payment of a bride-price. <sup>16</sup> If her father refuses to give her to him, he must still weigh out silver in accordance with the bride-price for virgins.

<sup>17</sup> You shall not tolerate\* a sorceress.

<sup>18</sup> Whoever lies with a beast shall be put to death.

<sup>19</sup> Whoever sacrifices to a god other than יהוה alone shall be proscribed.\*

<sup>20</sup> You shall not wrong or oppress a stranger, for you were strangers in the land of Egypt.

<sup>21</sup> You [communal leaders]<sup>°</sup> shall not ill-treat any widow or orphan. <sup>22</sup> If you do mistreat them, I will heed their outcry as soon as they cry out to Me, <sup>23</sup> and My anger shall blaze forth and I will put you to the sword, and your own wives shall become widows and your children orphans.

<sup>24</sup> If you lend money to My people, to the poor among you, do not act toward them as a creditor; exact no interest from them. <sup>25</sup> If you take your neighbor's garment in pledge, you must return it before the sun sets; <sup>26</sup> it is the only available clothing—it is what covers the skin. In what else shall [your neighbor] sleep? Therefore, if that person cries out to Me, I will pay heed, for I am compassionate.

<sup>27</sup> You shall not revile God, nor put a curse upon a chieftain among your people.

<sup>28</sup> You shall not put off the skimming of the first yield of your vats.\* You shall give Me the male first-born among your children. <sup>29</sup> You shall do the same with your cattle and your flocks: seven days the male first-born\* shall remain with its mother; on the eighth day you shall give it to Me.

\* **22.4** *impairment* Lit. "excellence." \* **22.5** *growing* Lit. "field." \* **22.7** *before God* See note at 21.6. \* **22.15** *not been paid* So that she is unmarried; cf. Deut. 20.7; 22.23ff. \* **22.17** *tolerate* Lit. "let live." \* **22.19** *proscribed* See Lev. 27.29. ° **22.21** [*communal leaders*] In ancient Israel (and the Near East), the responsibility for assisting and protecting widows and the fatherless was understood to rest upon local householders, elders, priests, and the king. See, e.g., Zech. 7.10; Ezek. 22.6–7; Isa. 1.23; Jer. 22.3. \* **22.28** *put off the skimming of the first yield of your vats* Meaning of Heb. uncertain. \* **22.29** *the male first-born* Lit. "it."

<sup>30</sup> You shall be holy people to Me: you must not eat flesh torn by beasts in the field; you shall cast it to the dogs.

**23** You must not carry false rumors; you shall not join hands with the guilty to act as a malicious witness: <sup>2</sup> You shall neither side with the mighty\* to do wrong—you shall not give perverse testimony in a dispute so as to pervert it in favor of the mighty—<sup>3</sup> nor shall you show deference to a poor person in a dispute.

<sup>4</sup> When you encounter your enemy's ox or ass wandering, you must take it back.

<sup>5</sup> When you see the ass of your enemy lying under its burden and would refrain from raising\* it, you must nevertheless help raise it.

<sup>6</sup> You shall not subvert the rights of your needy in their disputes. <sup>7</sup> Keep far from a false charge; do not bring death on those who are innocent and in the right, for I will not acquit the wrongdoer. <sup>8</sup> Do not take bribes, for bribes blind the clear-sighted and upset the pleas of those who are in the right.

<sup>9</sup> You shall not oppress a stranger, for you know the feelings of the stranger, having yourselves been strangers in the land of Egypt.

<sup>10</sup> Six years you shall sow your land and gather in its yield; <sup>11</sup> but in the seventh you shall let it rest and lie fallow. Let the needy among your people eat of it, and what they leave let the wild beasts eat. You shall do the same with your vineyards and your olive groves.

<sup>12</sup> Six days you shall do your work, but on the seventh day you shall cease from labor, in order that your ox and your ass may rest, and that your home-born slave and the stranger may be refreshed.

<sup>13</sup> Be on guard concerning all that I have told you. Make no mention of the names of other gods; they shall not be heard on your lips.

<sup>14</sup> Three times a year you shall hold a festival for Me: <sup>15</sup> You shall observe the Feast of Unleavened Bread—eating unleavened bread for seven days as I have commanded you—at the set time in the month\* of Abib, for in it you went forth from Egypt; and none shall appear before Me empty-handed; <sup>16</sup> and the Feast of the

Harvest, of the first fruits of your work, of what you sow in the field; and the Feast of Ingathering at the end of the year, when you gather in the results of your work from the field. <sup>17</sup> Three times a year all your males shall appear before the Sovereign, יהוה.

<sup>18</sup> You shall not offer the blood of My sacrifice with anything leavened; and the fat of My festal offering shall not be left lying until morning.

<sup>19</sup> The choice first fruits of your soil you shall bring to the house of your God, יהוה.

You shall not boil a kid in its mother's milk.

<sup>20</sup> I am sending a messenger before you to guard you on the way and to bring you to the place that I have made ready. <sup>21</sup> Pay heed to him and obey him. Do not defy him, for he will not pardon your offenses, since My Name is in him; <sup>22</sup> but if you obey him and do all that I say, I will be an enemy to your enemies and a foe to your foes.

<sup>23</sup> When My messenger goes before you and brings you to the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivites, and the Jebusites, and I annihilate them, <sup>24</sup> you shall not bow down to their gods in worship or follow their practices, but shall tear them down and smash their pillars to bits. <sup>25</sup> You shall serve your God, יהוה, who will bless your bread and your water. And I will remove sickness from your midst. <sup>26</sup> No woman in your land shall miscarry or be barren. I will let you enjoy the full count of your days.

<sup>27</sup> I will send forth My terror before you, and I will throw into panic all the people among whom you come, and I will make all your enemies turn tail\* before you.

<sup>28</sup> I will send a plague\* ahead of you, and it shall drive out before you the Hivites, the Canaanites, and the Hittites. <sup>29</sup> I will not drive them out before you in a single year, lest the land become desolate and the wild beasts multiply to your hurt. <sup>30</sup> I will drive them out before you little by little, until you have increased and possess the land. <sup>31</sup> I will set your borders from the Sea of Reeds to the Sea of Philistia, and from the wilderness to the Euphrates; for I will deliver the inhabitants of the land into your hands, and you will drive them out before you.

<sup>32</sup> You shall make no covenant with them and their gods.

\* **23.2 mighty** Others “multitude.” \* **23.5 raising** For this use of the verb ‘zb, cf. Neh. 3.8, 34. For the whole verse, see Deut. 22.4. \* **23.15 in the month** See note at 13.4. \* **23.27 tail** Lit. “back.” \* **23.28 plague** Others “hornet”; meaning of Heb. *šir’ah* uncertain. Cf. Deut. 7.20.

<sup>33</sup> They shall not remain in your land, lest they cause you to sin against Me; for you will serve their gods—and it will prove a snare to you.

**24** Then [God] said to Moses, “Come up to יהוה with Aaron, Nadab and Abihu, and seventy elders of Israel, and bow low from afar. <sup>2</sup> Moses alone shall come near יהוה; but the others shall not come near, nor shall the people come up with him.”

<sup>3</sup> Moses went and repeated to the people all the commands of יהוה and all the rules; and all the people answered with one voice, saying, “All the things that יהוה has commanded we will do!” <sup>4</sup> Moses then wrote down all the commands of יהוה.

Early in the morning, he set up an altar at the foot of the mountain, with twelve pillars for the twelve tribes of Israel. <sup>5</sup> He designated some assistants<sup>o</sup> among the Israelites, and they offered burnt offerings and sacrificed bulls as offerings of well-being to יהוה. <sup>6</sup> Moses took one part of the blood and put it in basins, and the other part of the blood he dashed against the altar. <sup>7</sup> Then he took the record of the covenant and read it aloud to the people. And they said, “All that יהוה has spoken we will faithfully do!” <sup>8</sup> Moses took the blood and dashed it on the people and said, “This is the blood of the covenant that יהוה now makes with you concerning all these commands.”

<sup>9</sup> Then Moses and Aaron, Nadab and Abihu, and seventy elders of Israel ascended; <sup>10</sup> and they saw the God of Israel—under whose feet was the likeness of a pavement of sapphire, like the very sky for purity. <sup>11</sup> Yet [God] did not raise a hand against the leaders\* of the Israelites; they beheld God, and they ate and drank.

<sup>12</sup> יהוה said to Moses, “Come up to Me on the mountain and wait there, and I will give you the stone tablets with the teachings and commandments which I have inscribed to instruct them.” <sup>13</sup> So Moses and his attendant Joshua arose, and Moses ascended the mountain of God. <sup>14</sup> To the elders he had said, “Wait here

for us until we return to you. You have Aaron and Hur with you; let anyone who has a legal matter approach them.”

<sup>15</sup> When Moses had ascended the mountain, the cloud covered the mountain. <sup>16</sup> The Presence of יהוה abode on Mount Sinai, and the cloud hid it for six days. On the seventh day [God] called to Moses from the midst of the cloud. <sup>17</sup> Now the Presence of יהוה appeared in the sight of the Israelites as a consuming fire on the top of the mountain. <sup>18</sup> Moses went inside the cloud and ascended the mountain; and Moses remained on the mountain forty days and forty nights.

## תרומה | TERUMAH

**25** יהוה spoke to Moses, saying: <sup>2</sup> Tell the Israelite people to bring Me gifts; you shall accept gifts for Me from every person whose heart is so moved. <sup>3</sup> And these are the gifts that you shall accept from them: gold, silver, and copper; <sup>4</sup> blue, purple, and crimson yarns, fine linen, goats’ hair; <sup>5</sup> tanned ram skins,\* dolphin\* skins, and acacia wood; <sup>6</sup> oil for lighting, spices for the anointing oil and for the aromatic incense; <sup>7</sup> lapis lazuli\* and other stones for setting, for the ephod and for the breastpiece. <sup>8</sup> And let them make Me a sanctuary that I may dwell among them. <sup>9</sup> Exactly as I show you—the pattern of the Tabernacle and the pattern of all its furnishings—so shall you make it.

<sup>10</sup> They shall make an ark of acacia wood, two and a half cubits long, a cubit and a half wide, and a cubit and a half high. <sup>11</sup> Overlay it with pure gold—overlay it inside and out—and make upon it a gold molding round about. <sup>12</sup> Cast four gold rings for it, to be attached to its four feet, two rings on one of its side walls and two on the other. <sup>13</sup> Make poles of acacia wood and overlay them with gold; <sup>14</sup> then insert the poles into the rings on the side walls of the ark, for carrying the ark. <sup>15</sup> The poles shall remain in the rings of the ark: they shall not be removed from it. <sup>16</sup> And deposit in the Ark [the tablets of] the Pact which I will give you.

<sup>o</sup> 24.5 *some assistants* Heb. *na‘arim* (in construct); NJPS “some young men.” See the Dictionary under *na‘ar*.

\* 24.7 *we will faithfully do* Lit. “we will do and obey.”

\* 25.5 *tanned ram skins* Others “rams’ skins dyed red.” uncertain. \* 25.7 *lapis lazuli* Cf. Gen. 2.12 and note.

\* 24.11 *leaders* Meaning of Heb. *‘asilim* uncertain.

\* 25.5 *dolphin* Or “dugong”; meaning of Hebrew *taḥash*

<sup>17</sup> You shall make a cover of pure gold, two and a half cubits long and a cubit and a half wide. <sup>18</sup> Make two cherubim of gold—make them of hammered work—at the two ends of the cover. <sup>19</sup> Make one cherub at one end and the other cherub at the other end; of one piece with the cover shall you make the cherubim at its two ends. <sup>20</sup> The cherubim shall have their wings spread out above, shielding the cover with their wings. They shall confront each other, the faces of the cherubim being turned toward the cover. <sup>21</sup> Place the cover on top of the Ark, after depositing inside the Ark the Pact that I will give you. <sup>22</sup> There I will meet with you, and I will impart to you—from above the cover, from between the two cherubim that are on top of the Ark of the Pact—all that I will command you concerning the Israelite people.

<sup>23</sup> You shall make a table of acacia wood, two cubits long, one cubit wide, and a cubit and a half high. <sup>24</sup> Overlay it with pure gold, and make a gold molding around it. <sup>25</sup> Make a rim of a hand's breadth around it, and make a gold molding for its rim round about. <sup>26</sup> Make four gold rings for it, and attach the rings to the four corners at its four legs. <sup>27</sup> The rings shall be next to the rim, as holders for poles to carry the table. <sup>28</sup> Make the poles of acacia wood, and overlay them with gold; by these the table shall be carried. <sup>29</sup> Make its bowls, ladles, jars and jugs with which to offer libations; make them of pure gold. <sup>30</sup> And on the table you shall set the bread of display, to be before Me always.

<sup>31</sup> You shall make a lampstand of pure gold; the lampstand shall be made of hammered work; its base and its shaft, its cups, calyxes, and petals shall be of one piece. <sup>32</sup> Six branches shall issue from its sides; three branches from one side of the lampstand and three branches from the other side of the lampstand. <sup>33</sup> On one branch there shall be three cups shaped like almond-blossoms, each with calyx and petals, and on the next branch there shall be three cups shaped like almond-blossoms, each with calyx and petals; so for all six branches issuing from the lampstand. <sup>34</sup> And on the lampstand itself there shall be four cups shaped like almond-blossoms, each with calyx and petals: <sup>35</sup> a calyx, of one piece with it, under a pair of branches; and a

calyx, of one piece with it, under the second pair of branches, and a calyx, of one piece with it, under the last pair of branches; so for all six branches issuing from the lampstand. <sup>36</sup> Their calyxes and their stems shall be of one piece with it, the whole of it a single hammered piece of pure gold. <sup>37</sup> Make its seven lamps—the lamps shall be so mounted as to give the light on its front side—<sup>38</sup> and its tongs and fire pans of pure gold. <sup>39</sup> It shall be made, with all these furnishings, out of a talent of pure gold. <sup>40</sup> Note well, and follow the patterns for them that are being shown you on the mountain.

**26** As for the tabernacle,\* make it of ten strips of cloth; make these of fine twisted linen, of blue, purple, and crimson yarns, with a design of cherubim worked into them. <sup>2</sup> The length of each cloth shall be twenty-eight cubits, and the width of each cloth shall be four cubits, all the cloths to have the same measurements. <sup>3</sup> Five of the cloths shall be joined to one another, and the other five cloths shall be joined to one another. <sup>4</sup> Make loops of blue wool on the edge of the outermost cloth of the one set; and do likewise on the edge of the outermost cloth of the other set: <sup>5</sup> make fifty loops on the one cloth, and fifty loops on the edge of the end cloth of the other set, the loops to be opposite one another. <sup>6</sup> And make fifty gold clasps, and couple the cloths to one another with the clasps, so that the tabernacle becomes one whole.

<sup>7</sup> You shall then make cloths of goats' hair for a tent over the tabernacle; make the cloths eleven in number. <sup>8</sup> The length of each cloth shall be thirty cubits, and the width of each cloth shall be four cubits, the eleven cloths to have the same measurements. <sup>9</sup> Join five of the cloths by themselves, and the other six cloths by themselves; and fold over the sixth cloth at the front of the tent. <sup>10</sup> Make fifty loops on the edge of the outermost cloth of the one set, and fifty loops on the edge of the cloth of the other set. <sup>11</sup> Make fifty copper clasps, and fit the clasps into the loops, and couple the tent together so that it becomes one whole. <sup>12</sup> As for the overlapping excess of the cloths of the tent, the extra half-cloth shall overlap the back of the tabernacle, <sup>13</sup> while the extra cubit at either end of each length of tent cloth shall hang down to

\* **26.1 tabernacle** Heb. *mishkan* refers here specifically to the lowest of the covers of the Tabernacle, and so its rendering is not capitalized.

the bottom of the two sides of the tabernacle and cover it.  
<sup>14</sup> And make for the tent a covering of tanned ram skins, and a covering of dolphin skins above.

<sup>15</sup> You shall make the planks for the Tabernacle of acacia wood, upright. <sup>16</sup> The length of each plank shall be ten cubits and the width of each plank a cubit and a half. <sup>17</sup> Each plank shall have two tenons, parallel\* to each other; do the same with all the planks of the Tabernacle. <sup>18</sup> Of the planks of the Tabernacle, make twenty planks on the south\* side: <sup>19</sup> making forty silver sockets under the twenty planks, two sockets under the one plank for its two tenons and two sockets under each following plank for its two tenons; <sup>20</sup> and for the other side wall of the Tabernacle, on the north side, twenty planks, <sup>21</sup> with their forty silver sockets, two sockets under the one plank and two sockets under each following plank. <sup>22</sup> And for the rear of the Tabernacle, to the west, make six planks; <sup>23</sup> and make two planks for the corners of the Tabernacle at the rear. <sup>24</sup> They shall match at the bottom, and terminate alike at the top inside one ring;\* thus shall it be with both of them: they shall form the two corners. <sup>25</sup> Thus there shall be eight planks with their sockets of silver: sixteen sockets, two sockets under the first plank, and two sockets under each of the other planks.

<sup>26</sup> You shall make bars of acacia wood: five for the planks of the one side wall of the Tabernacle, <sup>27</sup> five bars for the planks of the other side wall of the Tabernacle, and five bars for the planks of the wall of the Tabernacle at the rear to the west. <sup>28</sup> The center bar halfway up the planks shall run from end to end. <sup>29</sup> Overlay the planks with gold, and make their rings of gold, as holders for the bars; and overlay the bars with gold. <sup>30</sup> Then set up the Tabernacle according to the manner of it that you were shown on the mountain.

<sup>31</sup> You shall make a curtain of blue, purple, and crimson yarns, and fine twisted linen; it shall have a design of cherubim worked into it. <sup>32</sup> Hang it upon four posts of acacia wood overlaid with gold and having hooks of gold, [set] in four sockets of silver. <sup>33</sup> Hang

the curtain under the clasps, and carry the Ark of the Pact there, behind the curtain, so that the curtain shall serve you as a partition between the Holy and the Holy of Holies. <sup>34</sup> Place the cover upon the Ark of the Pact in the Holy of Holies. <sup>35</sup> Place the table outside the curtain, and the lampstand by the south wall of the Tabernacle opposite the table, which is to be placed by the north wall.

<sup>36</sup> You shall make a screen for the entrance of the Tent, of blue, purple, and crimson yarns, and fine twisted linen, done in embroidery. <sup>37</sup> Make five posts of acacia wood for the screen and overlay them with gold—their hooks being of gold—and cast for them five sockets of copper.

**27** You shall make the altar of acacia wood, five cubits long and five cubits wide—the altar is to be square—and three cubits high. <sup>2</sup> Make its horns on the four corners, the horns to be of one piece with it; and overlay it with copper. <sup>3</sup> Make the pails for removing its ashes, as well as its scrapers, basins, flesh hooks, and fire pans—make all its utensils of copper. <sup>4</sup> Make for it a grating of meshwork in copper; and on the mesh make four copper rings at its four corners. <sup>5</sup> Set the mesh below, under the ledge of the altar, so that it extends to the middle of the altar. <sup>6</sup> And make poles for the altar, poles of acacia wood, and overlay them with copper. <sup>7</sup> The poles shall be inserted into the rings, so that the poles remain on the two sides of the altar when it is carried. <sup>8</sup> Make it hollow, of boards. As you were shown on the mountain, so shall they be made.

You shall make the enclosure of the Tabernacle:

On the south side,\* a hundred cubits of hangings of fine twisted linen for the length of the enclosure on that side—<sup>10</sup> with its twenty posts and their twenty sockets

\* **26.17** *parallel* Meaning of Heb. *meshullaboth* uncertain. \* **26.18** *south* Heb. uses two terms for “south,” one after the other. \* **26.24** *They shall match ... inside one ring* Meaning of Heb. uncertain. \* **27.9** *south side* Cf. note at 26.18.

of copper, the hooks and bands of the posts to be of silver.

<sup>11</sup> Again a hundred cubits of hangings for its length along the north side—with its twenty posts and their twenty sockets of copper, the hooks and bands of the posts to be of silver.

<sup>12</sup> For the width of the enclosure, on the west side, fifty cubits of hangings, with their ten posts and their ten sockets.

<sup>13</sup> For the width of the enclosure on the front, or east side, fifty cubits: <sup>14</sup> fifteen cubits of hangings on the one flank, with their three posts and their three sockets; <sup>15</sup> fifteen cubits of hangings on the other flank, with their three posts and their three sockets; <sup>16</sup> and for the gate of the enclosure, a screen of twenty cubits, of blue, purple, and crimson yarns, and fine twisted linen, done in embroidery, with their four posts and their four sockets.

<sup>17</sup> All the posts round the enclosure shall be banded with silver and their hooks shall be of silver; their sockets shall be of copper.

<sup>18</sup> The length of the enclosure shall be a hundred cubits, and the width fifty throughout; and the height five cubits—[with hangings] of fine twisted linen. The sockets shall be of copper: <sup>19</sup> all the utensils of the Tabernacle,\* for all its service, as well as all its pegs and all the pegs of the court, shall be of copper.

## תצוה | TETSAVVEH

<sup>20</sup> You shall further instruct the Israelites to bring you clear oil of beaten olives for lighting, for kindling lamps regularly. <sup>21</sup> Aaron and his sons shall set them up in the Tent of Meeting, outside the curtain which is over [the Ark of] the Pact, [to burn] from evening to morning before יהוה. It shall be a due from the Israelites for all time, throughout the ages.

**28** You shall bring forward your brother Aaron, with his sons, from among the Israelites, to serve

Me as priests: Aaron, Nadab and Abihu, Eleazar and Ithamar, the sons of Aaron. <sup>2</sup> Make sacral vestments for your brother Aaron, for dignity and adornment.

<sup>3</sup> Next you shall instruct all who are skillful, whom I have endowed with the gift of skill,\* to make Aaron's vestments, for consecrating him to serve Me as priest.

<sup>4</sup> These are the vestments they are to make: a breastpiece, an ephod, a robe, a fringed\* tunic, a headdress, and a sash. They shall make those sacral vestments for your brother Aaron and his sons, for priestly service to Me; <sup>5</sup> they, therefore, shall receive the gold, the blue, purple, and crimson yarns, and the fine linen.

<sup>6</sup> They shall make the ephod of gold, of blue, purple, and crimson yarns, and of fine twisted linen, worked into designs. <sup>7</sup> It shall have two shoulder-pieces attached; they shall be attached at its two ends. <sup>8</sup> And the decorated band that is upon it shall be made like it, of one piece with it: of gold, of blue, purple, and crimson yarns, and of fine twisted linen. <sup>9</sup> Then take two lazuli stones and engrave on them the names of the sons of Israel: <sup>10</sup> six of their names on the one stone, and the names of the remaining six on the other stone, in the order of their birth. <sup>11</sup> On the two stones you shall make seal engravings—the work of a lapidary—of the names of the sons of Israel. Having bordered them with frames of gold, <sup>12</sup> attach the two stones to the shoulder-pieces of the ephod, as stones for remembrance of the Israelite people, whose names Aaron shall carry upon his two shoulder-pieces for remembrance before יהוה.

<sup>13</sup> Then make frames of gold <sup>14</sup> and two chains of pure gold; braid these like corded work, and fasten the corded chains to the frames.

<sup>15</sup> You shall make a breastpiece of decision,\* worked into a design; make it in the style of the ephod: make it of gold, of blue, purple, and crimson yarns, and of fine twisted linen. <sup>16</sup> It shall be square and doubled, a span in length and a span in width. <sup>17</sup> Set in it mounted stones, in four rows of stones. The first row shall be a row of\* carnelian, chrysolite, and emerald; <sup>18</sup> the second row: a turquoise, a sapphire, and an amethyst; <sup>19</sup> the third

\* **27.19** *of the Tabernacle* I.e., of the outer enclosure. (Inside the tent, the furnishings are to be of gold.)

\* **28.3** *skillful, whom I have endowed with the gift of skill* Lit. “wise of heart, whom I have filled with a spirit of wisdom.” \* **28.4** *fringed* Others “checkered.” \* **28.15** *decision* See v. 30 below; others “judgment.”

\* **28.17** *carnelian, chrysolite, ...* The identity of several of the following twelve stones is uncertain.

row: a jacinth, an agate, and a crystal; <sup>20</sup> and the fourth row: a beryl, a lapis lazuli, and a jasper. They shall be framed with gold in their mountings. <sup>21</sup> The stones shall correspond [in number] to the names of the sons of Israel: twelve, corresponding to their names. They shall be engraved like seals, each with its name, for the twelve tribes.

<sup>22</sup> On the breastpiece make braided chains of corded work in pure gold. <sup>23</sup> Make two rings of gold on the breastpiece, and fasten the two rings at the two ends of the breastpiece, <sup>24</sup> attaching the two golden cords to the two rings at the ends of the breastpiece. <sup>25</sup> Then fasten the two ends of the cords to the two frames, which you shall attach to the shoulder-pieces of the ephod, at the front. <sup>26</sup> Make two rings of gold and attach them to the two ends of the breastpiece, at its inner edge, which faces the ephod. <sup>27</sup> And make two other rings of gold and fasten them on the front of the ephod, low on the two shoulder-pieces, close to its seam above the decorated band. <sup>28</sup> The breastpiece shall be held in place by a cord of blue from its rings to the rings of the ephod, so that the breastpiece rests on the decorated band and does not come loose from the ephod. <sup>29</sup> Aaron shall carry the names of the sons of Israel on the breastpiece of decision over his heart, when he enters the sanctuary, for remembrance before יהוה at all times. <sup>30</sup> Inside the breastpiece of decision you shall place the Urim and Thummim,\* so that they are over Aaron's heart when he comes before יהוה. Thus Aaron shall carry the instrument of decision for the Israelites over his heart before יהוה at all times.

<sup>31</sup> You shall make the robe of the ephod of pure blue.\* <sup>32</sup> The opening for the head shall be in the middle of it; the opening shall have a binding of woven work round about—it shall be like the opening of a coat of mail—so that it does not tear. <sup>33</sup> On its hem make pomegranates of blue, purple, and crimson yarns, all around the hem, with bells of gold between them all around: <sup>34</sup> a golden bell and a pomegranate, a golden bell and a pomegranate, all around the hem of the robe. <sup>35</sup> Aaron shall wear it while officiating, so that the sound of it is heard when he comes

into the sanctuary before יהוה and when he goes out—that he may not die.

<sup>36</sup> You shall make a frontlet of pure gold and engrave on it the seal inscription: “Holy to יהוה.” <sup>37</sup> Suspend it on a cord of blue, so that it may remain on the headdress; it shall remain on the front of the headdress. <sup>38</sup> It shall be on Aaron's forehead, that Aaron may take away any sin arising from the holy things that the Israelites consecrate, from any of their sacred donations; it shall be on his forehead at all times, to win acceptance for them before יהוה.

<sup>39</sup> You shall make the fringed tunic of fine linen.

You shall make the headdress of fine linen.

You shall make the sash of embroidered work.

<sup>40</sup> And for Aaron's sons also you shall make tunics, and make sashes for them, and make turbans for them, for dignity and adornment. <sup>41</sup> Put these on your brother Aaron and on his sons as well; anoint them, and ordain them\* and consecrate them to serve Me as priests.

<sup>42</sup> You shall also make for them linen breeches to cover their nakedness; they shall extend from the hips to the thighs. <sup>43</sup> They shall be worn by Aaron and his sons when they enter the Tent of Meeting or when they approach the altar to officiate in the sanctuary, so that they do not incur punishment and die. It shall be a law for all time for him and for his offspring to come.

**29** This is what you shall do to them in consecrating them to serve Me as priests: Take a young bull of the herd and two rams without blemish; <sup>2</sup> also unleavened bread, unleavened cakes with oil mixed in, and unleavened wafers spread with oil—make these of choice wheat flour. <sup>3</sup> Place these in one basket and present them in the basket, along with the bull and the two rams. <sup>4</sup> Lead Aaron and his sons up to the entrance of the Tent of Meeting, and wash them with water. <sup>5</sup> Then take the vestments, and clothe Aaron with the tunic, the robe of the ephod, the ephod, and the breastpiece, and gird him with the decorated band of the ephod. <sup>6</sup> Put the headdress on his head, and place the holy diadem upon

\* **28.30** *Urim and Thummim* Meaning of these two words uncertain. They designate a kind of oracle; cf. Num. 27.21. \* **28.31** of pure blue Others “all of blue.” \* **28.41** and ordain them Lit. “and fill their hands.”



the headdress. <sup>7</sup> Take the anointing oil and pour it on his head and anoint him. <sup>8</sup> Then bring his sons forward; clothe them with tunics <sup>9</sup> and wind turbans upon them. And gird both Aaron and his sons with sashes. And so they shall have priesthood as their right for all time.

You shall then ordain Aaron and his sons. <sup>10</sup> Lead the bull up to the front of the Tent of Meeting, and let Aaron and his sons lay their hands upon the head of the bull. <sup>11</sup> Slaughter the bull before יהוה, at the entrance of the Tent of Meeting, <sup>12</sup> and take some of the bull's blood and put it on the horns of the altar with your finger; then pour out the rest of the blood at the base of the altar. <sup>13</sup> Take all the fat that covers the entrails, the protuberance on the liver, and the two kidneys with the fat on them, and turn them into smoke upon the altar. <sup>14</sup> The rest of the flesh of the bull, its hide, and its dung shall be put to the fire outside the camp; it is a sin offering.\*

<sup>15</sup> Next take the one ram, and let Aaron and his sons lay their hands upon the ram's head. <sup>16</sup> Slaughter the ram, and take its blood and dash it against all sides of the altar. <sup>17</sup> Cut up the ram into sections, wash its entrails and legs, and put them with its quarters and its head. <sup>18</sup> Turn all of the ram into smoke upon the altar. It is a burnt offering to יהוה, a pleasing odor, an offering by fire to יהוה.

<sup>19</sup> Then take the other ram, and let Aaron and his sons lay their hands upon the ram's head. <sup>20</sup> Slaughter the ram, and take some of its blood and put it on the ridge\* of Aaron's right ear and on the ridges of his sons' right ears, and on the thumbs of their right hands, and on the big toes of their right feet; and dash the rest of the blood against every side of the altar round about. <sup>21</sup> Take some of the blood that is on the altar and some of the anointing oil and sprinkle upon Aaron and his vestments, and also upon his sons and his sons' vestments. Thus shall he and his vestments be holy, as well as his sons and his sons' vestments.

<sup>22</sup> You shall take from the ram the fat parts—the broad tail, the fat that covers the entrails, the protuberance on the liver, the two kidneys with the fat on them—and the right thigh; for this is a ram of ordination. <sup>23</sup> Add one flat loaf of bread, one cake of oil bread, and one wafer, from the basket of unleavened bread that is before יהוה. <sup>24</sup> Place all these on the palms of Aaron and his sons, and

offer them as an elevation offering before יהוה. <sup>25</sup> Take them from their hands and turn them into smoke upon the altar with the burnt offering, as a pleasing odor before יהוה; it is an offering by fire to יהוה.

<sup>26</sup> Then take the breast of Aaron's ram of ordination and offer it as an elevation offering before יהוה; it shall be your portion. <sup>27</sup> You shall consecrate the breast that was offered as an elevation offering and the thigh that was offered as a gift offering from the ram of ordination—from that which was Aaron's and from that which was his sons'—<sup>28</sup> and those parts shall be a due for all time from the Israelites to Aaron and his sons. For they are a gift; and so shall they be a gift from the Israelites, their gift to יהוה out of their sacrifices of well-being.

<sup>29</sup> The sacral vestments of Aaron shall pass on to his sons after him, for them to be anointed and ordained in. <sup>30</sup> He among his sons who becomes priest in his stead, who enters the Tent of Meeting to officiate within the sanctuary, shall wear them seven days.

<sup>31</sup> You shall take the ram of ordination and boil its flesh in the sacred precinct; <sup>32</sup> and Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, at the entrance of the Tent of Meeting. <sup>33</sup> These things shall be eaten only by those for whom expiation was made with them when they were ordained and consecrated; they may not be eaten by a lay person, for they are holy. <sup>34</sup> And if any of the flesh of ordination, or any of the bread, is left until morning, you shall put what is left to the fire; it shall not be eaten, for it is holy.

<sup>35</sup> Thus you shall do to Aaron and his sons, just as I have commanded you. You shall ordain them through seven days, <sup>36</sup> and each day you shall prepare a bull as a sin offering for expiation; you shall purge the altar by performing purification upon it, and you shall anoint it to consecrate it. <sup>37</sup> Seven days you shall perform purification for the altar to consecrate it, and the altar shall become most holy; whatever touches the altar shall become consecrated.

<sup>38</sup> Now this is what you shall offer upon the altar: two yearling lambs each day, regularly. <sup>39</sup> You shall offer the one lamb in the morning, and you shall offer the other lamb at twilight. <sup>40</sup> There shall be a tenth of

\* **29.14** *sin offering* So throughout this translation and traditionally; more precisely, “offering of purgation.”

\* **29.20** *ridge* Or “lobe.”

a measure of choice flour with a quarter of a *hin* of beaten oil mixed in, and a libation of a quarter *hin* of wine for one lamb; <sup>41</sup>and you shall offer the other lamb at twilight, repeating with it the meal offering of the morning with its libation—an offering by fire for a pleasing odor to יהוה, <sup>42</sup>a regular burnt offering throughout the generations, at the entrance of the Tent of Meeting before יהוה.

For there I will meet with you, and there I will speak with you, <sup>43</sup>and there I will meet with the Israelites, and it shall be sanctified by My Presence. <sup>44</sup>I will sanctify the Tent of Meeting and the altar, and I will consecrate Aaron and his sons to serve Me as priests. <sup>45</sup>I will abide among the Israelites, and I will be their God. <sup>46</sup>And they shall know that I יהוה am their God, who brought them out from the land of Egypt that I might abide among them—I, their God יהוה.

**30** You shall make an altar for burning incense; make it of acacia wood. <sup>2</sup>It shall be a cubit long and a cubit wide—it shall be square—and two cubits high, its horns of one piece with it. <sup>3</sup>Overlay it with pure gold: its top, its sides round about, and its horns; and make a gold molding for it round about. <sup>4</sup>And make two gold rings for it under its molding; make them on its two side walls, on opposite\* sides. They shall serve as holders for poles with which to carry it. <sup>5</sup>Make the poles of acacia wood, and overlay them with gold.

<sup>6</sup>Place it in front of the curtain that is over the Ark of the Pact—in front of the cover that is over the Pact—where I will meet with you. <sup>7</sup>On it Aaron shall burn aromatic incense: he shall burn it every morning when he tends the lamps, <sup>8</sup>and Aaron shall burn it at twilight when he lights the lamps—a regular incense offering before יהוה throughout the ages. <sup>9</sup>You shall not offer alien incense on it, or a burnt offering or a meal offering; neither shall you pour a libation on it. <sup>10</sup>Once a year Aaron shall perform purification upon its horns with blood of the sin offering of purification; purification shall be performed upon it once a year throughout the ages. It is most holy to יהוה.

## תשא כי | KI TISSA'

<sup>11</sup>יהוה spoke to Moses, saying: <sup>12</sup>When you take a census of the Israelite men according to their army enrollment, each shall pay יהוה a ransom for himself on being enrolled, that no plague may come upon them through their being enrolled. <sup>13</sup>This is what everyone who is entered in the records shall pay: a half-shekel by the sanctuary weight—twenty *gerahs* to the shekel—a half-shekel as an offering to יהוה. <sup>14</sup>Everyone who is entered in the records, from the age of twenty years up, shall give יהוה's offering: <sup>15</sup>the rich shall not pay more and the poor shall not pay less than half a shekel when giving יהוה's offering as expiation for your persons. <sup>16</sup>You shall take the expiation money from the Israelites and assign it to the service of the Tent of Meeting; it shall serve the Israelites as a reminder before יהוה as expiation for your persons.

<sup>17</sup>יהוה spoke to Moses, saying: <sup>18</sup>Make a laver of copper and a stand of copper for it, for washing; and place it between the Tent of Meeting and the altar. Put water in it, <sup>19</sup>and let Aaron and his sons wash their hands and feet [in water drawn] from it. <sup>20</sup>When they enter the Tent of Meeting they shall wash with water, that they may not die; or when they approach the altar to serve, to turn into smoke an offering by fire to יהוה, <sup>21</sup>they shall wash their hands and feet, that they may not die. It shall be a law for all time for them—for him and his offspring—throughout the ages.

<sup>22</sup>יהוה spoke to Moses, saying: <sup>23</sup>Next take choice spices: five hundred weight of solidified\* myrrh, half as much—two hundred and fifty—of fragrant cinnamon, two hundred and fifty of aromatic cane, <sup>24</sup>five hundred—by the sanctuary weight—of cassia, and a *hin* of olive oil. <sup>25</sup>Make of this a sacred anointing oil, a compound of ingredients expertly blended, to serve as sacred anointing oil. <sup>26</sup>With it anoint the Tent of Meeting, the Ark of the Pact, <sup>27</sup>the table and all its utensils, the lampstand and all its fittings, the altar of

\* **30.4** *opposite* Lit. “its two.” \* **30.23** *solidified* Others “flowing.”

incense,<sup>28</sup> the altar of burnt offering and all its utensils, and the laver and its stand.<sup>29</sup> Thus you shall consecrate them so that they may be most holy; whatever touches them shall be consecrated.<sup>30</sup> You shall also anoint Aaron and his sons, consecrating them to serve Me as priests.

<sup>31</sup> And speak to the Israelite people, as follows: This shall be an anointing oil sacred to Me throughout the ages.<sup>32</sup> It must not be rubbed on any person's body, and you must not make anything like it in the same proportions; it is sacred, to be held sacred by you.<sup>33</sup> Any party who compounds its like, or puts any of it on a lay person, shall be cut off from kin.

<sup>34</sup> And יהוה said to Moses: Take the herbs stacte, onycha, and galbanum—these herbs together with pure frankincense; let there be an equal part of each.<sup>35</sup> Make them into incense, a compound expertly blended, refined, pure, sacred.<sup>36</sup> Beat some of it into powder, and put some before the Pact in the Tent of Meeting, where I will meet with you; it shall be most holy to you.<sup>37</sup> But when you make this incense, you must not make any in the same proportions for yourselves; it shall be held by you sacred to יהוה.<sup>38</sup> Any party who makes any like it, to smell of it, shall be cut off from kin.

**31** יהוה spoke to Moses: <sup>2</sup> See, I have singled out by name Bezalel son of Uri son of Hur, of the tribe of Judah. <sup>3</sup> I have endowed him with a divine spirit of skill, ability, and knowledge in every kind of craft; <sup>4</sup> to make designs for work in gold, silver, and copper, <sup>5</sup> to cut stones for setting and to carve wood—to work in every kind of craft. <sup>6</sup> Moreover, I have assigned to him Oholiab son of Ahisamach, of the tribe of Dan; and I have also granted skill to all who are skillful, that they may make everything that I have commanded you: <sup>7</sup> the Tent of Meeting, the Ark for the Pact and the cover upon it, and all the furnishings of the Tent; <sup>8</sup> the table and its utensils, the pure lampstand\* and all its fittings, and the altar of incense; <sup>9</sup> the altar of burnt offering and all its utensils, and the laver and its stand; <sup>10</sup> the service\*

vestments, the sacral vestments of Aaron the priest and the vestments of his sons, for their service as priests;<sup>11</sup> as well as the anointing oil and the aromatic incense for the sanctuary. Just as I have commanded you, they shall do.

<sup>12</sup> And יהוה said to Moses: <sup>13</sup> Speak to the Israelite people and say: Nevertheless, you must keep My sabbaths, for this is a sign between Me and you throughout the ages, that you may know that I יהוה have consecrated you. <sup>14</sup> You shall keep the sabbath, for it is holy for you. One who profanes it shall be put to death: whoever does work on it, that person shall be cut off from among kin. <sup>15</sup> Six days may work be done, but on the seventh day there shall be a sabbath of complete rest, holy to יהוה; whoever does work on the sabbath day shall be put to death. <sup>16</sup> The Israelite people shall keep the sabbath, observing the sabbath throughout the ages as a covenant for all time: <sup>17</sup> it shall be a sign for all time between Me and the people of Israel. For in six days יהוה made heaven and earth, and on the seventh day [God] ceased from work and was refreshed.

<sup>18</sup> Upon finishing speaking with him on Mount Sinai, [God] gave Moses the two tablets of the Pact, stone tablets inscribed with the finger of God.

**32** When the people saw that Moses was so long in coming down from the mountain, the people gathered against Aaron and said to him, “Come, make us a god who shall go before us, for that fellow Moses—the man who brought us from the land of Egypt—we do not know what has happened to him.” <sup>2</sup> Aaron said to them, “[You men,] take off the gold rings that are on the ears of your wives, your sons, and your daughters, and bring them to me.” <sup>3</sup> And all the people took off the gold rings that were in their ears and brought them to Aaron. <sup>4</sup> This he took from them and cast in a mold,\* and made it into a molten calf. And they exclaimed, “This is your god,\* O Israel, who brought you out of the land of Egypt!” <sup>5</sup> When Aaron saw this, he built an altar before it; and Aaron announced: “Tomorrow shall be a festival

\* **31.8** *pure lampstand* Or “lampstand of pure gold.” \* **31.10** *service* Others “plaited.” \* **32.4** *cast in a mold* Cf. Zech. 11.13 (*beth hayyoser*, “foundry”); others “fashioned it with a graving tool.” \* **32.4** *This is your god* Others “These are your gods.”

of יהוה!<sup>6</sup> Early next day, the people offered up burnt offerings and brought sacrifices of well-being; they sat down to eat and drink, and then rose to dance.

<sup>7</sup> יהוה spoke to Moses, “Hurry down, for your people, whom you brought out of the land of Egypt, have acted basely. <sup>8</sup> They have been quick to turn aside from the way that I enjoined upon them. They have made themselves a molten calf and bowed low to it and sacrificed to it, saying: ‘This is your god, O Israel, who brought you out of the land of Egypt!’”

<sup>9</sup> יהוה further said to Moses, “I see that this is a stiffnecked people. <sup>10</sup> Now, let Me be, that My anger may blaze forth against them and that I may destroy them, and make of you a great nation.” <sup>11</sup> But Moses implored his God, יהוה, saying, “Let not Your anger, יהוה, blaze forth against Your people, whom You delivered from the land of Egypt with great power and with a mighty hand. <sup>12</sup> Let not the Egyptians say, ‘It was with evil intent that he delivered them, only to kill them off in the mountains and annihilate them from the face of the earth.’ Turn from Your blazing anger, and renounce the plan to punish Your people. <sup>13</sup> Remember Your servants, Abraham, Isaac, and Israel, how You swore to them by Your Self and said to them: I will make your offspring as numerous as the stars of heaven, and I will give to your offspring this whole land of which I spoke, to possess forever.” <sup>14</sup> And יהוה renounced the punishment planned for God’s people.

<sup>15</sup> Thereupon Moses turned and went down from the mountain bearing the two tablets of the Pact, tablets inscribed on both their surfaces: they were inscribed on the one side and on the other. <sup>16</sup> The tablets were God’s work, and the writing was God’s writing, incised upon the tablets. <sup>17</sup> When Joshua heard the sound of the people in its boisterousness, he said to Moses, “There is a cry of war in the camp.” <sup>18</sup> But he answered,

“It is not the sound of the tune of triumph,  
Or the sound of the tune of defeat;  
It is the sound of song that I hear!”

<sup>19</sup> As soon as Moses came near the camp and saw the calf and the dancing, he became enraged; and he hurled

the tablets from his hands and shattered them at the foot of the mountain. <sup>20</sup> He took the calf that they had made and burned it; he ground it to powder and strewed it upon the water and so made the Israelites drink it.

<sup>21</sup> Moses said to Aaron, “What did this people do to you that you have brought such great sin upon them?”

<sup>22</sup> Aaron said, “Let not my lord be enraged. You know that this people is bent on evil. <sup>23</sup> They said to me, ‘Make us a god to lead us; for that fellow Moses—the man who brought us from the land of Egypt—we do not know what has happened to him.’ <sup>24</sup> So I said to them, ‘Whoever has gold, take it off!’ They gave it to me and I hurled it into the fire and out came this calf!”

<sup>25</sup> Moses saw that the people were out of control—since Aaron had let them get out of control—so that they were a menace\* to any who might oppose them. <sup>26</sup> Moses stood up in the gate of the camp and said, “Whoever is for יהוה, come here!” And all the men of Levi rallied to him. <sup>27</sup> He said to them, “Thus says יהוה, the God of Israel: Each of you put sword on thigh, go back and forth from gate to gate throughout the camp, and slay sibling, neighbor, and kin.” <sup>28</sup> The men of Levi did as Moses had bidden; and some three thousand of the people fell that day. <sup>29</sup> And Moses said, “Dedicate yourselves\* to יהוה this day—for each of you has been against blood relations—that [God] may bestow a blessing upon you today.”

<sup>30</sup> The next day Moses said to the people, “You have been guilty of a great sin. Yet I will now go up to יהוה; perhaps I may win forgiveness for your sin.” <sup>31</sup> Moses went back to יהוה and said, “Alas, this people is guilty of a great sin in making for themselves a god of gold. <sup>32</sup> Now, if You will forgive their sin [well and good]; but if not, erase me from the record which You have written!” <sup>33</sup> But יהוה said to Moses, “Only one who has sinned against Me will I erase from My record. <sup>34</sup> Go now, lead the people where I told you. See, My messenger shall go before you. But when I make an accounting, I will bring them to account for their sins.”

<sup>35</sup> Then יהוה sent a plague upon the people, for what they did with the calf that Aaron made.\*

\* **32.25** *a menace* Others “an object of derision.” \* **32.29** *Dedicate yourselves* Lit. “fill your hands.” \* **32.35** *for what they did with the calf that Aaron made* Meaning of Heb. uncertain.

**33** Then יהוה said to Moses, “Set out from here, you and the people that you have brought up from the land of Egypt, to the land of which I swore to Abraham, Isaac, and Jacob, saying, ‘To your offspring will I give it’—<sup>2</sup> I will send a messenger before you, and I will drive out the Canaanites, the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites—<sup>3</sup> a land flowing with milk and honey. But I will not go in your midst, since you are a stiffnecked people, lest I destroy you on the way.”

<sup>4</sup> When the people heard this harsh word, they went into mourning, and none put on finery.

<sup>5</sup> יהוה said to Moses, “Say to the Israelite people, ‘You are a stiffnecked people. If I were to go in your midst for one moment, I would destroy you. Now, then, leave off your finery, and I will consider what to do to you.’”

<sup>6</sup> So the Israelites remained stripped of their finery from Mount Horeb on.

<sup>7</sup> Now Moses would take the Tent and pitch it outside the camp, at some distance from the camp. It was called the Tent of Meeting, and whoever sought יהוה would go out to the Tent of Meeting that was outside the camp. <sup>8</sup> Whenever Moses went out to the Tent, all the people would rise and stand, at the entrance of each tent, and gaze after Moses until he had entered the Tent. <sup>9</sup> And when Moses entered the Tent, the pillar of cloud would descend and stand at the entrance of the Tent, while [God] spoke with Moses. <sup>10</sup> When all the people saw the pillar of cloud poised at the entrance of the Tent, all the people would rise and bow low, at the entrance of each tent. <sup>11</sup> יהוה would speak to Moses face to face, as one person speaks to another. And he would then return to the camp; but his attendant, Joshua son of Nun, [serving as] deputy,<sup>°</sup> would not stir out of the Tent.

<sup>12</sup> Moses said to יהוה, “See, You say to me, ‘Lead this people forward,’ but You have not made known to me whom You will send with me. Further, You have said,

‘I have singled you out by name, and you have, indeed, gained My favor.’<sup>13</sup> Now, if I have truly gained Your favor, pray let me know Your ways, that I may know You and continue in Your favor. Consider, too, that this nation is Your people.”<sup>14</sup> And [God] said, “I will go in the lead and will\* lighten your burden.”<sup>15</sup> And he replied, “Unless You go in the lead, do not make us leave this place. <sup>16</sup> For how shall it be known that Your people have gained Your favor unless You go with us, so that we may be distinguished, Your people and I, from every people on the face of the earth?”

<sup>17</sup> And יהוה said to Moses, “I will also do this thing that you have asked; for you have truly gained My favor and I have singled you out by name.”<sup>18</sup> He said, “Oh, let me behold Your Presence!”<sup>19</sup> And [God] answered, “I will make all My goodness pass before you, and I will proclaim before you the name יהוה and the grace that I grant and the compassion that I show,”\*<sup>20</sup> continuing, “But you cannot see My face, for a human being may not see Me and live.”<sup>21</sup> And יהוה said, “See, there is a place near Me. Station yourself on the rock<sup>22</sup> and, as My Presence passes by, I will put you in a cleft of the rock and shield you with My hand until I have passed by. <sup>23</sup> Then I will take My hand away and you will see My back; but My face must not be seen.”

**34** יהוה said to Moses: “Carve two tablets of stone like the first, and I will inscribe upon the tablets the words that were on the first tablets, which you shattered. <sup>2</sup> Be ready by morning, and in the morning come up to Mount Sinai and present yourself there to Me, on the top of the mountain. <sup>3</sup> No one else shall come up with you, and no one else shall be seen anywhere on the mountain; neither shall the flocks and the herds graze at the foot of this mountain.”

<sup>4</sup> So Moses carved two tablets of stone, like the first, and early in the morning he went up on Mount Sinai, as יהוה had commanded him, taking the two stone tablets with him. <sup>5</sup> יהוה came down in a cloud—and stood with him there, proclaiming the name יהוה.<sup>6</sup>

<sup>°</sup> 33.11 [serving as] deputy Trad. “a youth.” See Dictionary under *na‘ar*. \* 33.14 I will go in the lead and will Lit. “My face will go and I will.” \* 33.19 and the grace that I grant and the compassion that I show Lit. “and I will grant the grace that I will grant and show the compassion that I will show.”

passed before him and proclaimed: *יְהוָה! יְהוָה!* a God compassionate and gracious, slow to anger, abounding in kindness and faithfulness, <sup>7</sup> extending kindness to the thousandth generation, forgiving iniquity, transgression, and sin—yet not remitting all punishment, but visiting the iniquity of parents upon children and children’s children, upon the third and fourth generations.”

<sup>8</sup> Moses hastened to bow low to the ground in homage, <sup>9</sup> and said, “If I have gained Your favor, O my lord, pray, let my lord go in our midst, even though this is a stiffnecked people. Pardon our iniquity and our sin, and take us for Your own!”

<sup>10</sup> [God] said: I hereby make a covenant. Before all your people I will work such wonders as have not been wrought on all the earth or in any nation; and all the people who are with you\* shall see how awesome are *יְהוָה*’s deeds which I will perform for you. <sup>11</sup> Mark well what I command you this day. I will drive out before you the Amorites, the Canaanites, the Hittites, the Perizzites, the Hivites, and the Jebusites. <sup>12</sup> Beware of making a covenant with the inhabitants of the land against which you are advancing, lest they be a snare in your midst. <sup>13</sup> No, you must tear down their altars, smash their pillars, and cut down their sacred posts; <sup>14</sup> for you must not worship any other god, because *יְהוָה*, whose name is Impassioned, is an impassioned God. <sup>15</sup> You must not make a covenant with the inhabitants of the land, for they will lust after their gods and sacrifice to their gods and invite you, and you will eat of their sacrifices. <sup>16</sup> And when you take [wives into your households] from among their daughters for your sons, their daughters will lust after their gods and will cause your sons to lust after their gods.

<sup>17</sup> You shall not make molten gods for yourselves.

<sup>18</sup> You shall observe the Feast of Unleavened Bread—eating unleavened bread for seven days, as I have commanded you—at the set time of the month\* of Abib, for in the month of Abib you went forth from Egypt.

<sup>19</sup> Every first issue of the womb is Mine, from all your livestock that drop a male\* as firstling, whether cattle or sheep. <sup>20</sup> But the firstling of an ass you shall redeem with a sheep; if you do not redeem it, you must break its neck.

And you must redeem every male first-born among your children.

None shall appear before Me empty-handed.

<sup>21</sup> Six days you shall work, but on the seventh day you shall cease from labor; you shall cease from labor even at plowing time and harvest time.

<sup>22</sup> You shall observe the Feast of Weeks, of the first fruits of the wheat harvest; and the Feast of Ingathering at the turn of the year. <sup>23</sup> Three times a year all your males shall appear before the Sovereign *יְהוָה*, the God of Israel. <sup>24</sup> I will drive out nations from your path and enlarge your territory; no one will covet your land when you go up to appear before your God *יְהוָה* three times a year.

<sup>25</sup> You shall not offer the blood of My sacrifice with anything leavened; and the sacrifice of the Feast of Passover shall not be left lying until morning.

<sup>26</sup> The choice first fruits of your soil you shall bring to the house of your God *יְהוָה*.

You shall not boil a kid in its mother’s milk.

<sup>27</sup> And *יְהוָה* said to Moses: Write down these commandments, for in accordance with these commandments I make a covenant with you and with Israel.

<sup>28</sup> And he was there with *יְהוָה* forty days and forty nights; he ate no bread and drank no water; and he wrote down on the tablets the terms of the covenant, the Ten Commandments.

<sup>29</sup> So Moses came down from Mount Sinai. And as Moses came down from the mountain bearing the two tablets of the Pact, Moses was not aware that the skin of his face was radiant, since he had spoken with God. <sup>30</sup> Aaron and all the Israelites saw that the skin of Moses’ face was radiant; and they shrank from coming near him. <sup>31</sup> But Moses called to them, and Aaron and all the chieftains in the assembly returned to him, and Moses spoke to them. <sup>32</sup> Afterward all the Israelites came near, and he instructed them concerning all that *יְהוָה* had imparted to him on Mount Sinai. <sup>33</sup> And when Moses had finished speaking with them, he put a veil over his face.

\* **34.6** and proclaimed: *יְהוָה! יְהוָה!* Or “and *יְהוָה* proclaimed: *יְהוָה!* a God compassionate...”; cf. Num. 14.17–18. \* **34.10** who are with you Lit. “in whose midst you are.” \* **34.18** of the month See note at 13.4.

\* **34.19** male Heb. *tizzakhar*, form uncertain.

<sup>34</sup> Whenever Moses went in before יהוה to converse, he would leave the veil off until he came out; and when he came out and told the Israelites what he had been commanded, <sup>35</sup> the Israelites would see how radiant the skin of Moses' face was. Moses would then put the veil back over his face until he went in to speak with God.

## ויקהל | VA-YAKHEL

**35** Moses then convoked the whole Israelite community and said to them:

These are the things that יהוה has commanded you to do: <sup>2</sup> On six days work may be done, but on the seventh day you shall have a sabbath of complete rest, holy to יהוה; whoever does any work on it shall be put to death. <sup>3</sup> You shall kindle no fire throughout your settlements on the sabbath day.

<sup>4</sup> Moses said further to the whole community of Israelites:

This is what יהוה has commanded: <sup>5</sup> Take from among you gifts to יהוה; everyone whose heart is so moved shall bring them—gifts for יהוה: \* gold, silver, and copper; <sup>6</sup> blue, purple, and crimson yarns, fine linen, and goats' hair; <sup>7</sup> tanned ram skins, dolphin skins, and acacia wood; <sup>8</sup> oil for lighting, spices for the anointing oil and for the aromatic incense; <sup>9</sup> lapis lazuli and other stones for setting, for the ephod and the breastpiece.

<sup>10</sup> And let all among you who are skilled come and make all that יהוה has commanded: <sup>11</sup> the Tabernacle, its tent and its covering, its clasps and its planks, its bars, its posts, and its sockets; <sup>12</sup> the ark and its poles, the cover, and the curtain for the screen; <sup>13</sup> the table, and its poles and all its utensils; and the bread of display; <sup>14</sup> the lampstand for lighting, its furnishings and its lamps, and the oil for lighting; <sup>15</sup> the altar of incense and its poles; the anointing oil and the aromatic incense; and the entrance screen for the entrance of the Tabernacle; <sup>16</sup> the altar of burnt offering, its copper grating, its poles, and all its furnishings; the laver and its stand; <sup>17</sup> the hangings of the enclosure, its posts and its sockets, and the screen for the gate of the court; <sup>18</sup> the pegs for the Tabernacle, the pegs for the enclosure, and their cords; <sup>19</sup> the service

vestments for officiating in the sanctuary, the sacral vestments of Aaron the priest and the vestments of his sons for priestly service.

<sup>20</sup> So the whole community of the Israelites left Moses' presence. <sup>21</sup> And everyone who excelled in ability and everyone whose spirit was moved came, bringing to יהוה an offering for the work of the Tent of Meeting and for all its service and for the sacral vestments. <sup>22</sup> Men and women, all whose hearts moved them, all who would make an elevation offering of gold to יהוה, came bringing brooches, earrings, rings, and pendants\*—gold objects of all kinds. <sup>23</sup> And everyone who possessed blue, purple, and crimson yarns, fine linen, goats' hair, tanned ram skins, and dolphin skins, brought them; <sup>24</sup> everyone who would make gifts of silver or copper brought them as gifts for יהוה; and everyone who possessed acacia wood for any work of the service brought that. <sup>25</sup> And all the skilled women spun with their own hands, and brought what they had spun, in blue, purple, and crimson yarns, and in fine linen. <sup>26</sup> And all the women who excelled in that skill spun the goats' hair. <sup>27</sup> And the chieftains brought lapis lazuli and other stones for setting, for the ephod and for the breastpiece; <sup>28</sup> and spices and oil for lighting, for the anointing oil, and for the aromatic incense. <sup>29</sup> Thus the Israelites, all the men and women whose hearts moved them to bring anything for the work that יהוה, through Moses, had commanded to be done, brought it as a freewill offering to יהוה.

<sup>30</sup> And Moses said to the Israelites: See, יהוה has singled out by name Bezalel, son of Uri son of Hur, of the tribe of Judah, <sup>31</sup> endowing him with a divine spirit of skill, ability, and knowledge in every kind of craft, <sup>32</sup> and inspiring him\* to make designs for work in gold, silver, and copper, <sup>33</sup> to cut stones for setting and to carve wood—to work in every kind of designer's craft—<sup>34</sup> and to give directions. He and Oholiab son of Ahisamach of the tribe of Dan <sup>35</sup> have been endowed with the skill to do any work—of the carver, the designer, the embroiderer in blue, purple, crimson yarns, and in fine linen, and of the weaver—as workers in all crafts and as makers **36** of designs. <sup>1</sup> Let, then, Bezalel and Oholiab and all the skilled persons whom יהוה has endowed with skill and ability to perform expertly all the tasks

\* **35.5** On the list that follows, see 25.4–7 and the notes there. \* **35.22** *pendants* Meaning of Heb. *kumaz* uncertain; cf. Num. 31.50. \* **35.32** *inspiring him* Moved up from v. 34 for clarity.

connected with the service of the sanctuary carry out all that יהוה has commanded.

<sup>2</sup> Moses then called Bezalel and Oholiab, and every skilled person whom יהוה had endowed with skill, everyone who excelled in ability, to undertake the task and carry it out. <sup>3</sup> They took over from Moses all the gifts that the Israelites had brought, to carry out the tasks connected with the service of the sanctuary. But when these continued to bring freewill offerings to him morning after morning, <sup>4</sup> all the artisans who were engaged in the tasks of the sanctuary came, from the task upon which each one was engaged, <sup>5</sup> and said to Moses, "The people are bringing more than is needed for the tasks entailed in the work that יהוה has commanded to be done." <sup>6</sup> Moses thereupon had this proclamation made throughout the camp: "Let no man or woman make further effort toward gifts for the sanctuary!" So the people stopped bringing: <sup>7</sup> their efforts had been more than enough for all the tasks to be done.

<sup>8</sup> Then all the skilled among those engaged in the work made the tabernacle of ten strips of cloth, which they made of fine twisted linen, blue, purple, and crimson yarns; into these they worked a design of cherubim. <sup>9</sup> The length of each cloth was twenty-eight cubits, and the width of each cloth was four cubits, all cloths having the same measurements. <sup>10</sup> They joined five of the cloths to one another, and they joined the other five cloths to one another. <sup>11</sup> They made loops of blue wool on the edge of the outermost cloth of the one set, and did the same on the edge of the outermost cloth of the other set: <sup>12</sup> they made fifty loops on the one cloth, and they made fifty loops on the edge of the end cloth of the other set, the loops being opposite one another. <sup>13</sup> And they made fifty gold clasps and coupled the units\* to one another with the clasps, so that the tabernacle became one whole.

<sup>14</sup> They made cloths of goats' hair for a tent over the tabernacle; they made the cloths eleven in number. <sup>15</sup> The length of each cloth was thirty cubits, and the

width of each cloth was four cubits, the eleven cloths having the same measurements. <sup>16</sup> They joined five of the cloths by themselves, and the other six cloths by themselves. <sup>17</sup> They made fifty loops on the edge of the outermost cloth of the one set, and they made fifty loops on the edge of the end cloth of the other set. <sup>18</sup> They made fifty copper clasps to couple the tent together so that it might become one whole. <sup>19</sup> And they made a covering of tanned ram skins for the tent, and a covering of dolphin skins above.

<sup>20</sup> They made the planks for the Tabernacle of acacia wood, upright. <sup>21</sup> The length of each plank was ten cubits, the width of each plank a cubit and a half. <sup>22</sup> Each plank had two tenons, parallel\* to each other; they did the same with all the planks of the Tabernacle. <sup>23</sup> Of the planks of the Tabernacle, they made twenty planks for the south side,\* <sup>24</sup> making forty silver sockets under the twenty planks, two sockets under one plank for its two tenons and two sockets under each following plank for its two tenons; <sup>25</sup> and for the other side wall of the Tabernacle, the north side, twenty planks, <sup>26</sup> with their forty silver sockets, two sockets under one plank and two sockets under each following plank. <sup>27</sup> And for the rear of the Tabernacle, to the west, they made six planks; <sup>28</sup> and they made two planks for the corners of the Tabernacle at the rear. <sup>29</sup> They matched at the bottom, but terminated as one at the top into one ring;\* they did so with both of them at the two corners. <sup>30</sup> Thus there were eight planks with their sockets of silver: sixteen sockets, two under each plank.

<sup>31</sup> They made bars of acacia wood, five for the planks of the one side wall of the Tabernacle, <sup>32</sup> five bars for the planks of the other side wall of the Tabernacle, and five bars for the planks of the wall of the Tabernacle at the rear, to the west; <sup>33</sup> they made the center bar to run, halfway up the planks, from end to end. <sup>34</sup> They overlaid the planks with gold, and made their rings of gold, as holders for the bars; and they overlaid the bars with gold.

<sup>35</sup> They made the curtain of blue, purple, and crimson yarns, and fine twisted linen, working into it a design of

\* **36.13** *units* Lit. "strip of cloth," here used collectively. \* **36.22** *parallel* See note at 26.17. \* **36.23** *south side* See note at 26.18. \* **36.29** *They matched ... one ring* See note at 26.24.



cherubim. <sup>36</sup> They made for it four posts of acacia wood and overlaid them with gold, with their hooks of gold; and they cast for them four silver sockets.

<sup>37</sup> They made the screen for the entrance of the Tent, of blue, purple, and crimson yarns, and fine twisted linen, done in embroidery; <sup>38</sup> and five posts for it with their hooks. They overlaid their tops and their bands with gold; but the five sockets were of copper.

**37** Bezalel made the ark of acacia wood, two and a half cubits long, a cubit and a half wide, and a cubit and a half high. <sup>2</sup> He overlaid it with pure gold, inside and out; and he made a gold molding for it round about. <sup>3</sup> He cast four gold rings for it, for its four feet: two rings on one of its side walls and two rings on the other. <sup>4</sup> He made poles of acacia wood, overlaid them with gold, <sup>5</sup> and inserted the poles into the rings on the side walls of the ark for carrying the ark.

<sup>6</sup> He made a cover of pure gold, two and a half cubits long and a cubit and a half wide. <sup>7</sup> He made two cherubim of gold; he made them of hammered work, at the two ends of the cover: <sup>8</sup> one cherub at one end and the other cherub at the other end; he made the cherubim of one piece with the cover, at its two ends. <sup>9</sup> The cherubim had their wings spread out above, shielding the cover with their wings. They faced each other; the faces of the cherubim were turned toward the cover.

<sup>10</sup> He made the table of acacia wood, two cubits long, one cubit wide, and a cubit and a half high; <sup>11</sup> he overlaid it with pure gold and made a gold molding around it. <sup>12</sup> He made a rim of a hand's breadth around it and made a gold molding for its rim round about. <sup>13</sup> He cast four gold rings for it and attached the rings to the four corners at its four legs. <sup>14</sup> The rings were next to the rim, as holders for the poles to carry the table. <sup>15</sup> He made the poles of acacia wood for carrying the table, and overlaid them with gold. <sup>16</sup> The utensils that were to be upon the table—its bowls, ladles, jugs, and jars with which to offer libations—he made of pure gold.

<sup>17</sup> He made the lampstand of pure gold. He made the lampstand—its base and its shaft—of hammered work; its cups, calyxes, and petals were of one piece with it. <sup>18</sup> Six branches issued from its sides: three branches from one side of the lampstand, and three branches from the other side of the lampstand. <sup>19</sup> There were three cups shaped like almond-blossoms, each with calyx and petals, on one branch; and there were three cups shaped like almond-blossoms, each with calyx and petals, on the next branch; so for all six branches issuing from the lampstand. <sup>20</sup> On the lampstand itself there were four cups shaped like almond-blossoms, each with calyx and petals: <sup>21</sup> a calyx, of one piece with it, under a pair of branches; and a calyx, of one piece with it, under the second pair of branches; and a calyx, of one piece with it, under the last pair of branches; so for all six branches issuing from it. <sup>22</sup> Their calyxes and their stems were of one piece with it, the whole of it a single hammered piece of pure gold. <sup>23</sup> He made its seven lamps, its tongs, and its fire pans of pure gold. <sup>24</sup> He made it and all its furnishings out of a talent of pure gold.

<sup>25</sup> He made the incense altar of acacia wood, a cubit long and a cubit wide—square—and two cubits high; its horns were of one piece with it. <sup>26</sup> He overlaid it with pure gold: its top, its sides round about, and its horns; and he made a gold molding for it round about. <sup>27</sup> He made two gold rings for it under its molding, on its two walls—on opposite sides—as holders for the poles with which to carry it. <sup>28</sup> He made the poles of acacia wood, and overlaid them with gold. <sup>29</sup> He prepared the sacred anointing oil and the pure aromatic incense, expertly blended.

**38** He made the altar for burnt offering of acacia wood, five cubits long and five cubits wide—square—and three cubits high. <sup>2</sup> He made horns for it on its four corners, the horns being of one piece with it; and he overlaid it with copper. <sup>3</sup> He made all the utensils of the altar—the pails, the scrapers, the basins, the flesh hooks, and the fire pans; he made all these utensils of copper. <sup>4</sup> He made for the altar a grating of meshwork in copper, extending below, under its ledge, to its middle.

<sup>5</sup> He cast four rings, at the four corners of the copper grating, as holders for the poles. <sup>6</sup> He made the poles of acacia wood and overlaid them with copper; <sup>7</sup> and he inserted the poles into the rings on the side walls of the altar, to carry it by them. He made it hollow, of boards.

<sup>8</sup> He made the laver of copper and its stand of copper, from the mirrors of the women who performed tasks\* at the entrance of the Tent of Meeting.

<sup>9</sup> He made the enclosure:

On the south\* side, a hundred cubits of hangings of fine twisted linen for the enclosure—<sup>10</sup> with their twenty posts and their twenty sockets of copper, the hooks and bands of the posts being silver.

<sup>11</sup> On the north side, a hundred cubits—with their twenty posts and their twenty sockets of copper, the hooks and bands of the posts being silver.

<sup>12</sup> On the west side, fifty cubits of hangings—with their ten posts and their ten sockets, the hooks and bands of the posts being silver.

<sup>13</sup> And on the front side, to the east, fifty cubits: <sup>14</sup> fifteen cubits of hangings on the one flank, with their three posts and their three sockets, <sup>15</sup> and fifteen cubits of hangings on the other flank—on each side of the gate of the enclosure\*—with their three posts and their three sockets.

<sup>16</sup> All the hangings around the enclosure were of fine twisted linen. <sup>17</sup> The sockets for the posts were of copper, the hooks and bands of the posts were of silver, the overlay of their tops was of silver; all the posts of the enclosure were banded with silver.—<sup>18</sup> The screen of the gate of the enclosure, done in embroidery, was of blue, purple, and crimson yarns, and fine twisted linen. It was twenty cubits long. Its height—or width—was five cubits, like that of\* the hangings of the enclosure. <sup>19</sup> The posts were four; their four sockets were of copper, their hooks of silver; and the overlay of their tops was of silver, as were also their bands.—<sup>20</sup> All the pegs of the Tabernacle and of the enclosure round about were of copper.

## פקודי | PEKUDEI

<sup>21</sup> These are the records of the Tabernacle, the Tabernacle of the Pact, which were drawn up at Moses' bidding—the work of the Levites under the direction of Ithamar son of Aaron the priest. <sup>22</sup> Now Bezalel, son of Uri son of Hur, of the tribe of Judah, had made all that יהוה had commanded Moses; <sup>23</sup> at his side was Oholiab son of Ahisamach, of the tribe of Dan, carver and designer, and embroiderer in blue, purple, and crimson yarns and in fine linen.

<sup>24</sup> All the gold that was used for the work, in all the work of the sanctuary—the elevation offering of gold—came to 29 talents\* and 730 shekels by the sanctuary weight. <sup>25</sup> The silver of those of the community who were recorded came to 100 talents and 1,775 shekels by the sanctuary weight: <sup>26</sup> a half-shekel\* a head, half a shekel by the sanctuary weight, for each one who was entered in the records, from the age of twenty years up, 603,550 men. <sup>27</sup> The 100 talents of silver were for casting the sockets of the sanctuary and the sockets for the curtain, 100 sockets to the 100 talents, a talent a socket. <sup>28</sup> And of the 1,775 shekels he made hooks for the posts, overlay for their tops, and bands around them.

<sup>29</sup> The copper from the elevation offering came to 70 talents and 2,400 shekels. <sup>30</sup> Of it he made the sockets for the entrance of the Tent of Meeting; the copper altar and its copper grating and all the utensils of the altar; <sup>31</sup> the sockets of the enclosure round about and the sockets of the gate of the enclosure; and all the pegs of the Tabernacle and all the pegs of the enclosure round about.

**39** Of the blue, purple, and crimson yarns they also\* made the service vestments for officiating in the sanctuary; they made Aaron's sacral vestments—as יהוה had commanded Moses.

<sup>2</sup> The ephod was made\* of gold, blue, purple, and crimson yarns, and fine twisted linen. <sup>3</sup> They hammered

\* **38.8** *women who performed tasks* Precise nuance of Heb. *šove'ot 'asher šave'u* uncertain. \* **38.9** *south* Cf. note at 26.18. \* **38.15** *enclosure* Which accounts for the remaining 20 cubits; cf. v. 18. \* **38.18** *Its height—or width—was five cubits, like that of* Meaning of Heb. uncertain. \* **38.24** *talents* A talent here equals 3,000 shekels. \* **38.26** *half-shekel* Heb. *beqa'*. \* **39.1** *also* See 36.8. \* **39.2** *made* Here and elsewhere in this chapter, the singular active verb (lit. “he made”) is used impersonally.

out sheets of gold and cut threads to be worked into designs among the blue, the purple, and the crimson yarns, and the fine linen. <sup>4</sup> They made for it attaching shoulder-pieces; they were attached at its two ends. <sup>5</sup> The decorated band that was upon it was made like it, of one piece with it; of gold, blue, purple, and crimson yarns, and fine twisted linen—as יהוה had commanded Moses.

<sup>6</sup> They bordered the lazuli stones with frames of gold, engraved with seal engravings of the names of the sons of Israel. <sup>7</sup> They were set on the shoulder-pieces of the ephod, as stones of remembrance for the Israelites—as יהוה had commanded Moses.

<sup>8</sup> The breastpiece was made in the style of the ephod: of gold, blue, purple, and crimson yarns, and fine twisted linen. <sup>9</sup> It was square; they made the breastpiece doubled—a span in length and a span in width, doubled. <sup>10</sup> They set in it four rows of stones. The first row was a row of \*carnelian, chrysolite, and emerald; <sup>11</sup> the second row: a turquoise, a sapphire, and an amethyst; <sup>12</sup> the third row: a jacinth, an agate, and a crystal; <sup>13</sup> and the fourth row: a beryl, a lapis lazuli, and a jasper. They were encircled in their mountings with frames of gold. <sup>14</sup> The stones corresponded [in number] to the names of the sons of Israel: twelve, corresponding to their names; engraved like seals, each with its name, for the twelve tribes.

<sup>15</sup> On the breastpiece they made braided chains of corded work in pure gold. <sup>16</sup> They made two frames of gold and two rings of gold, and fastened the two rings at the two ends of the breastpiece, <sup>17</sup> attaching the two golden cords to the two rings at the ends of the breastpiece. <sup>18</sup> They then fastened the two ends of the cords to the two frames, attaching them to the shoulder-pieces of the ephod, at the front. <sup>19</sup> They made two rings of gold and attached them to the two ends of the breastpiece, at its inner edge, which faced the ephod. <sup>20</sup> They made two other rings of gold and fastened them on the front of the ephod, low on the two shoulder-pieces, close to its seam above the decorated band. <sup>21</sup> The breastpiece was held in place by a cord of blue from its rings to the rings of the ephod, so that the breastpiece rested on the decorated band and did not come loose from the ephod—as יהוה had commanded Moses.

<sup>22</sup> The robe for the ephod was made of woven work, of pure blue.\* <sup>23</sup> The opening of the robe, in the middle of it, was like the opening of a coat of mail, with a binding around the opening, so that it would not tear. <sup>24</sup> On the hem of the robe they made pomegranates of blue, purple, and crimson yarns, twisted. <sup>25</sup> They also made bells of pure gold, and attached the bells between the pomegranates, all around the hem of the robe, between the pomegranates: <sup>26</sup> a bell and a pomegranate, a bell and a pomegranate, all around the hem of the robe for officiating in—as יהוה had commanded Moses.

<sup>27</sup> They made the tunics of fine linen, of woven work, for Aaron and his sons; <sup>28</sup> and the headdress of fine linen, and the decorated turbans of fine linen, and the linen breeches of fine twisted linen; <sup>29</sup> and sashes of fine twisted linen, blue, purple, and crimson yarns, done in embroidery—as יהוה had commanded Moses.

<sup>30</sup> They made the frontlet for the holy diadem of pure gold, and incised upon it the seal inscription: “Holy to יהוה.” <sup>31</sup> They attached to it a cord of blue to fix it upon the headdress above—as יהוה had commanded Moses.

<sup>32</sup> Thus was completed all the work of the Tabernacle of the Tent of Meeting. The Israelites did so; just as יהוה had commanded Moses, so they did.

<sup>33</sup> Then they brought the Tabernacle to Moses, with the Tent and all its furnishings: its clasps, its planks, its bars, its posts, and its sockets; <sup>34</sup> the covering of tanned ram skins, the covering of dolphin skins, and the curtain for the screen; <sup>35</sup> the Ark of the Pact and its poles, and the cover; <sup>36</sup> the table and all its utensils, and the bread of display; <sup>37</sup> the pure lampstand,\* its lamps—lamps in due order—and all its fittings, and the oil for lighting; <sup>38</sup> the altar of gold, the oil for anointing, the aromatic incense, and the screen for the entrance of the Tent; <sup>39</sup> the copper altar with its copper grating, its poles and all its utensils, and the laver and its stand; <sup>40</sup> the hangings of the enclosure, its posts and its sockets, the screen for the gate of the enclosure, its cords and its pegs—all the furnishings for the service of the Tabernacle, the Tent of Meeting; <sup>41</sup> the service vestments for officiating in the sanctuary, the sacral vestments of Aaron the priest,

\* **39.10** *carnelian, chrysolite, ...* See note at 28.17. \* **39.22** *of pure blue* See note at 28.31. \* **39.37** *pure lampstand* See note at 31.8.

and the vestments of his sons for priestly service. <sup>42</sup> Just as יהוה had commanded Moses, so the Israelites had done all the work. <sup>43</sup> And when Moses saw that they had performed all the tasks—as יהוה had commanded, so they had done—Moses blessed them.

**40** And יהוה spoke to Moses, saying:

On the first day of the first month you shall set up the Tabernacle of the Tent of Meeting. <sup>3</sup> Place there the Ark of the Pact, and screen off the ark with the curtain. <sup>4</sup> Bring in the table and lay out its due setting; bring in the lampstand and light its lamps; <sup>5</sup> and place the gold altar of incense before the Ark of the Pact. Then put up the screen for the entrance of the Tabernacle.

<sup>6</sup> You shall place the altar of burnt offering before the entrance of the Tabernacle of the Tent of Meeting. <sup>7</sup> Place the laver between the Tent of Meeting and the altar, and put water in it. <sup>8</sup> Set up the enclosure round about, and put in place the screen for the gate of the enclosure.

<sup>9</sup> You shall take the anointing oil and anoint the Tabernacle and all that is in it to consecrate it and all its furnishings, so that it shall be holy. <sup>10</sup> Then anoint the altar of burnt offering and all its utensils to consecrate the altar, so that the altar shall be most holy. <sup>11</sup> And anoint the laver and its stand to consecrate it.

<sup>12</sup> You shall bring Aaron and his sons forward to the entrance of the Tent of Meeting and wash them with the water. <sup>13</sup> Put the sacral vestments on Aaron, and anoint him and consecrate him, that he may serve Me as priest. <sup>14</sup> Then bring his sons forward, put tunics on them, <sup>15</sup> and anoint them as you have anointed their father, that they may serve Me as priests. This their anointing shall serve them for everlasting priesthood throughout the ages.

<sup>16</sup> This Moses did; just as יהוה had commanded him, so he did.

<sup>17</sup> In the first month of the second year, on the first of the month, the Tabernacle was set up. <sup>18</sup> Moses set up the Tabernacle, placing its sockets, setting up its planks,

inserting its bars, and erecting its posts. <sup>19</sup> He spread the tent over the Tabernacle, placing the covering of the tent on top of it—just as יהוה had commanded Moses.

<sup>20</sup> He took the Pact and placed it in the ark; he fixed the poles to the ark, placed the cover on top of the ark, <sup>21</sup> and brought the ark inside the Tabernacle. Then he put up the curtain for screening, and screened off the Ark of the Pact—just as יהוה had commanded Moses.

<sup>22</sup> He placed the table in the Tent of Meeting, outside the curtain, on the north side of the Tabernacle. <sup>23</sup> Upon it he laid out the setting of bread before as—יהוה יהוה had commanded Moses. <sup>24</sup> He placed the lampstand in the Tent of Meeting opposite the table, on the south side of the Tabernacle. <sup>25</sup> And he lit the lamps before —יהוה as יהוה had commanded Moses. <sup>26</sup> He placed the altar of gold in the Tent of Meeting, before the curtain. <sup>27</sup> On it he burned aromatic incense—as יהוה had commanded Moses.

<sup>28</sup> Then he put up the screen for the entrance of the Tabernacle. <sup>29</sup> At the entrance of the Tabernacle of the Tent of Meeting he placed the altar of burnt offering. On it he offered up the burnt offering and the meal offering—as יהוה had commanded Moses. <sup>30</sup> He placed the laver between the Tent of Meeting and the altar, and put water in it for washing. <sup>31</sup> From it Moses and Aaron and his sons would wash their hands and feet; <sup>32</sup> they washed when they entered the Tent of Meeting and when they approached the altar—as יהוה had commanded Moses. <sup>33</sup> And he set up the enclosure around the Tabernacle and the altar, and put up the screen for the gate of the enclosure.

When Moses had finished the work, <sup>34</sup> the cloud covered the Tent of Meeting, and the Presence of יהוה filled the Tabernacle. <sup>35</sup> Moses could not enter the Tent of Meeting, because the cloud had settled upon it and the Presence of יהוה filled the Tabernacle. <sup>36</sup> When the cloud lifted from the Tabernacle, the Israelites would set out, on their various journeys; <sup>37</sup> but if the cloud did not lift, they would not set out until such time as it did lift. <sup>38</sup> For over the Tabernacle a cloud of יהוה rested by day, and fire would appear in it\* by night, in the view of all the house of Israel throughout their journeys.

\* **40.38** *in it* I.e., in the cloud.

## LEVITICUS

## ויקרא | VA-YIKRA'

**1** יהוה called to Moses and spoke to him from the Tent of Meeting, saying: <sup>2</sup> Speak to the Israelite people, and say to them:

When any of you presents an offering of cattle to יהוה: You shall choose your offering from the herd or from the flock.

<sup>3</sup> If your<sup>o</sup> offering is a burnt offering from the herd, you shall make your offering a male without blemish. You shall bring it to the entrance of the Tent of Meeting, for acceptance in your behalf before יהוה. <sup>4</sup> You shall lay a hand upon the head of the burnt offering, that it may be acceptable in your behalf, in expiation for you. <sup>5</sup> The bull shall be slaughtered before יהוה; and Aaron's sons, the priests, shall offer the blood, dashing the blood against all sides of the altar which is at the entrance of the Tent of Meeting. <sup>6</sup> The burnt offering shall be flayed and cut up into sections. <sup>7</sup> The sons of Aaron the priest shall put fire on the altar and lay out wood upon the fire; <sup>8</sup> and Aaron's sons, the priests, shall lay out the sections, with the head and the suet, on the wood that is on the fire upon the altar. <sup>9</sup> Its entrails and legs shall be washed with water, and the priest shall turn the whole into smoke on the altar as a burnt offering, an offering by fire of pleasing odor to יהוה.

<sup>10</sup> If your offering for a burnt offering is from the flock, of sheep or of goats, you shall make your offering a male without blemish. <sup>11</sup> It shall be slaughtered before יהוה on the north side of the altar, and Aaron's sons, the priests, shall dash its blood against all sides of the altar. <sup>12</sup> When it has been cut up into sections, the priest shall lay them out, with the head and the suet, on the wood that is on the fire upon the altar. <sup>13</sup> The entrails and the legs shall be washed with water; the priest shall offer up and turn

the whole into smoke on the altar. It is a burnt offering, an offering by fire, of pleasing odor to יהוה.

<sup>14</sup> If your offering to יהוה is a burnt offering of birds, you shall choose your offering from turtledoves or pigeons. <sup>15</sup> The priest shall bring it to the altar, pinch off its head, and turn it into smoke on the altar; and its blood shall be drained out against the side of the altar. <sup>16</sup> He shall remove its crop with its contents,\* and cast it into the place of the ashes, at the east side of the altar. <sup>17</sup> The priest shall tear it open by its wings, without severing it, and turn it into smoke on the altar, upon the wood that is on the fire. It is a burnt offering, an offering by fire, of pleasing odor to יהוה.

**2** When a person presents an offering of meal to יהוה: The offering shall be of choice flour; the offerer shall pour oil upon it, lay frankincense on it, <sup>2</sup> and present it to Aaron's sons, the priests. The priest shall scoop out of it a handful of its choice flour and oil, as well as all of its frankincense; and this token portion he shall turn into smoke on the altar, as an offering by fire, of pleasing odor to יהוה. <sup>3</sup> And the remainder of the meal offering shall be for Aaron and his sons, a most holy portion from s' יהוה offerings by fire.

<sup>4</sup> When you present an offering of meal baked in the oven, [it shall be of] choice flour: unleavened cakes with oil mixed in, or unleavened wafers spread with oil.

<sup>5</sup> If your offering is a meal offering on a griddle, it shall be of choice flour with oil mixed in, unleavened. <sup>6</sup> Break it into bits and pour oil on it; it is a meal offering.

<sup>7</sup> If your offering is a meal offering in a pan, it shall be made of choice flour in oil.

<sup>8</sup> When you present to יהוה a meal offering that is made in any of these ways, it shall be brought to the priest

<sup>o</sup> **1.3** *your* Lit. "his," pointing to the same non-specific referent as the socially generic noun 'adam (lit. "human being" yet grammatically masculine; NJPS "any") in 1.2. Both men and women brought sacrificial offerings. (So also in vv. 10, 14.) \* **1.16** *contents* Others "feathers."

who shall take it up to the altar. <sup>9</sup> The priest shall remove the token portion from the meal offering and turn it into smoke on the altar as an offering by fire, of pleasing odor to יהוה. <sup>10</sup> And the remainder of the meal offering shall be for Aaron and his sons, a most holy portion from s' יהוה offerings by fire.

<sup>11</sup> No meal offering that you offer to יהוה shall be made with leaven, for no leaven or honey may be turned into smoke as an offering by fire to יהוה. <sup>12</sup> You may bring them to יהוה as an offering of choice products;\* but they shall not be offered up on the altar for a pleasing odor. <sup>13</sup> You shall season your every offering of meal with salt; you shall not omit from your meal offering the salt of your covenant with God; with all your offerings you must offer salt.

<sup>14</sup> If you bring a meal offering of first fruits to יהוה, you shall bring new ears parched with fire, grits of the fresh grain, as your meal offering of first fruits. <sup>15</sup> You shall add oil to it and lay frankincense on it; it is a meal offering. <sup>16</sup> And the priest shall turn a token portion of it into smoke: some of the grits and oil, with all of the frankincense, as an offering by fire to יהוה.

**3** If your<sup>o</sup> offering is a sacrifice of well-being\*—

If you offer of the herd, whether a male or a female, you shall bring before יהוה one without blemish. <sup>2</sup> You shall lay a hand upon the head of your offering and slaughter it at the entrance of the Tent of Meeting; and Aaron's sons, the priests, shall dash the blood against all sides of the altar. <sup>3</sup> Then present<sup>o</sup> from the sacrifice of well-being, as an offering by fire to יהוה, the fat that covers the entrails and all the fat that is about the entrails; <sup>4</sup> the two kidneys and the fat that is on them, that is at the loins; and the protuberance on the liver, which you<sup>o</sup> shall remove with the kidneys. <sup>5</sup> Aaron's sons shall turn these into smoke on the altar, with the burnt offering which is upon the wood that is on the fire, as an offering by fire, of pleasing odor to יהוה.

<sup>6</sup> And if your offering for a sacrifice of well-being to יהוה is from the flock, whether a male or a female, you shall offer one without blemish. <sup>7</sup> If you present a sheep as your offering, you shall bring it before יהוה <sup>8</sup> and lay a hand upon the head of your offering. It shall be slaughtered before the Tent of Meeting, and Aaron's sons shall dash its blood against all sides of the altar. <sup>9</sup> Then present, as an offering by fire to יהוה, the fat from the sacrifice of well-being: the whole broad tail, which you shall remove close to the backbone; the fat that covers the entrails and all the fat that is about the entrails; <sup>10</sup> the two kidneys and the fat that is on them, that is at the loins; and the protuberance on the liver, which you shall remove with the kidneys. <sup>11</sup> The priest shall turn these into smoke on the altar as food, an offering by fire to יהוה.

<sup>12</sup> And if your offering is a goat, you shall bring it before יהוה <sup>13</sup> and lay a hand upon its head. It shall be slaughtered before the Tent of Meeting, and Aaron's sons shall dash its blood against all sides of the altar. <sup>14</sup> Then present<sup>o</sup> as your offering from it, as an offering by fire to יהוה, the fat that covers the entrails and all the fat that is about the entrails; <sup>15</sup> the two kidneys and the fat that is on them, that is at the loins; and the protuberance on the liver, which you shall remove with the kidneys. <sup>16</sup> The priest shall turn these into smoke on the altar as food, an offering by fire, of pleasing odor.

All fat is s' יהוה. <sup>17</sup> It is a law for all time throughout the ages, in all your settlements: you must not eat any fat or any blood.

**4** יהוה spoke to Moses, saying: <sup>2</sup> Speak to the Israelite people thus:

When a person unwittingly incurs guilt in regard to any of s' יהוה commandments about things not to be done, and does one of them—

<sup>3</sup> If it is the anointed priest who has incurred guilt, so that blame falls upon the people, he shall offer for

\* **2.12 choice products** Exact meaning of Heb. *re'shith* uncertain.   <sup>o</sup> **3.1 your** As couched in chapter 2. See note at 1.3. (So also in vv. 6, 12.)   \* **3.1 sacrifice of well-being** Others "peace offering." Exact meaning of Heb. *shelamim* uncertain.   <sup>o</sup> **3.3 present** Lit. "he shall present"; cf. note at 1.3.   <sup>o</sup> **3.4 you** Lit. "he"; cf. note at 1.3. (So also in v. 15.)   <sup>o</sup> **3.14 present** Lit. "he shall present"; cf. note at 1.3.

the sin of which he is guilty a bull of the herd without blemish as a sin offering\* to יהוה. <sup>4</sup> He shall bring the bull to the entrance of the Tent of Meeting, before יהוה, and lay a hand upon the head of the bull. The bull shall be slaughtered before יהוה, <sup>5</sup> and the anointed priest shall take some of the bull's blood and bring it into the Tent of Meeting. <sup>6</sup> The priest shall dip his finger in the blood, and sprinkle of the blood seven times before יהוה, in front of the curtain of the Shrine. <sup>7</sup> The priest shall put some of the blood on the horns of the altar of aromatic incense, which is in the Tent of Meeting, before יהוה; and all the rest of the bull's blood he shall pour out at the base of the altar of burnt offering, which is at the entrance of the Tent of Meeting. <sup>8</sup> He shall remove all the fat from the bull of sin offering: the fat that covers the entrails and all the fat that is about the entrails; <sup>9</sup> the two kidneys and the fat that is on them, that is at the loins; and the protuberance on the liver, which he shall remove with the kidneys— <sup>10</sup> just as it is removed from the ox of the sacrifice of well-being. The priest shall turn them into smoke on the altar of burnt offering. <sup>11</sup> But the hide of the bull, and all its flesh, as well as its head and legs, its entrails and its dung— <sup>12</sup> all the rest of the bull—he shall carry to a pure place outside the camp, to the ash heap, and burn it up in a wood fire; it shall be burned on the ash heap.

<sup>13</sup> If it is the community leadership of Israel<sup>o</sup> that has erred and the matter escapes the notice of the congregation, so that they do any of the things which by יהוה's commandments ought not to be done, and they realize guilt— <sup>14</sup> when the sin through which they incurred guilt becomes known, the congregation shall offer a bull of the herd as a sin offering, and bring it before the Tent of Meeting. <sup>15</sup> The elders of the community shall lay their hands upon the head of the bull before יהוה, and the bull shall be slaughtered before יהוה. <sup>16</sup> The anointed priest shall bring some of the blood of the bull into the Tent of Meeting, <sup>17</sup> and the priest shall dip his finger in the blood and sprinkle of it seven times before יהוה, in front of the curtain. <sup>18</sup> Some of the blood he shall put on the horns of the altar which is before יהוה

in the Tent of Meeting, and all the rest of the blood he shall pour out at the base of the altar of burnt offering, which is at the entrance of the Tent of Meeting. <sup>19</sup> He shall remove all its fat from it and turn it into smoke on the altar. <sup>20</sup> He shall do with this bull just as is done with the [priest's] bull of sin offering; he shall do the same with it. The priest shall thus make expiation for them, and they shall be forgiven. <sup>21</sup> He shall carry the bull outside the camp and burn it as he burned the first bull; it is the sin offering of the congregation.

<sup>22</sup> In case it is a chieftain who incurs guilt by doing unwittingly any of the things which by the commandment of his God יהוה ought not to be done, and he realizes guilt— <sup>23</sup> or the sin of which he is guilty is made known—he shall bring as his offering a male goat without blemish. <sup>24</sup> He shall lay a hand upon the goat's head, and it shall be slaughtered at the spot\* where the burnt offering is slaughtered before יהוה; it is a sin offering. <sup>25</sup> The priest shall take with his finger some of the blood of the sin offering and put it on the horns of the altar of burnt offering; and the rest of its blood he shall pour out at the base of the altar of burnt offering. <sup>26</sup> All its fat he shall turn into smoke on the altar, like the fat of the sacrifice of well-being. The priest shall thus make expiation on his behalf for his sin, and he shall be forgiven.

<sup>27</sup> If any person from among the populace\* unwittingly incurs guilt by doing any of the things which by יהוה's commandments ought not to be done, and realizes guilt— <sup>28</sup> or the sin of which one is guilty is made known—that person shall bring a female goat without blemish as an offering for the sin of which that one is guilty. <sup>29</sup> The offerer shall lay a hand upon the head of the sin offering. The sin offering shall be slaughtered at the place of the burnt offering. <sup>30</sup> The priest shall take with his finger some of its blood and put it on the horns of the altar of burnt offering; and all the rest of its blood he shall pour out at the base of the altar. <sup>31</sup> The offerer shall remove all its fat, just as the fat is removed from the sacrifice of well-being; and the priest shall turn it into smoke on the altar, for a pleasing odor to יהוה. The priest

\* **4.3** *sin offering* So throughout this translation and traditionally; more precisely, “offering of purgation.”

<sup>o</sup> **4.13** *community leadership of Israel* Heb. *kol 'adat yisra'el*, lit. “whole congregation of Israel,” which here denotes the part (“leadership”) that acts on behalf of the whole (“congregation”). See the Dictionary under *'edah*. \* **4.24** *the spot* Cf. 1.11. \* **4.27** *populace* Lit. “people of the country.”

shall thus make expiation for that person, who shall be forgiven.

<sup>32</sup> If the offering one brings as a sin offering is a sheep, that person shall bring a female without blemish. <sup>33</sup> The offerer shall lay a hand upon the head of the sin offering, and it shall be slaughtered as a sin offering at the spot where the burnt offering is slaughtered. <sup>34</sup> The priest shall take with his finger some of the blood of the sin offering and put it on the horns of the altar of burnt offering, and all the rest of its blood he shall pour out at the base of the altar. <sup>35</sup> And all its fat the offerer shall remove, just as the fat of the sheep of the sacrifice of well-being is removed; and this the priest shall turn into smoke on the altar, over s' יהוה offering by fire. For the sin of which one is guilty, the priest shall thus make expiation on behalf of that person, who shall be forgiven.

## 5 If a person incurs guilt—

When one has heard a public imprecation\* but (although able to testify as having either seen or learned of the matter) has not given information and thus is subject to punishment;

<sup>2</sup> Or when a person touches any impure thing (be it the carcass of an impure beast or the carcass of impure cattle or the carcass of an impure creeping thing) and the fact has escaped notice, and then, being impure, that person realizes guilt;

<sup>3</sup> Or when one touches human impurity (any such impurity whereby someone becomes impure) and, though having known about it, the fact has escaped notice, but later that person realizes guilt;

<sup>4</sup> Or when a person utters\* an oath to bad or good purpose (whatever a human being may utter in an oath) and, though having known about it, the fact has escaped notice, but later that person realizes guilt in any of these matters—

<sup>5</sup> upon realizing guilt in any of these matters, one shall confess having sinned in that way. <sup>6</sup> And one shall bring as a penalty to יהוה, for the sin of which one is guilty, a female from the flock, sheep or goat, as a sin offering;

and the priest shall make expiation for the sin, on that person's behalf.

<sup>7</sup> But if one's means do not suffice for a sheep, that person shall bring to יהוה as the penalty for that of which one is guilty, two turtledoves or two pigeons—one for a sin offering and the other for a burnt offering. <sup>8</sup> The offerer shall bring them to the priest, who shall offer first the bird for the sin offering, pinching its head at the nape without severing it. <sup>9</sup> He shall sprinkle some of the blood of the sin offering on the side of the altar, and what remains of the blood shall be drained out at the base of the altar; it is a sin offering. <sup>10</sup> And the second bird he shall prepare as a burnt offering, according to regulation. For the sin of which one is guilty, the priest shall thus make expiation on behalf of that person, who shall be forgiven.

<sup>11</sup> And if one's means do not suffice for two turtledoves or two pigeons, that person shall bring as an offering for that of which one is guilty a tenth of an *ephah* of choice flour for a sin offering; one shall not add oil to it or lay frankincense on it, for it is a sin offering. <sup>12</sup> The offerer shall bring it to the priest, and the priest shall scoop out of it a handful as a token portion and turn it into smoke on the altar, with s' יהוה offerings by fire; it is a sin offering. <sup>13</sup> For whichever of these sins one is guilty, the priest shall thus make expiation on behalf of that person, who shall be forgiven. It shall belong to the priest, like the meal offering.

<sup>14</sup> And יהוה spoke to Moses, saying:

<sup>15</sup> When a person commits a trespass, being unwittingly remiss about any of s' יהוה sacred things: One shall bring as a penalty to יהוה a ram without blemish from the flock, convertible into payment in silver by the sanctuary weight, as a guilt offering. <sup>16</sup> That person shall make restitution for the remission regarding the sacred things, adding a fifth part to it and giving it to the priest. The priest shall make expiation with the ram of the guilt offering on behalf of that person, who shall be forgiven.

<sup>17</sup> And a person who, without knowing it, sins in regard to any of s' יהוה commandments about things not to be done, and then realizes guilt: Such a person shall be

\* 5.1 *imprecation* Namely, against one who withholds testimony.

\* 5.4 *utters* Lit. “utters with his lips.”



subject to punishment. <sup>18</sup> That person shall bring to the priest a ram without blemish from the flock, or the equivalent,\* as a guilt offering. For the error committed unwittingly, the priest shall make expiation on behalf of that person, who shall be forgiven. <sup>19</sup> It is a guilt offering; guilt has been incurred before יהוה.

<sup>20</sup> יהוה spoke to Moses, saying: <sup>21</sup> When a person sins and commits a trespass against by—יהוה dealing deceitfully with another in the matter of a deposit or a pledge,\* or through robbery, or by defrauding another, <sup>22</sup> or by finding something lost and lying about it; if one swears falsely regarding any one of the various things that someone may do and sin thereby— <sup>23</sup> when one has thus sinned and, realizing guilt, would restore either that which was gotten through robbery or fraud, or the entrusted deposit, or the lost thing that was found, <sup>24</sup> or anything else about which one swore falsely, that person shall repay the principal amount and add a fifth part to it. One shall pay it to its owner upon realizing guilt. <sup>25</sup> Then that person shall bring to the priest, as a penalty to יהוה, a ram without blemish from the flock, or the equivalent,\* as a guilt offering. <sup>26</sup> The priest shall make expiation before יהוה on behalf of that person, who shall be forgiven for whatever was done to draw blame thereby.

## TSAV | צו

**6** יהוה spoke to Moses, saying: <sup>2</sup> Command Aaron and his sons thus:

This is the ritual of the burnt offering: The burnt offering itself shall remain where it is burned upon the altar all night until morning, while the fire on the altar is kept going on it. <sup>3</sup> The priest shall dress in linen raiment, with linen breeches next to his body; and he shall take up the ashes to which the fire has reduced the burnt offering on the altar and place them beside the altar. <sup>4</sup> He shall then take off his vestments and put on other vestments, and carry the ashes outside the camp to a pure place. <sup>5</sup> The fire on the altar shall be kept burning, not to go out: every morning the priest shall feed wood to it, lay

out the burnt offering on it, and turn into smoke the fat parts of the offerings of well-being. <sup>6</sup> A perpetual fire shall be kept burning on the altar, not to go out.

<sup>7</sup> And this is the ritual of the meal offering: Aaron's sons shall present it before יהוה in front of the altar. <sup>8</sup> A handful of the choice flour and oil of the meal offering shall be taken from it, with all the frankincense that is on the meal offering, and this token portion shall be turned into smoke on the altar as a pleasing odor to יהוה. <sup>9</sup> What is left of it shall be eaten by Aaron and his sons; it shall be eaten as unleavened cakes, in the sacred precinct; they shall eat it in the enclosure of the Tent of Meeting. <sup>10</sup> It shall not be baked with leaven; I have given it as their portion from My offerings by fire; it is most holy, like the sin offering and the guilt offering. <sup>11</sup> Only the males among Aaron's descendants may eat of it, as their due for all time throughout the ages from יהוה's offerings by fire. Anything that touches these shall become holy.

<sup>12</sup> יהוה spoke to Moses, saying: <sup>13</sup> This is the offering that Aaron and his sons shall offer to יהוה on the occasion of his\* anointment: a tenth of an *ephah* of choice flour as a regular meal offering, half of it in the morning and half of it in the evening, <sup>14</sup> shall be prepared with oil on a griddle. You shall bring it well soaked, and offer it as a meal offering of baked\* slices, of pleasing odor to יהוה. <sup>15</sup> And so shall the priest, anointed from among his sons to succeed him, prepare it; it is s—a יהוה law for all time—to be turned entirely into smoke. <sup>16</sup> So, too, every meal offering of a priest shall be a whole offering: it shall not be eaten.

<sup>17</sup> יהוה spoke to Moses, saying: <sup>18</sup> Speak to Aaron and his sons thus: This is the ritual of the sin offering: the sin offering shall be slaughtered before יהוה at the spot\* where the burnt offering is slaughtered: it is most holy. <sup>19</sup> The priest who offers it as a sin offering shall eat of it; it shall be eaten in the sacred precinct, in the enclosure of the Tent of Meeting. <sup>20</sup> Anything that touches its flesh shall become holy; and if any of its blood is spattered upon a garment, you shall wash the bespattered part in the sacred precinct. <sup>21</sup> An earthen vessel in which it

\* **5.18** *the equivalent* I.e., in currency; cf. v. 15. \* **5.20** This verse constitutes 6.1 in some editions. \* **5.21** *pledge* Meaning of Heb. *tesumeth yad* uncertain. \* **5.25** *the equivalent* I.e., in currency; cf. v. 15. \* **6.13** *his* Or “their.”

\* **6.14** *baked* Meaning of Heb. *tuphine* uncertain. \* **6.18** *the spot* Cf. 1.11.

was boiled shall be broken; if it was boiled in a copper vessel, [the vessel] shall be scoured and rinsed with water. <sup>22</sup> Only the males in the priestly line may eat of it: it is most holy. <sup>23</sup> But no sin offering may be eaten from which any blood is brought into the Tent of Meeting for expiation in the sanctuary; any such shall be consumed in fire.

**7** This is the ritual of the guilt offering: it is most holy. <sup>2</sup> The guilt offering shall be slaughtered at the spot where the burnt offering is slaughtered, and the blood shall be dashed on all sides of the altar. <sup>3</sup> All its fat shall be offered: the broad tail; the fat that covers the entrails; <sup>4</sup> the two kidneys and the fat that is on them at the loins; and the protuberance on the liver, which shall be removed with the kidneys. <sup>5</sup> The priest shall turn them into smoke on the altar as an offering by fire to יהוה; it is a guilt offering. <sup>6</sup> Only the males in the priestly line may eat of it; it shall be eaten in the sacred precinct: it is most holy.

<sup>7</sup> The guilt offering is like the sin offering. The same rule applies to both: it shall belong to the priest who makes expiation thereby. <sup>8</sup> So, too, the priest who offers another person's burnt offering shall keep the skin of the burnt offering that was offered. <sup>9</sup> Further, any meal offering that is baked in an oven, and any that is prepared in a pan or on a griddle, shall belong to the priest who offers it. <sup>10</sup> But every other meal offering, with oil mixed in or dry, shall go to the sons of Aaron all alike.

<sup>11</sup> This is the ritual of the sacrifice of well-being that one may offer to יהוה:

<sup>12</sup> One who offers it for thanksgiving shall offer, together with the sacrifice of thanksgiving, unleavened cakes with oil mixed in—unleavened wafers spread with oil—and cakes of choice flour with oil mixed in, well soaked. <sup>13</sup> This offering, with cakes of leavened bread added, shall be offered along with one's thanksgiving sacrifice of well-being. <sup>14</sup> Out of this the person shall offer one of each kind\* as a gift to יהוה; it shall go to

the priest who dashes the blood of the offering of well-being. <sup>15</sup> And the flesh of the thanksgiving sacrifice of well-being shall be eaten on the day that it is offered; none of it shall be set aside until morning.

<sup>16</sup> If, however, the sacrifice offered is a votive or a freewill offering, it shall be eaten on the day that one offers the sacrifice, and what is left of it shall be eaten on the morrow. <sup>17</sup> What is then left of the flesh of the sacrifice shall be consumed in fire on the third day. <sup>18</sup> If any of the flesh of the sacrifice of well-being is eaten on the third day, it shall not be acceptable; it shall not count for the one who offered it. It is an offensive thing, and the person who eats of it shall bear the guilt.

<sup>19</sup> Flesh that touches anything impure shall not be eaten; it shall be consumed in fire. As for other flesh, only one who is pure may eat such flesh. <sup>20</sup> But the person who, in a state of impurity, eats flesh from יהוה's sacrifices of well-being, that person shall be cut off from kin. <sup>21</sup> When a person touches anything impure, be it human impurity or an impure animal or any impure creature,\* and eats flesh from יהוה's sacrifices of well-being, that person shall be cut off from kin.

<sup>22</sup> And יהוה spoke to Moses, saying: <sup>23</sup> Speak to the Israelite people thus: You shall eat no fat\* of ox or sheep or goat. <sup>24</sup> Fat from animals that died or were torn by beasts may be put to any use, but you must not eat it. <sup>25</sup> If anyone eats the fat of animals from which offerings by fire may be made to יהוה, the person who eats it shall be cut off from kin. <sup>26</sup> And you must not consume any blood, either of bird or of animal, in any of your settlements. <sup>27</sup> Anyone who eats blood shall be cut off from kin.

<sup>28</sup> And יהוה spoke to Moses, saying: <sup>29</sup> Speak to the Israelite people thus: The offering to יהוה from a sacrifice of well-being must be presented by the one who offers that sacrifice of well-being to יהוה: <sup>30</sup> one's own hands shall present יהוה's offerings by fire. The offerer shall present the fat with the breast, the breast to be elevated as an elevation offering before יהוה; <sup>31</sup> the priest shall turn

\* 7.14 *kind* Lit. "offering." \* 7.21 *creature* Heb. *sheqes*, lit. "abomination"; several mss. and ancient versions read *sheres* "swarming things." \* 7.23 *fat* I.e., hard, coarse fat (suet); cf. 3.3-5.

the fat into smoke on the altar, and the breast shall go to Aaron and his sons.<sup>32</sup> And the right thigh from your sacrifices of well-being you shall present to the priest as a gift;<sup>33</sup> he from among Aaron's sons who offers the blood and the fat of the offering of well-being shall get the right thigh as his portion.<sup>34</sup> For I have taken the breast of elevation offering and the thigh of gift offering from the Israelites, from their sacrifices of well-being, and given them to Aaron the priest and to his sons as their due from the Israelites for all time.

<sup>35</sup> Those shall be the perquisites\* of Aaron and the perquisites of his sons from s' יהוה offerings by fire, once they have been inducted\* to serve יהוה as priests;<sup>36</sup> these יהוה commanded to be given them, once they had been anointed, as a due from the Israelites for all time throughout the ages.

<sup>37</sup> Such are the rituals of the burnt offering, the meal offering, the sin offering, the guilt offering, the offering of ordination, and the sacrifice of well-being,<sup>38</sup> with which יהוה charged Moses on Mount Sinai, when commanding that the Israelites present their offerings to יהוה in the wilderness of Sinai.

**8** יהוה spoke to Moses, saying: <sup>2</sup> Take Aaron along with his sons, and the vestments, the anointing oil, the bull of sin offering, the two rams, and the basket of unleavened bread; <sup>3</sup> and assemble the community leadership<sup>°</sup> at the entrance of the Tent of Meeting. <sup>4</sup> Moses did as יהוה commanded him. And when the leadership<sup>°</sup> was assembled at the entrance of the Tent of Meeting, <sup>5</sup> Moses said to the leadership, <sup>°</sup> “This is what יהוה has commanded to be done.”

<sup>6</sup> Then Moses brought Aaron and his sons forward and washed them with water. <sup>7</sup> He put the tunic on him, girded him with the sash, clothed him with the robe, and put the ephod on him, girding him with the

decorated band with which he tied it to him.<sup>8</sup> He put the breastpiece on him, and put into the breastpiece the Urim and Thummim.\* <sup>9</sup> And he set the headdress on his head; and on the headdress, in front, he put the gold frontlet, the holy diadem—as יהוה had commanded Moses.

<sup>10</sup> Moses took the anointing oil and anointed the Tabernacle and all that was in it, thus consecrating them. <sup>11</sup> He sprinkled some of it on the altar seven times, anointing the altar, all its utensils, and the laver with its stand, to consecrate them. <sup>12</sup> He poured some of the anointing oil upon Aaron's head and anointed him, to consecrate him. <sup>13</sup> Moses then brought Aaron's sons forward, clothed them in tunics, girded them with sashes, and wound turbans upon them, as יהוה had commanded Moses.

<sup>14</sup> He led forward the bull of sin offering. Aaron and his sons laid their hands upon the head of the bull of sin offering,<sup>15</sup> and it was slaughtered. Moses took the blood and with his finger put some on each of the horns of the altar, purifying the altar; then he poured out the blood at the base of the altar. Thus he consecrated it in order to make expiation upon it.

<sup>16</sup> Moses then took all the fat that was about the entrails, and the protuberance of the liver, and the two kidneys and their fat, and turned them into smoke on the altar. <sup>17</sup> The rest of the bull, its hide, its flesh, and its dung, he put to the fire outside the camp—as יהוה had commanded Moses.

<sup>18</sup> Then he brought forward the ram of burnt offering. Aaron and his sons laid their hands upon the ram's head,<sup>19</sup> and it was slaughtered. Moses dashed the blood against all sides of the altar. <sup>20</sup> The ram was cut up into sections and Moses turned the head, the sections, and the suet into smoke on the altar;<sup>21</sup> Moses washed the entrails and the legs with water and turned all of the ram into smoke. That was a burnt offering for a pleasing odor, an offering by fire to as—יהוה יהוה had commanded Moses.

<sup>22</sup> He brought forward the second ram, the ram of ordination. Aaron and his sons laid their hands upon the ram's head,<sup>23</sup> and it was slaughtered. Moses took

\* **7.35 perquisites** Lit. “anointment,” i.e., accruing from anointment. \* **7.35 inducted** Lit. “brought forward.”

<sup>°</sup> **8.3 community leadership** Heb. *kol ha-‘edah*, lit. “whole congregation,” which here denotes the part (“leadership”) that acts on behalf of the whole (“congregation”). See the Dictionary under *‘edah*. <sup>°</sup> **8.4 leadership** Heb. *ha-‘edah*, lit. “congregation.” Cf. at v. 3. <sup>°</sup> **8.5 leadership** Heb. *ha-‘edah*, lit. “congregation.” Cf. at v. 3. \* **8.8 Urim and Thummim** See note at Exod. 28.30.

some of its blood and put it on the ridge\* of Aaron's right ear, and on the thumb of his right hand, and on the big toe of his right foot. <sup>24</sup> Moses then brought forward the sons of Aaron, and put some of the blood on the ridges of their right ears, and on the thumbs of their right hands, and on the big toes of their right feet; and the rest of the blood Moses dashed against every side of the altar. <sup>25</sup> He took the fat—the broad tail, all the fat about the entrails, the protuberance of the liver, and the two kidneys and their fat—and the right thigh. <sup>26</sup> From the basket of unleavened bread that was before יהוה, he took one cake of unleavened bread, one cake of oil bread, and one wafer, and placed them on the fat parts and on the right thigh. <sup>27</sup> He placed all these on the palms of Aaron and on the palms of his sons, and elevated them as an elevation offering before יהוה. <sup>28</sup> Then Moses took them from their hands and turned them into smoke on the altar with the burnt offering. This was an ordination offering for a pleasing odor; it was an offering by fire to יהוה. <sup>29</sup> Moses took the breast and elevated it as an elevation offering before יהוה; it was Moses' portion of the ram of ordination—as יהוה had commanded Moses.

<sup>30</sup> And Moses took some of the anointing oil and some of the blood that was on the altar and sprinkled it upon Aaron and upon his vestments, and also upon his sons and upon their vestments. Thus he consecrated Aaron and his vestments, and also his sons and their vestments.

<sup>31</sup> Moses said to Aaron and his sons: Boil the flesh at the entrance of the Tent of Meeting and eat it there with the bread that is in the basket of ordination—as I commanded:\* Aaron and his sons shall eat it; <sup>32</sup> and what is left over of the flesh and the bread you shall consume in fire. <sup>33</sup> You shall not go outside the entrance of the Tent of Meeting for seven days, until the day that your period of ordination is completed. For your ordination will require seven days. <sup>34</sup> Everything done today, יהוה has commanded to be done [seven days], to make expiation for you. <sup>35</sup> You shall remain at the entrance of the Tent of Meeting day and night for seven

days, keeping s' יהוה charge—that you may not die—for so I have been commanded.

<sup>36</sup> And Aaron and his sons did all the things that יהוה had commanded through Moses.

## שמיני | SHEMINI

**9** On the eighth day Moses called Aaron and his sons, and the elders of Israel. <sup>2</sup> He said to Aaron: “Take a calf of the herd for a sin offering and a ram for a burnt offering, without blemish, and bring them before יהוה. <sup>3</sup> And speak to the Israelites, saying: Take a he-goat for a sin offering; a calf and a lamb, yearlings without blemish, for a burnt offering; <sup>4</sup> and an ox and a ram for an offering of well-being to sacrifice before יהוה; and a meal offering with oil mixed in. For today יהוה will appear to you.”

<sup>5</sup> They brought to the front of the Tent of Meeting the things that Moses had commanded, and the community leadership<sup>o</sup> came forward and stood before יהוה. <sup>6</sup> Moses said: “This is what יהוה has commanded that you do, that the Presence of יהוה may appear to you.” <sup>7</sup> Then Moses said to Aaron: “Come forward to the altar and sacrifice your sin offering and your burnt offering, making expiation for yourself and for the people; and sacrifice the people's offering and make expiation for them, as יהוה has commanded.”

<sup>8</sup> Aaron came forward to the altar and slaughtered his calf of sin offering. <sup>9</sup> Aaron's sons brought the blood to him; he dipped his finger in the blood and put it on the horns of the altar; and he poured out the rest of the blood at the base of the altar. <sup>10</sup> The fat, the kidneys, and the protuberance of the liver from the sin offering he turned into smoke on the altar—as יהוה had commanded Moses; <sup>11</sup> and the flesh and the skin were consumed in fire outside the camp. <sup>12</sup> Then he slaughtered the burnt offering. Aaron's sons passed the blood to him, and he dashed it against all sides of the altar. <sup>13</sup> They passed the burnt offering to him in sections, as well as the head,

\* **8.23** ridge Or “lobe.” \* **8.31** I commanded Or, vocalizing *šuwweṯi*, “I have been commanded”; cf. below, v. 35 and 10.13. ° **9.5** community leadership See note at 8.3.

and he turned it into smoke on the altar. <sup>14</sup> He washed the entrails and the legs, and turned them into smoke on the altar with the burnt offering.

<sup>15</sup> Next he brought forward the people's offering. He took the goat for the people's sin offering, and slaughtered it, and presented it as a sin offering like the previous one. <sup>16</sup> He brought forward the burnt offering and sacrificed it according to regulation. <sup>17</sup> He then brought forward the meal offering and, taking a handful of it, he turned it into smoke on the altar—in addition to the burnt offering of the morning.\* <sup>18</sup> He slaughtered the ox and the ram, the people's sacrifice of well-being. Aaron's sons passed the blood to him—which he dashed against every side of the altar—<sup>19</sup> and the fat parts of the ox and the ram: the broad tail, the covering [fat], the kidneys, and the protuberances of the livers. <sup>20</sup> They laid these fat parts over the breasts; and Aaron\* turned the fat parts into smoke on the altar, <sup>21</sup> and elevated the breasts and the right thighs as an elevation offering before יהוה as Moses had commanded.

<sup>22</sup> Aaron lifted his hands toward the people and blessed them; and he stepped down after offering the sin offering, the burnt offering, and the offering of well-being. <sup>23</sup> Moses and Aaron then went inside the Tent of Meeting. When they came out, they blessed the people; and the Presence of יהוה appeared to all the people. <sup>24</sup> Fire came forth from before יהוה and consumed the burnt offering and the fat parts on the altar. And all the people saw, and shouted, and fell on their faces.

**10** Now Aaron's sons Nadab and Abihu each took his fire pan, put fire in it, and laid incense on it; and they offered before יהוה alien fire, which had not been enjoined upon them. <sup>2</sup> And fire came forth from יהוה and consumed them; thus they died at the instance of\* יהוה. <sup>3</sup> Then Moses said to Aaron, “This is what יהוה meant by saying:

Through those near to Me I show Myself holy,  
And gain glory before all the people.”

And Aaron was silent.

<sup>4</sup> Moses called Mishael and Elzaphan, sons of Uzziel the uncle of Aaron, and said to them, “Come forward and carry your kinsmen away from the front of the sanctuary to a place outside the camp.” <sup>5</sup> They came forward and carried them out of the camp by their tunics, as Moses had ordered. <sup>6</sup> And Moses said to Aaron and to his sons Eleazar and Ithamar, “Do not bare your heads\* and do not rend your clothes, lest you die and anger strike the whole community. But your kin,<sup>°</sup> all the house of Israel, shall bewail the burning that יהוה has wrought. <sup>7</sup> And so do not go outside the entrance of the Tent of Meeting, lest you die, for s' יהוה anointing oil is upon you.” And they did as Moses had bidden.

<sup>8</sup> And יהוה spoke to Aaron, saying: <sup>9</sup> Drink no wine or other intoxicant, you or your sons, when you enter the Tent of Meeting, that you may not die. This is a law for all time throughout the ages, <sup>10</sup> for you must distinguish between the sacred and the profane, and between the impure and the pure; <sup>11</sup> and you must teach the Israelites all the laws which יהוה has imparted to them through Moses.

<sup>12</sup> Moses spoke to Aaron and to his remaining sons, Eleazar and Ithamar: Take the meal offering that is left over from s' יהוה offerings by fire and eat it unleavened beside the altar, for it is most holy. <sup>13</sup> You shall eat it in the sacred precinct, inasmuch as it is your due, and that of your sons, from s' יהוה offerings by fire; for so I have been commanded. <sup>14</sup> But the breast of elevation offering and the thigh of gift offering you [and your wife], and your sons and daughters with you, may eat in any pure place, for they have been assigned as a due to you and your sons from the Israelites' sacrifices of well-being. <sup>15</sup> Together with the fat of fire offering, they must present the thigh of gift offering and the breast of elevation offering, which are to be elevated as an elevation offering before יהוה and which are to be your due and that of your sons with you for all time—as יהוה has commanded.

\* **9.17** *burnt offering of the morning* See Exod. 29.38–46. \* **9.20** *Aaron* Moved up from v. 21 for clarity. \* **10.2** *at the instance of Others* “before.” \* **10.6** *bare your heads* Or “dishevel your hair”; cf. Num. 5.18. ° **10.6** *kin* Heb. *ahim*, lit. “brothers”; NJPS “kinsmen.” It goes without saying that women are in view, because they were the face of public mourning in ancient Israel (Exod. 33.4; Jer. 9.16–17, 19; 2 Chron. 35.25).

<sup>16</sup> Then Moses inquired about the goat of sin offering, and it had already been burned! He was angry with Eleazar and Ithamar, Aaron's remaining sons, and said, <sup>17</sup> "Why did you not eat the sin offering in the sacred area? For it is most holy, and it is what was given to you to remove the guilt of the community and to make expiation for them before יהוה." <sup>18</sup> Since its blood was not brought inside the sanctuary,\* you should certainly have eaten it in the sanctuary, as I commanded." <sup>19</sup> And Aaron spoke to Moses, "See, this day they brought their sin offering and their burnt offering before יהוה, and such things have befallen me! Had I eaten sin offering today, would יהוה have approved?" <sup>20</sup> And when Moses heard this, he approved.

**11** יהוה spoke to Moses and Aaron, saying to them: <sup>2</sup> Speak to the Israelite people thus:

These are the creatures that you may eat from among all the land animals: <sup>3</sup> any animal that has true hoofs, with clefts through the hoofs, and that chews\* the cud—such you may eat. <sup>4</sup> The following, however, of those that either chew the cud or have true hoofs, you shall not eat: the camel—although it chews the cud, it has no true hoofs: it is impure for you; <sup>5</sup> the daman—although it chews the cud, it has no true hoofs: it is impure for you; <sup>6</sup> the hare—although it chews the cud, it has no true hoofs: it is impure for you; <sup>7</sup> and the swine—although it has true hoofs, with the hoofs cleft through, it does not chew the cud: it is impure for you. <sup>8</sup> You shall not eat of their flesh or touch their carcasses; they are impure for you.

<sup>9</sup> These you may eat of all that live in water: anything in water, whether in the seas or in the streams, that has fins and scales—these you may eat. <sup>10</sup> But anything in the seas or in the streams that has no fins and scales, among all the swarming things of the water and among all the other living creatures that are in the water—they are an abomination for you <sup>11</sup> and an abomination for you they shall remain: you shall not eat of their flesh

and you shall abominate their carcasses. <sup>12</sup> Everything in water that has no fins and scales shall be an abomination for you.

<sup>13</sup> The following\* you shall abominate among the birds—they shall not be eaten, they are an abomination: the eagle, the vulture, and the black vulture; <sup>14</sup> the kite, falcons of every variety; <sup>15</sup> all varieties of raven; <sup>16</sup> the ostrich, the nighthawk, the sea gull; hawks of every variety; <sup>17</sup> the little owl, the cormorant, and the great owl; <sup>18</sup> the white owl, the pelican, and the bustard; <sup>19</sup> the stork; herons of every variety; the hoopoe, and the bat.

<sup>20</sup> All winged swarming things that walk on fours shall be an abomination for you. <sup>21</sup> But these you may eat among all the winged swarming things that walk on fours: all that have, above their feet, jointed legs to leap with on the ground— <sup>22</sup> of these you may eat the following:\* locusts of every variety; all varieties of bald locust; crickets of every variety; and all varieties of grasshopper. <sup>23</sup> But all other winged swarming things that have four legs shall be an abomination for you.

<sup>24</sup> And the following shall make you impure— whoever touches their carcasses shall be impure until evening, <sup>25</sup> and whoever carries the carcasses of any of them shall wash those clothes and be impure until evening— <sup>26</sup> every animal that has true hoofs but without clefts through the hoofs, or that does not chew the cud. They are impure for you; whoever touches them shall be impure. <sup>27</sup> Also all animals that walk on paws, among those that walk on fours, are impure for you; whoever touches their carcasses shall be impure until evening. <sup>28</sup> And anyone who carries their carcasses shall wash those clothes and remain impure until evening. They are impure for you.

<sup>29</sup> The following\* shall be impure for you from among the things that swarm on the earth: the mole, the mouse, and great lizards of every variety; <sup>30</sup> the gecko, the land crocodile, the lizard, the sand lizard, and the chameleon. <sup>31</sup> Those are for you the impure among all the swarming things; whoever touches them when they are dead shall be impure until evening. <sup>32</sup> And anything on which one of them falls when dead shall be impure: be it any article

\* **10.18** *brought inside the sanctuary* As is done in the case of the most solemn offerings; see 4.3–21; 16.11–17.

\* **11.3** *chews* Lit. "brings up." \* **11.13** *The following* A number of these cannot be identified with certainty.

\* **11.22** *the following* A number of these cannot be identified with certainty. \* **11.29** *The following* A number of these cannot be identified with certainty.

of wood, or a cloth, or a skin, or a sack—any such article that can be put to use shall be dipped in water, and it shall remain impure until evening; then it shall be pure.<sup>33</sup> And if any of those falls into an earthen vessel, everything inside it shall be impure and [the vessel] itself you shall break.<sup>34</sup> As to any food that may be eaten, it shall become impure if it came in contact with water;\* as to any liquid that may be drunk, it shall become impure if it was inside any vessel.\*<sup>35</sup> Everything on which the carcass of any of them falls shall be impure: an oven or stove shall be smashed. They are impure—and impure they shall remain for you.<sup>36</sup> However, a spring or cistern in which water is collected shall be pure, but whoever touches such a carcass in it shall be impure.<sup>37</sup> If such a carcass falls upon seed grain that is to be sown, it is pure;<sup>38</sup> but if water is put on the seed and any part of a carcass falls upon it, it shall be impure for you.

<sup>39</sup> If an animal that you may eat has died, anyone who touches its carcass shall be impure until evening;<sup>40</sup> anyone who eats of its carcass shall wash those clothes and remain impure until evening; and anyone who carries its carcass shall wash those clothes and remain impure until evening.

<sup>41</sup> All the things that swarm upon the earth are an abomination; they shall not be eaten.<sup>42</sup> You shall not eat, among all things that swarm upon the earth, anything that crawls on its belly, or anything that walks on fours, or anything that has many legs; for they are an abomination.<sup>43</sup> You shall not draw abomination upon yourselves through anything that swarms; you shall not make yourselves impure therewith and thus become impure.<sup>44</sup> For I יהוה am your God: you shall sanctify yourselves and be holy, for I am holy. You shall not make yourselves impure through any swarming thing that moves upon the earth.<sup>45</sup> For I יהוה am the One who brought you up from the land of Egypt to be your God: you shall be holy, for I am holy.

<sup>46</sup> These are the instructions concerning animals, birds, all living creatures that move in water, and all creatures

that swarm on earth,<sup>47</sup> for distinguishing between the impure and the pure, between the living things that may be eaten and the living things that may not be eaten.

## תזריע | TAZRIA'

**12** יהוה spoke to Moses, saying: <sup>2</sup> Speak to the Israelite people thus: When a woman at childbirth\* bears a male, she shall be impure seven days; she shall be impure as at the time of her condition of menstrual separation.— <sup>3</sup> On the eighth day the flesh of his foreskin shall be circumcised.— <sup>4</sup> She shall remain in a state of blood purification\* for thirty-three days: she shall not touch any consecrated thing, nor enter the sanctuary until her period of purification is completed. <sup>5</sup> If she bears a female, she shall be impure two weeks as during her menstruation, and she shall remain in a state of blood purification\* for sixty-six days.

<sup>6</sup> On the completion of her period of purification, for either son or daughter, she shall bring to the priest, at the entrance of the Tent of Meeting, a lamb in its first year for a burnt offering, and a pigeon or a turtledove for a sin offering.\* <sup>7</sup> He shall offer it before יהוה and make expiation on her behalf; she shall then be pure from her flow of blood. Such are the rituals concerning her who bears a child, male or female. <sup>8</sup> If, however, her means do not suffice for a sheep, she shall take two turtledoves or two pigeons, one for a burnt offering and the other for a sin offering. The priest shall make expiation on her behalf, and she shall be pure.

**13** יהוה spoke to Moses and Aaron, saying: When a person has on the skin of the body a swelling, a rash, or a discoloration, and it develops into a scaly affection on the skin of the body, it shall be reported\* to Aaron the priest or to one of his sons, the

\* **11.34** *if it came in contact with water* That is, if the food then came in contact with the carcass of any animal named in vv. 29–30. \* **11.34** *any vessel* That is, one contaminated via contact with a carcass as in vv. 32–33.

\* **12.2** *at childbirth* Heb. *tazria'*, lit. “brings forth seed.” \* **12.4** *state of blood purification* Meaning of Heb. *deme tohorah* uncertain. \* **12.5** *state of blood purification* See note at v. 4. \* **12.6** *sin offering* See note at 4.3.

\* **13.2** *it shall be reported* Or “[the person] shall be brought.”

priests. <sup>3</sup> The priest shall examine the affection on the skin of the body: if hair in the affected patch has turned white and the affection appears to be deeper than the skin of the body, it is a leprous\* affection; when the priest sees it, he shall pronounce the person impure. <sup>4</sup> But if it is a white discoloration on the skin of the body which does not appear to be deeper than the skin and the hair in it has not turned white, the priest shall isolate the affected person for seven days. <sup>5</sup> On the seventh day the priest shall conduct an examination, and if the affection has remained unchanged in color and the disease has not spread on the skin, the priest shall isolate that person for another seven days. <sup>6</sup> On the seventh day the priest shall again conduct an examination: if the affection has faded and has not spread on the skin, the priest shall pronounce the person pure. It is a rash; after washing those clothes, that person shall be pure. <sup>7</sup> But if the rash should spread on the skin after the person has been seen by the priest and pronounced pure, that person shall again report to the priest. <sup>8</sup> And if the priest sees that the rash has spread on the skin, the priest shall pronounce that person impure; it is leprosy.

<sup>9</sup> When a person has a scaly affection, it shall be reported\* to the priest. <sup>10</sup> If the priest finds on the skin a white swelling which has turned some hair white, with a patch of undisclored flesh\* in the swelling, <sup>11</sup> it is chronic leprosy on the skin of the body, and the priest shall pronounce the person impure; being impure, that person need not be isolated. <sup>12</sup> If the eruption spreads out over the skin so that it covers all the skin of the affected person from head to foot, wherever the priest can see— <sup>13</sup> if the priest sees that the eruption has covered the whole body—he shall pronounce as pure the affected person, who is pure from having turned all white. <sup>14</sup> But as soon as undisclored flesh appears in it, that person shall be impure; <sup>15</sup> when the priest sees the undisclored flesh, he shall pronounce the person impure. The undisclored flesh is impure; it is leprosy. <sup>16</sup> But if the undisclored flesh again turns white, that person shall come to the priest, <sup>17</sup> and the priest shall conduct an examination: if the affection has turned

white, the priest shall pronounce as pure the affected person, who is then pure.

<sup>18</sup> When an inflammation appears on the skin of one's body and it heals, <sup>19</sup> and a white swelling or a white discoloration streaked with red develops where the inflammation was, that person shall report to the priest. <sup>20</sup> If the priest finds that it appears lower than the rest of the skin and that the hair in it has turned white, the priest shall pronounce the person impure; it is a leprous affection that has broken out in the inflammation. <sup>21</sup> But if the priest finds that there is no white hair in it and it is not lower than the rest of the skin, and it is faded, the priest shall isolate that person for seven days. <sup>22</sup> If it should spread in the skin, the priest shall pronounce the person impure; it is an affection. <sup>23</sup> But if the discoloration remains stationary, not having spread, it is the scar of the inflammation; the priest shall pronounce that person pure.

<sup>24</sup> When the skin of one's body sustains a burn by fire, and the patch from the burn is a discoloration, either white streaked with red, or white, <sup>25</sup> the priest shall examine it. If some hair has turned white in the discoloration, which itself appears to go deeper than the skin, it is leprosy that has broken out in the burn. The priest shall pronounce the person impure; it is a leprous affection. <sup>26</sup> But if the priest finds that there is no white hair in the discoloration, and that it is not lower than the rest of the skin, and it is faded, the priest shall isolate that person for seven days. <sup>27</sup> On the seventh day the priest shall conduct an examination: if it has spread in the skin, the priest shall pronounce the person impure; it is a leprous affection. <sup>28</sup> But if the discoloration has remained stationary, not having spread on the skin, and it is faded, it is the swelling from the burn. The priest shall pronounce that person pure, for it is the scar of the burn.

<sup>29</sup> If a man or a woman has an affection on the head or in the beard, <sup>30</sup> the priest shall examine the affection. If it appears to go deeper than the skin and there is thin yellow hair in it, the priest shall pronounce the person impure; it is a scall, a scaly eruption in the hair or beard.

\* **13.3 leprous** Heb. *šara 'ath* is used for a variety of diseases. Where a human being is declared impure by reason of *šara 'ath*, the traditional translation "leprosy" has been retained without regard to modern medical terminology.

\* **13.9 it shall be reported** See note at 13.2. \* **13.10 a patch of undisclored flesh** Others "quick raw flesh."



<sup>31</sup> But if the priest finds that the scall affection does not appear to go deeper than the skin, yet there is no black hair in it, the priest shall isolate the person with the scall affection for seven days. <sup>32</sup> On the seventh day the priest shall examine the affection. If the scall has not spread and no yellow hair has appeared in it, and the scall does not appear to go deeper than the skin, <sup>33</sup> the person with the scall shall shave—but without shaving the scall; the priest shall isolate that person for another seven days. <sup>34</sup> On the seventh day the priest shall examine the scall. If the scall has not spread on the skin, and does not appear to go deeper than the skin, the priest shall pronounce the person pure; after washing those clothes, that person shall be pure. <sup>35</sup> If, however, the scall should spread on the skin after the person has been pronounced pure, <sup>36</sup> the priest shall conduct an examination. If the scall has spread on the skin, the priest need not look for yellow hair: the person is impure. <sup>37</sup> But if the scall has remained unchanged in color, and black hair has grown in it, the scall is healed; the person is pure. The priest shall pronounce that person pure.

<sup>38</sup> If a man or a woman has the skin of the body streaked with white discolorations, <sup>39</sup> and the priest sees that the discolorations on the skin of the body are of a dull white, it is a tetter broken out on the skin; that person is pure.

<sup>40</sup> If a man loses the hair of his head and becomes bald, he is pure. <sup>41</sup> If he loses the hair on the front part of his head and becomes bald at the forehead, he is pure. <sup>42</sup> But if a white affection streaked with red appears on the bald part in the front or at the back of the head, it is a scaly eruption that is spreading over the bald part in the front or at the back of the head. <sup>43</sup> The priest shall examine him: if the swollen affection on the bald part in the front or at the back of his head is white streaked with red, like the leprosy of body skin in appearance, <sup>44</sup> he is a leprous man; he is impure. The priest shall pronounce him impure; he has the affection on his head.

<sup>45</sup> As for the person with a leprous affection: the clothes shall be rent, the head shall be left bare,\* and the

upper lip shall be covered over; and that person shall call out, “Impure! Impure!” <sup>46</sup> The person shall be impure as long as the disease is present. Being impure, that person shall dwell apart—in a dwelling outside the camp.

<sup>47</sup> When an eruptive affection occurs in a cloth of wool or linen fabric, <sup>48</sup> in the warp or in the woof of the linen or the wool, or in a skin or in anything made of skin; <sup>49</sup> if the affection in the cloth or the skin, in the warp or the woof, or in any article of skin, is streaky green\* or red, it is an eruptive affection. It shall be shown to the priest; <sup>50</sup> and the priest, after examining the affection, shall isolate the affected article for seven days. <sup>51</sup> On the seventh day he shall examine the affection: if the affection has spread in the cloth—whether in the warp or the woof, or in the skin, for whatever purpose the skin may be used—the affection is a malignant eruption; it is impure. <sup>52</sup> The cloth—whether warp or woof in wool or linen, or any article of skin—in which the affection is found, shall be burned, for it is a malignant eruption; it shall be consumed in fire. <sup>53</sup> But if the priest sees that the affection in the cloth—whether in warp or in woof, or in any article of skin—has not spread, <sup>54</sup> the priest shall order the affected article washed, and he shall isolate it for another seven days. <sup>55</sup> And if, after the affected article has been washed, the priest sees that the affection has not changed color and that it has not spread, it is impure. It shall be consumed in fire; it is a fret,\* whether on its inner side or on its outer side. <sup>56</sup> But if the priest sees that the affected part, after it has been washed, is faded, he shall tear it out from the cloth or skin, whether in the warp or in the woof; <sup>57</sup> and if it occurs again in the cloth—whether in warp or in woof—or in any article of skin, it is a wild growth; the affected article shall be consumed in fire. <sup>58</sup> If, however, the affection disappears from the cloth—warp or woof—or from any article of skin that has been washed, it shall be washed again, and it shall be pure.

<sup>59</sup> Such is the procedure for eruptive affections of cloth, woollen or linen, in warp or in woof, or of any article of skin, for pronouncing it pure or impure.

\* **13.45** *head shall be left bare* Or “hair shall be disheveled”; cf. 10.6. \* **13.49** *green* Or “yellow.” \* **13.55** *fret*  
Meaning of Heb. *peḥetheth* uncertain.

## מצרע | METSORA'

**14** יהוה spoke to Moses, saying: <sup>2</sup>This shall be the ritual for a leper\* at the time of being purified.

When it has been reported\* to the priest, <sup>3</sup> the priest shall go outside the camp. If the priest sees that the leper has been healed of the scaly affection, <sup>4</sup> the priest shall order two live pure birds, cedar wood, crimson stuff, and hyssop to be brought for the one to be purified. <sup>5</sup> The priest shall order one of the birds slaughtered over fresh water in an earthen vessel; <sup>6</sup> and he shall take the live bird, along with the cedar wood, the crimson stuff, and the hyssop, and dip them together with the live bird in the blood of the bird that was slaughtered over the fresh water. <sup>7</sup> He shall then sprinkle it seven times on the one to be purified of the eruption and effect the purification; and he shall set the live bird free in the open country. <sup>8</sup> The one to be purified shall wash those clothes, shave off all hair, and bathe in water—and then shall be pure. After that, the camp may be entered but one must remain outside one's tent seven days. <sup>9</sup> On the seventh day all hair shall be shaved off—of head, beard [if any], and eyebrows. Having shaved off all hair, the person shall wash those clothes and bathe the body in water—and then shall be pure. <sup>10</sup> On the eighth day that person shall take two male lambs without blemish, one ewe lamb in its first year without blemish, three-tenths of a measure of choice flour with oil mixed in for a meal offering, and one *log* of oil. <sup>11</sup> These shall be presented before יהוה, with the party to be purified, at the entrance of the Tent of Meeting, by the priest who performs the purification.

<sup>12</sup> The priest shall take one of the male lambs and offer it with the *log* of oil as a guilt offering, and he shall elevate them as an elevation offering before יהוה. <sup>13</sup> The lamb shall be slaughtered at the spot\* in the sacred area where the sin offering and the burnt offering are slaughtered. For the guilt offering, like the sin offering, goes to the priest; it is most holy. <sup>14</sup> The priest shall take some of the blood of the guilt offering, and the priest shall put it on the ridge of the right ear of the one who is being purified, and on the thumb of the right hand, and on the big toe of the right foot. <sup>15</sup> The priest shall

then take some of the *log* of oil and pour it into the palm of his own left hand. <sup>16</sup> And the priest shall dip his right finger in the oil that is in the palm of his left hand and sprinkle some of the oil with his finger seven times before יהוה. <sup>17</sup> Some of the oil left in his palm shall be put by the priest on the ridge of the right ear of the one being purified, on the thumb of the right hand, and on the big toe of the right foot—over the blood of the guilt offering. <sup>18</sup> The rest of the oil in his palm the priest shall put on the head of the one being purified. Thus the priest shall make expiation for that person before יהוה. <sup>19</sup> The priest shall then offer the sin offering and make expiation for the one being purified of defilement. Last, the burnt offering shall be slaughtered, <sup>20</sup> and the priest shall offer the burnt offering and the meal offering on the altar; the priest shall make expiation for that person, who shall then be pure.

<sup>21</sup> If, however, one is poor and without sufficient means, that person shall take one male lamb for a guilt offering, to be elevated in expiation, one-tenth of a measure of choice flour with oil mixed in for a meal offering, and a *log* of oil; <sup>22</sup> and two turtledoves or two pigeons—depending on that person's means—the one to be the sin offering and the other the burnt offering. <sup>23</sup> On the eighth day of purification, the person shall bring them to the priest at the entrance of the Tent of Meeting, before יהוה. <sup>24</sup> The priest shall take the lamb of guilt offering and the *log* of oil, and elevate them as an elevation offering before יהוה. <sup>25</sup> When the lamb of guilt offering has been slaughtered, the priest shall take some of the blood of the guilt offering and put it on the ridge of the right ear of the one being purified, on the thumb of the right hand, and on the big toe of the right foot. <sup>26</sup> The priest shall then pour some of the oil into the palm of his own left hand, <sup>27</sup> and with the finger of his right hand the priest shall sprinkle some of the oil that is in the palm of his left hand seven times before יהוה. <sup>28</sup> Some of the oil in his palm shall be put by the priest on the ridge of the right ear of the one being purified, on the thumb of the right hand, and on the big toe of the right foot, over the same places as the blood of the guilt offering; <sup>29</sup> and what is left of the oil in his palm the priest shall put on the head of the one being purified,

\* **14.2** *leper* Heb. *mešora* 'a person afflicted with *šara* 'ath; see note at 13.3. \* **14.2** *it has been reported* Cf. note at 13.2. \* **14.13** *the spot* See 1.11; 4.24.

to make expiation for that person before יהוה.<sup>30</sup> That person shall then offer one of the turtledoves or pigeons, depending on the person's means—<sup>31</sup> whichever that person can afford—the one as a sin offering and the other as a burnt offering, together with the meal offering. Thus the priest shall make expiation before יהוה for the one being purified.<sup>32</sup> Such is the ritual for one who has a scaly affection and whose means for purification are limited.

<sup>33</sup> יהוה spoke to Moses and Aaron, saying:

<sup>34</sup> When you enter the land of Canaan that I give you as a possession, and I inflict an eruptive plague upon a house in the land you possess,<sup>35</sup> the owner of the house shall come and tell the priest, saying, “Something like a plague has appeared upon my house.”<sup>36</sup> The priest shall order the house cleared before the priest enters to examine the plague, so that nothing in the house may become impure; after that the priest shall enter to examine the house.<sup>37</sup> If, when he examines the plague, the plague in the walls of the house is found to consist of greenish\* or reddish streaks\* that appear to go deep into the wall,<sup>38</sup> the priest shall come out of the house to the entrance of the house, and close up the house for seven days.<sup>39</sup> On the seventh day the priest shall return. If he sees that the plague has spread on the walls of the house,<sup>40</sup> the priest shall order the stones with the plague in them to be pulled out and cast outside the city into an impure place.<sup>41</sup> The house shall be scraped inside all around, and the coating\* that is scraped off shall be dumped outside the city in an impure place.<sup>42</sup> They shall take other stones and replace those stones with them, and take other coating and plaster the house.

<sup>43</sup> If the plague again breaks out in the house, after the stones have been pulled out and after the house has been scraped and replastered,<sup>44</sup> the priest shall come to examine: if the plague has spread in the house, it is a malignant eruption in the house; it is impure.<sup>45</sup> The house shall be torn down—its stones and timber and all

the coating on the house—and taken to an impure place outside the city.

<sup>46</sup> Whoever enters the house while it is closed up shall be impure until evening.<sup>47</sup> Whoever sleeps in the house must wash those clothes, and whoever eats in the house must wash those clothes.

<sup>48</sup> If, however, the priest comes and sees that the plague has not spread in the house after the house was replastered, the priest shall pronounce the house pure, for the plague has healed.<sup>49</sup> To purge the house, he shall take two birds, cedar wood, crimson stuff, and hyssop.<sup>50</sup> He shall slaughter the one bird over fresh water in an earthen vessel.<sup>51</sup> He shall take the cedar wood, the hyssop, the crimson stuff, and the live bird, and dip them in the blood of the slaughtered bird and the fresh water, and sprinkle on the house seven times.<sup>52</sup> Having purged the house with the blood of the bird, the fresh water, the live bird, the cedar wood, the hyssop, and the crimson stuff,<sup>53</sup> he shall set the live bird free outside the city in the open country. Thus he shall make expiation for the house, and it shall be pure.

<sup>54</sup> Such is the ritual for every eruptive affection—for scalls,<sup>55</sup> for an eruption on a cloth or a house,<sup>56</sup> for swellings, for rashes, or for discolorations—<sup>57</sup> to determine when they are impure and when they are pure.

Such is the ritual concerning eruptions.

**15** יהוה spoke to Moses and Aaron, saying: <sup>2</sup> Speak to the Israelite people and say to them:

When any man has a discharge issuing from his member,\* he is impure.<sup>3</sup> The impurity from his discharge shall mean the following—whether his member runs with the discharge or is stopped up so that there is no discharge, his impurity means this:<sup>4</sup> Any bedding on which the one with the discharge lies shall be impure, and every object on which he sits

\* **14.37** *greenish* Or “yellowish.” \* **14.37** *streaks* Meaning of Heb. *sheqa‘aruroth* uncertain. \* **14.41** *coating* Lit. “dust,” “mud.” \* **15.2** *member* Lit. “flesh.”

shall be impure. <sup>5</sup> Those persons<sup>o</sup> who touch his bedding shall wash their clothes, bathe in water, and remain impure until evening. <sup>6</sup> Those who sit on an object on which the one with the discharge has sat shall wash their clothes, bathe in water, and remain impure until evening. <sup>7</sup> Those who touch the body of the one with the discharge shall wash their clothes, bathe in water, and remain impure until evening. <sup>8</sup> If the one with a discharge spits on someone who is pure, the latter shall wash those clothes, bathe in water, and remain impure until evening. <sup>9</sup> Any means for riding that the one with a discharge has mounted shall be impure; <sup>10</sup> all those who touch anything that was under him shall be impure until evening; and all those who carry such things shall wash their clothes, bathe in water, and remain impure until evening. <sup>11</sup> All those whom the one with a discharge touches, without having rinsed his hands in water, shall wash their clothes, bathe in water, and remain impure until evening. <sup>12</sup> An earthen vessel that the one with a discharge touches shall be broken; and any wooden implement shall be rinsed with water.

<sup>13</sup> When the one with a discharge becomes purified of his discharge, he shall count off seven days for his purification, wash those clothes, and bathe his body in fresh water; then he shall be pure. <sup>14</sup> On the eighth day he shall take two turtledoves or two pigeons and come before יהוה at the entrance of the Tent of Meeting and give them to the priest. <sup>15</sup> The priest shall offer them, the one as a sin offering and the other as a burnt offering. Thus the priest shall make expiation on his behalf, for his discharge, before יהוה.

<sup>16</sup> When a man has an emission of semen,<sup>o</sup> he shall bathe his whole body in water and remain impure until evening. <sup>17</sup> All cloth or leather on which semen<sup>o</sup> falls shall be washed in water and remain impure until evening. <sup>18</sup> Likewise for a woman: when a man has carnal relations with her, both shall bathe in water and remain impure until evening.

<sup>19</sup> When a woman has a discharge, her discharge being blood from her body, she shall remain in her menstrual separation seven days; whoever touches her shall be

impure until evening. <sup>20</sup> Anything that she lies on during her menstrual separation shall be impure; and anything that she sits on shall be impure. <sup>21</sup> All those<sup>o</sup> who touch her bedding shall wash their clothes, bathe in water, and remain impure until evening; <sup>22</sup> and all those who touch any object on which she has sat shall wash their clothes, bathe in water, and remain impure until evening. <sup>23</sup> Be it the bedding or be it the object on which she has sat, on touching it one shall be impure until evening. <sup>24</sup> And if a man lies with her, her menstrual separation applies to him; he shall be impure seven days, and any bedding on which he lies shall become impure.

<sup>25</sup> When a woman has had a discharge of blood for many days, not at the time of her menstrual separation, or when she has a discharge beyond her period of menstrual separation, she shall be impure, as though at the time of her menstrual separation, as long as her discharge lasts. <sup>26</sup> Any bedding on which she lies while her discharge lasts shall be for her like bedding during her menstrual separation; and any object on which she sits shall become impure, as it does during her menstrual separation: <sup>27</sup> All those who touch them shall be impure—and shall wash their clothes, bathe in water, and remain impure until evening.

<sup>28</sup> When she becomes purified of her discharge, she shall count off seven days, and after that she shall be pure. <sup>29</sup> On the eighth day she shall take two turtledoves or two pigeons, and bring them to the priest at the entrance of the Tent of Meeting. <sup>30</sup> The priest shall offer the one as a sin offering and the other as a burnt offering; and the priest shall make expiation on her behalf, for her impure discharge, before יהוה.

<sup>31</sup> You shall put the Israelites on guard against their impurity, lest they die through their impurity by defiling My Tabernacle which is among them.

<sup>32</sup> Such is the ritual concerning one who has a discharge: concerning him who has an emission of semen<sup>o</sup> and becomes impure thereby; <sup>33</sup> and concerning her whose condition is that of menstrual separation; and concerning anyone, male or female, who has a discharge; and concerning a man who lies with an impure woman.

<sup>o</sup> **15.5** *Those persons* Lit. “any participant,” rendered in the plural; so too in the subcases of vv. 6, 7, 10, 11, below.

<sup>o</sup> **15.16** *semen* Heb. *shikhvath zera'*, a metonymic or elliptical expression: “a laying down of [what can lead to] seed (i.e., offspring).” Cf. 18.20; 20.15. <sup>o</sup> **15.17** *semen* See note at v. 16. <sup>o</sup> **15.21** *All those* Sing. participle is rendered in the plural; so too in vv. 22, 27, below. <sup>o</sup> **15.32** *semen* See note at v. 16.

## מֹת אַהֲרֵי | 'AḤAREI MOT

**16** יהוה spoke to Moses after the death of the two sons of Aaron who died when they drew too close to the presence of יהוה.<sup>2</sup> יהוה said to Moses:

Tell your brother Aaron that he is not to come at will\* into the Shrine behind the curtain, in front of the cover that is upon the ark, lest he die; for I appear in the cloud over the cover.<sup>3</sup> Thus only shall Aaron enter the Shrine: with a bull of the herd for a sin offering and a ram for a burnt offering.—<sup>4</sup> He shall be dressed in a sacral linen tunic, with linen breeches next to his flesh, and be girt with a linen sash, and he shall wear a linen turban. They are sacral vestments; he shall bathe his body in water and then put them on.—<sup>5</sup> And from the Israelite community he shall take two he-goats for a sin offering and a ram for a burnt offering.

<sup>6</sup> Aaron is to offer his own bull of sin offering, to make expiation for himself and for his household.<sup>7</sup> Aaron\* shall take the two he-goats and let them stand before יהוה at the entrance of the Tent of Meeting;<sup>8</sup> and he shall place lots upon the two goats, one marked for יהוה and the other marked for Azazel.<sup>9</sup> Aaron shall bring forward the goat designated by lot for יהוה, which he is to offer as a sin offering;<sup>10</sup> while the goat designated by lot for Azazel shall be left standing alive before יהוה, to make expiation with it and to send it off to the wilderness for Azazel.

<sup>11</sup> Aaron shall then offer his bull of sin offering, to make expiation for himself and his household. He shall slaughter his bull of sin offering,<sup>12</sup> and he shall take a panful of glowing coals scooped from the altar before יהוה, and two handfuls of finely ground aromatic incense, and bring this behind the curtain.<sup>13</sup> He shall put the incense on the fire before יהוה, so that the cloud from the incense screens the cover that is over [the Ark of] the Pact, lest he die.<sup>14</sup> He shall take some of the blood of the bull and sprinkle it with his finger over the cover on the east side; and in front of the cover he shall sprinkle some of the blood with his finger seven times.<sup>15</sup> He shall then slaughter the people's goat of sin offering, bring its

blood behind the curtain, and do with its blood as he has done with the blood of the bull: he shall sprinkle it over the cover and in front of the cover.

<sup>16</sup> Thus he shall purge the Shrine of the impurity and transgression of the Israelites, whatever their sins; and he shall do the same for the Tent of Meeting, which abides with them in the midst of their impurity.<sup>17</sup> When he goes in to make expiation in the Shrine, nobody else shall be in the Tent of Meeting until he comes out.

When he has made expiation for himself and his household, and for the whole congregation of Israel,<sup>18</sup> he shall go out to the altar that is before יהוה and purge it: he shall take some of the blood of the bull and of the goat and apply it to each of the horns of the altar;<sup>19</sup> and the rest of the blood he shall sprinkle on it with his finger seven times. Thus he shall purify it of the defilement of the Israelites and consecrate it.

<sup>20</sup> When he has finished purging the Shrine, the Tent of Meeting, and the altar, the live goat shall be brought forward.<sup>21</sup> Aaron shall lay both his hands upon the head of the live goat and confess over it all the iniquities and transgressions of the Israelites, whatever their sins, putting them on the head of the goat; and it shall be sent off to the wilderness through a designated\* agent.<sup>22</sup> Thus the goat shall carry on it all their iniquities to an inaccessible region; and the goat shall be set free in the wilderness.

<sup>23</sup> And Aaron shall go into the Tent of Meeting, take off the linen vestments that he put on when he entered the Shrine, and leave them there.<sup>24</sup> He shall bathe his body in water in the holy precinct and put on his vestments; then he shall come out and offer his burnt offering and the burnt offering of the people, making expiation for himself and for the people.<sup>25</sup> The fat of the sin offering he shall turn into smoke on the altar.

<sup>26</sup> The one who set the Azazel-goat free shall wash those clothes and bathe the body in water—and after that may reenter the camp.

<sup>27</sup> The bull of sin offering and the goat of sin offering whose blood was brought in to purge the Shrine shall be taken outside the camp; and their hides, flesh, and dung shall be consumed in fire.<sup>28</sup> The one who burned them

\* **16.2** *at will* Lit. “at any time.” \* **16.7** *Aaron* Moved up from v. 8 for clarity. \* **16.21** *designated* Meaning of Heb. ‘itti uncertain. ° **16.21** *agent* I.e., another participant—aside from the high priest, who must remain in the sanctuary. Trad. “man.” See the Dictionary under ‘ish; Agent.

shall wash those clothes and bathe the body in water—and after that may re-enter the camp.

<sup>29</sup> And this shall be to you a law for all time: In the seventh month, on the tenth day of the month, you shall practice self-denial; and you shall do no manner of work, neither the citizen nor the alien who resides among you.

<sup>30</sup> For on this day atonement shall be made for you to purify you of all your sins; you shall be pure before יהוה.

<sup>31</sup> It shall be a sabbath of complete rest for you, and you shall practice self-denial; it is a law for all time. <sup>32</sup> The priest who has been anointed and ordained to serve as priest in place of his father shall make expiation. He shall put on the linen vestments, the sacral vestments. <sup>33</sup> He shall purge the innermost Shrine; he shall purge the Tent of Meeting and the altar; and he shall make expiation for the priests and for all the people of the congregation.

<sup>34</sup> This shall be to you a law for all time: to make atonement for the Israelites for all their sins once a year.

And Moses did as יהוה had commanded him.

**17** יהוה spoke to Moses, saying: <sup>2</sup> Speak to Aaron and his sons and to all the Israelite people and say to them: This is what יהוה has commanded: <sup>3</sup> if anyone of the house of Israel slaughters an ox or sheep or goat in the camp, or does so outside the camp, <sup>4</sup> and does not bring it to the entrance of the Tent of Meeting to present it as an offering to יהוה before s'יהוה Tabernacle, bloodguilt shall be imputed to that party: having shed blood, that person shall be cut off from among this people. <sup>5</sup> This is in order that the Israelites may bring the sacrifices which they have been making in the open—that they may bring them before יהוה to the priest, at the entrance of the Tent of Meeting, and offer them as sacrifices of well-being to יהוה; <sup>6</sup> that the priest may dash the blood against the altar of יהוה at the entrance of the Tent of Meeting, and turn the fat into smoke as a pleasing odor to יהוה; <sup>7</sup> and that they may offer their sacrifices no more to the goat-demons after whom they stray. This shall be to them a law for all time, throughout the ages.

<sup>8</sup> Say to them further: If anyone of the house of Israel or of the strangers who reside among them offers a burnt offering or a sacrifice, <sup>9</sup> and does not bring it to the

entrance of the Tent of Meeting to offer it to יהוה, that person shall be cut off from this people.

<sup>10</sup> And if anyone of the house of Israel or of the strangers who reside among them partakes of any blood, I will set My face against the person who partakes of the blood; I will cut that person off from among kin. <sup>11</sup> For the life of the flesh is in the blood, and I have assigned it to you for making expiation for your lives upon the altar; it is the blood, as life, that effects expiation. <sup>12</sup> Therefore I say to the Israelite people: No person among you shall partake of blood, nor shall the stranger who resides among you partake of blood.

<sup>13</sup> And if any Israelite or any stranger who resides among them hunts down an animal or a bird that may be eaten, that person shall pour out its blood and cover it with earth. <sup>14</sup> For the life of all flesh—its blood is its life. Therefore I say to the Israelite people: You shall not partake of the blood of any flesh, for the life of all flesh is its blood. Anyone who partakes of it shall be cut off.

<sup>15</sup> Any person, whether citizen or stranger, who eats what has died or has been torn by beasts shall wash those clothes, bathe in water, remain impure until evening—and shall then be pure. <sup>16</sup> But if the clothes are not washed and the body is not bathed, that person shall bear the guilt.

**18** יהוה spoke to Moses, saying: <sup>2</sup> Speak to the Israelite people and say to them:

I יהוה am your God. <sup>3</sup> You shall not copy the practices of the land of Egypt where you dwelt, or of the land of Canaan to which I am taking you; nor shall you follow their laws. <sup>4</sup> My rules alone shall you observe, and faithfully follow My laws: I יהוה am your God.

<sup>5</sup> You shall keep My laws and My rules, by the pursuit of which human beings shall live: I am יהוה.

<sup>6</sup> None of you men shall come near anyone of his own flesh to uncover nakedness: I am יהוה.

<sup>7</sup> \*Your father's nakedness, that is, the nakedness of your mother, you shall not uncover; she is your mother—you shall not uncover her nakedness.

<sup>8</sup> Do not uncover the nakedness of your father's wife; it is the nakedness of your father.

\* 18.7–8 I.e., a husband and wife are one flesh (Gen. 2.24), even if he should die or divorce her.

<sup>9</sup> The nakedness of your sister—your father’s daughter or your mother’s, whether born into the household or outside—do not uncover their nakedness.

<sup>10</sup> The nakedness of your son’s daughter, or of your daughter’s daughter—do not uncover their nakedness; for their nakedness is yours.\*

<sup>11</sup> The nakedness of your father’s wife’s daughter, who was born into your father’s household—she is your sister; do not uncover her nakedness.

<sup>12</sup> Do not uncover the nakedness of your father’s sister; she is your father’s flesh.

<sup>13</sup> Do not uncover the nakedness of your mother’s sister; for she is your mother’s flesh.

<sup>14</sup> Do not uncover the nakedness of your father’s brother: do not approach his wife; she is your aunt.

<sup>15</sup> Do not uncover the nakedness of your daughter-in-law: she is your son’s wife; you shall not uncover her nakedness.

<sup>16</sup> Do not uncover the nakedness of your brother’s wife; it is the nakedness of your brother.\*

<sup>17</sup> Do not uncover the nakedness of a woman and her daughter; nor shall you take [into your household as a wife] her son’s daughter or her daughter’s daughter and uncover her nakedness: they are kindred; it is depravity.

<sup>18</sup> Do not take [into your household as a wife] a woman as a rival to her sister and uncover her nakedness in the other’s lifetime.

<sup>19</sup> Do not come near a woman during her menstrual period of impurity to uncover her nakedness.

<sup>20</sup> Do not have carnal relations with your neighbor’s wife and defile yourself with her.

<sup>21</sup> Do not allow any of your offspring to be offered up to Molech, and do not profane the name of your God: I am יהוה.

<sup>22</sup> Do not lie with a male as one lies with a woman; it is an abhorrence.

<sup>23</sup> Do not have carnal relations with any beast and defile yourself thereby. Likewise for a woman: she shall not lend herself to a beast to mate with it; it is perversion.

<sup>24</sup> Do not defile yourselves in any of those ways, for it is by such that the nations that I am casting out before you defiled themselves. <sup>25</sup> Thus the land became defiled;

and I called it to account for its iniquity, and the land spewed out its inhabitants. <sup>26</sup> But you must keep My laws and My rules, and you must not do any of those abhorrent things, neither the citizen nor the stranger who resides among you; <sup>27</sup> for all those abhorrent things were done by the people who were in the land before you, and the land became defiled. <sup>28</sup> So let not the land spew you out for defiling it, as it spewed out the nation that came before you. <sup>29</sup> All who do any of those abhorrent things—such persons shall be cut off from their people. <sup>30</sup> You shall keep My charge not to engage in any of the abhorrent practices that were carried on before you, and you shall not defile yourselves through them: I יהוה am your God.

## קדשים | KEDOSHIM

**19** יהוה spoke to Moses, saying: <sup>2</sup> Speak to the whole Israelite community and say to them:

You shall be holy, for I, your God יהוה, am holy.

<sup>3</sup> You shall each revere your mother and your father, and keep My sabbaths: I יהוה am your God.

<sup>4</sup> Do not turn to idols or make molten gods for yourselves: I יהוה am your God.

<sup>5</sup> When you sacrifice an offering of well-being to יהוה, sacrifice it so that it may be accepted on your behalf.

<sup>6</sup> It shall be eaten on the day you sacrifice it, or on the day following; but what is left by the third day must be consumed in fire. <sup>7</sup> If it should be eaten on the third day, it is an offensive thing, it will not be acceptable. <sup>8</sup> And one who eats of it shall bear the guilt for having profaned what is sacred to יהוה; that person shall be cut off from kin.

<sup>9</sup> When you reap the harvest of your land, you shall not reap all the way to the edges of your field, or gather the gleanings of your harvest. <sup>10</sup> You shall not pick your vineyard bare, or gather the fallen fruit of your vineyard; you shall leave them for the poor and the stranger: I יהוה am your God.

<sup>11</sup> You shall not steal; you shall not deal deceitfully or falsely with one another. <sup>12</sup> You shall not swear falsely by My name, profaning the name of your God: I am יהוה.

\* **18.10** *their nakedness is yours* Meaning uncertain.      \* **18.16** See note at 18.7–8.

<sup>13</sup> You shall not defraud your fellow [Israelite]. You shall not commit robbery. The wages of a laborer shall not remain with you until morning.

<sup>14</sup> You shall not insult the deaf, or place a stumbling block before the blind. You shall fear your God: I am יהוה.

<sup>15</sup> You shall not render an unfair decision: do not favor the poor or show deference to the rich; judge your kin fairly. <sup>16</sup> Do not deal basely with\* members of your people. Do not profit by\* the blood of your fellow [Israelite]: I am יהוה.

<sup>17</sup> You shall not hate your kinsfolk in your heart. Reprove your kin but\* incur no guilt on their account. <sup>18</sup> You shall not take vengeance or bear a grudge against members of your people. Love your fellow [Israelite] as yourself: I am יהוה.

<sup>19</sup> You shall observe My laws.

You shall not let your cattle mate with a different kind; you shall not sow your field with two kinds of seed; you shall not put on cloth from a mixture of two kinds of material.

<sup>20</sup> If a man has carnal relations with a woman who is a slave and has been designated for another man, but has not been redeemed or given her freedom, there shall be an indemnity; they shall not, however, be put to death, since she has not been freed. <sup>21</sup> But he must bring to the entrance of the Tent of Meeting, as his guilt offering to יהוה, a ram of guilt offering. <sup>22</sup> With the ram of guilt offering the priest shall make expiation for him before יהוה for the sin that he committed; and the sin that he committed will be forgiven him.

<sup>23</sup> When you enter the land and plant any tree for food, you shall regard its fruit as forbidden. Three years it shall be forbidden\* for you, not to be eaten. <sup>24</sup> In the fourth year all its fruit shall be set aside for jubilation before יהוה; <sup>25</sup> and only in the fifth year may you use its fruit—that its yield to you may be increased: I יהוה am your God.

<sup>26</sup> You shall not eat anything with its blood. You shall not practice divination or soothsaying. <sup>27</sup> You [men] shall not round off the side-growth on your head, or

destroy the side-growth of your beard. <sup>28</sup> You shall not make gashes in your flesh for the dead, or incise any marks on yourselves: I am יהוה.

<sup>29</sup> Do not degrade your daughter and make her a harlot, lest the land fall into harlotry and the land be filled with depravity. <sup>30</sup> You shall keep My sabbaths and venerate My sanctuary: I am יהוה.

<sup>31</sup> Do not turn to ghosts and do not inquire of familiar spirits, to be defiled by them: I יהוה am your God.

<sup>32</sup> You shall rise before the aged and show deference to the old; you shall fear your God: I am יהוה.

<sup>33</sup> When strangers reside with you in your land, you shall not wrong them. <sup>34</sup> The strangers who reside with you shall be to you as your citizens; you shall love each one as yourself, for you were strangers in the land of Egypt: I יהוה am your God.

<sup>35</sup> You shall not falsify measures of length, weight, or capacity. <sup>36</sup> You shall have an honest balance, honest weights, an honest *ephah*, and an honest *hin*.

I יהוה am your God who freed you from the land of Egypt. <sup>37</sup> You shall faithfully observe all My laws and all My rules: I am יהוה.

**20** And יהוה spoke to Moses: <sup>2</sup> Say further to the Israelite people:

Anyone among the Israelites, or among the strangers residing in Israel, who gives any offspring to Molech, shall be put to death; the people of the land shall pelt the person with stones. <sup>3</sup> And I will set My face against that party, whom I will cut off from among the people for having given offspring to Molech and so defiled My sanctuary and profaned My holy name. <sup>4</sup> And if the people of the land should shut their eyes to that party's giving offspring to Molech, and should not put the person to death, <sup>5</sup> I Myself will set My face against that party's kin as well; and I will cut off from among their people both that person and all who follow in going astray after Molech. <sup>6</sup> And if any person turns to ghosts and familiar spirits and goes astray after them, I will set

\* **19.16** *deal basely with* Others “go about as a talebearer among”; meaning of Heb. idiom *halakh rakhil* be-uncertain. \* **19.16** *profit by* Lit. “stand upon”; precise meaning of Heb. idiom *‘amad ‘al* uncertain. \* **19.17** *but* Exact force of *we-* uncertain. \* **19.23** *forbidden* Heb. root *‘-r-l*, commonly “to be uncircumcised.”



My face against that person, whom I will cut off from among the people.

<sup>7</sup> You shall sanctify yourselves and be holy, for I יהוה am your God. <sup>8</sup> You shall faithfully observe My laws: I יהוה make you holy.

<sup>9</sup> If anyone insults either father or mother, that person shall be put to death; that person has insulted father and mother—and retains the bloodguilt.

<sup>10</sup> If a man commits adultery with a married woman—committing adultery with another man’s wife—the adulterer and the adulteress shall be put to death. <sup>11</sup> If a man lies with his father’s wife, it is the nakedness of his father that he has uncovered; the two shall be put to death—and they retain the bloodguilt. <sup>12</sup> If a man lies with his daughter-in-law, both of them shall be put to death; they have committed incest—and they retain the bloodguilt. <sup>13</sup> If a man lies with a male as one lies with a woman, the two of them have done an abhorrent thing; they shall be put to death—and they retain the bloodguilt. <sup>14</sup> If a man takes a woman and her mother [into his household as his wives], it is depravity; both he and they shall be put to the fire, that there be no depravity among you. <sup>15</sup> If a man has carnal relations with a beast, he shall be put to death; and you shall kill the beast. <sup>16</sup> If a woman approaches any beast to mate with it, you shall kill the woman and the beast; they shall be put to death—and they retain the bloodguilt.

<sup>17</sup> If a man takes his sister [into his household as a wife], the daughter of either his father or his mother, so that he sees her nakedness and she sees his nakedness, it is a disgrace; they shall be excommunicated\* in the sight of their kinsfolk. He has uncovered the nakedness of his sister, he shall bear the guilt. <sup>18</sup> If a man lies with a woman during her menstrual condition and uncovers her nakedness, he has laid bare her flow and she has exposed her blood flow; both of them shall be cut off from among their people. <sup>19</sup> You [males] shall not uncover the nakedness of your mother’s sister or of your father’s sister, for that is laying bare one’s own flesh; they shall bear their guilt. <sup>20</sup> If a man lies with his uncle’s wife, it is his uncle’s nakedness that he has uncovered. They shall bear their guilt: they shall die childless. <sup>21</sup> If a man takes the wife of his brother [into his household as a wife], it is

indecent. It is the nakedness of his brother that he has uncovered; they shall remain childless.

<sup>22</sup> You shall faithfully observe all My laws and all My regulations, lest the land to which I bring you to settle in spew you out. <sup>23</sup> You shall not follow the practices of the nation that I am driving out before you. For it is because they did all these things that I abhorred them <sup>24</sup> and said to you: You shall possess their land, for I will give it to you to possess, a land flowing with milk and honey. I יהוה am your God who has set you apart from other peoples. <sup>25</sup> So you shall set apart the pure beast from the impure, the impure bird from the pure. You shall not draw abomination upon yourselves through beast or bird or anything with which the ground is alive, which I have set apart for you to treat as impure. <sup>26</sup> You shall be holy to Me, for I יהוה am holy, and I have set you apart from other peoples to be Mine.

<sup>27</sup> A man or a woman who has a ghost or a familiar spirit shall be put to death; they shall be pelted with stones—and they shall retain the bloodguilt.

## אֶמֹר | 'EMOR

**21** יהוה said to Moses: Speak to the priests, the sons of Aaron, and say to them:

None shall defile himself for any [dead] person among his kin, <sup>2</sup> except for the relatives that are closest to him: his mother, his father, his son, his daughter, and his brother; <sup>3</sup> also for a virgin sister, close to him because she has not become someone’s [wife], for her he may defile himself. <sup>4</sup> But he shall not defile himself as a kinsman by marriage,\* and so profane himself.

<sup>5</sup> They shall not shave smooth any part of their heads, or cut the side-growth of their beards, or make gashes in their flesh. <sup>6</sup> They shall be holy to their God and not profane the name of their God; for they offer יהוה offerings by fire, the food of their God, and so must be holy.

<sup>7</sup> They shall not take [into their household as their wife] a woman defiled by harlotry, nor shall they take one divorced from her husband. For they are holy to their God <sup>8</sup> and you must treat them as holy, since they offer

\* **20.17** *excommunicated* Lit. “cut off.” \* **21.4** *as a kinsman by marriage* Lit. “as a husband among his kin”; meaning uncertain.

the food of your God; they shall be holy to you, for I יהוה who sanctify you am holy.

<sup>9</sup> When the daughter of a priest defiles herself through harlotry, it is her father whom she defiles; she shall be put to the fire.

<sup>10</sup> The priest who is exalted above his fellows, on whose head the anointing oil has been poured and who has been ordained to wear the vestments, shall not bare his head\* or rend his vestments. <sup>11</sup> He shall not go in where there is any dead body; he shall not defile himself even for his father or mother. <sup>12</sup> He shall not go outside the sanctuary and profane the sanctuary of his God, for upon him is the distinction of the anointing oil of his God, Mine יהוה's. <sup>13</sup> He may take [into his household as his wife] only a woman who is a virgin. <sup>14</sup> A widow, or a divorced woman, or one who is degraded by harlotry—such he may not take. Only a virgin of his own kin may he take as his wife— <sup>15</sup> that he may not profane his offspring among his kin, for I יהוה have sanctified him.

<sup>16</sup> יהוה spoke further to Moses: <sup>17</sup> Speak to Aaron and say: No man of your offspring throughout the ages who has a defect shall be qualified to offer the food of his God. <sup>18</sup> No one at all who has a defect shall be qualified: no man who is blind, or lame, or has a limb too short or too long;\* <sup>19</sup> no man who has a broken leg or a broken arm; <sup>20</sup> or who is a hunchback, or a dwarf, or who has a growth in his eye, or who has a boil-scar, or scurvy, or crushed testes. <sup>21</sup> No man among the offspring of Aaron the priest who has a defect shall be qualified to offer s' יהוה offering by fire; having a defect, he shall not be qualified to offer the food of his God. <sup>22</sup> He may eat of the food of his God, of the most holy as well as of the holy; <sup>23</sup> but he shall not enter behind the curtain or come near the altar, for he has a defect. He shall not profane these places sacred to Me, for I יהוה have sanctified them.

<sup>24</sup> Thus Moses spoke to Aaron and his sons and to all the Israelites.

**22** יהוה spoke to Moses, saying: <sup>2</sup> Instruct Aaron and his sons to be scrupulous about the sacred donations that the Israelite people consecrate to Me, lest they profane My holy name, Mine יהוה's. <sup>3</sup> Say to them:

Throughout the ages, if any man among your offspring, while in a state of impurity, partakes of any sacred donation that the Israelite people may consecrate to יהוה, that person shall be cut off from before Me: I am יהוה. <sup>4</sup> No man of Aaron's offspring who has an eruption or a discharge\* shall eat of the sacred donations until he is pure. If one touches anything made impure by a corpse, or if a man has an emission of semen,<sup>°</sup> <sup>5</sup> or if a man touches any swarming thing by which he is made impure or any human being by whom he is made impure—whatever his impurity— <sup>6</sup> the person who touches such shall be impure until evening and shall not eat of the sacred donations unless he has washed his body in water. <sup>7</sup> As soon as the sun sets, he shall be pure; and afterward he may eat of the sacred donations, for they are his food. <sup>8</sup> He shall not eat anything that died or was torn by beasts, thereby becoming impure: I am יהוה. <sup>9</sup> They shall keep My charge, lest they incur guilt thereby and die for it, having committed profanation: I יהוה consecrate them.

<sup>10</sup> No lay person shall eat of the sacred donations. No bound or hired laborer of a priest shall eat of the sacred donations; <sup>11</sup> but a person who is a priest's property by purchase may eat of them; and those that are born into his household may eat of his food. <sup>12</sup> If a priest's daughter becomes a layman's [wife], she may not eat of the sacred gifts; <sup>13</sup> but if the priest's daughter is widowed or divorced and without offspring, and is back in her father's house as in her youth, she may eat of her father's food. No lay person may eat of it: <sup>14</sup> but if any such party eats of a sacred donation unwittingly, the priest shall be paid for the sacred donation, adding one-fifth of its value. <sup>15</sup> But [the priests] must not allow the Israelites to profane the sacred donations that they set aside for

\* **21.10** bare his head See note at 10.6. \* **21.18** has a limb too short or too long Or “mutilated or has a limb too long.” \* **22.4** discharge See chapters 13 and 15. ° **22.4** semen See note at 15.16.

or to incur guilt requiring a penalty payment, by eating such sacred donations: for it is I יהוה who make them sacred.

<sup>17</sup> יהוה spoke to Moses, saying: <sup>18</sup> Speak to Aaron and his sons, and to all the Israelite people, and say to them:

When any person of the house of Israel or of the strangers in Israel presents a burnt offering as the offering for any of the votive or any of the freewill offerings that they offer to יהוה, <sup>19</sup> it must, to be acceptable in your favor, be a male without blemish, from cattle or sheep or goats. <sup>20</sup> You shall not offer any that has a defect, for it will not be accepted in your favor.

<sup>21</sup> And when any party offers, from the herd or the flock, a sacrifice of well-being to יהוה for an explicit\* vow or as a freewill offering, it must, to be acceptable, be without blemish; there must be no defect in it. <sup>22</sup> Anything blind, or injured, or maimed, or with a wen, boil-scar, or scurvy—such you shall not offer to יהוה; you shall not put any of them on the altar as offerings by fire to יהוה. <sup>23</sup> You may, however, present as a freewill offering an ox or a sheep with a limb extended or contracted; but it will not be accepted for a vow. <sup>24</sup> You shall not offer to יהוה anything [with its testes] bruised or crushed or torn or cut. You shall have no such practices\* in your own land, <sup>25</sup> nor shall you accept such [animals] from a foreigner for offering as food for your God, for they are mutilated, they have a defect; they shall not be accepted in your favor.

<sup>26</sup> יהוה spoke to Moses, saying: <sup>27</sup> When an ox or a sheep or a goat is born, it shall stay seven days with its mother, and from the eighth day on it shall be acceptable as an offering by fire to יהוה. <sup>28</sup> However, no animal from the herd or from the flock shall be slaughtered on the same day with its young.

<sup>29</sup> When you sacrifice a thanksgiving offering to יהוה, sacrifice it so that it may be acceptable in your favor. <sup>30</sup> It shall be eaten on the same day; you shall not leave any of it until morning: I am יהוה.

<sup>31</sup> You shall faithfully observe My commandments: I am יהוה. <sup>32</sup> You shall not profane My holy name, that I may be sanctified in the midst of the Israelite people—I

יהוה who sanctify you, <sup>33</sup> I who brought you out of the land of Egypt to be your God, I יהוה.

**23** יהוה spoke to Moses, saying: <sup>2</sup> Speak to the Israelite people and say to them:

These are My fixed times, the fixed times of יהוה, which you shall proclaim as sacred occasions.

<sup>3</sup> On six days work may be done, but on the seventh day there shall be a sabbath of complete rest, a sacred occasion. You shall do no work; it shall be a sabbath of יהוה throughout your settlements.

<sup>4</sup> These are the set times of יהוה, the sacred occasions, which you shall celebrate each at its appointed time: <sup>5</sup> In the first month, on the fourteenth day of the month, at twilight, there shall be a passover offering to יהוה, <sup>6</sup> and on the fifteenth day of that month s' יהוה Feast of Unleavened Bread. You shall eat unleavened bread for seven days. <sup>7</sup> On the first day you shall celebrate a sacred occasion: you shall not work at your occupations. <sup>8</sup> Seven days you shall make offerings by fire to יהוה. The seventh day shall be a sacred occasion: you shall not work at your occupations.

<sup>9</sup> יהוה spoke to Moses, saying: <sup>10</sup> Speak to the Israelite people and say to them:

When you enter the land that I am giving to you and you reap its harvest, you shall bring the first sheaf of your harvest to the priest. <sup>11</sup> He shall elevate the sheaf before יהוה for acceptance in your behalf; the priest shall elevate it on the day after the sabbath. <sup>12</sup> On the day that you elevate the sheaf, you shall offer as a burnt offering to יהוה a lamb of the first year without blemish. <sup>13</sup> The meal offering with it shall be two-tenths of a measure of choice flour with oil mixed in, an offering by fire of pleasing odor to יהוה; and the libation with it shall be of wine, a quarter of a *hin*. <sup>14</sup> Until that very day, until you have brought the offering of your God, you shall eat no bread or parched grain or fresh ears;\* it is a law for all time throughout the ages in all your settlements.

\* **22.21** *explicit* Or “unspecified” or “extraordinary”; meaning of Heb. *lephalle* uncertain. \* **22.24** *practices* I.e., mutilations. \* **23.14** *bread or parched grain or fresh ears* That is, of the new crop.

<sup>15</sup> And from the day on which you bring the sheaf of elevation offering—the day after the sabbath—you shall count off seven weeks. They must be complete: <sup>16</sup> you must count until the day after the seventh week—fifty days; then you shall bring an offering of new grain to יהוה. <sup>17</sup> You shall bring from your settlements two loaves of bread as an elevation offering; each shall be made of two-tenths of a measure of choice flour, baked after leavening, as first fruits to יהוה. <sup>18</sup> With the bread you shall present, as burnt offerings to יהוה, seven yearling lambs without blemish, one bull of the herd, and two rams, with their meal offerings and libations, an offering by fire of pleasing odor to יהוה. <sup>19</sup> You shall also offer one he-goat as a sin offering and two yearling lambs as a sacrifice of well-being. <sup>20</sup> The priest shall elevate these—the two lambs\*—together with the bread of first fruits as an elevation offering before יהוה; they shall be holy to יהוה, for the priest. <sup>21</sup> On that same day you shall hold a celebration; it shall be a sacred occasion for you; you shall not work at your occupations. This is a law for all time in all your settlements, throughout the ages.

<sup>22</sup> And when you reap the harvest of your land, you shall not reap all the way to the edges of your field, or gather the gleanings of your harvest; you shall leave them for the poor and the stranger: I יהוה am your God.

<sup>23</sup> יהוה spoke to Moses, saying: <sup>24</sup> Speak to the Israelite people thus: In the seventh month, on the first day of the month, you shall observe complete rest, a sacred occasion commemorated with loud blasts. <sup>25</sup> You shall not work at your occupations; and you shall bring an offering by fire to יהוה.

<sup>26</sup> יהוה spoke to Moses, saying: <sup>27</sup> Mark, the tenth day of this seventh month is the Day of Atonement. It shall be a sacred occasion for you: you shall practice self-denial, and you shall bring an offering by fire to יהוה; <sup>28</sup> you shall do no work throughout that day. For it is a Day of Atonement, on which expiation is made on your behalf before your God יהוה. <sup>29</sup> Indeed, any person who does not practice self-denial throughout that day shall be cut off from kin; <sup>30</sup> and whoever does any work throughout that day, I will cause that person to perish from among the

people. <sup>31</sup> Do no work whatever; it is a law for all time, throughout the ages in all your settlements. <sup>32</sup> It shall be a sabbath of complete rest for you, and you shall practice self-denial; on the ninth day of the month at evening, from evening to evening, you shall observe this your sabbath.

<sup>33</sup> יהוה spoke to Moses, saying: <sup>34</sup> Say to the Israelite people:

On the fifteenth day of this seventh month there shall be the Feast of Booths\* to יהוה, [to last] seven days. <sup>35</sup> The first day shall be a sacred occasion: you shall not work at your occupations; <sup>36</sup> seven days you shall bring offerings by fire to יהוה. On the eighth day you shall observe a sacred occasion and bring an offering by fire to יהוה; it is a solemn gathering\*: you shall not work at your occupations.

<sup>37</sup> Those are the set times of יהוה that you shall celebrate as sacred occasions, bringing offerings by fire to burnt—יהוה offerings, meal offerings, sacrifices, and libations, on each day what is proper to it— <sup>38</sup> apart from the sabbaths of יהוה and apart from your gifts and from all your votive offerings and from all your freewill offerings that you give to יהוה.

<sup>39</sup> Mark, on the fifteenth day of the seventh month, when you have gathered in the yield of your land, you shall observe the festival of יהוה [to last] seven days: a complete rest on the first day, and a complete rest on the eighth day. <sup>40</sup> On the first day you shall take the product of *hadar*\* trees, branches of palm trees, boughs of leafy\* trees, and willows of the brook, and you shall rejoice before your God יהוה seven days. <sup>41</sup> You shall observe it as a festival of יהוה for seven days in the year; you shall observe it in the seventh month as a law for all time, throughout the ages. <sup>42</sup> You shall live in booths seven days; all citizens in Israel shall live in booths, <sup>43</sup> in

\* **23.20** —the two lambs— Force of Heb. construction uncertain. \* **23.34** Booths Others “Tabernacles.”

\* **23.36** solemn gathering Precise meaning of Heb. *‘asēreth* uncertain. Cf. Num. 29.35; Deut. 16.8. \* **23.40** *hadar* Others “goodly”; exact meaning of Heb. *hadar* uncertain. Traditionally the product is understood as “citron.”

\* **23.40** leafy Meaning of Heb. *‘aboth* uncertain.

order that future generations may know that I made the Israelite people live in booths when I brought them out of the land of Egypt—I, your God יהוה.

<sup>44</sup> So Moses declared to the Israelites the set times of יהוה.

**24** יהוה spoke to Moses, saying:

Command the Israelite people to bring you clear oil of beaten olives for lighting, for kindling lamps regularly. <sup>3</sup> Aaron shall set them up in the Tent of Meeting outside the curtain of the Pact [to burn] from evening to morning before יהוה regularly; it is a law for all time throughout the ages. <sup>4</sup> He shall set up the lamps on the pure\* lampstand before יהוה [to burn] regularly.

<sup>5</sup> You shall take choice flour and bake of it twelve loaves, two-tenths of a measure for each loaf. <sup>6</sup> Place them on the pure\* table before יהוה in two rows, six to a row. <sup>7</sup> With each row you shall place pure frankincense, which is to be a token offering\* for the bread, as an offering by fire to יהוה. <sup>8</sup> He shall arrange them before יהוה regularly every sabbath day—it is a commitment for all time on the part of the Israelites. <sup>9</sup> They shall belong to Aaron and his sons, who shall eat them in the sacred precinct; for they are his as most holy things from s' יהוה offerings by fire, a due for all time.

<sup>10</sup> There came out among the Israelites a man whose mother was Israelite and whose father was Egyptian. And a fight broke out in the camp between that half-Israelite\* and a certain Israelite. <sup>11</sup> The son of the Israelite woman pronounced the Name in blasphemy, and he was brought to Moses—now his mother's name was Shelomith daughter of Dibri of the tribe of Dan—<sup>12</sup> and he was placed in custody, until the decision of יהוה should be made clear to them.

<sup>13</sup> And יהוה spoke to Moses, saying: <sup>14</sup> Take the blasphemer outside the camp; and let all who were

within hearing lay their hands upon his head, and let the community leadership<sup>o</sup> stone him.

<sup>15</sup> And to the Israelite people speak thus: Anyone who blasphemes God shall bear the guilt; <sup>16</sup> and one who also pronounces the name יהוה shall be put to death. The community leadership<sup>o</sup> shall stone that person; stranger or citizen—having thus pronounced the Name—shall be put to death.

<sup>17</sup> If any party kills any human being, that person shall be put to death. <sup>18</sup> One who kills a beast shall make restitution for it: life for life. <sup>19</sup> If any party maims another [person]: what was done shall be done in return—<sup>20</sup> fracture for fracture, eye for eye, tooth for tooth. The injury inflicted on a human being shall be inflicted in return. <sup>21</sup> One who kills a beast shall make restitution for it; but one who kills a human being shall be put to death. <sup>22</sup> You shall have one standard for stranger and citizen alike: for I יהוה am your God.

<sup>23</sup> Moses spoke thus to the Israelites. And they took the blasphemer outside the camp and pelted him with stones. The Israelites did as יהוה had commanded Moses.

## בהר | BE-HAR

**25** יהוה spoke to Moses on Mount Sinai: <sup>2</sup> Speak to the Israelite people and say to them:

When you enter the land that I assign to you, the land shall observe a sabbath of יהוה. <sup>3</sup> Six years you may sow your field and six years you may prune your vineyard and gather in the yield. <sup>4</sup> But in the seventh year the land shall have a sabbath of complete rest, a sabbath of יהוה: you shall not sow your field or prune your vineyard. <sup>5</sup> You shall not reap the aftergrowth of your harvest or gather the grapes of your untrimmed vines; it shall be a year of complete rest for the land. <sup>6</sup> But you may eat whatever the land during its sabbath will produce—you, your male and female slaves, the hired and bound laborers who live with you, <sup>7</sup> and your cattle and the beasts in your land may eat all its yield.

<sup>8</sup> You shall count off seven weeks of years—seven times seven years—so that the period of seven weeks

\* **24.4** *pure* See note at Exod. 31.8. \* **24.6** *pure* See note at Exod. 31.8. \* **24.7** *token offering* See Lev. 2.2.

\* **24.10** *half-Israelite* Lit. “the son of an Israelite woman.” ° **24.14** *community leadership* See note at 8.3.

° **24.16** *community leadership* See note at 8.3.

of years gives you a total of forty-nine years.<sup>9</sup> Then you shall sound the horn loud; in the seventh month, on the tenth day of the month—the Day of Atonement—you shall have the horn sounded throughout your land<sup>10</sup> and you shall hallow the fiftieth year. You shall proclaim release\* throughout the land for all its inhabitants. It shall be a jubilee\* for you: each of you shall return to your holding and each of you shall return to your family.<sup>11</sup> That fiftieth year shall be a jubilee for you: you shall not sow, neither shall you reap the aftergrowth or harvest the untrimmed vines,<sup>12</sup> for it is a jubilee. It shall be holy to you: you may only eat the growth direct from the field.

<sup>13</sup> In this year of jubilee, each of you shall return to your holding.<sup>14</sup> When you sell property to your neighbor,\* or buy any from your neighbor, you shall not wrong one another.<sup>15</sup> In buying from your neighbor, you shall deduct only for the number of years since the jubilee; and in selling to you, that person shall charge you only for the remaining crop years:<sup>16</sup> the more such years, the higher the price you pay; the fewer such years, the lower the price; for what is being sold to you is a number of harvests.<sup>17</sup> Do not wrong one another, but fear your God; for I יהוה am your God.

<sup>18</sup> You shall observe My laws and faithfully keep My rules, that you may live upon the land in security;<sup>19</sup> the land shall yield its fruit and you shall eat your fill, and you shall live upon it in security.<sup>20</sup> And should you ask, “What are we to eat in the seventh year, if we may neither sow nor gather in our crops?”<sup>21</sup> I will ordain My blessing for you in the sixth year, so that it shall yield a crop sufficient for three years.<sup>22</sup> When you sow in the eighth year, you will still be eating old grain of that crop; you will be eating the old until the ninth year, until its crops come in.

<sup>23</sup> But the land must not be sold beyond reclaim, for the land is Mine; you are but strangers resident with Me.<sup>24</sup> Throughout the land that you hold, you must provide for the redemption of the land.

<sup>25</sup> If one of your kin is in straits and has to sell part of a holding, the nearest redeemer\* shall come and redeem

what that relative has sold.<sup>26</sup> If any party has no one to be redeemer but prospers and acquires enough to redeem with,<sup>27</sup> the years since its sale shall be computed and the difference shall be refunded to the party to whom it was sold, so that the person returns to that holding.<sup>28</sup> If that person lacks sufficient means to recover it, what was sold shall remain with the purchaser until the jubilee; in the jubilee year it shall be released, so that the person returns to that holding.

<sup>29</sup> If any party sells a dwelling house in a walled city, it may be redeemed until a year has elapsed since its sale; the redemption period shall be a year.<sup>30</sup> If it is not redeemed before a full year has elapsed, the house in the walled city shall pass to the purchaser beyond reclaim throughout the ages; it shall not be released in the jubilee.<sup>31</sup> But houses in villages that have no encircling walls shall be classed as open country: they may be redeemed, and they shall be released through the jubilee.<sup>32</sup> As for the cities of Levi, the houses in the cities it holds: Levi shall forever have the right of redemption.<sup>33</sup> \*Such property as may be redeemed from Levi—houses sold in a city it holds—shall be released through the jubilee; for the houses in the cities of Levi are its holding among the Israelites.<sup>34</sup> But the unenclosed land about its cities cannot be sold, for that is its holding for all time.

<sup>35</sup> If your kin, being in straits, come under your authority, and are held by you as though resident aliens, let them live by your side:<sup>36</sup> do not exact advance or accrued interest,\* but fear your God. Let your kin live by your side as such.<sup>37</sup> Do not lend your money at advance interest, nor give your food at accrued interest.<sup>38</sup> I יהוה am your God, who brought you out of the land of Egypt, to give you the land of Canaan, to be your God.

<sup>39</sup> If your kin under you continue in straits and must be given over to you, do not subject them to the treatment of a slave.<sup>40</sup> Remaining with you as a hired or bound laborer, they shall serve with you only until the jubilee year.<sup>41</sup> Then they, along with any children, shall be free of your authority; they shall go back to their family and return to the ancestral holding.—<sup>42</sup> For they are My servants, whom I freed from the land of Egypt; they may

\* **25.10** *release* Others “liberty.” \* **25.10** *jubilee* Heb. *yobel*, “ram” or “ram’s horn.” \* **25.14** *neighbor* I.e., fellow Israelite; see v. 46. \* **25.25** *nearest redeemer* I.e., the closest relative able to redeem the land. \* **25.33** Meaning of first half of verse uncertain. \* **25.36** *advance or accrued interest* I.e., interest deducted in advance, or interest added at the time of repayment.

not give themselves over into servitude.—<sup>43</sup> You shall not rule over them ruthlessly; you shall fear your God.<sup>44</sup> Such male and female slaves as you may have—it is from the nations round about you that you may acquire male and female slaves.<sup>45</sup> You may also buy them from among the children of aliens resident among you, or from their families that are among you, whom they begot in your land. These shall become your property:<sup>46</sup> you may keep them as a possession for your children after you, for them to inherit as property for all time. Such you may treat as slaves. But as for your Israelite kin, no one shall rule ruthlessly over another.

<sup>47</sup> If a resident alien among you has prospered, and your kin, being in straits, comes under that one's authority and is given over to the resident alien among you, or to an offshoot of an alien's family,<sup>48</sup> [your kin] shall have the right of redemption even after having been given over. [Typically,] a brother shall do the redeeming,<sup>49</sup> or an uncle or an uncle's son shall do the redeeming—anyone in the family who is of the same flesh shall do the redeeming; or, having prospered, [your formerly impoverished kin] may do the redeeming.<sup>50</sup> The total shall be computed with the purchaser as from the year of being given over to the other until the jubilee year; the price of sale shall be applied to the number of years, as though it were for a term as a hired laborer under the other's authority.<sup>51</sup> If many years remain, [your kin] shall pay back for the redemption in proportion to the purchase price;<sup>52</sup> and if few years remain until the jubilee year, so shall it be computed: payment shall be made for the redemption according to the years involved.<sup>53</sup> One shall be under the other's authority as a laborer hired by the year; the other shall not rule ruthlessly in your sight.<sup>54</sup> If not redeemed in any of those ways, that person, along with any children, shall go free in the jubilee year.<sup>55</sup> For it is to Me that the Israelites are servants: they are My servants, whom I freed from the land of Egypt—I, your God יהוה.

**26** You shall not make idols for yourselves, or set up for yourselves carved images or pillars, or place

figured\* stones in your land to worship upon, for I יהוה am your God.<sup>2</sup> You shall keep My sabbaths and venerate My sanctuary, Mine, יהוה's.

### בהקתי | BE-HUKKOTAI

<sup>3</sup> If you follow My laws and faithfully observe My commandments,<sup>4</sup> I will grant your rains in their season, so that the earth shall yield its produce and the trees of the field their fruit.<sup>5</sup> Your threshing shall overtake the vintage, and your vintage shall overtake the sowing; you shall eat your fill of bread and dwell securely in your land.

<sup>6</sup> I will grant peace in the land, and you shall lie down untroubled by anyone; I will give the land respite from vicious beasts, and no sword shall cross your land.<sup>7</sup> [Your army] shall give chase to your enemies, and they shall fall before you by the sword.<sup>8</sup> Five of you shall give chase to a hundred, and a hundred of you shall give chase to ten thousand; your enemies shall fall before you by the sword.

<sup>9</sup> I will look with favor upon you, and make you fertile and multiply you; and I will maintain My covenant with you.<sup>10</sup> You shall eat old grain long stored, and you shall have to clear out the old to make room for the new.

<sup>11</sup> I will establish My abode in your midst, and I will not spurn you.<sup>12</sup> I will be ever present in your midst: I will be your God, and you shall be My people.<sup>13</sup> I יהוה am your God who brought you out from the land of the Egyptians to be their slaves no more, who broke the bars of your yoke and made you walk erect.

<sup>14</sup> But if you do not obey Me and do not observe all these commandments,<sup>15</sup> if you reject My laws and spurn My rules, so that you do not observe all My commandments and you break My covenant,<sup>16</sup> I in turn will do this to you: I will wreak misery upon you—consumption and fever,\* which cause the eyes to pine and the body to languish; you shall sow your seed to no purpose, for your enemies shall eat it.<sup>17</sup> I will set My face against you: you shall be routed by your enemies,

\* **26.1** *figured* Meaning of Heb. *maskith* uncertain; cf. Num. 33.52. of these ills is uncertain.

\* **26.16** *consumption and fever* Precise nature

and your foes shall dominate you. You shall flee though none pursues.

<sup>18</sup> And if, for all that, you do not obey Me, I will go on to discipline you sevenfold for your sins, <sup>19</sup> and I will break your proud glory. I will make your skies like iron and your earth like copper, <sup>20</sup> so that your strength shall be spent to no purpose. Your land shall not yield its produce, nor shall the trees of the land yield their fruit.

<sup>21</sup> And if you remain hostile toward Me and refuse to obey Me, I will go on smiting you sevenfold for your sins. <sup>22</sup> I will loose wild beasts against you, and they shall bereave you of your children and wipe out your cattle. They shall decimate you, and your roads shall be deserted.

<sup>23</sup> And if these things fail to discipline you for Me, and you remain hostile to Me, <sup>24</sup> I too will remain hostile to you: I in turn will smite you sevenfold for your sins. <sup>25</sup> I will bring a sword against you to wreak vengeance for the covenant; and if you withdraw into your cities, I will send pestilence among you, and you shall be delivered into enemy hands. <sup>26</sup> When I break your staff of bread, ten women shall bake your bread in a single oven; they shall dole out your bread by weight, and though you eat, you shall not be satisfied.

<sup>27</sup> But if, despite this, you disobey Me and remain hostile to Me, <sup>28</sup> I will act against you in wrathful hostility; I, for My part, will discipline you sevenfold for your sins. <sup>29</sup> You shall eat the flesh of your sons and the flesh of your daughters. <sup>30</sup> I will destroy your cult places and cut down your incense stands, and I will heap your carcasses upon your lifeless fetishes.

I will spurn you. <sup>31</sup> I will lay your cities in ruin and make your sanctuaries desolate, and I will not savor your pleasing odors. <sup>32</sup> I will make the land desolate, so that your enemies who settle in it shall be appalled by it. <sup>33</sup> And you I will scatter among the nations, and I will unsheath the sword against you. Your land shall become a desolation and your cities a ruin.

<sup>34</sup> Then shall the land make up for its sabbath years throughout the time that it is desolate and you are in the land of your enemies; then shall the land rest and make up for its sabbath years. <sup>35</sup> Throughout the time that it is desolate, it shall observe the rest that it did not observe in your sabbath years while you were dwelling upon it.

<sup>36</sup> As for those of you who survive, I will cast a faintness into their hearts in the land of their enemies. The sound of a driven leaf shall put them to flight. Fleeing as though from the sword, they shall fall though none pursues.

<sup>37</sup> With no one pursuing, they shall stumble over one another as before the sword. You shall not be able to stand your ground before your enemies, <sup>38</sup> but shall perish among the nations; and the land of your enemies shall consume you.

<sup>39</sup> Those of you who survive shall be heartsick over their iniquity in the land of your enemies; more, they shall be heartsick over the iniquities of their forebears; <sup>40</sup> and they shall confess their iniquity and the iniquity of their forebears, in that they trespassed against Me, yea, were hostile to Me. <sup>41</sup> When I, in turn, have been hostile to them and have removed them into the land of their enemies, then at last shall their obdurate\* heart humble itself, and they shall atone for their iniquity. <sup>42</sup> Then will I remember My covenant with Jacob; I will remember also My covenant with Isaac, and also My covenant with Abraham; and I will remember the land.

<sup>43</sup> For the land shall be forsaken of them, making up for its sabbath years by being desolate of them, while they atone for their iniquity; for the abundant reason that they rejected My rules and spurned My laws. <sup>44</sup> Yet, even then, when they are in the land of their enemies, I will not reject them or spurn them so as to destroy them, annulling My covenant with them: for I יהוה am their God. <sup>45</sup> I will remember in their favor the covenant with the ancients, whom I freed from the land of Egypt in the sight of the nations to be their God: I, יהוה.

<sup>46</sup> These are the laws, rules, and instructions that יהוה established, through Moses on Mount Sinai, with the Israelite people.

**27** יהוה spoke to Moses, saying:

Speak to the Israelite people and say to them: When any party explicitly\* vows to יהוה the equivalent for a human being, <sup>3</sup> the following scale shall apply: If it is a male from twenty to sixty years of age, the equivalent

\* **26.41** *obdurate* Others “uncircumcised”; lit. “blocked.”

\* **27.2** *explicitly* Cf. note at Lev. 22.21.



is fifty shekels of silver by the sanctuary weight; <sup>4</sup> if it is a female, the equivalent is thirty shekels. <sup>5</sup> If the age is from five years to twenty years, the equivalent is twenty shekels for a male and ten shekels for a female. <sup>6</sup> If the age is from one month to five years, the equivalent for a male is five shekels of silver, and the equivalent for a female is three shekels of silver. <sup>7</sup> If the age is sixty years or over, the equivalent is fifteen shekels in the case of a male and ten shekels for a female. <sup>8</sup> But if one cannot afford the equivalent, that person shall be presented before the priest, and the priest shall make an assessment; the priest shall make the assessment according to what the vower can afford.

<sup>9</sup> If [the vow concerns] any animal that may be brought as an offering to יהוה, any such that may be given to יהוה shall be holy. <sup>10</sup> One may not exchange or substitute another for it, either good for bad, or bad for good; if one does substitute one animal for another, the thing vowed and its substitute shall both be holy. <sup>11</sup> If [the vow concerns] any impure animal that may not be brought as an offering to יהוה, the animal shall be presented before the priest, <sup>12</sup> and the priest shall assess it. Whether high or low, whatever assessment is set by the priest shall stand; <sup>13</sup> and if one wishes to redeem it, one-fifth must be added to its assessment.

<sup>14</sup> If any party consecrates a house to יהוה, the priest shall assess it. Whether high or low,\* as the priest assesses it, so it shall stand; <sup>15</sup> and if the one who has consecrated the house wishes to redeem it, one-fifth must be added to the sum at which it was assessed, and then it shall be returned.

<sup>16</sup> If any party consecrates to יהוה any land-holding, its assessment shall be in accordance with its seed requirement: fifty shekels of silver to a *homer* of barley seed. <sup>17</sup> If the land is consecrated as of the jubilee year, its assessment stands. <sup>18</sup> But if the land is consecrated after the jubilee, the priest shall compute the price according to the years that are left until the jubilee year, and its assessment shall be so reduced; <sup>19</sup> and if the one who consecrated the land wishes to redeem it, one-fifth

must be added to the sum at which it was assessed, and it shall be passed back. <sup>20</sup> But if the one [who consecrated it] does not redeem the land, and the land is sold to another party, it shall no longer be redeemable: <sup>21</sup> when it is released in the jubilee, the land shall be holy to יהוה as land proscribed; it becomes the priest's holding.

<sup>22</sup> If one consecrates to יהוה land that was purchased, which is not one's land-holding, <sup>23</sup> the priest shall compute the proportionate assessment up to the jubilee year, and the assessment shall be paid as of that day, a sacred donation to יהוה. <sup>24</sup> In the jubilee year the land shall revert to the one from whom it was bought, whose holding the land is. <sup>25</sup> All assessments shall be by the sanctuary weight, the shekel being twenty *gerahs*.

<sup>26</sup> A firstling of animals, however, which—as a firstling—is יהוה's, cannot be consecrated by anybody; whether ox or sheep, it is יהוה's. <sup>27</sup> But if it is of impure animals, it may be ransomed at its assessment, with one-fifth added; if it is not redeemed, it shall be sold at its assessment.

<sup>28</sup> But of all that anyone owns, be it human or beast or land-holding, nothing that has been proscribed for יהוה may be sold or redeemed; every proscribed thing is totally consecrated to יהוה. <sup>29</sup> No human being who has been proscribed can be ransomed: that person shall be put to death.

<sup>30</sup> All tithes from the land, whether seed from the ground or fruit from the tree, are יהוה's; they are holy to יהוה. <sup>31</sup> If any party wishes to redeem any tithes, one-fifth must be added to them. <sup>32</sup> All tithes of the herd or flock—of all that passes under the shepherd's staff, every tenth one—shall be holy to יהוה. <sup>33</sup> One must not look out for good as against bad, or make substitution for it. If one does make substitution for it, then it and its substitute shall both be holy: it cannot be redeemed.

<sup>34</sup> These are the commandments that יהוה gave Moses for the Israelite people on Mount Sinai.

\* 27.14 *high or low* Lit. "good or bad."

## NUMBERS

## במדבר | BE-MIDBAR

**1** On the first day of the second month, in the second year following the exodus from the land of Egypt, יהוה spoke to Moses in the wilderness of Sinai, in the Tent of Meeting, saying:

<sup>2</sup> Take a census of the whole Israelite company [of fighters]<sup>°</sup> by the clans of its ancestral houses,\* listing the names, every male, head by head. <sup>3</sup> You and Aaron shall record them by their groups, from the age of twenty years up, all those in Israel who are able to bear arms. <sup>4</sup> Associated with you shall be a participant from each tribe, each one the head of his ancestral house.

<sup>5</sup> These are the names of the participants who shall assist you:

From Reuben, Elizur son of Shedeur.

<sup>6</sup> From Simeon, Shelumiel son of Zurishaddai.

<sup>7</sup> From Judah, Nahshon son of Amminadab.

<sup>8</sup> From Issachar, Nethanel son of Zuar.

<sup>9</sup> From Zebulun, Eliab son of Helon.

<sup>10</sup> From the sons of Joseph:

from Ephraim, Elishama son of Ammihud;

from Manasseh, Gamaliel son of Pedahzur.

<sup>11</sup> From Benjamin, Abidan son of Gideon.

<sup>12</sup> From Dan, Ahiezer son of Ammishaddai.

<sup>13</sup> From Asher, Pagiel son of Ochran.

<sup>14</sup> From Gad, Eliasaph son of Deuel.

<sup>15</sup> From Naphtali, Ahira son of Enan.

<sup>16</sup> Those are the elected of the assembly, the chieftains of their ancestral tribes: they are the heads of the contingents of Israel.

<sup>17</sup> So Moses and Aaron took those participants, who were designated by name, <sup>18</sup> and on the first day of the second month they convoked the whole company [of fighters],<sup>°</sup> who were registered by the clans of their ancestral houses—the names of those aged twenty years and over being listed head by head. <sup>19</sup> As יהוה

had commanded Moses, so he recorded them in the wilderness of Sinai.

<sup>20</sup> They totaled as follows:

The descendants of Reuben, Israel's first-born, the registration of the clans of their ancestral house, as listed by name, head by head, all males aged twenty years and over, all who were able to bear arms— <sup>21</sup> those enrolled from the tribe of Reuben: 46,500.

<sup>22</sup> Of the descendants of Simeon, the registration of the clans of their ancestral house, their enrollment as listed by name, head by head, all males aged twenty years and over, all who were able to bear arms— <sup>23</sup> those enrolled from the tribe of Simeon: 59,300.

<sup>24</sup> Of the descendants of Gad, the registration of the clans of their ancestral house, as listed by name, aged twenty years and over, all who were able to bear arms— <sup>25</sup> those enrolled from the tribe of Gad: 45,650.

<sup>26</sup> Of the descendants of Judah, the registration of the clans of their ancestral house, as listed by name, aged twenty years and over, all who were able to bear arms— <sup>27</sup> those enrolled from the tribe of Judah: 74,600.

<sup>28</sup> Of the descendants of Issachar, the registration of the clans of their ancestral house, as listed by name, aged twenty years and over, all who were able to bear arms— <sup>29</sup> those enrolled from the tribe of Issachar: 54,400.

<sup>30</sup> Of the descendants of Zebulun, the registration of the clans of their ancestral house, as listed by name, aged twenty years and over, all who were able to bear arms— <sup>31</sup> those enrolled from the tribe of Zebulun: 57,400.

<sup>32</sup> Of the descendants of Joseph:

Of the descendants of Ephraim, the registration of the clans of their ancestral house, as listed by name, aged twenty years and over, all who were able to bear arms— <sup>33</sup> those enrolled from the tribe of Ephraim: 40,500.

<sup>34</sup> Of the descendants of Manasseh, the registration of the clans of their ancestral house, as listed by name, aged twenty years and over, all who were able to bear arms— <sup>35</sup> those enrolled from the tribe of Manasseh: 32,200.

<sup>°</sup> **1.2** *company [of fighters]* NJPS “community,” trad. “congregation.” See the Dictionary under ‘edah. \* **1.2** *its ancestral houses* I.e., its tribes. <sup>°</sup> **1.18** *company [of fighters]* See note at v. 2.

<sup>36</sup> Of the descendants of Benjamin, the registration of the clans of their ancestral house, as listed by name, aged twenty years and over, all who were able to bear arms—  
<sup>37</sup> those enrolled from the tribe of Benjamin: 35,400.

<sup>38</sup> Of the descendants of Dan, the registration of the clans of their ancestral house, as listed by name, aged twenty years and over, all who were able to bear arms—  
<sup>39</sup> those enrolled from the tribe of Dan: 62,700.

<sup>40</sup> Of the descendants of Asher, the registration of the clans of their ancestral house, as listed by name, aged twenty years and over, all who were able to bear arms—  
<sup>41</sup> those enrolled from the tribe of Asher: 41,500.

<sup>42</sup> [Of] the descendants of Naphtali, the registration of the clans of their ancestral house as listed by name, aged twenty years and over, all who were able to bear arms—  
<sup>43</sup> those enrolled from the tribe of Naphtali: 53,400.

<sup>44</sup> Those are the enrollments recorded by Moses and Aaron and by the chieftains of Israel, who were twelve in number, one participant from each ancestral house.  
<sup>45</sup> All the Israelite males, aged twenty years and over, enrolled by ancestral houses, all those in Israel who were able to bear arms—  
<sup>46</sup> all who were enrolled came to 603,550.

<sup>47</sup> The Levites, however, were not recorded among them by their ancestral tribe. <sup>48</sup> For יהוה had spoken to Moses, saying: <sup>49</sup> Do not on any account enroll the tribe of Levi or take a census of them with the Israelites.  
<sup>50</sup> You shall put the Levites in charge of the Tabernacle of the Pact, all its furnishings, and everything that pertains to it: they shall carry the Tabernacle and all its furnishings, and they shall tend it; and they shall camp around the Tabernacle. <sup>51</sup> When the Tabernacle is to set out, the Levites shall take it down, and when the Tabernacle is to be pitched, the Levites shall set it up; any outsider who encroaches shall be put to death. <sup>52</sup> The Israelites shall encamp troop by troop, each man with his division and each under his standard.° <sup>53</sup> The Levites, however, shall camp around the Tabernacle of the Pact, that wrath may not strike the Israelite community; the Levites shall stand guard around the Tabernacle of the Pact.

<sup>54</sup> The Israelites did accordingly; just as יהוה had commanded Moses, so they did.

**2** יהוה spoke to Moses and Aaron, saying: <sup>2</sup> The Israelites shall camp each man with his standard,° under the banners of their ancestral house; they shall camp around the Tent of Meeting at a distance.

Camped on the front, or east side: the standard of the division of Judah, troop by troop.

Chieftain of the Judites: Nahshon son of Amminadab. <sup>4</sup> His troop, as enrolled: 74,600.

<sup>5</sup> Camping next to it:

The tribe of Issachar.

Chieftain of the Issacharites: Nethanel son of Zuar. <sup>6</sup> His troop, as enrolled: 54,400.

<sup>7</sup> The tribe of Zebulun.

Chieftain of the Zebulunites: Eliab son of Helon.

<sup>8</sup> His troop, as enrolled: 57,400.

<sup>9</sup> The total enrolled in the division of Judah: 186,400, for all troops. These shall march first.

<sup>10</sup> On the south: the standard of the division of Reuben, troop by troop.

Chieftain of the Reubenites: Elizur son of Shedeur. <sup>11</sup> His troop, as enrolled: 46,500.

<sup>12</sup> Camping next to it:

The tribe of Simeon.

Chieftain of the Simeonites: Shelumiel son of Zurishaddai. <sup>13</sup> His troop, as enrolled: 59,300.

<sup>14</sup> And the tribe of Gad.

Chieftain of the Gadites: Eliasaph son of Reuel.

<sup>15</sup> His troop, as enrolled: 45,650.

<sup>16</sup> The total enrolled in the division of Reuben: 151,450, for all troops. These shall march second.

<sup>17</sup> Then, midway between the divisions, the Tent of Meeting, the division of the Levites, shall move. As they camp, so they shall march, each in position, by their standards.

° **1.52** *each man with his division and each under his standard* Or “each [household] with its division and each under its standard.” ° **2.2** *each man with his standard* Or “each [household] with its standard.”

<sup>18</sup> On the west: the standard of the division of Ephraim, troop by troop.

Chieftain of the Ephraimites: Elishama son of Ammihud.

<sup>19</sup> His troop, as enrolled: 40,500.

<sup>20</sup> Next to it:

The tribe of Manasseh.

Chieftain of the Manassites: Gamaliel son of Pedahzur. <sup>21</sup> His troop, as enrolled: 32,200.

<sup>22</sup> And the tribe of Benjamin.

Chieftain of the Benjaminites: Abidan son of Gideoni. <sup>23</sup> His troop, as enrolled: 35,400.

<sup>24</sup> The total enrolled in the division of Ephraim: 108,100 for all troops. These shall march third.

<sup>25</sup> On the north: the standard of the division of Dan, troop by troop.

Chieftain of the Danites: Ahiezer son of Ammishaddai. <sup>26</sup> His troop, as enrolled: 62,700.

<sup>27</sup> Camping next to it:

The tribe of Asher.

Chieftain of the Asherites: Pagiel son of Ochran.

<sup>28</sup> His troop, as enrolled: 41,500.

<sup>29</sup> And the tribe of Naphtali.

Chieftain of the Naphtalites: Ahira son of Enan.

<sup>30</sup> His troop, as enrolled: 53,400.

<sup>31</sup> The total enrolled in the division of Dan: 157,600. These shall march last, by their standards.

<sup>32</sup> Those are the enrollments of the Israelites by ancestral houses. The total enrolled in the divisions, for all troops: 603,550. <sup>33</sup> The Levites, however, were not recorded among the Israelites, as יהוה had commanded Moses.

<sup>34</sup> The Israelites did accordingly; just as יהוה had commanded Moses, so they camped by their standards, and so they marched, each man with his clan according to his ancestral house.<sup>°</sup>

**3** This is the line of Aaron and Moses at the time that יהוה spoke with Moses on Mount Sinai. <sup>2</sup> These were

the names of Aaron's sons: Nadab, the first-born, and Abihu, Eleazar and Ithamar; <sup>3</sup> those were the names of Aaron's sons, the anointed priests who were ordained for priesthood. <sup>4</sup> But Nadab and Abihu died by the will of יהוה\*, when they offered alien fire before יהוה in the wilderness of Sinai; and they left no sons. So it was Eleazar and Ithamar who served as priests in the lifetime of their father Aaron.

<sup>5</sup> יהוה spoke to Moses, saying: <sup>6</sup> Advance the tribe of Levi and place its [men]<sup>°</sup> in attendance upon Aaron the priest to serve him. <sup>7</sup> They shall perform duties for him and for the whole community before the Tent of Meeting, doing the work of the Tabernacle. <sup>8</sup> They shall take charge of all the furnishings of the Tent of Meeting—a duty on behalf of the Israelites—doing the work of the Tabernacle. <sup>9</sup> You shall assign the Levites to Aaron and to his sons: they are formally assigned to him from among the Israelites. <sup>10</sup> You shall make Aaron and his sons responsible for observing their priestly duties; and any outsider who encroaches shall be put to death.

<sup>11</sup> יהוה spoke to Moses, saying: <sup>12</sup> I hereby take the Levites from among the Israelites in place of all the male first-born, the first issue of the womb among the Israelites: the Levites shall be Mine. <sup>13</sup> For every male first-born is Mine: at the time that I smote every [male] first-born in the land of Egypt, I consecrated every male first-born in Israel, human and beast, to Myself, to be Mine, יהוה's.

<sup>14</sup> יהוה spoke to Moses in the wilderness of Sinai, saying: <sup>15</sup> Record the descendants of Levi by ancestral house and by clan; record every male among them from the age of one month up. <sup>16</sup> So Moses recorded them at the command of יהוה, as he was bidden. <sup>17</sup> These were the sons of Levi by name: Gershon, Kohath, and Merari. <sup>18</sup> These were the names of the sons of Gershon by clan: Libni and Shimei. <sup>19</sup> The sons of Kohath by clan: Amram and Izhar, Hebron and Uzziel. <sup>20</sup> The sons of Merari by clan: Mahli and Mushi.

These were the clans of the Levites within their ancestral houses:

<sup>21</sup> To Gershon belonged the clan of the Libnites and the clan of the Shimeites; those were the clans of the

<sup>°</sup> 2.34 *each man with his clan according to his ancestral house* Or “each [household] with its clan according to its ancestral house.” \* 3.4 *by the will of* Others “before.” ° 3.6 *its [men]* Lit. “it”; cf. 3.15.

Gershonites. <sup>22</sup> The recorded entries of all their males from the age of one month up, as recorded, came to 7,500. <sup>23</sup> The clans of the Gershonites were to camp behind the Tabernacle, to the west. <sup>24</sup> The chieftain of the ancestral house of the Gershonites was Eliasaph son of Lael. <sup>25</sup> The duties of the Gershonites in the Tent of Meeting comprised: the tabernacle,\* the tent, its covering, and the screen for the entrance of the Tent of Meeting; <sup>26</sup> the hangings of the enclosure, the screen for the entrance of the enclosure which surrounds the Tabernacle, the cords thereof, and the altar—all the service connected with these.

<sup>27</sup> To Kohath belonged the clan of the Amramites, the clan of the Izharites, the clan of the Hebronites, and the clan of the Uzzielites; those were the clans of the Kohathites. <sup>28</sup> All the listed males from the age of one month up came to 8,600, attending to the duties of the sanctuary. <sup>29</sup> The clans of the Kohathites were to camp along the south side of the Tabernacle. <sup>30</sup> The chieftain of the ancestral house of the Kohathite clans was Elizaphan son of Uzziel. <sup>31</sup> Their duties comprised: the ark, the table, the lampstand, the altars, and the sacred utensils that were used with them, and the screen\*—all the service connected with these. <sup>32</sup> The head chieftain of the Levites was Eleazar son of Aaron the priest, in charge of those attending to the duties of the sanctuary.

<sup>33</sup> To Merari belonged the clan of the Mahlites and the clan of the Mushites; those were the clans of Merari. <sup>34</sup> The recorded entries of all their males from the age of one month up came to 6,200. <sup>35</sup> The chieftain of the ancestral house of the clans of Merari was Zuriel son of Abihail. They were to camp along the north side of the Tabernacle. <sup>36</sup> The assigned duties of the Merarites comprised: the planks of the Tabernacle, its bars, posts, and sockets, and all its furnishings—all the service connected with these; <sup>37</sup> also the posts around the enclosure and their sockets, pegs, and cords.

<sup>38</sup> Those who were to camp before the Tabernacle, in front—before the Tent of Meeting, on the east—were Moses and Aaron and his sons, attending to the duties of the sanctuary, as a duty on behalf of the Israelites; and any outsider who encroached was to be put to death.

<sup>39</sup> All the Levites who were recorded, whom at s'יהוה command Moses and Aaron recorded by their clans, all the males from the age of one month up, came to 22,000.

<sup>40</sup> יהוה said to Moses: Record every first-born male of the Israelite people from the age of one month up, and make a list of their names; <sup>41</sup> and take the Levites for Me, יהוה in place of every male first-born among the Israelite people, and the cattle of the Levites in place of every male first-born among the cattle of the Israelites.

<sup>42</sup> So Moses recorded all the male first-born among the Israelites, as יהוה had commanded him. <sup>43</sup> All the first-born males as listed by name, recorded from the age of one month up, came to 22,273.

<sup>44</sup> יהוה spoke to Moses, saying: <sup>45</sup> Take the Levites in place of all the male first-born among the Israelite people, and the cattle of the Levites in place of their cattle; and the Levites shall be Mine, יהוה. <sup>46</sup> And as the redemption price of the 273 Israelite male first-born over and above the number of the Levites, <sup>47</sup> take five shekels per head—take this by the sanctuary weight, twenty *gerahs* to the shekel—<sup>48</sup> and give the money to Aaron and his sons as the redemption price for those who are in excess. <sup>49</sup> So Moses took the redemption money from those over and above the ones redeemed by the Levites; <sup>50</sup> he took the money from the male first-born of the Israelites, 1,365 sanctuary shekels. <sup>51</sup> And Moses gave the redemption money to Aaron and his sons at s'יהוה bidding, as יהוה had commanded Moses.

**4** יהוה spoke to Moses and Aaron, saying:

Take a [separate] census of the Kohathites among the Levites, by the clans of their ancestral house, <sup>3</sup> from the age of thirty years up to the age of fifty, all who are subject to service, to perform tasks for the Tent of Meeting. <sup>4</sup> This is the responsibility of the Kohathites in the Tent of Meeting: the most sacred objects.

<sup>5</sup> At the breaking of camp, Aaron and his sons shall go in and take down the screening curtain and cover the Ark of the Pact with it. <sup>6</sup> They shall lay a covering of dolphin\*

\* **3.25 tabernacle** Here (set in lower case) the lowest of the covers of the Tabernacle; cf. Exod. 26.1. \* **3.31 screen** I.e., the screening curtain; cf. 4.5. \* **4.6 dolphin** Or “dugong”; meaning of Hebrew *tahash* uncertain.

skin over it and spread a cloth of pure blue on top; and they shall put its poles in place.

<sup>7</sup> Over the table of display they shall spread a blue cloth; they shall place upon it the bowls, the ladles, the jars, and the libation jugs; and the regular bread shall rest upon it. <sup>8</sup> They shall spread over these a crimson cloth which they shall cover with a covering of dolphin skin; and they shall put the poles in place.

<sup>9</sup> Then they shall take a blue cloth and cover the lampstand for lighting, with its lamps, its tongs, and its fire pans, as well as all the oil vessels that are used in its service. <sup>10</sup> They shall put it and all its furnishings into a covering of dolphin skin, which they shall then place on a carrying frame.

<sup>11</sup> Next they shall spread a blue cloth over the altar of gold and cover it with a covering of dolphin skin; and they shall put its poles in place. <sup>12</sup> They shall take all the service vessels with which the service in the sanctuary is performed, put them into a blue cloth and cover them with a covering of dolphin skin, which they shall then place on a carrying frame. <sup>13</sup> They shall remove the ashes from the [copper] altar and spread a purple cloth over it. <sup>14</sup> Upon it they shall place all the vessels that are used in its service: the fire pans, the flesh hooks, the scrapers, and the basins—all the vessels of the altar—and over it they shall spread a covering of dolphin skin; and they shall put its poles in place.

<sup>15</sup> \*When Aaron and his sons have finished covering the sacred objects and all the furnishings of the sacred objects at the breaking of camp, only then shall the Kohathites come and lift them, so that they do not come in contact with the sacred objects and die. These things in the Tent of Meeting shall be the portorage of the Kohathites.

<sup>16</sup> Responsibility shall rest with Eleazar son of Aaron the priest for the lighting oil, the aromatic incense, the regular meal offering, and the anointing oil—responsibility for the whole Tabernacle and for everything consecrated that is in it or in its vessels.

<sup>17</sup> יהוה spoke to Moses and Aaron, saying: <sup>18</sup> Do not let the group of Kohathite clans be cut off from the Levites. <sup>19</sup> Do this with them, that they may live and not die when

they approach the most sacred objects: let Aaron and his sons go in and assign each of them to his duties and to his portorage. <sup>20</sup> But let not [the Kohathites] go inside and witness the dismantling of the sanctuary,\* lest they die.

## נִסָּא | NASO'

<sup>21</sup> יהוה spoke to Moses: <sup>22</sup> Take a census of the Gershonites also, by their ancestral house and by their clans. <sup>23</sup> Record them from the age of thirty years up to the age of fifty, all who are subject to service in the performance of tasks for the Tent of Meeting. <sup>24</sup> These are the duties of the Gershonite clans as to labor and portorage: <sup>25</sup> they shall carry the cloths of the Tabernacle, the Tent of Meeting with its covering, the covering of dolphin skin that is on top of it, and the screen for the entrance of the Tent of Meeting; <sup>26</sup> the hangings of the enclosure, the screen at the entrance of the gate of the enclosure that surrounds the Tabernacle, the cords thereof, and the altar, and all their service equipment and all their accessories; and they shall perform the service. <sup>27</sup> All the duties of the Gershonites, all their portorage and all their service, shall be performed on orders from Aaron and his sons; you shall make them responsible for attending to all their portorage. <sup>28</sup> Those are the duties of the Gershonite clans for the Tent of Meeting; they shall attend to them under the direction of Ithamar son of Aaron the priest.

<sup>29</sup> As for the Merarites, you shall record them by the clans of their ancestral house; <sup>30</sup> you shall record them from the age of thirty years up to the age of fifty, all who are subject to service in the performance of the duties for the Tent of Meeting. <sup>31</sup> These are their portorage tasks in connection with their various duties for the Tent of Meeting: the planks, the bars, the posts, and the sockets of the Tabernacle; <sup>32</sup> the posts around the enclosure and their sockets, pegs, and cords—all these furnishings and their service: you shall list by name the objects that are their portorage tasks. <sup>33</sup> Those are the duties of the Merarite clans, pertaining to their various duties in the Tent of Meeting under the direction of Ithamar son of Aaron the priest.

\* 4.15 Continuing v. 4. \* 4.20 *witness the dismantling of the sanctuary* Others “look at the sacred objects even for a moment.”

<sup>34</sup> So Moses, Aaron, and the chieftains of the community recorded the Kohathites by the clans of their ancestral house, <sup>35</sup> from the age of thirty years up to the age of fifty, all who were subject to service for work relating to the Tent of Meeting. <sup>36</sup> Those recorded by their clans came to 2,750. <sup>37</sup> That was the enrollment of the Kohathite clans, all those who performed duties relating to the Tent of Meeting, whom Moses and Aaron recorded at the command of יהוה through Moses.

<sup>38</sup> The Gershonites who were recorded by the clans of their ancestral house, <sup>39</sup> from the age of thirty years up to the age of fifty, all who were subject to service for work relating to the Tent of Meeting— <sup>40</sup> those recorded by the clans of their ancestral house came to 2,630. <sup>41</sup> That was the enrollment of the Gershonite clans, all those performing duties relating to the Tent of Meeting whom Moses and Aaron recorded at the command of יהוה.

<sup>42</sup> The enrollment of the Merarite clans by the clans of their ancestral house, <sup>43</sup> from the age of thirty years up to the age of fifty, all who were subject to service for work relating to the Tent of Meeting— <sup>44</sup> those recorded by their clans came to 3,200. <sup>45</sup> That was the enrollment of the Merarite clans which Moses and Aaron recorded at the command of יהוה through Moses.

<sup>46</sup> All the Levites whom Moses, Aaron, and the chieftains of Israel recorded by the clans of their ancestral houses, <sup>47</sup> from the age of thirty years up to the age of fifty, all who were subject to duties of service and portage relating to the Tent of Meeting— <sup>48</sup> those recorded came to 8,580. <sup>49</sup> Each one was given responsibility for his service and portage at the command of יהוה through Moses, and each was recorded as יהוה had commanded Moses.

**5** יהוה spoke to Moses, saying: <sup>2</sup> Instruct the Israelites to remove from camp anyone with an eruption or

a discharge\* and anyone defiled by a corpse. <sup>3</sup> Remove male and female alike; put them outside the camp so that they do not defile the camp of those in whose midst I dwell.

<sup>4</sup> The Israelites did so, putting them outside the camp; as יהוה had spoken to Moses, so the Israelites did.

<sup>5</sup> יהוה spoke to Moses, saying: <sup>6</sup> Speak to the Israelites: When men or women individually commit any wrong toward a fellow human being, thus breaking faith with יהוה, and they realize their guilt, <sup>7</sup> they shall confess the wrong that they have done. They shall make restitution in the principal amount and add one-fifth to it, giving it to the one who was wronged. <sup>8</sup> If that party [is deceased and] has no kin\* to whom restitution can be made, the amount repaid shall go to יהוה for the priest—in addition to the ram of expiation with which expiation is made on their behalf.\* <sup>9</sup> So, too, any gift among the sacred donations that the Israelites offer shall be the priest's. <sup>10</sup> And each shall retain his sacred donations: each priest shall keep what is given to him.

<sup>11</sup> יהוה spoke to Moses, saying: <sup>12</sup> Speak to the Israelite people and say to them:

Any party whose wife has gone astray and broken faith with him, <sup>13</sup> in that another man<sup>°</sup> has had carnal relations with her unbeknown to her husband, and she keeps secret the fact that she has defiled herself without being forced, and there is no witness against her, <sup>14</sup> but a fit of jealousy comes over him and he is wrought up about the wife who has defiled herself—or if a fit of jealousy comes over him and he is wrought up about his wife although she has not defiled herself— <sup>15</sup> that party shall bring his wife to the priest. And he shall bring as an offering for her one-tenth of an *ephah* of barley flour. No oil shall be

\* **5.2** *eruption or a discharge* See Leviticus chapters 13 and 15. \* **5.8** *kin* Lit. “redeemer.” \* **5.8** *in addition to ... on their behalf* Cf. Lev. 5.15 f. ° **5.13** *another man* Lit. “a participant whose involvement defines the depicted situation.” See the Dictionary under *’ish*.

poured upon it and no frankincense shall be laid on it, for it is a meal offering of jealousy, a meal offering of remembrance which recalls wrongdoing.

<sup>16</sup> The priest shall bring her forward and have her stand before יהוה. <sup>17</sup> The priest shall take sacral water in an earthen vessel and, taking some of the earth that is on the floor of the Tabernacle, the priest shall put it into the water. <sup>18</sup> After he has made the woman<sup>°</sup> stand before יהוה, the priest shall bare the woman's head\* and place upon her hands the meal offering of remembrance, which is a meal offering of jealousy. And in the priest's hands shall be the water of bitterness that induces the spell.\* <sup>19</sup> The priest shall adjure the woman, saying to her, "If no other party has lain with you, if you have not gone astray in defilement while living in your husband's household,<sup>°</sup> be immune to harm from this water of bitterness that induces the spell. <sup>20</sup> But if you have gone astray while living in your husband's household<sup>°</sup> and have defiled yourself, if any party other than your husband has had carnal relations with you"— <sup>21</sup> here the priest shall administer the curse of adjuration to the woman, as the priest goes on to say to the woman—"may יהוה make you a curse and an imprecation among your people, as יהוה causes your thigh to sag and your belly to distend;\* <sup>22</sup> may this water that induces the spell enter your body, causing the belly to distend and the thigh to sag." And the woman shall say, "Amen, amen!"

<sup>23</sup> The priest shall put these curses down in writing and rub it off into the water of bitterness. <sup>24</sup> He is to make the woman drink the water of bitterness that induces the

spell, so that the spell-inducing water may enter into her to bring on bitterness. <sup>25</sup> Then the priest shall take from the woman's hand the meal offering of jealousy, elevate the meal offering before יהוה, and present it on the altar. <sup>26</sup> The priest shall scoop out of the meal offering a token part of it and turn it into smoke on the altar. Last, he shall make the woman drink the water.

<sup>27</sup> Once he has made her drink the water—if she has defiled herself by breaking faith with her husband, the spell-inducing water shall enter into her to bring on bitterness, so that her belly shall distend and her thigh shall sag; and the wife shall become a curse among her people. <sup>28</sup> But if the woman has not defiled herself and is pure, she shall be unharmed and able to retain seed.

<sup>29</sup> This is the ritual in cases of jealousy, when a woman goes astray while living in her husband's household,<sup>°</sup> and defiles herself, <sup>30</sup> or when a fit of jealousy comes over a husband and he is wrought up over his wife: the woman shall be made to stand before יהוה and the priest shall carry out all this ritual with her. <sup>31</sup> The man<sup>°</sup> shall be clear of guilt; but that woman<sup>°</sup> shall suffer for her guilt.

**6** יהוה spoke to Moses, saying: <sup>2</sup> Speak to the Israelites and say to them: If any men or women<sup>°</sup> explicitly\* utter a nazirite's vow, to set themselves apart for יהוה, <sup>3</sup> they shall abstain from wine and any other intoxicant; they shall not drink vinegar of wine or of any other intoxicant, neither shall they drink anything in which grapes have been steeped, nor eat grapes fresh or dried.

<sup>°</sup> **5.18** *the woman* Lit. "the (womanly) participant whose involvement defines the depicted situation," namely the ritual proceeding. Labeling her as "woman" in this passage means that she is construed mainly as a party to the proceeding, rather than as her husband's wife. See the Dictionary under 'ish. \* **5.18** *bare the woman's head* Or "dishevel the woman's hair"; cf. Lev. 10.6. \* **5.18** *that induces the spell* Meaning of Heb. *ha-me'arerim* uncertain. <sup>°</sup> **5.19** *living in your husband's household* More precisely, "under [the jurisdiction of] your [marriage] partner." NJPS "while married to your husband." See the Dictionary under "householder," "marriage," and 'ish. <sup>°</sup> **5.20** *living in your husband's household* See note at v. 19. \* **5.21** *distend* Meaning of Heb. uncertain. <sup>°</sup> **5.29** *living in her husband's household* Cf. note at v. 19. <sup>°</sup> **5.31** *man* More precisely, the "party" who initiated the proceeding (v. 15). See the Dictionary under 'ish. <sup>°</sup> **5.31** *that woman* I.e., the guilty one in the initial case. See the first note at v. 18. <sup>°</sup> **6.2** *any men or women* Lit. "a participant or a (specifically) womanly participant whose involvement defines the depicted situation." Co-references are likewise rendered in the plural, per the explicitly gender-inclusive intent. \* **6.2** *explicitly* See note at Lev. 22.21.



<sup>4</sup> Throughout their term as nazirite, they may not eat anything that is obtained from the grapevine, even seeds or skin.\*

<sup>5</sup> Throughout the term of their vow as nazirite, no razor shall touch their head; it shall remain consecrated until the completion of their term as nazirite of יהוה, the hair of their head being left to grow untrimmed. <sup>6</sup> Throughout the term that they have set apart for יהוה, they shall not go in where there is a dead person. <sup>7</sup> Even if their father or mother, or their brother or sister should die, they must not become defiled for any of them, since hair set apart for their God\* is upon their head: <sup>8</sup> throughout their term as nazirite they are consecrated to יהוה.

<sup>9</sup> If someone dies suddenly nearby,\* defiling the consecrated hair, the [nazirite] shall shave the head at the time of becoming pure, shaving it on the seventh day. <sup>10</sup> On the eighth day that person shall bring two turtledoves or two pigeons to the priest, at the entrance of the Tent of Meeting. <sup>11</sup> The priest shall offer one as a sin offering\* and the other as a burnt offering, and make expiation on the person's behalf for the guilt incurred through the corpse. That same day the head shall be reconsecrated; <sup>12</sup> and that person shall rededicate to יהוה the term as nazirite, bringing a lamb in its first year as a penalty offering. The previous period shall be void, since the consecrated hair was defiled.

<sup>13</sup> This is the ritual for the nazirite: On the day that the term as nazirite is completed, the person\* shall be brought to the entrance of the Tent of Meeting. <sup>14</sup> As an offering to יהוה that person shall present: one male lamb in its first year, without blemish, for a burnt offering; one ewe lamb in its first year, without blemish, for a sin offering; one ram without blemish for an offering of well-being; <sup>15</sup> a basket of unleavened cakes of choice flour with oil mixed in, and unleavened wafers spread with oil; and the proper meal offerings and libations.

<sup>16</sup> The priest shall present them before יהוה and offer the sin offering and the burnt offering. <sup>17</sup> He shall offer the ram as a sacrifice of well-being to יהוה, together with

the basket of unleavened cakes; the priest shall also offer the meal offerings and the libations. <sup>18</sup> The nazirite shall then shave the consecrated hair, at the entrance of the Tent of Meeting, and take those locks of consecrated hair and put them on the fire that is under the sacrifice of well-being.

<sup>19</sup> The priest shall take the shoulder of the ram when it has been boiled, one unleavened cake from the basket, and one unleavened wafer, and place them on the hands of the nazirite after the consecrated hair has been shaved. <sup>20</sup> The priest shall elevate them as an elevation offering before יהוה; and this shall be a sacred donation for the priest, in addition to the breast of the elevation offering and the thigh of gift offering. After that the nazirite may drink wine.

<sup>21</sup> Such is the obligation of a nazirite; except that those who vow an offering to יהוה of what they can afford, beyond their nazirite requirements, must do exactly according to the vow that they have made beyond their obligation as nazirites.

<sup>22</sup> יהוה spoke to Moses: <sup>23</sup> Speak to Aaron and his sons: Thus shall you bless the people of Israel. Say to them:

<sup>24</sup> יהוה bless you and protect you!

<sup>25</sup> יהוה deal kindly and graciously with you!\*

<sup>26</sup> יהוה bestow [divine] favor\* upon you and grant you peace!\*

<sup>27</sup> Thus they shall link My name with the people of Israel, and I will bless them.

**7** On the day that Moses finished setting up the Tabernacle, he anointed and consecrated it and all its furnishings, as well as the altar and its utensils. When he had anointed and consecrated them, <sup>2</sup> the chieftains of Israel, the heads of ancestral houses, namely, the chieftains of the tribes, those who were in charge of enrollment, drew near\* <sup>3</sup> and brought their offering

\* **6.4** seeds or skin Meaning of Heb. *ḥarṣanim* and *zag* uncertain. \* **6.7** hair set apart for their God Others "his consecration unto God." \* **6.9** nearby Cf. Num. 19.14-16. \* **6.11** sin offering So traditionally; more precisely, "offering of purgation." \* **6.13** the person Or "it," i.e., the consecrated hair; cf. v. 19. \* **6.25** deal kindly and graciously with you Others "make His face to shine upon thee and be gracious to thee." \* **6.26** bestow [divine] favor Others "lift up His countenance." \* **6.26** peace Or "friendship." \* **7.2** drew near Cf. Exod. 14.10.

before יהוה: six draught carts and twelve oxen, a cart for every two chieftains and an ox for each one.

When they had brought them before the Tabernacle, <sup>4</sup>יהוה said to Moses: <sup>5</sup>Accept these from them for use in the service of the Tent of Meeting, and give them to the Levites according to their respective services.

<sup>6</sup>Moses took the carts and the oxen and gave them to the Levites. <sup>7</sup>Two carts and four oxen he gave to the Gershonites, as required for their service, <sup>8</sup>and four carts and eight oxen he gave to the Merarites, as required for their service—under the direction of Ithamar son of Aaron the priest. <sup>9</sup>But to the Kohathites he did not give any; since theirs was the service of the [most] sacred objects, their portage was by shoulder.

<sup>10</sup>The chieftains also brought the dedication offering for the altar upon its being anointed. As the chieftains were presenting their offerings before the altar, <sup>11</sup>יהוה said to Moses: Let them present their offerings for the dedication of the altar, one chieftain each day.

<sup>12</sup>The one who presented his offering on the first day was Nahshon son of Amminadab of the tribe of Judah. <sup>13</sup>His offering: one silver bowl weighing 130 shekels and one silver basin of 70 shekels by the sanctuary weight, both filled with choice flour with oil mixed in, for a meal offering; <sup>14</sup>one gold ladle of 10 shekels, filled with incense; <sup>15</sup>one bull of the herd, one ram, and one lamb in its first year, for a burnt offering; <sup>16</sup>one goat for a sin offering; <sup>17</sup>and for his sacrifice of well-being: two oxen, five rams, five he-goats, and five yearling lambs. That was the offering of Nahshon son of Amminadab.

<sup>18</sup>On the second day, Nethanel son of Zuar, chieftain of Issachar, made his offering. <sup>19</sup>He presented as his offering: one silver bowl weighing 130 shekels and one silver basin of 70 shekels by the sanctuary weight, both filled with choice flour with oil mixed in, for a meal offering; <sup>20</sup>one gold ladle of 10 shekels, filled with incense; <sup>21</sup>one bull of the herd, one ram, and one lamb in its first year, for a burnt offering; <sup>22</sup>one goat for a sin offering; <sup>23</sup>and for his sacrifice of well-being: two oxen, five rams, five he-goats, and five yearling lambs. That was the offering of Nethanel son of Zuar.

<sup>24</sup>On the third day, it was the chieftain of the Zebulunites, Eliab son of Helon. <sup>25</sup>His offering: one silver bowl weighing 130 shekels and one silver basin of 70 shekels by the sanctuary weight, both filled with choice flour with oil mixed in, for a meal offering; <sup>26</sup>one

gold ladle of 10 shekels, filled with incense; <sup>27</sup>one bull of the herd, one ram, and one lamb in its first year, for a burnt offering; <sup>28</sup>one goat for a sin offering; <sup>29</sup>and for his sacrifice of well-being: two oxen, five rams, five he-goats, and five yearling lambs. That was the offering of Eliab son of Helon.

<sup>30</sup>On the fourth day, it was the chieftain of the Reubenites, Elizur son of Shedeur. <sup>31</sup>His offering: one silver bowl weighing 130 shekels and one silver basin of 70 shekels by the sanctuary weight, both filled with choice flour with oil mixed in, for a meal offering; <sup>32</sup>one gold ladle of 10 shekels, filled with incense; <sup>33</sup>one bull of the herd, one ram, and one lamb in its first year, for a burnt offering; <sup>34</sup>one goat for a sin offering; <sup>35</sup>and for his sacrifice of well-being: two oxen, five rams, five he-goats, and five yearling lambs. That was the offering of Elizur son of Shedeur.

<sup>36</sup>On the fifth day, it was the chieftain of the Simeonites, Shelumiel son of Zurishaddai. <sup>37</sup>His offering: one silver bowl weighing 130 shekels and one silver basin of 70 shekels by the sanctuary weight, both filled with choice flour with oil mixed in, for a meal offering; <sup>38</sup>one gold ladle of 10 shekels, filled with incense; <sup>39</sup>one bull of the herd, one ram, and one lamb in its first year, for a burnt offering; <sup>40</sup>one goat for a sin offering; <sup>41</sup>and for his sacrifice of well-being: two oxen, five rams, five he-goats, and five yearling lambs. That was the offering of Shelumiel son of Zurishaddai.

<sup>42</sup>On the sixth day, it was the chieftain of the Gadites, Eliasaph son of Deuel. <sup>43</sup>His offering: one silver bowl weighing 130 shekels and one silver basin of 70 shekels by the sanctuary weight, both filled with choice flour with oil mixed in, for a meal offering; <sup>44</sup>one gold ladle of 10 shekels, filled with incense; <sup>45</sup>one bull of the herd, one ram, and one lamb in its first year, for a burnt offering; <sup>46</sup>one goat for a sin offering; <sup>47</sup>and for his sacrifice of well-being: two oxen, five rams, five he-goats, and five yearling lambs. That was the offering of Eliasaph son of Deuel.

<sup>48</sup>On the seventh day, it was the chieftain of the Ephraimites, Elishama son of Ammihud. <sup>49</sup>His offering: one silver bowl weighing 130 shekels and one silver basin of 70 shekels by the sanctuary weight, both filled with choice flour with oil mixed in, for a meal offering; <sup>50</sup>one gold ladle of 10 shekels, filled with incense; <sup>51</sup>one

bull of the herd, one ram, and one lamb in its first year, for a burnt offering; <sup>52</sup> one goat for a sin offering; <sup>53</sup> and for his sacrifice of well-being: two oxen, five rams, five he-goats, and five yearling lambs. That was the offering of Elishama son of Ammihud.

<sup>54</sup> On the eighth day, it was the chieftain of the Manassites, Gamaliel son of Pedahzur. <sup>55</sup> His offering: one silver bowl weighing 130 shekels and one silver basin of 70 shekels by the sanctuary weight, both filled with choice flour with oil mixed in, for a meal offering; <sup>56</sup> one gold ladle of 10 shekels, filled with incense; <sup>57</sup> one bull of the herd, one ram, and one lamb in its first year, for a burnt offering; <sup>58</sup> one goat for a sin offering; <sup>59</sup> and for his sacrifice of well-being: two oxen, five rams, five he-goats, and five yearling lambs. That was the offering of Gamaliel son of Pedahzur.

<sup>60</sup> On the ninth day, it was the chieftain of the Benjaminites, Abidan son of Gideoni. <sup>61</sup> His offering: one silver bowl weighing 130 shekels and one silver basin of 70 shekels by the sanctuary weight, both filled with choice flour with oil mixed in, for a meal offering; <sup>62</sup> one gold ladle of 10 shekels, filled with incense; <sup>63</sup> one bull of the herd, one ram, and one lamb in its first year, for a burnt offering; <sup>64</sup> one goat for a sin offering; <sup>65</sup> and for his sacrifice of well-being: two oxen, five rams, five he-goats, and five yearling lambs. That was the offering of Abidan son of Gideoni.

<sup>66</sup> On the tenth day, it was the chieftain of the Danites, Ahiezer son of Ammishaddai. <sup>67</sup> His offering: one silver bowl weighing 130 shekels and one silver basin of 70 shekels by the sanctuary weight, both filled with choice flour with oil mixed in, for a meal offering; <sup>68</sup> one gold ladle of 10 shekels, filled with incense; <sup>69</sup> one bull of the herd, one ram, and one lamb in its first year, for a burnt offering; <sup>70</sup> one goat for a sin offering; <sup>71</sup> and for his sacrifice of well-being: two oxen, five rams, five he-goats, and five yearling lambs. That was the offering of Ahiezer son of Ammishaddai.

<sup>72</sup> On the eleventh day, it was the chieftain of the Asherites, Pagiel son of Ochran. <sup>73</sup> His offering: one silver bowl weighing 130 shekels and one silver basin of 70 shekels by the sanctuary weight, both filled with choice flour with oil mixed in, for a meal offering; <sup>74</sup> one

gold ladle of 10 shekels, filled with incense; <sup>75</sup> one bull of the herd, one ram, and one lamb in its first year, for a burnt offering; <sup>76</sup> one goat for a sin offering; <sup>77</sup> and for his sacrifice of well-being: two oxen, five rams, five he-goats, and five yearling lambs. That was the offering of Pagiel son of Ochran.

<sup>78</sup> On the twelfth day, it was the chieftain of the Naphtalites, Ahira son of Enan. <sup>79</sup> His offering: one silver bowl weighing 130 shekels and one silver basin of 70 shekels by the sanctuary weight, both filled with choice flour with oil mixed in, for a meal offering; <sup>80</sup> one gold ladle of 10 shekels, filled with incense; <sup>81</sup> one bull of the herd, one ram, and one lamb in its first year, for a burnt offering; <sup>82</sup> one goat for a sin offering; <sup>83</sup> and for his sacrifice of well-being: two oxen, five rams, five he-goats, and five yearling lambs. That was the offering of Ahira son of Enan.

<sup>84</sup> This was the dedication offering for the altar from the chieftains of Israel upon its being anointed: silver bowls, 12; silver basins, 12; gold ladles, 12. <sup>85</sup> Silver per bowl, 130; per basin, 70. Total silver of vessels, 2,400 sanctuary shekels. <sup>86</sup> The 12 gold ladles filled with incense—10 sanctuary shekels per ladle—total gold of the ladles, 120.

<sup>87</sup> Total of herd animals for burnt offerings, 12 bulls; of rams, 12; of yearling lambs, 12—with their proper meal offerings; of goats for sin offerings, 12. <sup>88</sup> Total of herd animals for sacrifices of well-being, 24 bulls; of rams, 60; of he-goats, 60; of yearling lambs, 60. That was the dedication offering for the altar after its anointing.

<sup>89</sup> When Moses went into the Tent of Meeting to speak with [God], he would hear the Voice addressing him from above the cover that was on top of the Ark of the Pact between the two cherubim; thus [God] spoke to him.

## בהעלתך | BE-HA‘ALOTEKHA

**8** יהוה spoke to Moses, saying: <sup>2</sup> Speak to Aaron and say to him, “When you mount\* the lamps, let the seven lamps give light at the front of the lampstand.”

\* **8.2** mount Cf. Exod. 25.37.

<sup>3</sup> Aaron did so; he mounted the lamps at the front of the lampstand, as יהוה had commanded Moses.—<sup>4</sup> Now this is how the lampstand was made: it was hammered work of gold, hammered from base to petal. According to the pattern that יהוה had shown Moses, so was the lampstand made.

יהוה spoke to Moses, saying: <sup>6</sup> Take the Levites from among the Israelites and purify them. <sup>7</sup> This is what you shall do to them to purify them: sprinkle on them water of purification, and let them go over their whole body with a razor, and wash their clothes; thus they shall be purified. <sup>8</sup> Let them take a bull of the herd, and with it a meal offering of choice flour with oil mixed in, and you take a second bull of the herd for a sin offering. <sup>9</sup> You shall bring the Levites forward before the Tent of Meeting. Assemble the Israelite community leadership,<sup>°</sup> <sup>10</sup> and bring the Levites forward before יהוה. Let the Israelites lay their hands upon the Levites, <sup>11</sup> and let Aaron designate\* the Levites before יהוה as an elevation offering from the Israelites, that they may perform the service of יהוה. <sup>12</sup> The Levites shall now lay their hands upon the heads of the bulls; one shall be offered to יהוה as a sin offering and the other as a burnt offering, to make expiation for the Levites.

<sup>13</sup> You shall place the Levites in attendance upon Aaron and his sons, and designate them as an elevation offering to יהוה. <sup>14</sup> Thus you shall set the Levites apart from the Israelites, and the Levites shall be Mine. <sup>15</sup> Thereafter the Levites shall be qualified for the service of the Tent of Meeting, once you have purified them and designated them as an elevation offering. <sup>16</sup> For they are formally assigned to Me from among the Israelites: I have taken them for Myself in place of all the first issue of the womb, of all the male first-born of the Israelites. <sup>17</sup> For every male first-born among the Israelites, human

as well as beast, is Mine; I consecrated them to Myself at the time that I smote every [male] first-born in the land of Egypt. <sup>18</sup> Now I take the Levites instead of every male first-born of the Israelites; <sup>19</sup> and from among the Israelites I formally assign the Levites to Aaron and his sons, to perform the service for the Israelites in the Tent of Meeting and to make expiation for the Israelites, so that no plague may afflict the Israelites for coming\* too near the sanctuary.

<sup>20</sup> Moses, Aaron, and the Israelite community leadership<sup>°</sup> did with the Levites accordingly; just as יהוה had commanded Moses in regard to the Levites, so the Israelites did with them. <sup>21</sup> The Levites purified themselves and washed their clothes; and Aaron designated them as an elevation offering before יהוה, and Aaron made expiation for them to purify them. <sup>22</sup> Thereafter the Levites were qualified to perform their service in the Tent of Meeting, under Aaron and his sons. As יהוה had commanded Moses in regard to the Levites, so they did to them.

יהוה spoke to Moses, saying: <sup>24</sup> This is the rule for the Levites. From twenty-five years of age up they shall participate in the work force in the service of the Tent of Meeting; <sup>25</sup> but at the age of fifty they shall retire from the work force and shall serve no more. <sup>26</sup> They may assist their brother Levites at the Tent of Meeting by standing guard, but they shall perform no labor. Thus you shall deal with the Levites in regard to their duties.

**9** יהוה spoke to Moses in the wilderness of Sinai, on the first new moon of the second year following the exodus from the land of Egypt, saying: <sup>2</sup> Let the Israelite people offer the passover sacrifice at its set time: <sup>3</sup> you shall offer it on the fourteenth day of this month, at

<sup>°</sup> **8.9** *Israelite community leadership* Heb. *kol 'adat bene yisra'el*, which here denotes a part (“leadership”) that acts on behalf of the whole (“community”). NJPS “whole Israelite community.” See the Dictionary under *'edah*.

\* **8.11** *designate* Lit. “elevate.” \* **8.19** *for coming* Lit. “when the Israelites come.” <sup>°</sup> **8.20** *Israelite community leadership* See note at v. 9.

twilight, at its set time; you shall offer it in accordance with all its rules and rites.

<sup>4</sup> Moses instructed the Israelites to offer the passover sacrifice; <sup>5</sup> and they offered the passover sacrifice in the first month, on the fourteenth day of the month, at twilight, in the wilderness of Sinai. Just as יהוה had commanded Moses, so the Israelites did.

<sup>6</sup> But there were some householders<sup>°</sup> who were impure by reason of a corpse and could not offer the passover sacrifice on that day. Appearing that same day before Moses and Aaron, <sup>7</sup> those householders<sup>°</sup> said to them, “Impure though we are by reason of a corpse, why must we be debarred from presenting s’יהוה offering at its set time with the rest of the Israelites?” <sup>8</sup> Moses said to them, “Stand by, and let me hear what instructions יהוה gives about you.”

<sup>9</sup> And יהוה spoke to Moses, saying: <sup>10</sup> Speak to the Israelite people, saying: When any party—whether you or your posterity—who is defiled by a corpse or is on a long journey would offer a passover sacrifice to יהוה, <sup>11</sup> they shall offer it in the second month, on the fourteenth day of the month, at twilight. They shall eat it with unleavened bread and bitter herbs, <sup>12</sup> and they shall not leave any of it over until morning. They shall not break a bone of it. They shall offer it in strict accord with the law of the passover sacrifice. <sup>13</sup> But if any party who is pure and not on a journey refrains from offering the passover sacrifice, that person shall be cut off from kin, for s’יהוה offering was not presented at its set time; that party shall bear the guilt.

<sup>14</sup> And when a stranger who resides with you would offer a passover sacrifice to יהוה, it must be offered in accordance with the rules and rites of the passover sacrifice. There shall be one law for you, whether stranger or citizen of the country.

<sup>15</sup> On the day that the Tabernacle was set up, the cloud covered the Tabernacle, the Tent of the Pact; and in the

evening it rested over the Tabernacle in the likeness of fire until morning. <sup>16</sup> It was always so: the cloud covered it, appearing as fire by night. <sup>17</sup> And whenever the cloud lifted from the Tent, the Israelites would set out accordingly; and at the spot where the cloud settled, there the Israelites would make camp. <sup>18</sup> At a command of יהוה the Israelites broke camp, and at a command of יהוה they made camp: they remained encamped as long as the cloud stayed over the Tabernacle. <sup>19</sup> When the cloud lingered over the Tabernacle many days, the Israelites observed s’יהוה mandate and did not journey on. <sup>20</sup> At such times as the cloud rested over the Tabernacle for but a few days, they remained encamped at a command of יהוה and broke camp at a command of יהוה. <sup>21</sup> And at such times as the cloud stayed from evening until morning, they broke camp as soon as the cloud lifted in the morning. Day or night, whenever the cloud lifted, they would break camp. <sup>22</sup> Whether it was two days or a month or a year—however long the cloud lingered over the Tabernacle—the Israelites remained encamped and did not set out; only when it lifted did they break camp. <sup>23</sup> On a sign from יהוה they made camp and on a sign from יהוה they broke camp; they observed s’יהוה mandate at s’יהוה bidding through Moses.

**10** יהוה spoke to Moses, saying: <sup>2</sup> Have two silver trumpets made; make them of hammered work. They shall serve you to summon [military bodies of] the community and to set the divisions in motion. <sup>3</sup> When both are blown in long blasts,\* the whole company [of fighters]<sup>°</sup> shall assemble before you at the entrance of the Tent of Meeting; <sup>4</sup> and if only one is blown, the chieftains, heads of Israel’s contingents, shall assemble before you. <sup>5</sup> But when you sound short blasts,\* the divisions encamped on the east shall move forward; <sup>6</sup> and when you sound short blasts a second time, those encamped on the south shall move forward. Thus short blasts shall be blown for setting them in motion, <sup>7</sup> while

<sup>°</sup> **9.6 householders** Lit. “[salient] participants whose involvement defines the depicted situation.” Presumably the annual paschal offering, like nearly all activity in ancient Israel, was organized by households. Cf. Exod. 12.3–4, 21; see the Dictionary under *’ish*. <sup>°</sup> **9.7 householders** See note at v. 6. <sup>\*</sup> **9.7 them** Lit. “him.” <sup>\*</sup> **10.3 long blasts** Meaning of Heb. uncertain. <sup>°</sup> **10.3 company [of fighters]** See note at 1.2. <sup>\*</sup> **10.5 short blasts** Meaning of Heb. *teru’a* uncertain.

to convoke [military bodies of] the congregation you shall blow long blasts, not short ones. <sup>8</sup> The trumpets shall be blown by Aaron's sons, the priests; they shall be for you an institution for all time throughout the ages.

<sup>9</sup> When you are at war\* in your land against an aggressor who attacks you, you shall sound short blasts on the trumpets, that you may be remembered before your God יהוה and be delivered from your enemies. <sup>10</sup> And on your joyous occasions—your fixed festivals and new moon days—you shall sound the trumpets over your burnt offerings and your sacrifices of well-being. They shall be a reminder of you before your God: I, יהוה, am your God.

<sup>11</sup> In the second year, on the twentieth day of the second month, the cloud lifted from the Tabernacle of the Pact <sup>12</sup> and the Israelites set out on their journeys from the wilderness of Sinai. The cloud came to rest in the wilderness of Paran.

<sup>13</sup> When the march was to begin, at s' יהוה command through Moses, <sup>14</sup> the first standard to set out, troop by troop, was the division of Judah. In command of its troops was Nahshon son of Amminadab; <sup>15</sup> in command of the tribal troop of Issachar, Nethanel son of Zuar; <sup>16</sup> and in command of the tribal troop of Zebulun, Eliab son of Helon.

<sup>17</sup> Then the Tabernacle would be taken apart; and the Gershonites and the Merarites, who carried the Tabernacle, would set out.

<sup>18</sup> The next standard to set out, troop by troop, was the division of Reuben. In command of its troop was Elizur son of Shedeur; <sup>19</sup> in command of the tribal troop of Simeon, Shelumiel son of Zurishaddai; <sup>20</sup> and in command of the tribal troop of Gad, Eliasaph son of Deuel.

<sup>21</sup> Then the Kohathites, who carried the sacred objects, would set out; and by the time they arrived, the Tabernacle would be set up again.

<sup>22</sup> The next standard to set out, troop by troop, was the division of Ephraim. In command of its troop was Elishama son of Ammihud; <sup>23</sup> in command of the tribal

troop of Manasseh, Gamaliel son of Pedahzur; <sup>24</sup> and in command of the tribal troop of Benjamin, Abidan son of Gideon.

<sup>25</sup> Then, as the rear guard of all the divisions, the standard of the division of Dan would set out, troop by troop. In command of its troop was Ahiezer son of Ammishaddai; <sup>26</sup> in command of the tribal troop of Asher, Pagiel son of Ochran; <sup>27</sup> and in command of the tribal troop of Naphtali, Ahira son of Enan.

<sup>28</sup> Such was the order of march of the Israelites, as they marched troop by troop.

<sup>29</sup> Moses said to Hobab son of Reuel the Midianite, Moses' father-in-law, "We are setting out for the place of which יהוה has said, 'I will give it to you.' Come with us and we will be generous with you; for יהוה has promised to be generous to Israel."

<sup>30</sup> "I will not go," he replied to him, "but will return to my native land." <sup>31</sup> He said, "Please do not leave us, inasmuch as you know where we should camp in the wilderness and can be our guide." <sup>32</sup> So if you come with us, we will extend to you the same bounty that יהוה grants us."

<sup>33</sup> They marched from the mountain of יהוה a distance of three days. The Ark of the Covenant of יהוה traveled in front of them on that three days' journey to seek out a resting place for them; <sup>34</sup> and s' יהוה cloud kept above them by day, as they moved on from camp.

<sup>35</sup> When the Ark was to set out, Moses would say:

Advance, O יהוה!

May Your enemies be scattered,

And may Your foes flee before You!

<sup>36</sup> And when it halted, he would say:

\*Return, O יהוה,

You who are Israel's myriads of thousands!

**11** The people took to complaining bitterly before יהוה. יהוה heard and was incensed: a fire of יהוה

\* **10.9** *When you are at war* Meaning of Heb. uncertain.

\* **10.31** *guide* Lit. "eyes."

\* **10.36** *Return ... thousands!*

Others "Return, O יהוה, unto the /ten thousands of the families of Israel!"

broke out against them, ravaging the outskirts of the camp. <sup>2</sup> The people cried out to Moses. Moses prayed to יהוה, and the fire died down. <sup>3</sup> That place was named Taberah,\* because a fire of יהוה had broken out against them.

<sup>4</sup> The riffraff in their midst felt a gluttonous craving; and then the Israelites wept and said, “If only we had meat to eat! <sup>5</sup> We remember the fish that we used to eat free in Egypt, the cucumbers, the melons, the leeks, the onions, and the garlic. <sup>6</sup> Now our gullets are shriveled. There is nothing at all! Nothing but this manna to look to!”

<sup>7</sup> Now the manna was like coriander seed, and in color it was like bdellium. <sup>8</sup> The people would go about and gather it, grind it between millstones or pound it in a mortar, boil it in a pot, and make it into cakes. It tasted like rich cream.\* <sup>9</sup> When the dew fell on the camp at night, the manna would fall upon it.

<sup>10</sup> Moses heard the people weeping, every clan apart, at the entrance of each tent. יהוה was very angry, and Moses was distressed. <sup>11</sup> And Moses said to יהוה, “Why have You dealt ill with Your servant, and why have I not enjoyed Your favor, that You have laid the burden of all this people upon me? <sup>12</sup> Did I produce all this people, did I engender them, that You should say to me, ‘Carry them in your bosom as a caregiver carries an infant,’ to the land that You have promised on oath to their fathers? <sup>13</sup> Where am I to get meat to give to all this people, when they whine before me and say, ‘Give us meat to eat!’ <sup>14</sup> I cannot carry all this people by myself, for it is too much for me. <sup>15</sup> If You would deal thus with me, kill me rather, I beg You, and let me see no more of my wretchedness!”

<sup>16</sup> Then יהוה said to Moses, “Gather for Me seventy of Israel’s elders of whom you have experience as elders and officers of the people, and bring them to the Tent of Meeting and let them take their place there with you. <sup>17</sup> I will come down and speak with you there, and I will draw upon the spirit that is on you and put it upon them;

they shall share the burden of the people with you, and you shall not bear it alone. <sup>18</sup> And say to the people: Purify yourselves\* for tomorrow and you shall eat meat, for you have kept whining before יהוה and saying, ‘If only we had meat to eat! Indeed, we were better off in Egypt!’ יהוה will give you meat and you shall eat. <sup>19</sup> You shall eat not one day, not two, not even five days or ten or twenty, <sup>20</sup> but a whole month, until it comes out of your nostrils and becomes loathsome to you. For you have rejected יהוה who is among you, by whining before [God] and saying, ‘Oh, why did we ever leave Egypt!’”

<sup>21</sup> But Moses said, “The people who are with me\* number six hundred thousand foot soldiers; yet You say, ‘I will give them enough meat to eat for a whole month.’ <sup>22</sup> Could enough flocks and herds be slaughtered to suffice them? Or could all the fish of the sea be gathered for them to suffice them?” <sup>23</sup> And יהוה answered Moses, “Is there a limit to s’יהוה power?\* You shall soon see whether what I have said happens to you or not!”

<sup>24</sup> Moses went out and reported the words of יהוה to the people. He gathered seventy of the people’s elders and stationed them around the Tent. <sup>25</sup> Then, after coming down in a cloud and speaking to him, יהוה drew upon the spirit that was on him and put it upon the seventy participating elders. And when the spirit rested upon them, they spoke in ecstasy,\* but did not continue.

<sup>26</sup> Two of the participants, one named Eldad and the other Medad, had remained in camp; yet the spirit rested upon them—they were among those recorded, but they had not gone out to the Tent—and they spoke in ecstasy\* in the camp. <sup>27</sup> An assistant<sup>o</sup> ran out and told Moses, saying, “Eldad and Medad are acting the prophet in the camp!” <sup>28</sup> And Joshua son of Nun, Moses’ attendant from his youth, spoke up and said, “My lord Moses, restrain them!” <sup>29</sup> But Moses said to him, “Are you wrought up on my account? Would that all s’יהוה people were prophets, that יהוה put [the divine] spirit upon them!” <sup>30</sup> Moses then reentered the camp together with the elders of Israel.

\* **11.3** *Taberah* From the root *b-‘r*, “to burn.” \* **11.8** *rich cream* Lit. “cream of oil (or, fat).” \* **11.18** *Purify yourselves* I.e., as for a sacrificial meal. \* **11.21** *who are with me* Lit. “in whose midst I am.” \* **11.23** *Is there a limit to s’יהוה power?* Lit. “Is s’יהוה hand too short?” \* **11.25** *spoke in ecstasy* Others “prophesied.” \* **11.26** *spoke in ecstasy* Others “prophesied.” <sup>o</sup> **11.27** *assistant* NJPS “youth,” trad. “young man.” See the Dictionary under *na‘ar*.

<sup>31</sup> A wind from יהוה started up, swept quail from the sea and strewed them over the camp, about a day's journey on this side and about a day's journey on that side, all around the camp, and some two cubits deep on the ground. <sup>32</sup> The people set to gathering quail all that day and night and all the next day—even the one who gathered least had ten *homers*—and they spread them out all around the camp. <sup>33</sup> The meat was still between their teeth, not yet chewed,\* when the anger of יהוה blazed forth against the people and יהוה struck the people with a very severe plague. <sup>34</sup> That place was named Kibroth-hattaavah,\* because the people who had the craving were buried there.

<sup>35</sup> Then the people set out from Kibroth-hattaavah for Hazeroth.

**12** When they were in Hazeroth, <sup>1</sup> Miriam and Aaron spoke against Moses because of the Cushite woman he had taken [into his household as his wife]: “He took a Cushite woman!”

<sup>2</sup> They said, “Has יהוה spoken only through Moses? Has [God] not spoken through us as well?” יהוה heard it. <sup>3</sup> Now Moses himself<sup>o</sup> was very humble, more so than any other human being on earth. <sup>4</sup> Suddenly יהוה called to Moses, Aaron, and Miriam, “Come out, you three, to the Tent of Meeting.” So the three of them went out. <sup>5</sup> יהוה came down in a pillar of cloud, stopped at the entrance of the Tent, and called out, “Aaron and Miriam!” The two of them came forward; <sup>6</sup> and [God] said, “Hear these My words: When prophets of יהוה arise among you, I\* make Myself known to them in a vision, I speak with them in a dream. <sup>7</sup> Not so with My servant Moses; he is trusted throughout My household. <sup>8</sup> With him I speak mouth to mouth, plainly and not in riddles, and he beholds the likeness of יהוה. How then did you not

shrink from speaking against My servant Moses!” <sup>9</sup> Still incensed with them, יהוה departed.

<sup>10</sup> As the cloud withdrew from the Tent, there was Miriam stricken with snow-white scales!\* When Aaron turned toward Miriam, he saw that she was stricken with scales. <sup>11</sup> And Aaron said to Moses, “O my lord, account not to us the sin which we committed in our folly. <sup>12</sup> Let her not be like a stillbirth which emerges from its mother's womb with half its flesh eaten away!” <sup>13</sup> So Moses cried out to יהוה, saying, “O God, pray heal her!”

<sup>14</sup> But יהוה said to Moses, “If her father spat in her face, would she not bear her shame for seven days? Let her be shut out of camp for seven days, and then let her be readmitted.” <sup>15</sup> So Miriam was shut out of camp seven days; and the people did not march on until Miriam was readmitted. <sup>16</sup> After that the people set out from Hazeroth and encamped in the wilderness of Paran.

## לך שלה | SHELAḤ-LEKHA

**13** יהוה spoke to Moses, saying, <sup>2</sup> “Send agents<sup>o</sup> to scout the land of Canaan, which I am giving to the Israelite people; send one participant from each of their ancestral tribes, each one a chieftain among them.” <sup>3</sup> So Moses, by יהוה's command, sent them out from the wilderness of Paran, all of them being men of consequence,<sup>o</sup> leaders of the Israelites. <sup>4</sup> And these were their names:

From the tribe of Reuben, Shammua son of Zaccur.

<sup>5</sup> From the tribe of Simeon, Shaphat son of Hori.

<sup>6</sup> From the tribe of Judah, Caleb son of Jephunneh.

<sup>7</sup> From the tribe of Issachar, Igal son of Joseph.

\* **11.33** *chewed* Meaning of Heb. *yikkareth* uncertain. \* **11.34** *Kibroth-hattaavah* I.e., “the graves of craving.”

<sup>o</sup> **12.3** *Moses himself* Lit. “the participant whose involvement defines the depicted situation, Moses”; trad. “the man Moses.” See the Dictionary under *'ish*. \* **12.6** *When prophets of יהוה arise among you, I* Meaning of Heb. uncertain. Lit. “If there will be your (pl.) prophet, ;” יהוה others “If there be a prophet among you, I” יהוה. \* **12.10** *scales* Cf. Lev. 13.2–3. <sup>o</sup> **13.2** *agents* Lit. “participants whose involvement defines the (proposed) situation”; trad. “men.” See the Dictionary under *'ish*; Agent. <sup>o</sup> **13.3** *all of them being men of consequence* Heb. *kullam 'anashim*; NJPS “all the men being [leaders, etc.]”; trad. “all of them men.” See the Dictionary under *'ish*.



<sup>8</sup> From the tribe of Ephraim, Hosea\* son of Nun.

<sup>9</sup> From the tribe of Benjamin, Palti son of Rafu.

<sup>10</sup> From the tribe of Zebulun, Gaddiel son of Sodi.

<sup>11</sup> From the tribe of Joseph, namely, the tribe of Manasseh, Gaddi son of Susi.

<sup>12</sup> From the tribe of Dan, Ammiel son of Gemalli.

<sup>13</sup> From the tribe of Asher, Sethur son of Michael.

<sup>14</sup> From the tribe of Naphtali, Nahbi son of Vophsi.

<sup>15</sup> From the tribe of Gad, Geuel son of Machi.

<sup>16</sup> Those were the names of the participants whom Moses sent to scout the land; but Moses changed the name of Hosea\* son of Nun to Joshua.

<sup>17</sup> When Moses sent them to scout the land of Canaan, he said to them, “Go up there into the Negeb and on into the hill country, <sup>18</sup> and see what kind of country it is. Are the people who dwell in it strong or weak, few or many? <sup>19</sup> Is the country in which they dwell good or bad? Are the towns they live in open or fortified? <sup>20</sup> Is the soil rich or poor? Is it wooded or not? And take pains to bring back some of the fruit of the land.”—Now it happened to be the season of the first ripe grapes.

<sup>21</sup> They went up and scouted the land, from the wilderness of Zin to Rehob, at Lebo-hamath.\* <sup>22</sup> They went up into the Negeb and came to Hebron, where lived Ahiman, Sheshai, and Talmai, the Anakites.—Now Hebron was founded seven years before Zoan of Egypt.— <sup>23</sup> They reached the wadi Eshcol, and there they cut down a branch with a single cluster of grapes—it had to be borne on a carrying frame by two of them—and some pomegranates and figs. <sup>24</sup> That place was named the wadi Eshcol\* because of the cluster that the Israelites cut down there.

<sup>25</sup> At the end of forty days they returned from scouting the land. <sup>26</sup> They went straight to Moses and Aaron and the whole Israelite community at Kadesh in the wilderness of Paran, and they made their report to them

and to the whole community, as they showed them the fruit of the land. <sup>27</sup> This is what they told him: “We came to the land you sent us to; it does indeed flow with milk and honey, and this is its fruit. <sup>28</sup> However, the people who inhabit the country are powerful, and the cities are fortified and very large; moreover, we saw the Anakites there. <sup>29</sup> Amalekites dwell in the Negeb region; Hittites, Jebusites, and Amorites inhabit the hill country; and Canaanites dwell by the Sea and along the Jordan.”

<sup>30</sup> Caleb hushed the people before Moses and said, “Let us by all means go up, and we shall gain possession of it, for we shall surely overcome it.”

<sup>31</sup> But the other men who had gone up with him said, “We cannot attack that people, for it is stronger than we.” <sup>32</sup> Thus they spread calumnies among the Israelites about the land they had scouted, saying, “The country that we traversed and scouted is one that devours its settlers. All the people that we saw in it are of great size; <sup>33</sup> we saw the Nephilim\* there—the Anakites are part of the Nephilim—and we looked like grasshoppers to ourselves, and so we must have looked to them.”

**14** The whole community broke into loud cries, and the people wept that night. <sup>2</sup> All the Israelites railed against Moses and Aaron. “If only we had died in the land of Egypt,” the whole community shouted at them, “or if only we might die in this wilderness!” <sup>3</sup> “Why is יהוה taking us to that land to fall by the sword?” “Our wives and children will be carried off!” “It would be better for us to go back to Egypt!” <sup>4</sup> And they said to one another, “Let us head back for\* Egypt.”

<sup>5</sup> Then Moses and Aaron fell on their faces before all the assembled congregation of Israelites. <sup>6</sup> And Joshua son of Nun and Caleb son of Jephunneh, of those who had scouted the land, rent their clothes <sup>7</sup> and exhorted the whole Israelite community: “The land that we traversed and scouted is an exceedingly good land. <sup>8</sup> If pleased with us, יהוה will bring us into that land, a land that flows with milk and honey, and give it to us; <sup>9</sup> only you must not rebel against יהוה. Have no fear then of the people of the country, for they are our prey;\* their protection has departed from them, but יהוה is with us. Have no fear

\* **13.8** Hosea Or “Hoshea.” \* **13.16** Hosea Or “Hoshea.” \* **13.21** Lebo-hamath Others “the entrance to Hamath.” \* **13.24** Eshcol I.e., “cluster.” \* **13.33** Nephilim See Gen. 6.4. \* **14.4** head back for Lit. “set the head and return to”; cf. Neh. 9.17. Others “make a captain and return to.” \* **14.9** prey Lit. “food (or, bread).”

of them!”<sup>10</sup> As the whole community threatened to pelt them with stones, the Presence of יהוה appeared in the Tent of Meeting to all the Israelites.

<sup>11</sup> And יהוה said to Moses, “How long will this people spurn Me, and how long will they have no faith in Me despite all the signs that I have performed in their midst? <sup>12</sup> I will strike them with pestilence and disown them, and I will make of you a nation far more numerous than they!” <sup>13</sup> But Moses said to יהוה, “When the Egyptians, from whose midst You brought up this people in Your might, hear the news, <sup>14</sup> they will tell it to the inhabitants of that land. Now they have heard that You, יהוה, are in the midst of this people; that You, יהוה, appear in plain sight when Your cloud rests over them and when You go before them in a pillar of cloud by day and in a pillar of fire by night. <sup>15</sup> If then You slay this people wholesale,<sup>°</sup> the nations who have heard Your fame will say, <sup>16</sup> ‘It must be because יהוה was powerless to bring that people into the land promised them on oath that [that god] slaughtered them in the wilderness.’ <sup>17</sup> Therefore, I pray, let my lord’s forbearance be great, as You have declared, saying,<sup>\*</sup> <sup>18</sup> ‘יהוה! slow to anger and abounding in kindness; forgiving iniquity and transgression; yet not remitting all punishment, but visiting the iniquity of parents upon children, upon the third and fourth generations.’ <sup>19</sup> Pardon, I pray, the iniquity of this people according to Your great kindness, as You have forgiven this people ever since Egypt.”

<sup>20</sup> And יהוה said, “I pardon, as you have asked. <sup>21</sup> Nevertheless, as I live and as יהוה’s Presence fills the whole world, <sup>22</sup> none of those involved—who have seen My Presence and the signs that I have performed in Egypt and in the wilderness, and who have tried Me these many\* times and have disobeyed Me—<sup>23</sup> shall see the land that I promised on oath to their fathers; none of those who spurn Me shall see it. <sup>24</sup> But My servant Caleb, because he was imbued with a different spirit and remained loyal to Me—him will I bring into the land that he entered, and his offspring shall hold it as a possession. <sup>25</sup> Now the Amalekites and the Canaanites occupy the

valleys. Start out, then, tomorrow and march into the wilderness by way of the Sea of Reeds.”\*

<sup>26</sup> יהוה spoke further to Moses and Aaron, <sup>27</sup> “How much longer shall that wicked community keep muttering against Me? Very well, I have heeded the incessant muttering of the Israelites against Me. <sup>28</sup> Say to them: ‘As I live,’ says יהוה, ‘I will do to you just as you have urged Me. <sup>29</sup> In this very wilderness shall your carcasses drop. Of all of you [men]<sup>°</sup> who were recorded in your various lists from the age of twenty years up, you who have muttered against Me, <sup>30</sup> not one shall enter the land in which I swore\* to settle you—save Caleb son of Jephunneh and Joshua son of Nun. <sup>31</sup> Your children who, you said, would be carried off—these will I allow to enter; they shall know the land that you have rejected. <sup>32</sup> But your carcasses shall drop in this wilderness, <sup>33</sup> while your children roam the wilderness for forty years, suffering for your faithlessness, until the last of your carcasses is down in the wilderness. <sup>34</sup> You shall bear your punishment for forty years, corresponding to the number of days—forty days—that you scouted the land: a year for each day. Thus you shall know what it means to thwart Me. <sup>35</sup> I יהוה have spoken: Thus will I do to all that wicked band that has banded together against Me: in this very wilderness they shall die and so be finished off.’”

<sup>36</sup> As for the agents<sup>°</sup> whom Moses sent to scout the land, those who came back and caused the whole community to mutter against him by spreading calumnies about the land—<sup>37</sup> those who spread such calumnies about the land died of plague, by the will of יהוה. <sup>38</sup> Of those involved in going to scout the land, only Joshua son of Nun and Caleb son of Jephunneh survived.

<sup>39</sup> When Moses repeated these words to all the Israelites, the people were overcome by grief. <sup>40</sup> Early next morning [their fighting force] set out toward the crest of the hill country, saying, “We are prepared to go up to the place that יהוה has spoken of, for we were wrong.” <sup>41</sup> But Moses said, “Why do you transgress

<sup>°</sup> **14.15** *wholesale* Lit. “like a single participant,” i.e., without discrimination; NJPS “to a man,” trad. “as one man.” See the Dictionary under *’ish*. \* **14.17** *saying* Cf. Exod. 34.6–7. \* **14.22** *many* Lit. “ten”; cf. note at Gen. 31.41. \* **14.25** *Sea of Reeds* See note at Exod. 10.19. <sup>°</sup> **14.29** *[men]* The whole adult population will die in the wilderness; however, only the men had been counted in the census (see 1.2–3). \* **14.30** *swore* Lit. “raised My hand.” <sup>°</sup> **14.36** *agents* See note at 13.2.

s'יהוה command? This will not succeed. <sup>42</sup> Do not go up, lest you be routed by your enemies, for יהוה is not in your midst. <sup>43</sup> For the Amalekites and the Canaanites will be there to face you, and you will fall by the sword, inasmuch as you have turned from following יהוה and יהוה will not be with you.”

<sup>44</sup> Yet defiantly\* they marched toward the crest of the hill country, though neither s'יהוה Ark of the Covenant nor Moses stirred from the camp. <sup>45</sup> And the Amalekites and the Canaanites who dwelt in that hill country came down and dealt them a shattering blow at Hormah.

**15** יהוה spoke to Moses, saying: <sup>2</sup> Speak to the Israelite people and say to them:

When you enter the land that I am giving you to settle in, <sup>3</sup> and would present an offering by fire to יהוה from the herd or from the flock, be it burnt offering or sacrifice, in fulfillment of a vow explicitly uttered,\* or as a freewill offering, or at your fixed occasions, producing an odor pleasing to יהוה:

<sup>4</sup> The person who presents the offering to יהוה shall bring as a meal offering: a tenth of a measure of choice flour with a quarter of a *hin* of oil mixed in. <sup>5</sup> You shall also offer, with the burnt offering or the sacrifice, a quarter of a *hin* of wine as a libation for each sheep.

<sup>6</sup> In the case of a ram, you shall present as a meal offering: two-tenths of a measure of choice flour with a third of a *hin* of oil mixed in; <sup>7</sup> and a third of a *hin* of wine as a libation—as an offering of pleasing odor to יהוה.

<sup>8</sup> And if it is an animal from the herd that you offer to יהוה as a burnt offering or as a sacrifice, in fulfillment of a vow explicitly uttered or as an offering of well-being, <sup>9</sup> there shall be offered a meal offering along with the animal: three-tenths of a measure of choice flour with half a *hin* of oil mixed in; <sup>10</sup> and as libation you shall offer half a *hin* of wine—these being offerings by fire of pleasing odor to יהוה.

<sup>11</sup> Thus shall be done with each ox, with each ram, and with any sheep or goat, <sup>12</sup> as many as you offer; you shall

do thus with each one, as many as there are. <sup>13</sup> Every citizen, when presenting an offering by fire of pleasing odor to יהוה, shall do so with them.

<sup>14</sup> And when, throughout the ages, a stranger who has taken up residence with you, or one who lives among you, would present an offering by fire of pleasing odor to as—יהוה you do, so shall it be done by <sup>15</sup> the rest of the congregation.\* There shall be one law for you and for the resident stranger; it shall be a law for all time throughout the ages. You and the stranger shall be alike before יהוה; <sup>16</sup> the same ritual and the same rule shall apply to you and to the stranger who resides among you.

<sup>17</sup> יהוה spoke to Moses, saying: <sup>18</sup> Speak to the Israelite people and say to them:

When you enter the land to which I am taking you <sup>19</sup> and you eat of the bread of the land, you shall set some aside as a gift to יהוה: <sup>20</sup> as the first yield of your baking,\* you shall set aside a loaf as a gift; you shall set it aside as a gift like the gift from the threshing floor. <sup>21</sup> You shall make a gift to יהוה from the first yield of your baking, throughout the ages.

<sup>22</sup> If you unwittingly fail to observe any one of the commandments that יהוה has declared to Moses—<sup>23</sup> anything that יהוה has enjoined upon you through Moses—from the day that יהוה gave the commandment and on through the ages:

<sup>24</sup> If this was done unwittingly, through the inadvertence of the community, the community leaders<sup>o</sup> shall present one bull of the herd as a burnt offering of pleasing odor to יהוה with its proper meal offering and libation, and one he-goat as a sin offering. <sup>25</sup> The priest shall make expiation for the whole Israelite community and they shall be forgiven; for it was an error, and for their error they have brought their offering, an offering by fire to יהוה and their sin offering before יהוה. <sup>26</sup> The whole Israelite community and the stranger residing among them shall be forgiven, for it happened to the entire people through error.

<sup>27</sup> In case it is an individual who has sinned unwittingly, that person shall offer a she-goat in its

\* 14.44 *defiantly* Meaning of Heb. *wa-ya'pilu* uncertain. \* 15.3 *explicitly uttered* See note at Lev. 22.21.

\* 15.14–15 *shall it be done by the rest of the congregation* Precise force of Heb. *ya'aseh ha-qahal* uncertain.

\* 15.20 *baking* Meaning of Heb. *'arisah* uncertain. <sup>o</sup> 15.24 *community leaders* Cf. note at 8.9.

first year as a sin offering. <sup>28</sup> The priest shall make expiation before יהוה on behalf of the person who erred, for having sinned unwittingly, making such expiation that the person may be forgiven. <sup>29</sup> For the citizen among the Israelites and for the stranger who resides among them—you shall have one ritual for anyone who acts in error.

<sup>30</sup> But the person, whether citizen or stranger, who acts defiantly\* reviles יהוה; that person shall be cut off from among the people. <sup>31</sup> Because it was the word of יהוה that was spurned and [God's] commandment that was violated, that person shall be cut off—and bears the guilt.

<sup>32</sup> Once, when the Israelites were in the wilderness, they came upon a man gathering wood on the sabbath day. <sup>33</sup> Those who found him as he was gathering wood brought him before Moses, Aaron, and the community leadership. <sup>34</sup> He was placed in custody, for it had not been specified what should be done to him. <sup>35</sup> Then יהוה said to Moses, “The party in question shall be put to death: the community leadership shall pelt him with stones outside the camp.” <sup>36</sup> So the community leadership took him outside the camp and stoned him to death—as יהוה had commanded Moses.

<sup>37</sup> יהוה said to Moses as follows: <sup>38</sup> Speak to the Israelite people° and instruct them to make for themselves fringes on the corners of their garments throughout the ages; let them attach a cord of blue to the fringe at each corner. <sup>39</sup> That shall be your fringe; look at it and recall all the commandments of יהוה and observe them, so that you do not follow your heart and eyes in your lustful urge. <sup>40</sup> Thus you shall be reminded to observe all My commandments and to be holy to your God. <sup>41</sup> I יהוה am your God, who brought you out of the land of Egypt to be your God: I, your God יהוה.

## קֹרַח | KORAH

**16** Now Korah, son of Izhar son of Kohath son of Levi, betook himself,\* along with Dathan and Abiram sons of Eliab, and On son of Peleth—descendants of Reuben\*—<sup>2</sup> to rise up against Moses, together with two hundred and fifty Israelites, chieftains of the community, chosen in the assembly, men of repute. <sup>3</sup> They combined against Moses and Aaron and said to them, “You have gone too far! For all the community are holy, all of them, and יהוה is in their midst. Why then do you raise yourselves above s'יהוה congregation?”

<sup>4</sup> When Moses heard this, he fell on his face.\* <sup>5</sup> Then he spoke to Korah and all his company, saying, “Come morning, יהוה will make known who is [God's] and who is holy by granting direct access; the one whom [God] has chosen will be granted access. <sup>6</sup> Do this: You, Korah and all your\* band, take fire pans, <sup>7</sup> and tomorrow put fire in them and lay incense on them before יהוה. Then the candidate° whom יהוה chooses, he shall be the holy one. You have gone too far, sons of Levi!”

<sup>8</sup> Moses said further to Korah, “Hear me, sons of Levi. <sup>9</sup> Is it not enough for you that the God of Israel has set you apart from the community of Israel and given you direct access, to perform the duties of s'יהוה Tabernacle and to minister to the community and serve them? <sup>10</sup> Now that [God] has advanced you and all your fellow Levites with you, do you seek the priesthood too? <sup>11</sup> Truly, it is against יהוה that you and all your company have banded together. For who is Aaron that you should rail against him?”

<sup>12</sup> Moses sent for Dathan and Abiram, sons of Eliab; but they said, “We will not come! <sup>13</sup> Is it not enough that you brought us from a land flowing with milk and honey to have us die in the wilderness, that you would also lord it over us? <sup>14</sup> Even if you had\* brought us to a land flowing with milk and honey, and given us possession of

\* **15.30** *defiantly* Lit. “with upraised hand.” ° **15.38** *Israelite people* Heb. *bene yisra'el*; whether women are in view is uncertain. \* **16.1** *betook himself* Lit. “took”; nuance of Heb. uncertain. \* **16.1** *descendants of Reuben* According to Num. 26.5, 8–9, Eliab was son of Pallu, son of Reuben. \* **16.4** *he fell on his face* Perhaps in the sense of “his face fell.” \* **16.6** *your* Lit. “his.” ° **16.7** *candidate* Lit. “participant whose involvement defines the depicted situation”; trad. “man.” See the Dictionary under *'ish*. \* **16.14** *Even if you had* Lit. “You have not even.”

fields and vineyards, should you gouge out the eyes of those involved? We will not come!”<sup>15</sup> Moses was much aggrieved and he said to יהוה, “Pay no regard to their oblation. I have not taken the ass of any one of them, nor have I wronged any one of them.”

<sup>16</sup> And Moses said to Korah, “Tomorrow, you and all your company appear before יהוה, you and they and Aaron. <sup>17</sup> Each of you take your fire pan and lay incense on it, and each of you bring that fire pan before יהוה, two hundred and fifty fire pans; you and Aaron also [bring] your fire pans.” <sup>18</sup> They each took their fire pan, put fire in it, laid incense on it, and took a place at the entrance of the Tent of Meeting, as did Moses and Aaron. <sup>19</sup> Korah gathered the whole community against them at the entrance of the Tent of Meeting.

Then the Presence of יהוה appeared to the whole community, <sup>20</sup> and יהוה spoke to Moses and Aaron, saying, <sup>21</sup> “Stand back from this community that I may annihilate them in an instant!” <sup>22</sup> But they fell on their faces and said, “O God, Source\* of the breath of all flesh! When one member° sins, will You be wrathful with the whole community?”

<sup>23</sup> יהוה spoke to Moses, saying, <sup>24</sup> “Speak to the community and say: Withdraw from about the abodes of Korah, Dathan, and Abiram.”

<sup>25</sup> Moses rose and went to Dathan and Abiram, the elders of Israel following him. <sup>26</sup> He addressed the community, saying, “Move away from the tents of these wicked men° and touch nothing that belongs to them, lest you be wiped out for all their sins.” <sup>27</sup> So they withdrew from about the abodes of Korah, Dathan, and Abiram.

Now Dathan and Abiram had come out and they stood at the entrance of their tents, with their wives, their adult children,° and their little ones. <sup>28</sup> And Moses said, “By this you shall know that it was יהוה who sent me to do all these things; that they are not of my own devising:

<sup>29</sup> if these people’s death is that of all humankind, if their lot is humankind’s common fate, it was not יהוה who sent me. <sup>30</sup> But if יהוה brings about something unheard-of, so that the ground opens its mouth and swallows them up with all that belongs to them, and they go down alive into Sheol, you shall know that those involved have spurned יהוה.” <sup>31</sup> Scarcely had he finished speaking all these words when the ground under them burst asunder, <sup>32</sup> and the earth opened its mouth and swallowed them up with their households, all Korah’s people and all their possessions. <sup>33</sup> They went down alive into Sheol, with all that belonged to them; the earth closed over them and they vanished from the midst of the congregation. <sup>34</sup> All Israel around them fled at their shrieks, for they said, “The earth might swallow us!”

<sup>35</sup> And a fire went forth from יהוה and consumed the two hundred and fifty contestants° offering the incense.

**17** \*יהוה spoke to Moses, saying: <sup>2</sup> Order Eleazar son of Aaron the priest to remove the fire pans—for they have become sacred—from among the charred remains; and scatter the coals abroad. <sup>3</sup> \* [Remove] the fire pans of those who have sinned at the cost of their lives, and let them be made into hammered sheets as plating for the altar—for once they have been used for offering to יהוה, they have become sacred—and let them serve as a warning to the people of Israel. <sup>4</sup> Eleazar the priest took the copper fire pans which had been used for offering by those who died in the fire; and they were hammered into plating for the altar, <sup>5</sup> as יהוה had ordered him through Moses. It was to be a reminder to the Israelites, so that no outsider—one not of Aaron’s offspring—should presume to offer incense before יהוה and suffer the fate of Korah and his band.

<sup>6</sup> Next day the whole Israelite community railed against Moses and Aaron, saying, “You two have brought death upon s’יהוה people!” <sup>7</sup> But as the

\* **16.14** *gouge out the eyes of those involved* Gouging out the eyes was punishment for runaway slaves and rebellious vassals; cf. 2 Kings 25.4–7; Jer. 39.4–7; 52.7–11. “Those involved” (NJPS “those men”; see the Dictionary under *’ish*) is a euphemism for self-reference; cf. 1 Sam. 29.4. \* **16.22** *Source* Lit. “God.” ° **16.22** *member* Lit. “participant whose involvement defines the depicted situation.” Trad. “man.” See the Dictionary under *’ish*.

° **16.26** *wicked men* Or “guilty parties”—alluding to the crime of insurrection, for which they are about to be punished. Cf. Exod. 2.13; Deut. 25.1; 2 Sam. 4.11. On “men,” see note at Gen. 19.5. ° **16.27** *adult children* So Ibn Ezra. Lit. “children.” ° **16.35** *contestants* Lit. “participants whose involvement defines the depicted situation.” Trad. “men.” See the Dictionary under *’ish*. \* **17.1** In some editions, the following passage is counted as the continuation of chapter 16; see note at v. 16, below. \* **17.3** Meaning of parts of verse uncertain.

community gathered against them, Moses and Aaron turned toward the Tent of Meeting; the cloud had covered it and the Presence of יהוה appeared.

<sup>8</sup> When Moses and Aaron reached the Tent of Meeting, <sup>9</sup> יהוה spoke to Moses, saying, <sup>10</sup> “Remove yourselves from this community, that I may annihilate them in an instant.” They fell on their faces. <sup>11</sup> Then Moses said to Aaron, “Take the fire pan, and put on it fire from the altar. Add incense and take it quickly to the community and make expiation for them. For wrath has gone forth from יהוה: the plague has begun!” <sup>12</sup> Aaron took it, as Moses had ordered, and ran to the midst of the congregation, where the plague had begun among the people. He put on the incense and made expiation for the people; <sup>13</sup> he stood between the dead and the living until the plague was checked. <sup>14</sup> Those who died of the plague came to fourteen thousand and seven hundred, aside from those who died on account of Korah. <sup>15</sup> Aaron then returned to Moses at the entrance of the Tent of Meeting, since the plague was checked.

<sup>16</sup> \* יהוה spoke to Moses, saying: <sup>17</sup> Speak to the Israelite people and take from them—from the chieftains of their ancestral houses\*—one staff for each chieftain of an ancestral house: twelve staffs in all. Inscribe each one’s name on his staff, <sup>18</sup> there being one staff for each head of an ancestral house; also inscribe Aaron’s name on the staff of Levi. <sup>19</sup> Deposit them in the Tent of Meeting before the Pact, where I meet with you. <sup>20</sup> The staff of the candidate<sup>o</sup> whom I choose shall sprout, and I will rid\* Myself of the incessant mutterings of the Israelites against you.

<sup>21</sup> Moses spoke thus to the Israelites. Their chieftains gave him a staff for each chieftain of an ancestral house, twelve staffs in all; among these staffs was that of Aaron. <sup>22</sup> Moses deposited the staffs before יהוה, in the Tent of the Pact. <sup>23</sup> The next day Moses entered the Tent of the Pact, and there the staff of Aaron of the house of Levi had sprouted: it had brought forth sprouts, produced blossoms, and borne almonds. <sup>24</sup> Moses then brought out all the staffs from before יהוה to all the Israelites; each identified and recovered his staff.

<sup>25</sup> יהוה said to Moses, “Put Aaron’s staff back before the Pact, to be kept as a lesson to rebels, so that their mutterings against Me may cease, lest they die.” <sup>26</sup> This Moses did; just as יהוה had commanded him, so he did.

<sup>27</sup> But the Israelites said to Moses, “Lo, we perish! We are lost, all of us lost! <sup>28</sup> Everyone who so much as ventures near s’ יהוה’s Tabernacle must die. Alas, we are doomed to perish!”

**18** יהוה said to Aaron: You and your sons and the ancestral house under your charge shall bear any guilt connected with the sanctuary; you and your sons alone shall bear any guilt connected with your priesthood. <sup>2</sup> You shall also associate with yourself your kinsmen the tribe of Levi, your ancestral tribe, to be attached to you and to minister to you, while you and your sons under your charge are before the Tent of the Pact.\* <sup>3</sup> They shall discharge their duties to you and to the Tent as a whole, but they must not have any contact with the furnishings of the Shrine or with the altar, lest both they and you die. <sup>4</sup> They shall be attached to you and discharge the duties of the Tent of Meeting, all the service of the Tent; but no outsider shall intrude upon you <sup>5</sup> as you discharge the duties connected with the Shrine and the altar, that wrath may not again strike the Israelites.

<sup>6</sup> I hereby take your fellow Levites from among the Israelites; they are assigned to you in dedication to יהוה, to do the work of the Tent of Meeting; <sup>7</sup> while you and your sons shall be careful to perform your priestly duties in everything pertaining to the altar and to what is behind the curtain. I make your priesthood a service of dedication; any outsider who encroaches shall be put to death.

<sup>8</sup> יהוה spoke further to Aaron: I hereby give you charge of My gifts, all the sacred donations of the Israelites; I grant them to you and to your sons as a perquisite,\* a due for all time. <sup>9</sup> This shall be yours from the most holy sacrifices, the offerings by fire:\* every such offering that they render to Me as most holy sacrifices, namely, every meal offering, sin offering, and guilt offering of theirs, shall belong to you and your sons. <sup>10</sup> You shall partake

\* **17.16** This verse constitutes 17.1 in some editions. \* **17.17** of their ancestral houses I.e., of their tribes.

<sup>o</sup> **17.20** candidate See note at 16.7. \* **17.20** I will rid Meaning of Heb. *wa-hashikkothi* uncertain. \* **18.2** while you and your sons ... Tent of the Pact Force of Heb. uncertain. \* **18.8** perquisite See the first note at Lev. 7.35.

\* **18.9** the offerings by fire Force of Heb. *min ha-’esh* uncertain; lit. “from the fire.”

of them as most sacred donations: only males may eat them; you shall treat them as consecrated.\*

<sup>11</sup> This, too, shall be yours: the gift offerings\* of their contributions, all the elevation offerings of the Israelites, I give to you [and your wives], to your sons, and to the daughters that are with you, as a due for all time; everyone of your household who is pure may eat it.

<sup>12</sup> All the best of the new oil, wine, and grain—the choice parts that they present to I—יהוה give to you.

<sup>13</sup> The first fruits of everything in their land, that they bring to יהוה shall be yours; everyone of your household who is pure may eat them. <sup>14</sup> Everything that has been proscribed in Israel\* shall be yours. <sup>15</sup> The first [male] issue of the womb of every being, human or beast, that is offered to יהוה shall be yours; but you shall have the male first-born of human beings redeemed, and you shall also have the firstling of impure animals redeemed. <sup>16</sup> Take as their redemption price,\* from the age of one month up, the money equivalent of five shekels by the sanctuary weight, which is twenty *gerahs*. <sup>17</sup> But the firstlings of cattle, sheep, or goats may not be redeemed; they are consecrated. You shall dash their blood against the altar, and turn their fat into smoke as an offering by fire for a pleasing odor to יהוה. <sup>18</sup> But their meat shall be yours: it shall be yours like the breast of elevation offering and like the right thigh.

<sup>19</sup> All the sacred gifts that the Israelites set aside for יהוה I give to you, to your sons, and to the daughters that are with you, as a due for all time. It shall be an everlasting covenant of salt\* before יהוה for you and for your offspring as well. <sup>20</sup> And יהוה said to Aaron: You shall, however, have no territorial share among them or own any portion in their midst; I am your portion and your share among the Israelites.

<sup>21</sup> And to the Levites I hereby give all the tithes in Israel as their share in return for the services that they perform, the services of the Tent of Meeting. <sup>22</sup> Henceforth, Israelites shall not trespass on the Tent of Meeting, and thus incur guilt and die: <sup>23</sup> only Levites shall perform the services of the Tent of Meeting; others\* would incur guilt. It is the law for all time throughout the

ages. But they shall have no territorial share among the Israelites; <sup>24</sup> for it is the tithes set aside by the Israelites as a gift to יהוה that I give to the Levites as their share. Therefore I have said concerning them: They shall have no territorial share among the Israelites.

<sup>25</sup> יהוה spoke to Moses, saying: <sup>26</sup> Speak to the Levites and say to them: When you receive from the Israelites their tithes, which I have assigned to you as your share, you shall set aside from them one-tenth of the tithe as a gift to יהוה. <sup>27</sup> This shall be accounted to you as your gift. As with the new grain from the threshing floor or the flow from the vat, <sup>28</sup> so shall you on your part set aside a gift for יהוה from all the tithes that you receive from the Israelites; and from them you shall bring the gift for יהוה to Aaron the priest. <sup>29</sup> You shall set aside all gifts due to יהוה from everything that is donated to you, from each thing its best portion, the part thereof that is to be consecrated.

<sup>30</sup> Say to them further: When you have removed the best part from it, you Levites may consider it the same as the yield of threshing floor or vat. <sup>31</sup> You and your households may eat it anywhere, for it is your recompense for your services in the Tent of Meeting. <sup>32</sup> You will incur no guilt through it, once you have removed the best part from it; but you must not profane the sacred donations of the Israelites, lest you die.

## חֻקַּת | HUKKAT

**19** יהוה spoke to Moses and Aaron, saying: <sup>2</sup> This is the ritual law that יהוה has commanded:

Instruct the Israelite people to bring you a red cow without blemish, in which there is no defect and on which no yoke has been laid. <sup>3</sup> You shall give it to Eleazar the priest. It shall be taken outside the camp and slaughtered in his presence. <sup>4</sup> Eleazar the priest shall take some of its blood with his finger and sprinkle it seven times toward the front of the Tent of Meeting. <sup>5</sup> The cow shall be burned in his sight—its hide, flesh, and blood shall be burned, its dung included— <sup>6</sup> and the priest

\* **18.10** *you shall treat them as consecrated* Or “they are consecrated for your use.” \* **18.11** *gift offerings* Cf. Lev. 7.29ff. \* **18.14** *proscribed in Israel* See Lev. 27.28. \* **18.16** *their redemption price* I.e., for human first-born; cf. Num. 3.44ff. For animals see Exod. 34.19–20. \* **18.19** *covenant of salt* See Lev. 2.13. \* **18.23** *others* Lit. “they.”

shall take cedar wood, hyssop, and crimson stuff, and throw them into the fire consuming the cow.<sup>7</sup> The priest shall wash his garments and bathe his body in water; after that the priest may reenter the camp, but he shall be impure until evening.<sup>8</sup> The one who performed the burning shall also wash those garments in water, bathe in water, and be impure until evening.<sup>9</sup> Another party who is pure shall gather up the ashes of the cow and deposit them outside the camp in a pure place, to be kept for water of lustration\* for the Israelite community. It is for purgation.<sup>10</sup> The one who gathers up the ashes of the cow shall also wash those clothes and be impure until evening.

This shall be a permanent law for the Israelites and for the strangers who reside among you.\*

<sup>11</sup> Those<sup>o</sup> who touch the corpse of any human being shall be impure for seven days.<sup>12</sup> They shall purify themselves with [the ashes] on the third day and on the seventh day, and then be pure; if they fail to purify themselves on the third and seventh days, they shall not be pure.<sup>13</sup> Those who touch a corpse, the body of a person who has died, and do not purify themselves, defile s'יהוה Tabernacle; those persons shall be cut off from Israel. Since the water of lustration was not dashed on them, they remain impure; their impurity is still upon them.

<sup>14</sup> This is the ritual: When a person dies in a tent, whoever enters the tent and whoever is in the tent shall be impure seven days;<sup>15</sup> and every open vessel, with no lid fastened down, shall be impure.<sup>16</sup> And in the open, anyone who touches a person who was killed\* or who died naturally, or human bone, or a grave, shall be impure seven days.<sup>17</sup> Some of the ashes\* from the fire of purgation shall be taken for the impure person, and fresh water shall be added to them in a vessel.<sup>18</sup> Another party who is pure shall take hyssop, dip it in the water, and sprinkle on the tent and on all the vessels and people who were there, or on the one who touched the bones or the person who was killed or died naturally or the grave.<sup>19</sup> The pure person shall sprinkle it upon the impure person on the third day and on the seventh day, thus purifying that person by the seventh day. [The one

being purified] shall then wash those clothes and bathe in water—and at nightfall shall be pure.<sup>20</sup> If any party who has become impure fails to undergo purification, that person shall be cut off from the congregation for having defiled s'יהוה sanctuary. The water of lustration was not dashed on that person, who is impure.

<sup>21</sup> That shall be for them a law for all time. Further, the one who sprinkled the water of lustration shall wash those clothes; and whoever touches the water of lustration shall be impure until evening.<sup>22</sup> Whatever that impure person touches shall be impure; and the person who touches the impure one shall be impure until evening.

**20** The Israelites arrived in a body at the wilderness of Zin on the first new moon,\* and the people stayed at Kadesh. Miriam died there and was buried there.

<sup>2</sup> The community was without water, and they joined against Moses and Aaron.<sup>3</sup> The people quarreled with Moses, saying, “If only we had perished when our brothers perished at the instance of !יהוה<sup>4</sup> Why have you brought s'יהוה congregation into this wilderness for us and our beasts to die there?<sup>5</sup> Why did you make us leave Egypt to bring us to this wretched place, a place with no grain or figs or vines or pomegranates? There is not even water to drink!”

<sup>6</sup> Moses and Aaron came away from the congregation to the entrance of the Tent of Meeting, and fell on their faces. The Presence of יהוה appeared to them,<sup>7</sup> and יהוה spoke to Moses, saying,<sup>8</sup> “You and your brother Aaron take the rod and assemble the community, and before their very eyes order the rock to yield its water. Thus you shall produce water for them from the rock and provide drink for the congregation and their beasts.”

<sup>9</sup> Moses took the rod from before יהוה, as he had been commanded.<sup>10</sup> Moses and Aaron assembled the congregation in front of the rock; and he said to them, “Listen, you rebels, shall we get water for you out of this rock?”<sup>11</sup> And Moses raised his hand and struck the

\* **19.9** *water of lustration* Lit. “water for impurity.” \* **19.10** *you* Lit. “them.” ° **19.11** *Those* Heb. impersonal sing., taken as a collective and rendered in the plural. \* **19.16** *killed* Lit. “slain by the sword.” \* **19.17** *ashes* Lit. “earth” or “dust.” \* **20.1** *first new moon* Of the fortieth year; cf. Num. 33.36–38.



rock twice with his rod. Out came copious water, and the community and their beasts drank.

<sup>12</sup> But יהוה said to Moses and Aaron, “Because you did not trust Me enough to affirm My sanctity in the sight of the Israelite people, therefore you shall not lead this congregation into the land that I have given them.” <sup>13</sup> Those are the Waters of Meribah\*—meaning that the Israelites quarrelled with whose—יהוה sanctity was affirmed through them.

<sup>14</sup> From Kadesh, Moses sent messengers to the king of Edom: “Thus says your brother Israel: You know all the hardships that have befallen us; <sup>15</sup> that our ancestors went down to Egypt, that we dwelt in Egypt a long time, and that the Egyptians dealt harshly with us and our ancestors. <sup>16</sup> We cried to יהוה who heard our plea, sending a messenger\* who freed us from Egypt. Now we are in Kadesh, the town on the border of your territory. <sup>17</sup> Allow us, then, to cross your country. We will not pass through fields or vineyards, and we will not drink water from wells. We will follow the king’s highway, turning off neither to the right nor to the left until we have crossed your territory.”

<sup>18</sup> But Edom answered him, “You shall not pass through us, else we will go out against you with the sword.” <sup>19</sup> “We will keep to the beaten track,” the Israelites said to them, “and if we or our cattle drink your water, we will pay for it. We ask only for passage on foot—it is but a small matter.” <sup>20</sup> But they replied, “You shall not pass through!” And Edom went out against them in heavy force, strongly armed. <sup>21</sup> So Edom would not let Israel cross their territory, and Israel turned away from them.

<sup>22</sup> Setting out from Kadesh, the Israelites arrived in a body at Mount Hor. <sup>23</sup> At Mount Hor, on the boundary of the land of Edom, יהוה said to Moses and Aaron, <sup>24</sup> “Let Aaron be gathered to his kin: he is not to enter the land

that I have assigned to the Israelite people, because you disobeyed My command about the Waters of Meribah. <sup>25</sup> Take Aaron and his son Eleazar and bring them up on Mount Hor. <sup>26</sup> Strip Aaron of his vestments and put them on his son Eleazar. There Aaron shall be gathered unto the dead.”\*

<sup>27</sup> Moses did as יהוה had commanded. They ascended Mount Hor in the sight of the whole community. <sup>28</sup> Moses stripped Aaron of his vestments and put them on his son Eleazar, and Aaron died there on the summit of the mountain. When Moses and Eleazar came down from the mountain, <sup>29</sup> the whole community knew that Aaron had breathed his last. All the house of Israel bewailed Aaron thirty days.

**21** When the Canaanite, king of Arad, who dwelt in the Negeb, learned that Israel was coming by the way of Atharim,\* he engaged Israel in battle and took some of them captive. <sup>2</sup> Then Israel made a vow to יהוה and said, “If You deliver this people into our hand, we will proscribe\* their towns.” <sup>3</sup> יהוה heeded Israel’s plea and delivered up the Canaanites; and they and their cities were proscribed. So that place was named Hormah.\*

They set out from Mount Hor by way of the Sea of Reeds\* to skirt the land of Edom. But the people grew restive on the journey, <sup>5</sup> and the people spoke against God and against Moses, “Why did you make us leave Egypt to die in the wilderness? There is no bread and no water, and we have come to loathe this miserable food.” <sup>6</sup> יהוה sent *seraph*\* serpents against the people. They bit the people and many of the Israelites died. <sup>7</sup> The people came to Moses and said, “We sinned by speaking against יהוה and against you. Intercede with יהוה to take away the serpents from us!” And Moses interceded for the people.

\* **20.13** *Meribah* I.e., “Quarrel”; cf. Exod. 17.7 and the second note there. \* **20.16** *messenger* Or angel, that is, “[divine] messenger.” \* **20.26** *unto the dead* Lit. “and die.” \* **21.1** *Atharim* Meaning of Heb. *ha-’atharim* uncertain. Targum and other ancient versions render “the way [taken by] the scouts.” \* **21.2** *proscribe* I.e., utterly destroy, reserving no booty except what is deposited in the Sanctuary; see Josh. 6.24. \* **21.3** *Hormah* Connected with *heherim* “to proscribe.” \* **21.4** *Sea of Reeds* Traditionally, but incorrectly, “Red Sea.” \* **21.6** *seraph* Cf. Isa. 14.29; 30.6. Others “fiery”; exact meaning of Heb. *saraph* uncertain. Cf. Deut. 8.15.

<sup>8</sup> Then יהוה said to Moses, “Make a *seraph*\* figure and mount it on a standard. And anyone who was bitten who then looks at it shall recover.” <sup>9</sup> Moses made a copper serpent and mounted it on a standard; and when bitten by a serpent, anyone who looked at the copper serpent would recover.

<sup>10</sup> The Israelites marched on and encamped at Oboth. <sup>11</sup> They set out from Oboth and encamped at Iye-abarim, in the wilderness bordering on Moab to the east. <sup>12</sup> From there they set out and encamped at the wadi Zered. <sup>13</sup> From there they set out and encamped beyond the Arnon, that is, in the wilderness that extends from the territory of the Amorites. For the Arnon is the boundary of Moab, between Moab and the Amorites. <sup>14</sup> Therefore the Book of the Wars of יהוה speaks of \* “...Waheb in Suphah, and the wadis: the Arnon <sup>15</sup> with its tributary wadis, stretched along the settled country of Ar, hugging the territory of Moab...”

<sup>16</sup> And from there to Beer,\* which is the well where יהוה said to Moses, “Assemble the people that I may give them water.” <sup>17</sup> Then Israel sang this song:

Spring up, O well—sing to it—

<sup>18</sup> The well which the chieftains dug,

Which the nobles of the people started

With maces, with their own staffs.

And from Midbar\* to Mattanah, <sup>19</sup> and from Mattanah to Nahaliel, and from Nahaliel to Bamoth, <sup>20</sup> and from Bamoth to the valley that is in the country of Moab, at the peak of Pisgah, overlooking the wasteland.\*

<sup>21</sup> Israel now sent messengers to Sihon king of the Amorites, saying, <sup>22</sup> “Let me pass through your country. We will not turn off into fields or vineyards, and we will not drink water from wells. We will follow the king’s

highway until we have crossed your territory.” <sup>23</sup> But Sihon would not let Israel pass through his territory. Sihon gathered all his troops and went out against Israel in the wilderness. He came to Jahaz and engaged Israel in battle. <sup>24</sup> But Israel put them to the sword, and took possession of their land, from the Arnon to the Jabbok, as far as [Az] of the Ammonites, for Az\* marked the boundary of the Ammonites. <sup>25</sup> Israel took all those towns. And Israel settled in all the towns of the Amorites, in Heshbon and all its dependencies.

<sup>26</sup> Now Heshbon was the city of Sihon king of the Amorites, who had fought against a former king of Moab and taken all his land from him as far as the Arnon. <sup>27</sup> Therefore the bards would recite:

\* “Come to Heshbon; firmly built

And well founded is Sihon’s city.

<sup>28</sup> For fire went forth from Heshbon,

Flame from Sihon’s city,

Consuming Ar of Moab,

The lords of Bamoth\* by the Arnon.

<sup>29</sup> Woe to you, O Moab!

You are undone, O people of Chemosh!

His sons are rendered fugitive

And his daughters captive

By an Amorite king, Sihon.”

<sup>30</sup> \* Yet we have cast them down utterly,

Heshbon along with Dibon;

We have wrought desolation at Nophah,

Which is hard by Medeba.

<sup>31</sup> So Israel occupied the land of the Amorites. <sup>32</sup> Then Moses sent to spy out Jazer, and they captured its dependencies and dispossessed the Amorites who were there.

<sup>33</sup> They marched on and went up the road to Bashan, and King Og of Bashan, with all his troops, came out to Edrei to engage them in battle. <sup>34</sup> But יהוה said to Moses, “Do not fear him, for I give him and all his troops and

\* **21.8** *seraph* See note at v. 6. \* **21.14–15** The quotation that follows is a fragment; its text and meaning are uncertain. \* **21.16** *Beer* Lit. “well.” \* **21.18** *Midbar* Septuagint “the well” (= Beer); cf. v. 16. \* **21.20** *wasteland* Or “Jeshimon.” \* **21.24** *Az* Septuagint “Jazer,” cf. v. 32. Others “for the boundary of the Ammonites was strong.” \* **21.27–30** The meaning of several parts of this ancient poem is no longer certain. \* **21.28** *Bamoth* Cf. vv. 19 and 20 and Num. 22.21. \* **21.30** Meaning of verse uncertain. Alternatively: “Their dominion is at an end / From Heshbon to Dibon / And from Nashim to Nophah, / Which is hard by Medeba.”

his land into your hand. You shall do to him as you did to Sihon king of the Amorites who dwelt in Heshbon.”<sup>35</sup> They defeated him and his sons and all his troops, until no remnant was left him; and they took possession of his country.<sup>1</sup> The Israelites then marched on and encamped in the steppes of Moab, across the Jordan from Jericho.

## בלק | BALAK

<sup>2</sup> Balak son of Zippor saw all that Israel had done to the Amorites.

<sup>3</sup> Moab was alarmed because that people was so numerous. Moab dreaded the Israelites,<sup>4</sup> and Moab said to the elders of Midian, “Now this horde will lick clean all that is about us as an ox licks up the grass of the field.”

Balak son of Zippor, who was king of Moab at that time,<sup>5</sup> sent messengers to Balaam son of Beor in Pethor, which is by the Euphrates,\* in the land of his kinsfolk, to invite him, saying, “There is a people that came out of Egypt; it hides the earth from view, and it is settled next to me.<sup>6</sup> Come then, put a curse upon this people for me, since they are too numerous for me; perhaps I can thus defeat them and drive them out of the land. For I know that whomever you bless is blessed indeed, and whomever you curse is cursed.”

<sup>7</sup> The elders of Moab and the elders of Midian, versed in divination,\* set out. They came to Balaam and gave him Balak’s message.<sup>8</sup> He said to them, “Spend the night here, and I shall reply to you as יהוה may instruct me.” So the Moabite dignitaries stayed with Balaam.

<sup>9</sup> God came to Balaam and said, “What do these men<sup>o</sup> want of you?”<sup>10</sup> Balaam said to God, “Balak son of Zippor, king of Moab, sent me this message:<sup>11</sup> Here is a people that came out from Egypt and hides the earth from view. Come now and curse them for me; perhaps I can engage them in battle and drive them off.”<sup>12</sup> But God said to Balaam, “Do not go with them. You must not curse that people, for they are blessed.”

<sup>13</sup> Balaam arose in the morning and said to Balak’s dignitaries, “Go back to your own country, for יהוה will

not let me go with you.”<sup>14</sup> The Moabite dignitaries left, and they came to Balak and said, “Balaam refused to come with us.”

<sup>15</sup> Then Balak sent other dignitaries, more numerous and distinguished than the first.<sup>16</sup> They came to Balaam and said to him, “Thus says Balak son of Zippor: Please do not refuse to come to me.<sup>17</sup> I will reward you richly and I will do anything you ask of me. Only come and damn this people for me.”<sup>18</sup> Balaam replied to Balak’s officials, “Though Balak were to give me his house full of silver and gold, I could not do anything, big or little, contrary to the command of my God. יהוה<sup>19</sup> So you, too, stay here overnight, and let me find out what else יהוה may say to me.”<sup>20</sup> That night God came to Balaam and said to him, “If the agents<sup>o</sup> have come to invite you, you may go with them. But whatever I command you, that you shall do.”

<sup>21</sup> When he arose in the morning, Balaam saddled his ass and departed with the Moabite dignitaries.<sup>22</sup> But God was incensed at his going; so a messenger of יהוה took a position in his way as an adversary.

He was riding on his she-ass, with his two servants alongside,<sup>23</sup> when the ass caught sight of the messenger of יהוה standing in the way, with his drawn sword in his hand. The ass swerved from the road and went into the fields; and Balaam beat the ass to turn her back onto the road.<sup>24</sup> The messenger of יהוה then stationed himself in a lane between the vineyards, with a fence on either side.<sup>25</sup> The ass, seeing the messenger of יהוה, pressed herself against the wall and squeezed Balaam’s foot against the wall; so he beat her again.<sup>26</sup> Once more the messenger of יהוה moved forward and stationed himself on a spot so narrow that there was no room to swerve right or left.<sup>27</sup> When the ass now saw the messenger of יהוה, she lay down under Balaam; and Balaam was furious and beat the ass with his stick.

<sup>28</sup> Then יהוה opened the ass’s mouth, and she said to Balaam, “What have I done to you that you have beaten me these three times?”<sup>29</sup> Balaam said to the ass, “You have made a mockery of me! If I had a sword with me, I’d kill you.”<sup>30</sup> The ass said to Balaam, “Look, I am the

\* 22.5 *Euphrates* Lit. “the River.” \* 22.7 *versed in divination* Lit. “with divination in their power (hand).”

<sup>o</sup> 22.9 *men* Lit. “participants whose involvement defines the depicted situation.” NJPS “people.” See the Dictionary under *’ish*. <sup>o</sup> 22.20 *agents* See note at 13.2; cf. note at Gen. 18.2.

ass that you have been riding all along until this day! Have I been in the habit of doing thus to you?” And he answered, “No.”

<sup>31</sup> Then יהוה uncovered Balaam’s eyes, and he saw the messenger of יהוה standing in the way, his drawn sword in his hand; thereupon he bowed right down to the ground.\* <sup>32</sup> The messenger of יהוה said to him, “Why have you beaten your ass these three times? It is I who came out as an adversary, for the errand is obnoxious\* to me. <sup>33</sup> And when the ass saw me, she shied away because of me those three times. If she had not shied away from me, you are the one I should have killed, while sparing her.” <sup>34</sup> Balaam said to the messenger of יהוה, “I erred because I did not know that you were standing in my way. If you still disapprove, I will turn back.” <sup>35</sup> But the messenger of יהוה said to Balaam, “Go with the men.° But you must say nothing except what I tell you.” So Balaam went on with Balak’s dignitaries.

<sup>36</sup> When Balak heard that Balaam was coming, he went out to meet him at Ir-moab, which is on the Arnon border, at its farthest point. <sup>37</sup> Balak said to Balaam, “When I first sent to invite you, why didn’t you come to me? Am I really unable to reward you?” <sup>38</sup> But Balaam said to Balak, “And now that I have come to you, have I the power to speak freely? I can utter only the word that God puts into my mouth.”

<sup>39</sup> Balaam went with Balak and they came to Kiriath-huzoth.

<sup>40</sup> Balak sacrificed oxen and sheep, and had them served to Balaam and the dignitaries with him. <sup>41</sup> In the morning Balak took Balaam up to Bamoth-baal. From there he could see a portion of the people.

**23** Balaam said to Balak, “Build me seven altars here and have seven bulls and seven rams ready here for me.” <sup>2</sup> Balak did as Balaam directed; and Balak and Balaam offered up a bull and a ram on each altar.

<sup>3</sup> Then Balaam said to Balak, “Stay here beside your offerings while I am gone. Perhaps יהוה will grant me a manifestation, and whatever is revealed to me I will tell you.” And he went off alone.\*

<sup>4</sup> God became manifest to Balaam, who stated, “I have set up the seven altars and offered up a bull and a ram on each altar.” <sup>5</sup> And יהוה put a word in Balaam’s mouth and said, “Return to Balak and speak thus.”

<sup>6</sup> So he returned to him and found him standing beside his offerings, and all the Moabite dignitaries with him.

<sup>7</sup> He took up his theme, and said:

From Aram has Balak brought me,  
Moab’s king from the hills of the East:

Come, curse me Jacob,

Come, tell Israel’s doom!

<sup>8</sup> How can I damn whom God\* has not damned,  
How doom when יהוה has not doomed?

<sup>9</sup> As I see them from the mountain tops,

Gaze on them from the heights,

There is a people that dwells apart,

Not reckoned among the nations,

<sup>10</sup> Who can count the dust\* of Jacob,

Number\* the dust-cloud of Israel?

May I die the death of the upright,\*

May my fate be like theirs!

<sup>11</sup> Then Balak said to Balaam, “What have you done to me? Here I brought you to damn my enemies, and instead you have blessed them!” <sup>12</sup> He replied, “I can only repeat faithfully what יהוה puts in my mouth.”

<sup>13</sup> Then Balak said to him, “Come with me to another place from which you can see them—you will see only a portion of them; you will not see all of them—and damn them for me from there.” <sup>14</sup> With that, he took him to Sedehzophim,\* on the summit of Pisgah. He built seven

\* **22.31** *right down to the ground* Lit. “and prostrated himself to his nostrils.” \* **22.32** *obnoxious* Precise meaning of Heb. *yarat* uncertain. ° **22.35** *men* (So NJPS.) See note to v. 9. \* **23.3** *alone* Others “to a bare height”; exact meaning of Heb. *shephi* uncertain. \* **23.8** *God* Heb *El*, as often in these poems. \* **23.10** *dust* Cf. Gen. 13.16.

\* **23.10** *Number* Lit. “and the number of.” \* **23.10** *upright* Heb. *yesharim*, a play on *yeshurun* (“Jeshurun” in Deut. 32.15), a name for Israel. \* **23.14** *Sedehzophim* Or “Lookout Point.”

altars and offered a bull and a ram on each altar. <sup>15</sup> And [Balaam] said to Balak, “Stay here beside your offerings, while I seek a manifestation yonder.”

<sup>16</sup> יהוה became manifest to Balaam and put a word in his mouth, saying, “Return to Balak and speak thus.” <sup>17</sup> He went to him and found him standing beside his offerings, and the Moabite dignitaries with him. Balak asked him, “What did יהוה say?” <sup>18</sup> And he took up his theme, and said:

Up, Balak, attend,  
Give ear unto me, son of Zippor!  
<sup>19</sup> God is not human to be capricious,  
Or mortal to have a change of heart.  
Would [God] speak and not act,  
Promise and not fulfill?  
<sup>20</sup> My message was to bless:  
When [God] blesses, I cannot reverse it.  
<sup>21</sup> No harm is in sight for Jacob,  
No woe in view for Israel.  
Their God יהוה is with them,  
And their King’s<sup>o</sup> acclaim in their midst.  
<sup>22</sup> God who freed them from Egypt  
Is for them like the horns\* of the wild ox.  
<sup>23</sup> Lo, there is no augury in Jacob,  
No divining in Israel: \*  
Jacob is told at once,  
Yea Israel, what God has planned.\*  
<sup>24</sup> Lo, a people that rises like a lioness,<sup>o</sup>  
Leaps up like a lion,<sup>o</sup>  
Rests not till it has feasted on prey  
And drunk the blood of the slain.

<sup>25</sup> Thereupon Balak said to Balaam, “Don’t curse them and don’t bless them!” <sup>26</sup> In reply, Balaam said to Balak, “But I told you: Whatever יהוה says, that I must do.”

<sup>27</sup> Then Balak said to Balaam, “Come now, I will take you to another place. Perhaps God will deem it right that you damn them for me there.” <sup>28</sup> Balak took Balaam to the peak of Peor, which overlooks the wasteland.\* <sup>29</sup> Balaam said to Balak, “Build me here seven altars, and have seven bulls and seven rams ready for me here.” <sup>30</sup> Balak did as Balaam said: he offered up a bull and a ram on each altar.

**24** Now Balaam, seeing that it pleased יהוה to bless Israel, did not, as on previous occasions, go in search of omens, but turned his face toward the wilderness. <sup>2</sup> As Balaam looked up and saw Israel encamped tribe by tribe, the spirit of God came upon him. <sup>3</sup> Taking up his theme, he said:

\*Word of Balaam son of Beor,  
Word of the man<sup>o</sup> whose eye is true,\*  
<sup>4</sup> Word of one who hears God’s speech,  
Who beholds visions from the Almighty,  
Prostrate, but with eyes unveiled:  
<sup>5</sup> How fair are your tents, O Jacob,  
Your dwellings, O Israel!  
<sup>6</sup> Like palm-groves that stretch out,  
Like gardens beside a river,  
Like aloes planted by יהוה,  
Like cedars beside the water;  
<sup>7</sup> Their boughs drip with moisture,  
Their roots\* have abundant water.  
Their ruler shall rise above Agag,  
Their sovereignty shall be exalted.  
<sup>8</sup> God who freed them from Egypt  
Is for them like the horns\* of the wild ox.  
They shall devour enemy nations,  
Crush their bones,  
And smash their arrows.  
<sup>9</sup> They crouch, they lie down like a lion,

<sup>o</sup> **23.21** *King’s* A poetic figure; in the ancient Near East, this role ideally represented protection and caring help. \* **23.22** *horns* Lit. “eminences,” used figuratively. \* **23.23** *No divining in Israel* Cf. Deut. 18.10–15.

\* **23.23** *Jacob is told ... what God has planned* Or, “Else would it be told to Jacob, / Yea to Israel, what God has planned.” <sup>o</sup> **23.24** *lioness* So traditionally; NJPS “lion.” Precise meaning of Heb. *lavi*’ uncertain; see next note.

<sup>o</sup> **23.24** *lion* So traditionally; NJPS “king of beasts.” Heb. *’ari*. Cf. previous note; this verse’s two terms distinguish either sexes or breeds. \* **23.28** *wasteland* Cf. note at 21.20. \* **24.3** Some of the poetic portions of this chapter are unclear. <sup>o</sup> **24.3** *man* Heb. *gever*; more precisely, a man who makes his presence felt. \* **24.3** *whose eye is true*

Others “whose eye is (or, eyes are) open”; meaning of Heb. uncertain. \* **24.7** *Their roots* Lit. “and its seed.”

\* **24.8** *horns* See note at 23.22.

Like a lioness;<sup>o</sup> who dares rouse them?  
Blessed are they who bless you,  
Accursed they who curse you!

<sup>10</sup> Enraged at Balaam, Balak struck his hands together. “I called you,” Balak said to Balaam, “to damn my enemies, and instead you have blessed them these three times! <sup>11</sup> Back with you at once to your own place! I was going to reward you richly, but יהוה has denied you the reward.” <sup>12</sup> Balaam replied to Balak, “But I even told the messengers you sent to me, <sup>13</sup> ‘Though Balak were to give me his house full of silver and gold, I could not of my own accord do anything good or bad contrary to s’יהוה command. What יהוה says, that I must say.’ <sup>14</sup> And now, as I go back to my people, let me inform you of what this people will do to your people in days to come.” <sup>15</sup> He took up his theme, and said:

Word of Balaam son of Beor,  
Word of the man<sup>o</sup> whose eye is true,  
<sup>16</sup> Word of one who hears God’s speech,  
Who obtains knowledge from the Most High,  
And beholds visions from the Almighty,  
Prostrate, but with eyes unveiled:  
<sup>17</sup> What I see for them is not yet,  
What I behold will not be soon:  
A star rises from Jacob,  
A scepter comes forth from Israel;  
It smashes the brow of Moab,  
The foundation of<sup>\*</sup> all children of Seth.  
<sup>18</sup> Edom becomes a possession,  
Yea, Seir a possession of its enemies;  
But Israel is triumphant.  
<sup>19</sup> A victor issues from Jacob  
To wipe out what is left of Ir.

<sup>20</sup> He saw Amalek and, taking up his theme, he said:

A leading nation is Amalek;  
But its fate is to perish forever.

<sup>21</sup> He saw the Kenites and, taking up his theme, he said:

Though your abode be secure,  
And your nest be set among cliffs,  
<sup>22</sup> Yet shall Kain<sup>\*</sup> be consumed,  
When Asshur takes you captive.

<sup>23</sup> He took up his theme and said:

Alas, who can survive except God has willed it!  
<sup>24</sup> Ships come from the quarter of Kittim;  
They subject Asshur, subject Eber.  
They, too, shall perish forever.

<sup>25</sup> Then Balaam set out on his journey back home; and Balak also went his way.

**25** While Israel was staying at Shittim, the menfolk<sup>o</sup> profaned themselves by whoring<sup>\*</sup> with the Moabite women, <sup>2</sup>who invited the menfolk to the sacrifices for their god. The menfolk partook of them and worshiped that god. <sup>3</sup>Thus Israel attached itself to Baal-peor, and יהוה was incensed with Israel. <sup>4</sup>יהוה said to Moses, “Take all the ringleaders<sup>\*</sup> and have them publicly<sup>\*</sup> impaled before יהוה, so that s’יהוה wrath may turn away from Israel.” <sup>5</sup>So Moses said to Israel’s officials, “Each of you slay those of his men<sup>o</sup> who attached themselves to Baal-peor.”

<sup>6</sup> Just then a certain Israelite man<sup>o</sup> came and brought a Midianite woman over to his companions, in the sight of Moses and of the whole Israelite community who were weeping at the entrance of the Tent of Meeting. <sup>7</sup>When Phinehas, son of Eleazar son of Aaron the priest, saw

<sup>o</sup> **24.9** *lioness* Heb. *lavi*; NJPS “king of beasts.” See the first note at 23.24. <sup>o</sup> **24.15** *man* See note at v. 3.

<sup>\*</sup> **24.17** *The foundation of Samaritan* “the pate of,” cf. Jer. 48.45; others “breaks down.” <sup>\*</sup> **24.22** *Kain* I.e., the Kenites mentioned in v. 21. <sup>o</sup> **25.1** *menfolk* NJPS “people”; cf. Exod. 14.6, Num. 21.33. See the Dictionary under ‘am. <sup>\*</sup> **25.1** *profaned themselves by whoring* Others “began to commit harlotry.” <sup>\*</sup> **25.4** *ringleaders* Lit. “heads of the people.” <sup>\*</sup> **25.4** *publicly* Others “in face of the sun.” <sup>o</sup> **25.5** *his men* I.e., those under each official’s command when the militia is mustered. Lit. “his [salient] participants.” See the Dictionary under ‘ish. <sup>o</sup> **25.6** *man* Lit. “participant whose involvement defines the depicted situation.”

this, he left the assembly and, taking a spear in his hand, <sup>8</sup> he followed the Israelite man into the chamber and stabbed both of them, the Israelite man and the woman, through the belly. Then the plague against the Israelites was checked. <sup>9</sup> Those who died of the plague numbered twenty-four thousand.

### פינהס | PINHAS

<sup>10</sup> יהוה spoke to Moses, saying, <sup>11</sup> “Phinehas, son of Eleazar son of Aaron the priest, has turned back My wrath from the Israelites by displaying among them his passion for Me, so that I did not wipe out the Israelite people in My passion. <sup>12</sup> Say, therefore, ‘I grant him My pact of friendship. <sup>13</sup> It shall be for him and his descendants after him a pact of priesthood for all time, because he took impassioned action for his God, thus making expiation for the Israelites.’”

<sup>14</sup> The name of the Israelite man who was killed, the one who was killed with the Midianite woman, was Zimri son of Salu, chieftain of a Simeonite ancestral house. <sup>15</sup> The name of the Midianite woman who was killed was Cozbi daughter of Zur; he was the tribal head of an ancestral house in Midian.

<sup>16</sup> יהוה spoke to Moses, saying, <sup>17</sup> “Assail the Midianites and defeat them— <sup>18</sup> for they assailed you by the trickery they practiced against you—because of the affair of Peor and because of the affair of their kinswoman Cozbi, daughter of the Midianite chieftain, who was killed at the time of the plague on account of Peor.”

**26** <sup>19</sup> When the plague was over, <sup>1</sup> יהוה said to Moses and to Eleazar son of Aaron the priest, <sup>2</sup> “Take a census of the whole Israelite company [of fighters]<sup>°</sup> from the age of twenty years up, by their ancestral houses, all Israelite males able to bear arms.” <sup>3</sup> \*So Moses and Eleazar the priest, on the steppes of Moab, at the Jordan near Jericho, gave instructions about them, namely, <sup>4</sup> those from twenty years up, as יהוה had commanded Moses.

The [eligible male] descendants of the Israelites who came out of the land of Egypt were:

<sup>5</sup> Reuben, Israel’s first-born. Descendants of Reuben: [Of] Enoch,<sup>\*</sup> the clan of the Enochites; of Pallu, the clan of the Palluites; <sup>6</sup> of Hezron, the clan of the Hezronites; of Carmi, the clan of the Carmites. <sup>7</sup> Those are the clans of the Reubenites. The men enrolled came to 43,730.

<sup>8</sup> Born to<sup>\*</sup> Pallu: Eliab. <sup>9</sup> The sons of Eliab were Nemuel, and Dathan and Abiram. These are the same Dathan and Abiram, chosen in the assembly, who agitated against Moses and Aaron as part of Korah’s band when they agitated against יהוה. <sup>10</sup> Whereupon the earth opened its mouth and swallowed them up with Korah—when that band died, when the fire consumed the two hundred and fifty men—and they became an example. <sup>11</sup> The sons of Korah, however, did not die.

<sup>12</sup> Descendants of Simeon by their clans: Of Nemuel, the clan of the Nemuelites; of Jamin, the clan of the Jaminites; of Jachin, the clan of the Jachinites; <sup>13</sup> of Zerah, the clan of the Zerahites; of Saul,<sup>\*</sup> the clan of the Saulites. <sup>14</sup> Those are the clans of the Simeonites; [men enrolled:] 22,200.

<sup>15</sup> Descendants of Gad by their clans: Of Zephon, the clan of the Zephonites; of Haggi, the clan of the Haggites; of Shuni, the clan of the Shunites; <sup>16</sup> of Ozni, the clan of the Oznites; of Eri, the clan of the Erites; <sup>17</sup> of Arod, the clan of the Arodites; of Areli, the clan of the Arelites. <sup>18</sup> Those are the clans of Gad’s descendants; men enrolled: 40,500.

<sup>19</sup> Born to Judah: Er and Onan. Er and Onan died in the land of Canaan.

<sup>20</sup> Descendants of Judah by their clans: Of Shelah, the clan of the Shelanites; of Perez, the clan of the Perezites; of Zerah, the clan of the Zerahites. <sup>21</sup> Descendants of Perez: of Hezron, the clan of the Hezronites; of Hamul, the clan of the Hamulites. <sup>22</sup> Those are the clans of Judah; men enrolled: 76,500.

<sup>23</sup> Descendants of Issachar by their clans: [Of] Tola, the clan of the Tolaites; of Puvah, the clan of the Punites; <sup>24</sup> of Jashub, the clan of the Jashubites; of Shimron, the clan of the Shimronites. <sup>25</sup> Those are the clans of Issachar; men enrolled: 64,300.

<sup>26</sup> Descendants of Zebulun by their clans: Of Sered, the clan of the Seredites; of Elon, the clan of the Elonites; of

<sup>°</sup> 26.2 company [of fighters] See note at 1.2. \* 26.3 Meaning of parts of vv. 3 and 4 uncertain. \* 26.5 Enoch Or “Hanoch.” \* 26.8 Born to Or “descendants of.” \* 26.13 Saul Or “Shaul.”

Jahleel, the clan of the Jahleelites. <sup>27</sup> Those are the clans of the Zebulunites; men enrolled: 60,500.

<sup>28</sup> The sons of Joseph were Manasseh and Ephraim—by their clans.

<sup>29</sup> Descendants of Manasseh: Of Machir, the clan of the Machirites.—Machir begot Gilead.—Of Gilead, the clan of the Gileadites. <sup>30</sup> These were the descendants of Gilead: [Of] Iezer, the clan of the Iezerites; of Helek, the clan of the Helekites; <sup>31</sup> [of] Asriel, the clan of the Asrielites; [of] Shechem, the clan of the Shechemites; <sup>32</sup> [of] Shemida, the clan of the Shemidaites; [of] Hephher, the clan of the Hephherites.—<sup>33</sup> Now Zelophehad son of Hephher had no sons, only daughters. The names of Zelophehad's daughters were Mahlah, Noah, Hoglah, Milcah, and Tirzah.—<sup>34</sup> Those are the clans of Manasseh; men enrolled: 52,700.

<sup>35</sup> These are the descendants of Ephraim by their clans: Of Shuthelah, the clan of the Shuthelahites; of Becher, the clan of the Becherites; of Tahan, the clan of the Tahanites. <sup>36</sup> These are the descendants of Shuthelah: Of Eran, the clan of the Eranites. <sup>37</sup> Those are the clans of Ephraim's descendants; men enrolled: 32,500.

Those are the descendants of Joseph by their clans.

<sup>38</sup> The descendants of Benjamin by their clans: Of Bela, the clan of the Belaites; of Ashbel, the clan of the Ashbelites; of Ahiram, the clan of the Ahiramites; <sup>39</sup> of Shephupham, the clan of the Shuphamites; of Hupham, the clan of the Huphamites. <sup>40</sup> The sons of Bela were Ard and Naaman: [Of Ard,] the clan of the Ardites; of Naaman, the clan of the Naamanites. <sup>41</sup> Those are the descendants of Benjamin by their clans; men enrolled: 45,600.

<sup>42</sup> \*These are the descendants of Dan by their clans: Of Shuham, the clan of the Shuhamites. Those are the clans of Dan, by their clans. <sup>43</sup> \*All the clans of the Shuhamites; men enrolled: 64,400.

<sup>44</sup> Descendants of Asher by their clans: Of Imnah, the clan of the Imnites; of Ishvi, the clan of the Ishvites; of Beriah, the clan of the Beriites. <sup>45</sup> Of the descendants of Beriah: Of Heber, the clan of the Heberites; of Malchiel, the clan of the Malchielites.—<sup>46</sup> The name of Asher's daughter was Serah.—<sup>47</sup> These are the clans of Asher's descendants; men enrolled: 53,400.

<sup>48</sup> Descendants of Naphtali by their clans: Of Jahzeel, the clan of the Jahzeelites; of Guni, the clan of the Gunites; <sup>49</sup> of Jezer, the clan of the Jezerites; of Shillem, the clan of the Shillemites. <sup>50</sup> Those are the clans of the Naphtalites, clan by clan; men enrolled: 45,400.

<sup>51</sup> This is the enrollment of the Israelite men: 601,730.

<sup>52</sup> יהוה spoke to Moses, saying, <sup>53</sup> “Among these shall the land be apportioned as shares, according to the listed names: <sup>54</sup> with larger groups increase the share, with smaller groups reduce the share. Each is to be assigned its share according to its enrollment. <sup>55</sup> The land, moreover, is to be apportioned by lot; and the allotment shall be made according to the listings of their ancestral tribes. <sup>56</sup> Each portion shall be assigned by lot, whether for larger or smaller groups.”

<sup>57</sup> This is the enrollment of the Levites by their clans: Of Gershon, the clan of the Gershonites; of Kohath, the clan of the Kohathites; of Merari, the clan of the Merarites. <sup>58</sup> These are the clans of Levi: The clan of the Libnites, the clan of the Hebronites, the clan of the Mahlites, the clan of the Mushites, the clan of the Korahites.—Kohath begot Amram. <sup>59</sup> The name of Amram's wife was Jochebed daughter of Levi, who was born to Levi in Egypt; she bore to Amram Aaron and Moses and their sister Miriam. <sup>60</sup> To Aaron were born Nadab and Abihu, Eleazar and Ithamar. <sup>61</sup> Nadab and Abihu died when they offered alien fire before — יהוה. <sup>62</sup> Their enrollment of 23,000 comprised all males from a month up. They were not part of the regular enrollment of the Israelites, since no share was assigned to them among the Israelites.

<sup>63</sup> These are the males enrolled by Moses and Eleazar the priest who registered the Israelites on the steppes of Moab, at the Jordan near Jericho. <sup>64</sup> Among these there was not one of those enrolled by Moses and Aaron the priest when they recorded the Israelites in the wilderness of Sinai. <sup>65</sup> For יהוה had said of them, “They shall die in the wilderness.” Not one of them survived, except Caleb son of Jephunneh and Joshua son of Nun.



**27** The daughters of Zelophehad, of Manassite family—son of Hephher son of Gilead son of Machir son of Manasseh son of Joseph—came forward. The names of the daughters were Mahlah, Noah, Hoglah, Milcah, and Tirzah. <sup>2</sup> They stood before Moses, Eleazar the priest, the chieftains, and the whole assembly, at the entrance of the Tent of Meeting, and they said, <sup>3</sup> “Our father died in the wilderness. He was not one of the faction, Korah’s faction, which banded together against יהוה but died for his own sin; and he has left no sons. <sup>4</sup> Let not our father’s name be lost to his clan just because he had no son! Give us a holding among our father’s kinsmen!”

<sup>5</sup> Moses brought their case before יהוה.

<sup>6</sup> And יהוה said to Moses, <sup>7</sup> “The plea of Zelophehad’s daughters is just: you should give them a hereditary holding among their father’s kinsmen; transfer their father’s share to them.

<sup>8</sup> “Further, speak to the Israelite people as follows: ‘If a householder<sup>o</sup> dies without leaving a son, you shall transfer his property to his daughter. <sup>9</sup> If he has no daughter, you shall assign his property to his brothers. <sup>10</sup> If he has no brothers, you shall assign his property to his father’s brothers. <sup>11</sup> If his father had no brothers, you shall assign his property to his nearest relative in his own clan, who shall inherit it.’ This shall be the law of procedure for the Israelites, in accordance with s’ יהוה’s command to Moses.”

<sup>12</sup> יהוה said to Moses, “Ascend these heights of Abarim and view the land that I have given to the Israelite people. <sup>13</sup> When you have seen it, you too shall be gathered to your kin, just as your brother Aaron was. <sup>14</sup> For, in the wilderness of Zin, when the community was contentious, you disobeyed My command to uphold My sanctity in their sight by means of the water.” Those are the Waters of Meribath-kadesh,\* in the wilderness of Zin.

<sup>15</sup> Moses spoke to יהוה, saying, <sup>16</sup> “Let יהוה Source of the breath of all flesh, appoint someone over the community <sup>17</sup> who shall go out before them and come in before them, and who shall take them out and bring them in,\* so that s’ יהוה’s community may not be like sheep that have no shepherd.” <sup>18</sup> And יהוה answered Moses, “Single out Joshua son of Nun, an inspired man, and lay your hand upon him. <sup>19</sup> Have him stand before Eleazar the priest and before the whole community, and commission him in their sight. <sup>20</sup> Invest him with some of your authority, so that the whole Israelite community may obey. <sup>21</sup> But he shall present himself to Eleazar the priest, who shall on his behalf seek the decision of the Urim before יהוה. By such instruction they shall go out and by such instruction they shall come in, he and all the Israelite [militia], and the whole community.”

<sup>22</sup> Moses did as יהוה commanded him. He took Joshua and had him stand before Eleazar the priest and before the whole community. <sup>23</sup> He laid his hands upon him and commissioned him—as יהוה had spoken through Moses.

**28** יהוה spoke to Moses, saying: <sup>2</sup> Command the Israelite people and say to them: Be punctilious in presenting to Me at stated times the offerings of food due Me,\* as offerings by fire of pleasing odor to Me.

<sup>3</sup> Say to them: These are the offerings by fire that you are to present to יהוה:

As a regular burnt offering every day, two yearling lambs without blemish. <sup>4</sup> You shall offer one lamb in the morning, and the other lamb you shall offer at twilight. <sup>5</sup> And as a meal offering, there shall be a tenth of an *ephah* of choice flour with a quarter of a *hin* of beaten oil mixed in— <sup>6</sup> the regular burnt offering instituted at Mount Sinai\*—an offering by fire of pleasing odor to יהוה.

<sup>7</sup> The libation with it shall be a quarter of a *hin* for each lamb, to be poured in the sacred precinct as an offering of fermented drink\* to יהוה. <sup>8</sup> The other lamb you shall offer

<sup>o</sup> **27.8** *householder* Typically, a man. Lit. “participant whose involvement defines the depicted situation.” Trad. “man.” See the Dictionary under *’ish*. \* **27.14** *Meribath-kadesh* See note at 20.13. \* **27.17** *who shall go out ... and bring them in* I.e., who shall lead them in all matters and whom they shall follow in all matters. \* **28.2** *the offerings of food due Me* Lit. “My offering, My food.” \* **28.6** *the regular burnt offering instituted at Mount Sinai* See Exod. 29.38–41. \* **28.7** *fermented drink* I.e., wine.

at twilight, preparing the same meal offering and libation as in the morning—an offering by fire of pleasing odor to יהוה.

<sup>9</sup> On the sabbath day: two yearling lambs without blemish, together with two-tenths of a measure\* of choice flour with oil mixed in as a meal offering, and with the proper libation—<sup>10</sup> a burnt offering for every sabbath, in addition to the regular burnt offering and its libation.

<sup>11</sup> On your new moons you shall present a burnt offering to יהוה: two bulls of the herd, one ram, and seven yearling lambs, without blemish. <sup>12</sup> As meal offering for each bull: three-tenths of a measure of choice flour with oil mixed in. As meal offering for each ram: two-tenths of a measure of choice flour with oil mixed in. <sup>13</sup> As meal offering for each lamb: a tenth of a measure of fine flour with oil mixed in. Such shall be the burnt offering of pleasing odor, an offering by fire to יהוה. <sup>14</sup> Their libations shall be: half a *hin* of wine for a bull, a third of a *hin* for a ram, and a quarter of a *hin* for a lamb. That shall be the monthly burnt offering for each new moon of the year. <sup>15</sup> And there shall be one goat as a sin offering to יהוה, to be offered in addition to the regular burnt offering and its libation.

<sup>16</sup> In the first month, on the fourteenth day of the month, there shall be a passover sacrifice to יהוה, <sup>17</sup> and on the fifteenth day of that month a festival. Unleavened bread shall be eaten for seven days. <sup>18</sup> The first day shall be a sacred occasion: you shall not work at your occupations. <sup>19</sup> You shall present an offering by fire, a burnt offering, to יהוה: two bulls of the herd, one ram, and seven yearling lambs—see that they are\* without blemish. <sup>20</sup> The meal offering with them shall be of choice flour with oil mixed in: prepare three-tenths of a measure for a bull, two-tenths for a ram; <sup>21</sup> and for each of the seven lambs prepare one-tenth of a measure. <sup>22</sup> And there shall be one goat for a sin offering, to make expiation in your behalf. <sup>23</sup> You shall present these in addition to the morning portion of the regular burnt offering. <sup>24</sup> You shall offer the like daily for seven days as food, an offering by fire of pleasing odor to יהוה; they

shall be offered, with their libations, in addition to the regular burnt offering. <sup>25</sup> And the seventh day shall be a sacred occasion for you: you shall not work at your occupations.

<sup>26</sup> On the day of the first fruits, your Feast of Weeks, when you bring an offering of new grain to יהוה, you shall observe a sacred occasion: you shall not work at your occupations. <sup>27</sup> You shall present a burnt offering of pleasing odor to יהוה: two bulls of the herd, one ram, seven yearling lambs. <sup>28</sup> The meal offering with them shall be of choice flour with oil mixed in, three-tenths of a measure for a bull, two-tenths for a ram, <sup>29</sup> and one-tenth for each of the seven lambs. <sup>30</sup> And there shall be one goat for expiation in your behalf. <sup>31</sup> You shall present them—see that they are\* without blemish—with their libations, in addition to the regular burnt offering and its meal offering.

**29** In the seventh month, on the first day of the month, you shall observe a sacred occasion: you shall not work at your occupations. You shall observe it as a day when the horn is sounded.\* <sup>2</sup> You shall present a burnt offering of pleasing odor to יהוה: one bull of the herd, one ram, and seven yearling lambs, without blemish. <sup>3</sup> The meal offering with them—choice flour with oil mixed in—shall be: three-tenths of a measure for a bull, two-tenths for a ram, <sup>4</sup> and one-tenth for each of the seven lambs. <sup>5</sup> And there shall be one goat for a sin offering, to make expiation in your behalf—<sup>6</sup> in addition to the burnt offering of the new moon with its meal offering and the regular burnt offering with its meal offering, each with its libation as prescribed, offerings by fire of pleasing odor to יהוה.

<sup>7</sup> On the tenth day of the same seventh month you shall observe a sacred occasion when you shall practice self-denial. You shall do no work. <sup>8</sup> You shall present to יהוה a burnt offering of pleasing odor: one bull of the herd, one ram, seven yearling lambs; see that they are\* without blemish. <sup>9</sup> The meal offering with them—of choice flour with oil mixed in—shall be: three-tenths of a measure for a bull, two-tenths for the one ram, <sup>10</sup> one-tenth for each of the seven lambs. <sup>11</sup> And there shall be one goat for a

\* **28.9** of a measure I.e., of an ephah. \* **28.19** see that they are Lit. “they shall be to you.” \* **28.31** see that they are See note at v. 19. \* **29.1** a day when the horn is sounded Or “a day of festivity.” \* **29.8** see that they are See note at 28.19.

sin offering, in addition to the sin offering of expiation and the regular burnt offering with its meal offering, each with its libation.

<sup>12</sup> On the fifteenth day of the seventh month, you shall observe a sacred occasion: you shall not work at your occupations.—Seven days you shall observe a festival of —. יהוה <sup>13</sup> You shall present a burnt offering, an offering by fire of pleasing odor to יהוה: Thirteen bulls of the herd, two rams, fourteen yearling lambs; they shall be without blemish. <sup>14</sup> The meal offerings with them—of choice flour with oil mixed in—shall be: three-tenths of a measure for each of the thirteen bulls, two-tenths for each of the two rams, <sup>15</sup> and one-tenth for each of the fourteen lambs. <sup>16</sup> And there shall be one goat for a sin offering—in addition to the regular burnt offering, its meal offering and libation.

<sup>17</sup> Second day: Twelve bulls of the herd, two rams, fourteen yearling lambs, without blemish; <sup>18</sup> the meal offerings and libations for the bulls, rams, and lambs, in the quantities prescribed; <sup>19</sup> and one goat for a sin offering—in addition to the regular burnt offering, its meal offering and libations.

<sup>20</sup> Third day: Eleven bulls, two rams, fourteen yearling lambs, without blemish; <sup>21</sup> the meal offerings and libations for the bulls, rams, and lambs, in the quantities prescribed; <sup>22</sup> and one goat for a sin offering—in addition to the regular burnt offering, its meal offering and libation.

<sup>23</sup> Fourth day: Ten bulls, two rams, fourteen yearling lambs, without blemish; <sup>24</sup> the meal offerings and libations for the bulls, rams, and lambs, in the quantities prescribed; <sup>25</sup> and one goat for a sin offering—in addition to the regular burnt offering, its meal offering and libation.

<sup>26</sup> Fifth day: Nine bulls, two rams, fourteen yearling lambs, without blemish; <sup>27</sup> the meal offerings and libations for the bulls, rams, and lambs, in the quantities prescribed; <sup>28</sup> and one goat for a sin offering—in

addition to the regular burnt offering, its meal offering and libation.

<sup>29</sup> Sixth day: Eight bulls, two rams, fourteen yearling lambs, without blemish; <sup>30</sup> the meal offerings and libations for the bulls, rams, and lambs, in the quantities prescribed; <sup>31</sup> and one goat for a sin offering—in addition to the regular burnt offering, its meal offering and libations.

<sup>32</sup> Seventh day: Seven bulls, two rams, fourteen yearling lambs, without blemish; <sup>33</sup> the meal offerings and libations for the bulls, rams, and lambs, in the quantities prescribed; <sup>34</sup> and one goat for a sin offering—in addition to the regular burnt offering, its meal offering and libation.

<sup>35</sup> On the eighth day you shall hold a solemn gathering;\* you shall not work at your occupations. <sup>36</sup> You shall present a burnt offering, an offering by fire of pleasing odor to יהוה; one bull, one ram, seven yearling lambs, without blemish; <sup>37</sup> the meal offerings and libations for the bull, the ram, and the lambs, in the quantities prescribed; <sup>38</sup> and one goat for a sin offering—in addition to the regular burnt offering, its meal offering and libation.

<sup>39</sup> All these you shall offer to יהוה at the stated times, in addition to your votive and freewill offerings, be they burnt offerings, meal offerings, libations, or offerings of well-being. <sup>1</sup> \* So Moses spoke to the Israelites just as יהוה had commanded Moses.

## מטות | MATTOT

<sup>2</sup> Moses spoke to the heads of the Israelite tribes, saying: This is what יהוה has commanded:

<sup>3</sup> If a householder<sup>o</sup> makes a vow to יהוה or takes an oath imposing an obligation\* on himself, he shall not break his pledge; he must carry out all that has crossed his lips.\*

<sup>4</sup> If a woman<sup>o</sup> makes a vow to יהוה or assumes an obligation while still in her father's household by reason

\* **29.35** *solemn gathering* Precise meaning of Heb. *‘ashereth* uncertain. Cf. Lev. 23.36; Deut. 16.8. \* **30.1** This verse constitutes 29.40 in some editions. ° **30.3** *householder* I.e., an individual whose vows are not subject to another's review—unlike the vows made by dependent men within his household, and unlike those made by his wife or daughter. Or more vaguely, “anyone.” See the Dictionary under *‘ish*. \* **30.3** *an obligation* Or “a prohibition.”

\* **30.3** *crossed his lips* Lit. “come out of his mouth.” ° **30.4** *woman* Lit. “(female) participant whose involvement defines the depicted situation.” Unlike “woman” in contemporary English, Heb. *‘ishshah* can denote girls within its scope, as here and in 31.18, 35; Judg. 21.14.

of her youth,<sup>5</sup> and her father learns of her vow or her self-imposed obligation and offers no objection, all her vows shall stand and every self-imposed obligation shall stand.<sup>6</sup> But if her father restrains her on the day he finds out, none of her vows or self-imposed obligations shall stand; and יהוה will forgive her, since her father restrained her.

<sup>7</sup> If she should become someone's [wife] while her vow or the commitment\* to which she bound herself is still in force,<sup>8</sup> and her husband learns of it and offers no objection on the day he finds out, her vows shall stand and her self-imposed obligations shall stand.<sup>9</sup> But if her husband restrains her on the day that he learns of it, he thereby annuls her vow which was in force or the commitment\* to which she bound herself; and יהוה will forgive her.—<sup>10</sup> The vow of a widow or of a divorced woman, however, whatever she has imposed on herself, shall be binding upon her.—<sup>11</sup> So, too, if, while in her husband's household, she makes a vow or imposes an obligation on herself by oath,<sup>12</sup> and her husband learns of it, yet offers no objection—thus failing to restrain her—all her vows shall stand and all her self-imposed obligations shall stand.<sup>13</sup> But if her husband does annul them on the day he finds out, then nothing that has crossed her lips shall stand, whether vows or self-imposed obligations. Her husband has annulled them, and יהוה will forgive her.<sup>14</sup> Every vow and every sworn obligation of self-denial may be upheld by her husband or annulled by her husband.<sup>15</sup> If her husband offers no objection from that day to the next, he has upheld all the vows or obligations she has assumed: he has upheld them by offering no objection on the day he found out.<sup>16</sup> But if he annuls them after [the day] he finds out, he shall bear her guilt.

<sup>17</sup> Those are the laws that יהוה enjoined upon Moses between a husband and his wife, and as between a father and his daughter while in her father's household by reason of her youth.

**31** יהוה spoke to Moses, saying,<sup>2</sup> “Avenge the Israelite people on the Midianites; then you shall be gathered to your kin.”<sup>3</sup> Moses spoke to the militia,<sup>°</sup> saying, “Let troops<sup>°</sup> be picked out from among you for a campaign, and let them fall upon Midian to wreak s' יהוה vengeance on Midian.”<sup>4</sup> You shall dispatch on the campaign a thousand from every one of the tribes of Israel.”

<sup>5</sup> So a thousand from each tribe were furnished from the divisions of Israel, twelve thousand picked for the campaign.<sup>6</sup> Moses dispatched them on the campaign, a thousand from each tribe, with Phinehas son of Eleazar serving as a priest on the campaign, equipped with the sacred utensils\* and the trumpets for sounding the blasts.<sup>7</sup> They took the field against Midian, as יהוה had commanded Moses, and slew every male.<sup>8</sup> Along with their other victims, they slew the kings of Midian: Evi, Rekem, Zur, Hur, and Reba, the five kings of Midian. They also put Balaam son of Beor to the sword.

<sup>9</sup> The Israelites took the women and other noncombatants<sup>°</sup> of the Midianites captive, and seized as booty all their beasts, all their herds, and all their wealth.<sup>10</sup> And they destroyed by fire all the towns in which they were settled, and their encampments.<sup>11</sup> They gathered all the spoil and all the booty, human and beast,<sup>12</sup> and they brought the captives, the booty, and the spoil to Moses, Eleazar the priest, and the Israelite community leadership,<sup>°</sup> at the camp in the steppes of Moab, at the Jordan near Jericho.

<sup>13</sup> Moses, Eleazar the priest, and all the chieftains of the community came out to meet them outside the camp.<sup>14</sup> Moses became angry with the commanders of the army, the officers of thousands and the officers of hundreds, who had come back from the military campaign.<sup>15</sup> Moses said to them, “You have spared every female!”<sup>16</sup> Yet they are the very ones who, at the bidding of Balaam, induced\* the Israelites to trespass against יהוה in the matter of Peor, so that s' יהוה

\* **30.7 commitment** Lit. “utterance of her lips.” \* **30.9 commitment** Lit. “utterance of her lips.” ° **31.3 militia** Heb. ‘am; trad. “people.” Cf. note at 25.1. ° **31.3 troops** Lit. “participants whose involvement defines the depicted situation”; trad. “men.” See the Dictionary under ‘ish. \* **31.6 sacred utensils** Perhaps the Urim; cf. 27.21. ° **31.9 other noncombatants** NJPS “children,” trad. “little ones.” See the Dictionary under taph. ° **31.12 Israelite community leadership** Heb. ‘adat bene yisra’el; NJPS “whole Israelite community.” See note at 8.9. \* **31.16 induced** Meaning of Heb. hayu ... limsor uncertain.

community was struck by the plague. <sup>17</sup> Now, therefore, slay every male among the noncombatants,<sup>°</sup> and slay also every woman who has known a man carnally; <sup>18</sup> but spare every female noncombatant<sup>°</sup> who has not had carnal relations with a man.

<sup>19</sup> “You shall then stay outside the camp seven days; every one among you or among your captives who has slain a person or touched a corpse shall purify himself on the third and seventh days. <sup>20</sup> You shall also purify every cloth, every article of skin, everything made of goats’ hair, and every object of wood.”

<sup>21</sup> Eleazar the priest said to the troops who had taken part in the fighting, “This is the ritual law that יהוה has enjoined upon Moses: <sup>22</sup> Gold and silver, copper, iron, tin, and lead— <sup>23</sup> any article that can withstand fire—these you shall pass through fire and they shall be pure, except that they must be purified with water of lustration; and anything that cannot withstand fire you must pass through water. <sup>24</sup> On the seventh day you shall wash your clothes and be pure, and after that you may enter the camp.”

<sup>25</sup> יהוה said to Moses: <sup>26</sup> “You and Eleazar the priest and the family heads of the community take an inventory of the booty that was captured, human and beast, <sup>27</sup> and divide the booty equally between the combatants who engaged in the campaign and the rest of the community. <sup>28</sup> You shall exact a levy for יהוה in the case of the warriors who engaged in the campaign, one item in five hundred, of persons, oxen, asses, and sheep, <sup>29</sup> shall be taken from their half-share and given to Eleazar the priest as a contribution to יהוה; <sup>30</sup> and from the half-share of the other Israelites you shall withhold one in every fifty human beings as well as cattle, asses, and sheep—all the animals—and give them to the Levites, who attend to the duties of s’ יהוה Tabernacle.”

<sup>31</sup> Moses and Eleazar the priest did as יהוה commanded Moses. <sup>32</sup> The amount of booty, other than the spoil that the troops had plundered, came to 675,000 sheep, <sup>33</sup> 72,000 head of cattle, <sup>34</sup> 61,000 asses, <sup>35</sup> and a total of 32,000 human beings, namely, the females<sup>°</sup> who had not had carnal relations.

<sup>36</sup> Thus, the half-share of those who had engaged in the campaign [was as follows]: The number of sheep was 337,500, <sup>37</sup> and s’ יהוה levy from the sheep was 675; <sup>38</sup> the cattle came to 36,000, from which s’ יהוה levy was 72; <sup>39</sup> the asses came to 30,500, from which s’ יהוה levy was 61. <sup>40</sup> And the number of human beings was 16,000, from which s’ יהוה levy was 32. <sup>41</sup> Moses gave the contributions levied for יהוה to Eleazar the priest, as יהוה had commanded Moses.

<sup>42</sup> As for the half-share of the other Israelites, which Moses withdrew from those who had taken the field, <sup>43</sup> that half-share of the community consisted of 337,500 sheep, <sup>44</sup> 36,000 head of cattle, <sup>45</sup> 30,500 asses, <sup>46</sup> and 16,000 human beings. <sup>47</sup> From this half-share of the Israelites, Moses withheld one in every fifty humans and animals; and he gave them to the Levites, who attended to the duties of s’ יהוה Tabernacle, as יהוה had commanded Moses.

<sup>48</sup> The commanders of the troop divisions, the officers of thousands and the officers of hundreds, approached Moses. <sup>49</sup> They said to Moses, “Your servants have made a check of the warriors in our charge, and not one of us is missing. <sup>50</sup> So we have brought as an offering to יהוה such articles of gold as each of us came upon: armlets, bracelets, signet rings, earrings, and pendants,\* that expiation may be made for our persons before יהוה.” <sup>51</sup> Moses and Eleazar the priest accepted the gold from them, all kinds of wrought articles. <sup>52</sup> All the gold that was offered by the officers of thousands and the officers of hundreds as a contribution to יהוה came to 16,750 shekels.— <sup>53</sup> But in the ranks, everyone kept his booty for himself.— <sup>54</sup> So Moses and Eleazar the priest accepted the gold from the officers of thousands and the officers of hundreds and brought it to the Tent of Meeting, as a reminder in behalf of the Israelites before יהוה.

**32** The Reubenites and the Gadites owned cattle in very great numbers. Noting that the lands of Jazer and Gilead were a region suitable for cattle,

<sup>°</sup> **31.17** *noncombatants* Cf. note at v. 9. <sup>°</sup> **31.18** *female noncombatant* Heb. *ha-ṭaph ba-nashim*; NJPS “young woman”; trad. “(all the) women children.” See note at 30.4. <sup>°</sup> **31.35** *females* See note at 30.4. \* **31.50** *pendants* Meaning of Heb. *kumaz* uncertain; cf. Exod. 35.22.

<sup>2</sup>the Gadite and Reubenite [leaders] came to Moses, Eleazar the priest, and the chieftains of the community, and said, <sup>3</sup>“Ataroth, Dibon, Jazer, Nimrah, Heshbon, Elealeh, Sebam, Nebo, and Beon— <sup>4</sup>the land that יהוה has conquered for the community of Israel—is cattle country, and your servants have cattle. <sup>5</sup>It would be a favor to us,” they continued, “if this land were given to your servants as a holding; do not move us across the Jordan.”

<sup>6</sup>Moses replied to the Gadites and the Reubenites, “Are your brothers to go to war while you stay here? <sup>7</sup>Why will you turn the minds of the Israelites from crossing into the land that יהוה has given them? <sup>8</sup>That is what your fathers did when I sent them from Kadesh-barnea to survey the land. <sup>9</sup>After going up to the wadi Eshcol and surveying the land, they turned the minds of the Israelites from invading the land that יהוה had given them. <sup>10</sup>Thereupon יהוה was incensed and swore, <sup>11</sup>‘None of the men<sup>°</sup> from twenty years up who came out of Egypt shall see the land that I promised on oath to Abraham, Isaac, and Jacob, for they did not remain loyal to Me— <sup>12</sup>none except Caleb son of Jephunneh the Kenizzite and Joshua son of Nun, for they remained loyal to יהוה. <sup>13</sup>יהוה incensed at Israel, made them wander in the wilderness for forty years, until the whole generation that had provoked יהוה’s displeasure was gone. <sup>14</sup>And now you, a breed of sinful fellows,<sup>°</sup> have replaced your fathers, to add still further to יהוה’s wrath against Israel. <sup>15</sup>If you turn away from [God], who then abandons them once more in the wilderness, you will bring calamity upon all this people.”

<sup>16</sup>Then they stepped up to him and said, “We will build here sheepfolds for our flocks and towns for our children. <sup>17</sup>And we will hasten\* as shock-troops in the van of the Israelites until we have established them in their home, while our children stay in the fortified towns because of the inhabitants of the land. <sup>18</sup>We will not return to our homes until the Israelites—every one of them—are in possession of their portion. <sup>19</sup>But we will not have a share with them in the territory beyond the

Jordan, for we have received our share on the east side of the Jordan.”

<sup>20</sup>Moses said to them, “If you do this, if you go to battle as shock-troops, at the instance of יהוה, <sup>21</sup>and every shock-fighter among you crosses the Jordan, at the instance of יהוה, until [God] has personally dispossessed the enemies, <sup>22</sup>and the land has been subdued, at the instance of יהוה, and then you return—you shall be clear before יהוה and before Israel; and this land shall be your holding under יהוה. <sup>23</sup>But if you do not do so, you will have sinned against יהוה; and know that your sin will overtake you. <sup>24</sup>Build towns for your children and sheepfolds for your flocks, but do what you have promised.”

<sup>25</sup>The Gadites and the Reubenites answered Moses, “Your servants will do as my lord commands. <sup>26</sup>Our children, our wives, our flocks, and all our other livestock will stay behind\* in the towns of Gilead; <sup>27</sup>while your servants, all those recruited for war, cross over, at the instance of יהוה, to engage in battle—as my lord orders.”

<sup>28</sup>Then Moses gave instructions concerning them to Eleazar the priest, Joshua son of Nun, and the family heads of the Israelite tribes. <sup>29</sup>Moses said to them, “If every shock-fighter among the Gadites and the Reubenites crosses the Jordan with you to do battle, at the instance of יהוה, and the land is subdued before you, you shall give them the land of Gilead as a holding. <sup>30</sup>But if they do not cross over with you as shock-troops, they shall receive holdings among you in the land of Canaan.”

<sup>31</sup>The Gadites and the Reubenites said in reply, “Whatever יהוה has spoken concerning your servants, that we will do. <sup>32</sup>We ourselves will cross over as shock-troops, at the instance of יהוה, into the land of Canaan; and we shall keep our hereditary holding across the Jordan.”\*

<sup>33</sup>So Moses assigned to them—to the Gadites, the Reubenites, and the half-tribe of Manasseh son of Joseph—the kingdom of Sihon king of the Amorites and the kingdom of King Og of Bashan, the land with

<sup>°</sup> **32.11** *men* I.e., the militia; see chap. 14, esp. vv. 26–35. Lit. “participants whose involvement defines the depicted situation”; see the Dictionary under *’ish*. <sup>°</sup> **32.14** *fellows* I.e., members of the community. Lit. “participants whose involvement defines the depicted situation”; trad. “men.” See the Dictionary under *’ish*. \* **32.17** *hasten* Meaning of Heb. *hushim* uncertain. \* **32.26** *behind* Lit. “there.” \* **32.32** *across the Jordan* I.e., in Transjordan.

its various cities and the territories of their surrounding towns. <sup>34</sup> The Gadites rebuilt Dibon, Ataroth, Aroer, <sup>35</sup> Atroth-shophan, Jazer, Jogbehah, <sup>36</sup> Beth-nimrah, and Beth-haran as fortified towns or as enclosures for flocks. <sup>37</sup> The Reubenites rebuilt Heshbon, Elealeh, Kiriathaim, <sup>38</sup> Nebo, Baal-meon—some names being changed—and Sibmah; they gave [their own] names to towns that they rebuilt.\* <sup>39</sup> The descendants of Machir son of Manasseh went to Gilead and captured it, dispossessing the Amorites who were there; <sup>40</sup> so Moses gave Gilead to Machir son of Manasseh, and he settled there. <sup>41</sup> Jair son of Manasseh went and captured their villages,\* which he renamed Havvoth-jair.\* <sup>42</sup> And Nobah went and captured Kenath and its dependencies, renaming it Nobah after himself.

### מסעי | MAS'EI

**33** These were the marches of the Israelites who started out from the land of Egypt, troop by troop, in the charge of Moses and Aaron. <sup>2</sup> Moses recorded the starting points of their various marches as directed by יהוה. Their marches, by starting points, were as follows:

<sup>3</sup> They set out from Rameses in the first month, on the fifteenth day of the first month. It was on the morrow of the passover offering that the Israelites started out defiantly,\* in plain view of all the Egyptians. <sup>4</sup> The Egyptians meanwhile were burying those among them whom יהוה had struck down, every [male] first-born—whereby יהוה executed judgment on their gods.

<sup>5</sup> The Israelites set out from Rameses and encamped at Succoth. <sup>6</sup> They set out from Succoth and encamped at Etham, which is on the edge of the wilderness. <sup>7</sup> They set out from Etham and turned about toward Pi-hahiroth, which faces Baal-zephon, and they encamped before Migdol. <sup>8</sup> They set out from Pene<sup>\*</sup>hahiroth and passed through the sea into the wilderness; and they made a three-days' journey in the wilderness of Etham and encamped at Marah. <sup>9</sup> They set out from Marah and

came to Elim. There were twelve springs in Elim and seventy palm trees, so they encamped there. <sup>10</sup> They set out from Elim and encamped by the Sea of Reeds.\* <sup>11</sup> They set out from the Sea of Reeds and encamped in the wilderness of Sin. <sup>12</sup> They set out from the wilderness of Sin and encamped at Dophkah. <sup>13</sup> They set out from Dophkah and encamped at Alush. <sup>14</sup> They set out from Alush and encamped at Rephidim; it was there that the people had no water to drink. <sup>15</sup> They set out from Rephidim and encamped in the wilderness of Sinai. <sup>16</sup> They set out from the wilderness of Sinai and encamped at Kibroth-hattaavah. <sup>17</sup> They set out from Kibroth-hattaavah and encamped at Hazeroth. <sup>18</sup> They set out from Hazeroth and encamped at Rithmah. <sup>19</sup> They set out from Rithmah and encamped at Rimmon-perez. <sup>20</sup> They set out from Rimmon-perez and encamped at Libnah. <sup>21</sup> They set out from Libnah and encamped at Rissah. <sup>22</sup> They set out from Rissah and encamped at Kehelath. <sup>23</sup> They set out from Kehelath and encamped at Mount Shepher. <sup>24</sup> They set out from Mount Shepher and encamped at Haradah. <sup>25</sup> They set out from Haradah and encamped at Makheloth. <sup>26</sup> They set out from Makheloth and encamped at Tahath. <sup>27</sup> They set out from Tahath and encamped at Terah. <sup>28</sup> They set out from Terah and encamped at Mithkah. <sup>29</sup> They set out from Mithkah and encamped at Hashmonah. <sup>30</sup> They set out from Hashmonah and encamped at Moseroth. <sup>31</sup> They set out from Moseroth and encamped at Bene-jaakan. <sup>32</sup> They set out from Bene-jaakan and encamped at Hor-haggidgad. <sup>33</sup> They set out from Hor-haggidgad and encamped at Jotbath. <sup>34</sup> They set out from Jotbath and encamped at Abronah. <sup>35</sup> They set out from Abronah and encamped at Ezion-geber. <sup>36</sup> They set out from Ezion-geber and encamped in the wilderness of Zin, that is, Kadesh. <sup>37</sup> They set out from Kadesh and encamped at Mount Hor, on the edge of the land of Edom.

<sup>38</sup> Aaron the priest ascended Mount Hor at the command of יהוה and died there, in the fortieth year after the Israelites had left the land of Egypt, on the first day of the fifth month. <sup>39</sup> Aaron was a hundred and twenty-

\* **32.38** *they gave [their own] names to towns that they rebuilt* Cf. vv. 41, 42. \* **32.41** *their villages* Or “the villages of Ham”; cf. Gen. 14.5. \* **32.41** *Havvoth-jair* I.e., “the villages of Jair.” \* **33.3** *defiantly* Lit. “with upraised hand”; cf. Exod. 14.8. \* **33.8** *Pene* Many Hebrew manuscripts and ancient versions read “Pi”; cf. v. 7.

\* **33.10** *Sea of Reeds* Traditionally, but incorrectly, “Red Sea.”

three years old when he died on Mount Hor.<sup>40</sup> And the Canaanite, king of Arad, who dwelt in the Negeb, in the land of Canaan, learned of the coming of the Israelites.\*

<sup>41</sup> They set out from Mount Hor and encamped at Zalmonah. <sup>42</sup> They set out from Zalmonah and encamped at Punon. <sup>43</sup> They set out from Punon and encamped at Oboth. <sup>44</sup> They set out from Oboth and encamped at Iye-abarim, in the territory of Moab. <sup>45</sup> They set out from Iyim and encamped at Dibon-gad. <sup>46</sup> They set out from Dibon-gad and encamped at Almon-diblathaim. <sup>47</sup> They set out from Almon-diblathaim and encamped in the hills of Abarim, before Nebo. <sup>48</sup> They set out from the hills of Abarim and encamped in the steppes of Moab, at the Jordan near Jericho; <sup>49</sup> they encamped by the Jordan from Beth-jeshimoth as far as Abel-shittim, in the steppes of Moab.

<sup>50</sup> In the steppes of Moab, at the Jordan near Jericho, יהוה spoke to Moses, saying: <sup>51</sup> Speak to the Israelite people and say to them: When you cross the Jordan into the land of Canaan, <sup>52</sup> you shall dispossess all the inhabitants of the land; you shall destroy all their figured\* objects; you shall destroy all their molten images, and you shall demolish all their cult places. <sup>53</sup> And you shall take possession of the land and settle in it, for I have assigned the land to you to possess. <sup>54</sup> You shall apportion the land among yourselves by lot, clan by clan: with larger groups increase the share, with smaller groups reduce the share. Wherever the lot falls for it, that shall be its location. You shall have your portions according to your ancestral tribes. <sup>55</sup> But if you do not dispossess the inhabitants of the land, those whom you allow to remain shall be stings in your eyes and thorns in your sides, and they shall harass you in the land in which you live; <sup>56</sup> so that I will do to you what I planned to do to them.

**34** יהוה spoke to Moses, saying: <sup>2</sup> Instruct the Israelite people and say to them: When you enter the land of Canaan, this is the land that shall fall to you as your portion, the land of Canaan with its various boundaries:

<sup>3</sup> Your southern sector shall extend from the wilderness of Zin alongside Edom. Your southern boundary shall start on the east from the tip of the Dead Sea. <sup>4</sup> Your boundary shall then turn to pass south of the ascent of Akrabbim and continue to Zin, and its limits shall be south of Kadesh-barnea, reaching Hazar-addar and continuing to Azmon. <sup>5</sup> From Azmon the boundary shall turn toward the Wadi of Egypt and terminate at the Sea.\*

<sup>6</sup> For the western boundary you shall have the coast of the Great Sea;\* that shall serve as your western boundary.

<sup>7</sup> This shall be your northern boundary: Draw a line from the Great Sea to Mount Hor; <sup>8</sup> from Mount Hor draw a line to Lebo-hamath,\* and let the boundary reach Zedad. <sup>9</sup> The boundary shall then run to Ziphron and terminate at Hazar-enan. That shall be your northern boundary.

<sup>10</sup> For your eastern boundary you shall draw a line from Hazar-enan to Shepham. <sup>11</sup> From Shepham the boundary shall descend to Riblah on the east side of Ain; from there the boundary shall continue downward and abut on the eastern slopes of the Sea of Chinnereth.\* <sup>12</sup> The boundary shall then descend along the Jordan and terminate at the Dead Sea.

That shall be your land as defined by its boundaries on all sides.

<sup>13</sup> Moses instructed the Israelites, saying: This is the land you are to receive by lot as your hereditary portion, which יהוה has commanded to be given to the nine and a half tribes. <sup>14</sup> For the Reubenite tribe by its ancestral

\* **33.40** *learned of the coming of the Israelites* See 21.1–3. \* **33.52** *figured* Meaning of Heb. *maskith* uncertain; cf. Lev. 26.1. \* **34.5** *the Sea* I.e., the Mediterranean Sea. \* **34.6** *Great Sea* I.e., the Mediterranean Sea.

\* **34.8** *Lebo-hamath* See note at 13.21. \* **34.11** *Sea of Chinnereth* I.e., the Sea (or Lake) of Galilee.



houses, the Gadite tribe by its ancestral houses, and the half-tribe of Manasseh have already received their portions: <sup>15</sup> those two and a half tribes have received their portions across the Jordan, opposite Jericho, on the east, the orient side.

<sup>16</sup> יהוה spoke to Moses, saying: <sup>17</sup> These are the names of the participants through whom the land shall be apportioned for you: Eleazar the priest and Joshua son of Nun. <sup>18</sup> And you shall also take a chieftain from each tribe through whom the land shall be apportioned. <sup>19</sup> These are the names of the participants: from the tribe of Judah: Caleb son of Jephunneh. <sup>20</sup> From the Simeonite tribe: Samuel\* son of Ammihud. <sup>21</sup> From the tribe of Benjamin: Elidad son of Chislon. <sup>22</sup> From the Danite tribe: a chieftain, Bukki son of Jogli. <sup>23</sup> For the descendants of Joseph: from the Manassite tribe: a chieftain, Hanniel son of Ephod; <sup>24</sup> and from the Ephraimite tribe: a chieftain, Kemuel son of Shiphtan. <sup>25</sup> From the Zebulunite tribe: a chieftain, Elizaphan son of Parnach. <sup>26</sup> From the Issacharite tribe: a chieftain, Paltiel son of Azzan. <sup>27</sup> From the Asherite tribe: a chieftain, Ahihud son of Shelomi. <sup>28</sup> From the Naphtalite tribe: a chieftain, Pedahel son of Ammihud.

<sup>29</sup> It was these whom יהוה designated to allot portions to the Israelites in the land of Canaan.

**35** יהוה spoke to Moses in the steppes of Moab at the Jordan near Jericho, saying: <sup>2</sup> Instruct the Israelite people to assign, out of the holdings apportioned to them, towns for the Levites to dwell in; you shall also assign to the Levites pasture land around their towns. <sup>3</sup> The towns shall be theirs to dwell in, and the pasture shall be for the cattle they own and all their other beasts. <sup>4</sup> The town pasture that you are to assign to the Levites shall extend a thousand cubits outside the town wall all around. <sup>5</sup> You shall measure off two thousand cubits outside the town on the east side, two thousand on the

south side, two thousand on the west side, and two thousand on the north side, with the town in the center. That shall be the pasture for their towns.

<sup>6</sup> The towns that you assign to the Levites shall comprise the six cities of refuge that you are to designate for [a man]<sup>°</sup> who has killed someone<sup>°</sup> to flee to, to which you shall add forty-two towns. <sup>7</sup> Thus the total of the towns that you assign to the Levites shall be forty-eight towns, with their pasture. <sup>8</sup> In assigning towns from the holdings of the Israelites, take more from the larger groups and less from the smaller, so that each assigns towns to the Levites in proportion to the share it receives.

<sup>9</sup> יהוה spoke further to Moses: <sup>10</sup> Speak to the Israelite people and say to them: When you cross the Jordan into the land of Canaan, <sup>11</sup> you shall provide yourselves with places to serve you as cities of refuge to which [a man]<sup>°</sup> who has killed someone<sup>°</sup>—who has slain a person unintentionally—may flee. <sup>12</sup> The cities shall serve you as a refuge from the avenger,\* so that the killer may not die unless he has stood trial before the assembly.

<sup>13</sup> The towns that you thus assign shall be six cities of refuge in all. <sup>14</sup> Three cities shall be designated beyond the Jordan, and the other three shall be designated in the land of Canaan: they shall serve as cities of refuge. <sup>15</sup> These six cities shall serve the Israelites and the resident aliens among them for refuge, so that any man who slays a person unintentionally may flee there.

<sup>16</sup> Anyone, however, who strikes another with an iron object so that death results is a murderer; the murderer must be put to death. <sup>17</sup> If one struck another with a stone tool\* that could cause death, and death resulted, that person is a murderer; the murderer must be put to death. <sup>18</sup> Similarly, if one struck another with a wooden tool\* that could cause death, and death resulted, that person is a murderer; the murderer must be put to death.

<sup>19</sup> It is the blood-avenger who shall put the murderer to

\* **34.20** *Samuel* Or “Shemuel.”    <sup>°</sup> **35.6** [*a man*] Like all ancient Near Eastern law collections, the Torah’s laws are illustrative rather than comprehensive. Its asylum schema does not appear to treat the case of a woman who kills someone, which would have been more complicated.    <sup>°</sup> **35.6** *who has killed someone* I.e., regardless either of intent to kill or of the victim’s gender; trad. “manslayer.”    <sup>°</sup> **35.11** *man* See note at v. 6.    <sup>°</sup> **35.11** *who has killed someone* See note at v. 6.    \* **35.12** *avenger* Lit. “redeemer,” i.e., (male) next of kin; cf. note at Lev. 25.25.

\* **35.17** *stone tool* Lit. “stone of the hand.”    \* **35.18** *wooden tool* Lit. “wood of the hand.”

death; that is who shall put that person to death upon encounter. <sup>20</sup> So, too, if one pushed another in hate or hurled something at [the victim] on purpose and death resulted, <sup>21</sup> or if one struck another with the hand in enmity and death resulted, the assailant shall be put to death; that person is a murderer. The blood-avenger shall put the murderer to death upon encounter.

<sup>22</sup> But if [a man] pushed without malice aforethought or hurled any object at [the victim] unintentionally, <sup>23</sup> or inadvertently\* dropped upon [the victim] any deadly object of stone, and death resulted—though not being an enemy and not seeking to harm—<sup>24</sup> in such cases the assembly shall decide between the slayer and the blood-avenger. <sup>25</sup> The assembly shall protect the killer from the blood-avenger, and the assembly shall restore him to the city of refuge to which he fled, and there he shall remain until the death of the high priest who was anointed with the sacred oil. <sup>26</sup> But if the killer ever goes outside the limits of the city of refuge to which he has fled, <sup>27</sup> and the blood-avenger comes upon him outside the limits of his city of refuge, and the blood-avenger kills the killer, there is no bloodguilt on his account. <sup>28</sup> For he must remain inside his city of refuge until the death of the high priest; after the death of the high priest, the killer may return to his land holding.

<sup>29</sup> Such shall be your law of procedure throughout the ages in all your settlements.

<sup>30</sup> If anyone slays a person, the killer may be executed only on the evidence of witnesses; the testimony of a single witness against a person shall not suffice for a sentence of death. <sup>31</sup> You may not accept a ransom for the life of a murderer who is guilty of a capital crime; [a murderer] must be put to death. <sup>32</sup> Nor may you accept ransom in lieu of flight to a city of refuge, enabling a man to return to live on his land before the death of the priest. <sup>33</sup> You shall not pollute the land in which you live; for blood pollutes the land, and the land can have no expiation for blood that is shed on it, except by the blood of the one who shed it. <sup>34</sup> You shall not defile the land in which you live, in which I Myself abide, for I יהוה abide among the Israelite people.

**36** The family heads\* in the clan of the descendants of Gilead son of Machir son of Manasseh, one of the Josephite clans, came forward and appealed to Moses and the chieftains, family heads of the Israelites. <sup>2</sup> They said, יהוה “commanded my lord to assign the land to the Israelites as shares by lot, and my lord was further commanded by יהוה to assign the share of our kinsman Zelophehad to his daughters. <sup>3</sup> Now, if they become the wives of persons from another Israelite tribe, their share will be cut off from our ancestral portion and be added to the portion of the tribe into which they become [wives]; thus our allotted portion will be diminished. <sup>4</sup> And even when the Israelites observe the jubilee, their share will be added to that of the tribe into which they become [wives], and their share will be cut off from the ancestral portion of our tribe.”

<sup>5</sup> So Moses, at s' יהוה bidding, instructed the Israelites, saying: “The plea of the Josephite tribe is just. <sup>6</sup> This is what יהוה has commanded concerning the daughters of Zelophehad: They may become the wives of anyone they wish, provided they become wives within a clan of their father's tribe. <sup>7</sup> No inheritance of the Israelites may pass over from one tribe to another, but the Israelite [heirs]—each of them—must remain bound to the ancestral portion of their tribe. <sup>8</sup> Every daughter among the Israelite tribes who inherits a share must become the wife of someone from a clan of her father's tribe, in order that every Israelite [heir] may keep an ancestral share. <sup>9</sup> Thus no inheritance shall pass over from one tribe to another, but the Israelite tribes shall remain bound each to its portion.”

<sup>10</sup> The daughters of Zelophehad did as יהוה had commanded Moses: <sup>11</sup> Mahlah, Tirzah, Hoglah, Milcah, and Noah, Zelophehad's daughters, became the wives of their uncles' sons, <sup>12</sup> becoming wives within clans of descendants of Manasseh son of Joseph; and so their share remained in the tribe of their father's clan.

<sup>13</sup> These are the commandments and regulations that יהוה enjoined upon the Israelites, through Moses, on the steppes of Moab, at the Jordan near Jericho.

\* **35.23** *inadvertently* Lit. “without seeing.” \* **36.1** *family heads* I.e., tribal heads.

## DEUTERONOMY

## דברים | DEVARIM

**1** These are the words that Moses addressed to all Israel on the other side of the Jordan.—Through the wilderness, in the Arabah near Suph, between Paran and Tophel, Laban, Hazeroth, and Di-zahab, <sup>2</sup> it is eleven days from Horeb to Kadesh-barnea by the Mount Seir route.\* — <sup>3</sup> It was in the fortieth year, on the first day of the eleventh month, that Moses addressed the Israelites in accordance with the instructions that יהוה had given him for them, <sup>4</sup> after he had defeated Sihon king of the Amorites, who dwelt in Heshbon, and King Og of Bashan, who dwelt at Ashtaroth [and]\* Edrei. <sup>5</sup> On the other side of the Jordan, in the land of Moab, Moses undertook to expound this Teaching. He said:

<sup>6</sup> Our God יהוה spoke to us at Horeb, saying: You have stayed long enough at this mountain. <sup>7</sup> Start out and make your way to the hill country of the Amorites and to all their neighbors in the Arabah, the hill country, the Shephelah,\* the Negeb, the seacoast, the land of the Canaanites,\* and the Lebanon, as far as the Great River, the river Euphrates. <sup>8</sup> See, I place the land at your disposal. Go, take possession of the land that יהוה swore to your fathers Abraham, Isaac, and Jacob, to assign to them and to their heirs after them.

<sup>9</sup> Thereupon I said to you, “I cannot bear the burden of you by myself. <sup>10</sup> Your God יהוה has multiplied you until you are today as numerous as the stars in the sky.— <sup>11</sup> May יהוה, the God of your ancestors, increase your numbers a thousandfold, and bless you as promised.— <sup>12</sup> How can I bear unaided the trouble of you, and

the burden, and the bickering! <sup>13</sup> Pick from each of your tribes candidates<sup>o</sup> who are wise, discerning, and experienced, and I will appoint them as your heads.” <sup>14</sup> You answered me and said, “What you propose to do is good.” <sup>15</sup> So I took your tribal leaders, wise and experienced men,<sup>o</sup> and appointed them heads over you: chiefs of thousands, chiefs of hundreds, chiefs of fifties, and chiefs of tens, and officials for your tribes. <sup>16</sup> I charged your magistrates at that time as follows, “Hear out your fellow Israelites, and decide justly between one party and the other—be it a fellow Israelite or a stranger. <sup>17</sup> You shall not be partial in judgment: hear out low and high alike. Fear neither party,<sup>o</sup> for judgment is God’s. And any matter that is too difficult for you, you shall bring to me and I will hear it.” <sup>18</sup> Thus I instructed you, at that time, about the various things that you should do.

<sup>19</sup> We set out from Horeb and traveled the great and terrible wilderness that you saw, along the road to the hill country of the Amorites, as our God יהוה had commanded us. When we reached Kadesh-barnea, <sup>20</sup> I said to you, “You have come to the hill country of the Amorites which our God יהוה is giving to us. <sup>21</sup> See, your God יהוה has placed the land at your disposal. Go up, take possession, as יהוה, the God of your fathers, promised you. Fear not and be not dismayed.”

<sup>22</sup> Then all of you came to me and said, “Let us send agents<sup>o</sup> ahead to reconnoiter the land for us and bring back word on the route we shall follow and the cities we shall come to.” <sup>23</sup> I approved of the plan, and so I selected from among you twelve participants, one representative from each tribe. <sup>24</sup> They made for the hill country, came to the wadi Eshcol, and spied it out. <sup>25</sup> They took some

\* **1.1–2** *Through the wilderness ... by the Mount Seir route* This passage is unclear; cf. v. 19 and Num. 33.16–36.

\* **1.4** [and] Cf. Josh. 12.4; 13.12, 31. \* **1.7** *Shephelah* Others “Lowland.” \* **1.7** *land of the Canaanites* I.e., Phoenicia. <sup>o</sup> **1.13** *candidates* Lit. “participants whose involvement defines the depicted situation”; trad. “men.” See the Dictionary under *’ish*. <sup>o</sup> **1.15** *wise and experienced men* A statement of characterization, not an exclusion of women from tribal leadership (which is not treated explicitly in the Torah). See the Dictionary under *’ish*.

<sup>o</sup> **1.17** *neither party* Or “no human being.” <sup>o</sup> **1.22** *agents* Lit. “participants whose involvement defines the (proposed) situation”; trad. “men.” See the Dictionary under *’ish*; Agent.

of the fruit of the land with them and brought it down to us. And they gave us this report: “It is a good land that our God יהוה is giving to us.”

<sup>26</sup> Yet you refused to go up, and flouted the command of your God יהוה. <sup>27</sup> You sulked\* in your tents and said, “It is out of hatred for us that יהוה brought us out of the land of Egypt, to hand us over to the Amorites to wipe us out. <sup>28</sup> What kind of place\* are we going to? Our brothers have taken the heart out of us, saying, ‘We saw there a people stronger and taller than we, large cities with walls sky-high, and even Anakites.’”

<sup>29</sup> I said to you, “Have no dread or fear of them. <sup>30</sup> None other than your God יהוה, who goes before you, will fight for you, just as [God] did for you in Egypt before your very eyes, <sup>31</sup> and in the wilderness, where you saw how your God יהוה carried you, as a householder<sup>o</sup> carries his son,<sup>o</sup> all the way that you traveled until you came to this place. <sup>32</sup> Yet for all that, you have no faith in your God יהוה, <sup>33</sup> who goes before you on your journeys—to scout the place where you are to encamp—in fire by night and in cloud by day, in order to guide you on the route you are to follow.”

<sup>34</sup> יהוה heard your loud complaint and, becoming angry, vowed: <sup>35</sup> Not one of those involved, this evil generation, shall see the good land that I swore to give to your fathers— <sup>36</sup> none except Caleb son of Jephunneh; he shall see it, and to him and his descendants will I give the land on which he set foot, because he remained loyal to — יהוה. <sup>37</sup> Because of you יהוה was incensed with me too, saying: You shall not enter it either. <sup>38</sup> Joshua son of Nun, who attends you, he shall enter it. Imbue him with strength, for he shall allot it to Israel.— <sup>39</sup> Moreover, your little ones who you said would be carried off, your children who do not yet know good from bad, they shall enter it; to them will I give it and they shall possess it. <sup>40</sup> As for you, turn about and march into the wilderness by the way of the Sea of Reeds.

<sup>41</sup> You replied to me, saying, “We stand guilty before יהוה. We will go up now and fight, just as our God יהוה commanded us.” And [the men among] you each girded yourselves with war gear and recklessly\* started for the hill country. <sup>42</sup> But יהוה said to me, “Warn them: Do not go up and do not fight, since I am not in your midst; else you will be routed by your enemies.” <sup>43</sup> I spoke to you, but you would not listen; you flouted יהוה’s command and willfully marched into the hill country. <sup>44</sup> Then the Amorites who lived in those hills came out against you like so many bees and chased you, and they crushed you at Hormah in Seir. <sup>45</sup> Again you wept before יהוה; but יהוה would not heed your cry or give ear to you.

**2** <sup>46</sup> Thus, after you had remained at Kadesh all that long time,<sup>1</sup> we marched back into the wilderness by the way of the Sea of Reeds, as יהוה had spoken to me, and skirted the hill country of Seir a long time.

<sup>2</sup> Then יהוה said to me: <sup>3</sup> You have been skirting this hill country long enough; now turn north. <sup>4</sup> And charge the people as follows: You will be passing through the territory of your kin, the descendants of Esau, who live in Seir. Though they will be afraid of you, be very careful <sup>5</sup> not to provoke them. For I will not give you of their land so much as a foot can tread on; I have given the hill country of Seir as a possession to Esau. <sup>6</sup> \*What food you eat you shall obtain from them for money; even the water you drink you shall procure from them for money. <sup>7</sup> Indeed, your God יהוה has blessed you in all your undertakings. [God] has watched over your wanderings through this great wilderness; your God יהוה has been with you these past forty years: you have lacked nothing.

<sup>8</sup> We then moved on, away from our kin, the descendants of Esau, who live in Seir, away from the road of the Arabah, away from Elath and Ezion-geber; and we marched on in the direction of the wilderness of Moab. <sup>9</sup> And יהוה said to me: Do not harass the Moabites

\* **1.27** *You sulked* Precise meaning of Heb. *watteragnu* uncertain. \* **1.28** *What kind of place* Lit. “Where.”

<sup>o</sup> **1.31** *householder* Typically, a man. Lit. “participant whose involvement defines the depicted situation”; trad. “man,” but not all men are householders. See the Dictionary under *’ish*. <sup>o</sup> **1.31** *as a householder carries his son* This schematic comparison presupposes that a householder’s main responsibility is his corporate household’s continuity—represented by his heir. For God as householder, see Deut. 28.10 (and note); 30.3; Num. 12.7; Exod. 4.22; cf. Deut. 32.6. \* **1.41** *recklessly* Meaning of Heb. *wattahinu* uncertain. \* **1.46** *all that long time* Lit. “many days, like the days that you remained.” \* **2.6** Or “You may obtain food from them to eat for money; and you may also procure water from them to drink for money.”

or provoke them to war. For I will not give you any of their land as a possession; I have assigned Ar as a possession to the descendants of Lot.—

<sup>10</sup> It was formerly inhabited by the Emim, a people great and numerous, and as tall as the Anakites. <sup>11</sup> Like the Anakites, they are counted as Rephaim; but the Moabites call them Emim. <sup>12</sup> Similarly, Seir was formerly inhabited by the Horites; but the descendants of Esau dispossessed them, wiping them out and settling in their place, just as Israel did in the land they were to possess, which יהוה had given to them.—

<sup>13</sup> Up now! Cross the wadi Zered!

So we crossed the wadi Zered. <sup>14</sup> The time that we spent in travel from Kadesh-barnea until we crossed the wadi Zered was thirty-eight years, until that whole generation of warriors had perished from the camp, as יהוה had sworn concerning them. <sup>15</sup> Indeed, the hand of יהוה struck them, to root them out from the camp until they were finished off.

<sup>16</sup> When all the warriors among the people had died off, <sup>17</sup> יהוה spoke to me, saying: <sup>18</sup> You are now passing through the territory of Moab, through Ar. <sup>19</sup> You will then be close to the Ammonites; do not harass them or start a fight with them. For I will not give any part of the land of the Ammonites to you as a possession; I have assigned it as a possession to the descendants of Lot.—

<sup>20</sup> It, too, is counted as Rephaim country. It was formerly inhabited by Rephaim, whom the Ammonites call Zamzummim, <sup>21</sup> a people great and numerous and as tall as the Anakites. יהוה wiped them out, so that [the Ammonites] dispossessed them and settled in their place, <sup>22</sup> as [God] did for the descendants of Esau who live in Seir, by wiping out the Horites before them, so that they dispossessed them and settled in their place, as is still the case.\* <sup>23</sup> So, too, with the Avvim who dwelt in villages in the vicinity of Gaza: the Caphtorim, who came from Crete,\* wiped them out and settled in their place.—

<sup>24</sup> Up! Set out across the wadi Arnon! See, I give into your power Sihon the Amorite, king of Heshbon, and his land. Begin the occupation: engage him in battle.

<sup>25</sup> This day I begin to put the dread and fear of you upon the peoples everywhere under heaven, so that they shall tremble and quake because of you whenever they hear you mentioned.

<sup>26</sup> Then I sent messengers from the wilderness of Kedemoth to King Sihon of Heshbon with an offer of peace, as follows, <sup>27</sup> “Let me pass through your country. I will keep strictly to the highway, turning off neither to the right nor to the left. <sup>28</sup> What food I eat you will supply for money, and what water I drink you will furnish for money; just let me pass through\*—<sup>29</sup> as the descendants of Esau who dwell in Seir did for me, and the Moabites who dwell in Ar—that I may cross the Jordan into the land that our God יהוה is giving us.”

<sup>30</sup> But King Sihon of Heshbon refused to let us pass through, because יהוה had stiffened his will and hardened his heart in order to deliver him into your power—as is now the case. <sup>31</sup> And יהוה said to me: See, I begin by placing Sihon and his land at your disposal. Begin the occupation; take possession of his land.

<sup>32</sup> Sihon with all his troops took the field against us at Jahaz, <sup>33</sup> and our God יהוה delivered him to us and we defeated him and his sons and all his troops. <sup>34</sup> At that time we captured all his towns, and we doomed\* every town—men, women, and children°—leaving no survivor. <sup>35</sup> We retained as booty only the cattle and the spoil of the cities that we captured. <sup>36</sup> From Aroer on the edge of the Arnon valley, including the town\* in the valley itself, to Gilead, not a city was too mighty for us; our God יהוה delivered everything to us. <sup>37</sup> But you did not encroach upon the land of the Ammonites, all along the wadi Jabbok and the towns of the hill country, just as our God יהוה had commanded.

**3** We made our way up the road toward Bashan, and King Og of Bashan with all his troops took the field against us at Edrei. <sup>2</sup> But יהוה said to me: Do not fear him, for I am delivering him and all his troops and his country

\* 2.22 as is still the case Lit. “until this day.” \* 2.23 Crete Heb. “Caphtor.” \* 2.28 through Lit. “with my feet.”

\* 2.34 doomed I.e., placed under *herem*, which meant the annihilation of the population. Cf. note at Num. 21.2; Josh. 6.24. ° 2.34 men, women, and children (So NJPS.) Or “combatants, women, and other noncombatants.” Cf. Gen. 34.30; Num. 31.9–18.

\* 2.36 including the town Force of Heb. *we-ha 'ir* uncertain.

into your power, and you will do to him as you did to Sihon king of the Amorites, who lived in Heshbon.

<sup>3</sup> So our God יהוה also delivered into our power King Og of Bashan, with all his troops, and we dealt them such a blow that no survivor was left. <sup>4</sup> At that time we captured all his towns; there was not a town that we did not take from them: sixty towns, the whole district of Argob, the kingdom of Og in Bashan—<sup>5</sup> all those towns were fortified with high walls, gates,\* and bars—apart from a great number of unwallled towns. <sup>6</sup> We doomed them as we had done in the case of King Sihon of Heshbon; we doomed every town—men, women, and children—<sup>7</sup> and retained as booty all the cattle and the spoil of the towns.

<sup>8</sup> Thus we seized, at that time, from the two Amorite kings, the country beyond the Jordan, from the wadi Arnon to Mount Hermon—<sup>9</sup> Sidonians called Hermon Sirion, and the Amorites call it Senir—<sup>10</sup> all the towns of the Tableland and the whole of Gilead and Bashan as far as Salcah\* and Edrei, the towns of Og's kingdom in Bashan. <sup>11</sup> Only King Og of Bashan was left of the remaining Rephaim. His bedstead, an iron bedstead, is now in Rabbah of the Ammonites; it is nine cubits long and four cubits wide, by the standard cubit!\*

<sup>12</sup> \*And this is the land which we apportioned at that time: The part from Aroer along the wadi Arnon, with part of the hill country of Gilead and its towns, I assigned to the Reubenites and the Gadites. <sup>13</sup> The rest of Gilead, and all of Bashan under Og's rule—the whole Argob district, all that part of Bashan which is called Rephaim country—I assigned to the half-tribe of Manasseh. <sup>14</sup> Jair son of Manasseh received the whole Argob district (that is, Bashan) as far as the boundary of the Geshurites and the Maacathites, and named it after himself: Havvoth-jair\*—as is still the case. <sup>15</sup> To Machir I assigned Gilead. <sup>16</sup> And to the Reubenites and the Gadites I assigned the part from Gilead down to the wadi Arnon, the middle of

the wadi being the boundary, and up to the wadi Jabbok, the boundary of the Ammonites.

<sup>17</sup> \* [We also seized] the Arabah, from the foot of the slopes of Pisgah on the east, to the edge of the Jordan, and from Chinnereth down to the sea of the Arabah, the Dead Sea.

<sup>18</sup> At that time I charged you [men of Reuben, Gad, and Manasseh], saying, “Your God יהוה has given you this country to possess. You must go as shock-troops, warriors all, at the head of your Israelite kin. <sup>19</sup> Only your wives, children, and livestock—I know that you have much livestock—shall be left in the towns I have assigned to you, <sup>20</sup> until יהוה has granted your kin a haven such as you have, and they too have taken possession of the land that your God יהוה is assigning them, beyond the Jordan. Then you may return each to the homestead that I have assigned to him.”

<sup>21</sup> I also charged Joshua at that time, saying, “You have seen with your own eyes all that your God יהוה has done to these two kings; so shall יהוה do to all the kingdoms into which you shall cross over. <sup>22</sup> Do not fear them, for it is your God יהוה who will battle for you.”

### וַאֲתַחֲנַן | VA-'ETHANNAN

<sup>23</sup> I pleaded with יהוה at that time, saying, <sup>24</sup> “O lord יהוה, You who let Your servant see the first works of Your greatness and Your mighty hand, You whose powerful deeds no god in heaven or on earth can equal! <sup>25</sup> Let me, I pray, cross over and see the good land on the other side of the Jordan, that good hill country, and the Lebanon.” <sup>26</sup> But יהוה was wrathful with me on your account and would not listen to me. יהוה said to me, “Enough! Never speak to Me of this matter again! <sup>27</sup> Go up to the summit of Pisgah and gaze about, to the west, the north, the south, and the east. Look at it well, for you shall not go across yonder Jordan. <sup>28</sup> Give Joshua his instructions,

\* **3.5** *gates* I.e., two-leaf doors. \* **3.10** *Salcah* Others “Salecah” or “Salchah.” \* **3.11** *standard cubit* Lit. “forearm of a [typical] participant,” trad. “the cubit of a man.” See the Dictionary under *'ish*. \* **3.12–16** Verses 12–13 proceed from south to north; vv. 14–16 from north to south. \* **3.14** *Havvoth-jair* I.e., “villages of Jair.”

\* **3.17** Continuing vv. 8–10; cf. 4.47–49.

and imbue him with strength and courage, for he shall go across at the head of this people, and he shall allot to them the land that you may only see.”

<sup>29</sup> Meanwhile we stayed on in the valley near Beth-peor.

**4** And now, O Israel, give heed to the laws and rules that I am instructing you to observe, so that you may live to enter and occupy the land that יהוה, the God of your fathers, is giving you. <sup>2</sup> You shall not add anything to what I command you or take anything away from it, but keep the commandments of your God יהוה that I enjoin upon you. <sup>3</sup> You saw with your own eyes what יהוה did in the matter of Baal-peor, that your God יהוה wiped out from among you every person who followed Baal-peor; <sup>4</sup> while you, who held fast to your God יהוה, are all alive today.

<sup>5</sup> See, I have imparted to you laws and rules, as my God יהוה has commanded me, for you to abide by in the land that you are about to enter and occupy. <sup>6</sup> Observe them faithfully, for that will be proof of your wisdom and discernment to other peoples, who on hearing of all these laws will say, “Surely, that great nation is a wise and discerning people.” <sup>7</sup> For what great nation is there that has a god so close at hand as is our God יהוה whenever we call? <sup>8</sup> Or what great nation has laws and rules as perfect as all this Teaching that I set before you this day?

<sup>9</sup> But take utmost care and watch yourselves scrupulously, so that you do not forget the things that you saw with your own eyes and so that they do not fade from your mind as long as you live. And make them known to your children and to your children’s children: <sup>10</sup> The day you stood before your God יהוה at Horeb, when יהוה said to me, “Gather the people to Me that I may let them hear My words, in order that they may learn to revere Me as long as they live on earth, and may so teach their children.” <sup>11</sup> You came forward and stood at the foot of the mountain. The mountain was ablaze with flames to the very skies, dark with densest clouds. <sup>12</sup> יהוה spoke to you out of the fire; you heard the sound of words but perceived no shape—nothing but a voice. <sup>13</sup> [God] declared to you

the covenant that you were commanded to observe, the Ten Commandments, inscribing them on two tablets of stone. <sup>14</sup> At the same time יהוה commanded me to impart to you laws and rules for you to observe in the land that you are about to cross into and occupy.

<sup>15</sup> For your own sake, therefore, be most careful—since you saw no shape when יהוה spoke to you at Horeb out of the fire— <sup>16</sup> not to act wickedly and make for yourselves a sculptured image in any likeness whatever: the form of a man or a woman,<sup>o</sup> <sup>17</sup> the form of any beast on earth, the form of any winged bird that flies in the sky, <sup>18</sup> the form of anything that creeps on the ground, the form of any fish that is in the waters below the earth.— <sup>19</sup> And when you look up to the sky and behold the sun and the moon and the stars, the whole heavenly host, you must not be lured into bowing down to them or serving them. These your God יהוה allotted to other peoples everywhere under heaven; <sup>20</sup> but you יהוה took and brought out of Egypt, that iron blast furnace, to be God’s very own people, as is now the case.

<sup>21</sup> Now יהוה was angry with me on your account and swore that I should not cross the Jordan and enter the good land that your God יהוה is assigning you as a heritage. <sup>22</sup> For I must die in this land; I shall not cross the Jordan. But you will cross and take possession of that good land.

<sup>23</sup> Take care, then, not to forget the covenant that your God יהוה concluded with you, and not to make for yourselves a sculptured image in any likeness, against which your God יהוה has enjoined you. <sup>24</sup> For your God יהוה is a consuming fire, an impassioned God.

<sup>25</sup> When you have begotten children and children’s children and are long established in the land, should you act wickedly and make for yourselves a sculptured image in any likeness, causing your God יהוה displeasure and vexation, <sup>26</sup> I call heaven and earth this day to witness against you that you shall soon perish from the land that you are crossing the Jordan to possess; you shall not long endure in it, but shall be utterly wiped out. <sup>27</sup> יהוה will scatter you among the peoples, and only a scant few of you shall be left among the nations to which יהוה will drive you. <sup>28</sup> There you will serve gods of wood and stone, made by human hands, that cannot see or hear or eat or smell.

<sup>o</sup> 4.16 *a man or a woman* More precisely, “a male or a female.”

<sup>29</sup> But if you search there, you will find your God יהוה, if only you seek with all your heart and soul—<sup>30</sup> when you are in distress because all these things have befallen you and, in the end, return to and obey your God יהוה. <sup>31</sup> For your God יהוה is a compassionate God, who will not fail you nor let you perish; [God] will not forget the covenant made on oath with your fathers.

<sup>32</sup> You have but to inquire about bygone ages that came before you, ever since God created humankind on earth, from one end of heaven to the other: has anything as grand as this ever happened, or has its like ever been known? <sup>33</sup> Has any people heard the voice of a god speaking out of a fire, as you have, and survived? <sup>34</sup> Or has any deity ventured to go and take one nation from the midst of another by prodigious acts, by signs and portents, by war, by a mighty hand and an outstretched arm and awesome power, as your God יהוה did for you in Egypt before your very eyes? <sup>35</sup> It has been clearly demonstrated to you\* that יהוה alone is God; there is none else. <sup>36</sup> From the heavens [God] let you hear the divine voice to discipline you; on earth [God] let you see the great divine fire; and from amidst that fire you heard God's words. <sup>37</sup> And having loved your ancestors, [God] chose their heirs after them; [God] personally\*—in great, divine might—led you out of Egypt, <sup>38</sup> to drive from your path nations greater and more populous than you, to take you into their land and assign it to you as a heritage, as is still the case. <sup>39</sup> Know therefore this day and keep in mind that יהוה alone is God in heaven above and on earth below; there is no other. <sup>40</sup> Observe God's laws and commandments, which I enjoin upon you this day, that it may go well with you and your children after

you, and that you may long remain in the land that your God יהוה is assigning to you for all time.

<sup>41</sup> Then Moses set aside three cities on the east side of the Jordan <sup>42</sup> to which [a man]<sup>°</sup> who has killed someone<sup>°</sup> could escape, one who unwittingly slew another without having been an enemy in the past; he could flee to one of these cities and live: <sup>43</sup> Bezer, in the wilderness in the Tableland, belonging to the Reubenites; Ramoth, in Gilead, belonging to the Gadites; and Golan, in Bashan, belonging to the Manassites.

<sup>44</sup> This is the Teaching that Moses set before the Israelites: <sup>45</sup> these are the decrees, laws, and rules that Moses addressed to the people of Israel, after they had left Egypt, <sup>46</sup> beyond the Jordan, in the valley at Beth-peor, in the land of King Sihon of the Amorites, who dwelt in Heshbon, whom Moses and the Israelites defeated after they had left Egypt. <sup>47</sup> They had taken possession of his country and that of King Og of Bashan—the two kings of the Amorites—which were on the east side of the Jordan <sup>48</sup> from Aroer on the banks of the wadi Arnon, as far as Mount Sion,\* that is, Hermon; <sup>49</sup> also the whole Arabah on the east side of the Jordan, as far as the Sea of the Arabah, at the foot of the slopes of Pisgah.

**5** Moses summoned all the Israelites and said to them: Hear, O Israel, the laws and rules that I proclaim to you this day! Study them and observe them faithfully!

<sup>2</sup> Our God יהוה made a covenant with us at Horeb. <sup>3</sup> It was not with our ancestors that יהוה made this covenant, but with us, the living, every one of us who is here today.

\* **4.35** *It has been clearly demonstrated to you* Lit. “You have been shown to know.” \* **4.37** *[God] personally* Lit. “with His face (or: Presence)”; cf. note at Exod. 33.14. ° **4.42** *[a man]* Like all ancient Near Eastern law collections, the Torah's laws are illustrative rather than comprehensive. Its asylum schema does not appear to treat the case of a woman who kills someone, which would have been more complicated. ° **4.42** *who has killed someone* I.e., regardless of intent to kill, or of the victim's gender; trad. “manslayer.” \* **4.48** *Sion* Cf. “Sirion,” 3.9.



<sup>4</sup>Face to face יהוה spoke to you on the mountain out of the fire—<sup>5</sup>I stood between יהוה and you at that time to convey s' יהוה words to you, for you were afraid of the fire and did not go up the mountain—saying:

<sup>6</sup>\*I יהוה am your God who brought you<sup>o</sup> out of the land of Egypt, the house of bondage: <sup>7</sup>You shall have no other gods beside Me.

<sup>8</sup>You shall not make for yourself a sculptured image, any likeness of what is in the heavens above, or on the earth below, or in the waters below the earth. <sup>9</sup>You shall not bow down to them or serve them. For I your God יהוה am an impassioned God, visiting the guilt of the parents upon the children, upon the third and upon the fourth generations of those who reject Me, <sup>10</sup>but showing kindness to the thousandth generation of those who love Me and keep My commandments.

<sup>11</sup>You shall not swear falsely by the name of your God ;יהוה for יהוה will not clear one who swears falsely by God's name.

<sup>12</sup>Observe the sabbath day and keep it holy, as your God יהוה has commanded you. <sup>13</sup>Six days you shall labor and do all your work, <sup>14</sup>but the seventh day is a sabbath of your God ;יהוה you shall not do any work—you, your son or your daughter, your male or female slave, your ox or your ass, or any of your cattle, or the stranger in your settlements, so that your male and female slave may rest as you do. <sup>15</sup>Remember that you were a slave in the land of Egypt and your God יהוה freed you from there with a mighty hand and an outstretched arm; therefore your God יהוה has commanded you to observe the sabbath day.

<sup>16</sup>Honor your father and your mother, as your God יהוה has commanded you, that you may long endure, and

that you may fare well, in the land that your God יהוה is assigning to you.

<sup>17</sup>You shall not murder. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbor.

<sup>18</sup>You [men]<sup>o</sup> shall not covet your neighbor's wife. Likewise, none of you shall crave your neighbor's house, or field, or male or female slave, or ox, or ass, or anything that is your neighbor's.

<sup>19</sup>יהוה spoke those words—those and no more—to your whole congregation at the mountain, with a mighty voice out of the fire and the dense clouds. [God] inscribed them on two tablets of stone and gave them to me. <sup>20</sup>When you heard the voice out of the darkness, while the mountain was ablaze with fire, you came up to me, all your tribal heads and elders, <sup>21</sup>and said, “Our God יהוה has just shown us a majestic Presence, and we have heard God's voice out of the fire; we have seen this day that humankind may live though addressed by God. <sup>22</sup>Let us not die, then, for this fearsome fire will consume us; if we hear the voice of our God יהוה any longer, we shall die. <sup>23</sup>For what mortal ever heard the voice of the living God speak out of the fire, as we did, and lived? <sup>24</sup>You go closer and hear all that our God יהוה says, and then you tell us everything that our God יהוה tells you, and we will willingly do it.”

<sup>25</sup>יהוה heard the plea that you made to me, and יהוה said to me, “I have heard the plea that this people made to you; they did well to speak thus. <sup>26</sup>May they always be of such mind, to revere Me and follow all My commandments, that it may go well with them and with their children forever! <sup>27</sup>Go, say to them, ‘Return to your tents.’ <sup>28</sup>But you remain here with Me, and I will give

\* **5.6** Tradition varies as to the divisions of the Commandments in vv. 6–18 and the numbering of the verses. Cf. note at Exod. 20.1. <sup>o</sup> **5.6** *you* The Decalogue is couched both in the second-person masculine singular and in terms of a household—the basic social and economic unit. Such a format addresses the Decalogue's provisions to whichever responsible party they apply—most typically the (male) householder, or he and his (primary) wife as household administrators, or every man, or every adult member of the community. Cf. note at 12.7. See further the Dictionary under “house,” “householder,” and “you.” <sup>o</sup> **5.18** [*men*] Given ancient Israel's norms, women typically were not in a position take a man into their household. Hence this part of the law addresses men only. See also note at 5.6.

you the whole Instruction—the laws and the rules—that you shall impart to them, for them to observe in the land that I am giving them to possess.”

<sup>29</sup> Be careful, then, to do as your God יהוה has commanded you. Do not turn aside to the right or to the left: <sup>30</sup> follow only the path that your God יהוה has enjoined upon you, so that you may thrive and that it may go well with you, and that you may long endure in the land you are to possess.

**6** And this is the Instruction—the laws and the rules—that your God יהוה has commanded [me] to impart to you, to be observed in the land that you are about to cross into and occupy, <sup>2</sup> so that you, your children, and your children’s children may revere your God יהוה and follow, as long as you live, all the divine laws and commandments that I enjoin upon you, to the end that you may long endure. <sup>3</sup> Obey, O Israel, willingly and faithfully, that it may go well with you and that you may increase greatly [in] a land flowing with milk and honey,\* as יהוה the God of your ancestors, spoke to you.

<sup>4</sup> Hear, O Israel! יהוה is our God, יהוה alone.\* <sup>5</sup> You shall love your God יהוה with all your heart and with all your soul and with all your might. <sup>6</sup> Take to heart these instructions with which I charge you this day. <sup>7</sup> Impress them upon your children. Recite them when you stay at home and when you are away, when you lie down and when you get up. <sup>8</sup> Bind them as a sign on your hand and let them serve as a symbol\* on your forehead;\* <sup>9</sup> inscribe them on the doorposts of your house and on your gates.

<sup>10</sup> When your God יהוה brings you into the land that was sworn to your fathers Abraham, Isaac, and Jacob, to be assigned to you—great and flourishing cities that you did not build, <sup>11</sup> houses full of all good things that you did not fill, hewn cisterns that you did not hew, vineyards and olive groves that you did not plant—and you eat your fill, <sup>12</sup> take heed that you do not forget יהוה who freed you from the land of Egypt, the house of bondage.

<sup>13</sup> Revere only your God יהוה and worship [God] alone, and swear only by God’s name. <sup>14</sup> Do not follow other gods, any gods of the peoples about you— <sup>15</sup> for your God יהוה in your midst is an impassioned God—lest the anger of your God יהוה blaze forth against you, wiping you off the face of the earth.

<sup>16</sup> Do not try your God יהוה as you did at Massah.\*

<sup>17</sup> Be sure to keep the commandments, decrees, and laws that your God יהוה has enjoined upon you. <sup>18</sup> Do what is right and good in the sight of יהוה, that it may go well with you and that you may be able to possess the good land that your God יהוה promised on oath to your fathers, <sup>19</sup> and that all your enemies may be driven out before you, as יהוה has spoken.

<sup>20</sup> When, in time to come, your children ask you, “What mean the decrees, laws, and rules that our God יהוה has enjoined upon you?”\* <sup>21</sup> you shall say to your children, “We were slaves to Pharaoh in Egypt and יהוה freed us from Egypt with a mighty hand. <sup>22</sup> יהוה wrought before our eyes marvelous and destructive signs and portents in Egypt, against Pharaoh and all his household; <sup>23</sup> and us [God] freed from there, in order to take us and give us the land promised on oath to our fathers. <sup>24</sup> Then יהוה commanded us to observe all these laws, to revere our God יהוה for our lasting good and for our survival, as is now the case. <sup>25</sup> It will be therefore to our merit before our God יהוה to observe faithfully this whole Instruction, as [God] has commanded us.”

**7** When your God יהוה brings you to the land that you are about to enter and possess, and [God] dislodges many nations before you—the Hittites, Girgashites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites, seven nations much larger than you— <sup>2</sup> and your God יהוה delivers them to you and you defeat them, you must doom them to destruction: grant them no terms and give them no quarter. <sup>3</sup> You shall not intermarry with them: do not give your daughters to their sons or take their daughters for your sons. <sup>4</sup> For they will turn your children away from Me to worship other gods, and s’יהוה anger will blaze forth against you, promptly wiping you

\* **6.3** *a land flowing with milk and honey* According to Ibn Ezra, this phrase connects with the end of v. 1. \* **6.4** יהוה is our God, יהוה alone Cf. Rashbam and Ibn Ezra; see Zech. 14.9. Others “The LORD our God, the LORD is one.”

\* **6.8** *symbol* Others “frontlet”; cf. Exod. 13.16. \* **6.8** *on your forehead* Lit. “between your eyes”; cf. Exod. 13.9.

\* **6.16** *as you did at Massah* Cf. Exod. 17.1–7. \* **6.20** *you* Septuagint and rabbinic quotations read “us.”

out.<sup>5</sup> Instead, this is what you shall do to them: you shall tear down their altars, smash their pillars, cut down their sacred posts, and consign their images to the fire.

<sup>6</sup> For you are a people consecrated to your God יהוה: of all the peoples on earth your God יהוה chose you to be God's treasured people.<sup>7</sup> It is not because you are the most numerous of peoples that יהוה grew attached to you and chose you—indeed, you are the smallest of peoples;<sup>8</sup> but it was because יהוה favored you and kept the oath made to your fathers that יהוה freed you with a mighty hand and rescued you from the house of bondage, from the power of Pharaoh king of Egypt.

<sup>9</sup> Know, therefore, that only your God יהוה is God, the steadfast God who keeps the divine covenant faithfully to the thousandth generation of those who love [God] and keep the divine commandments,<sup>10</sup> but who instantly requites with destruction those who reject [God]—never slow with those who reject, but requiting them instantly.<sup>11</sup> Therefore, observe faithfully the Instruction—the laws and the rules—with which I charge you today.

### עקב | 'EKEV

<sup>12</sup> And if you do obey these rules and observe them carefully, your God יהוה will maintain faithfully for you the covenant made on oath with your fathers:<sup>13</sup> [God] will favor you and bless you and multiply you—blessing your issue from the womb and your produce from the soil, your new grain and wine and oil, the calving of your herd and the lambing of your flock, in the land sworn to your fathers to be assigned to you.<sup>14</sup> You shall be blessed above all other peoples: there shall be no sterile male or female among you or among your livestock.<sup>15</sup> יהוה will ward off from you all sickness; [God] will not bring upon you any of the dreadful diseases of Egypt, about which you know, but will inflict them upon all your enemies.

<sup>16</sup> You shall destroy all the peoples that your God יהוה delivers to you, showing them no pity. And you shall not worship their gods, for that would be a snare to you.<sup>17</sup> Should you say to yourselves, “These nations are more numerous than we; how can we dispossess them?”<sup>18</sup> You need have no fear of them. You have but

to bear in mind what your God יהוה did to Pharaoh and all the Egyptians:<sup>19</sup> the wondrous acts that you saw with your own eyes, the signs and the portents, the mighty hand, and the outstretched arm by which your God יהוה liberated you. Thus will your God יהוה do to all the peoples you now fear.<sup>20</sup> Your God יהוה will also send a plague\* against them, until those who are left in hiding perish before you.<sup>21</sup> Do not stand in dread of them, for your God יהוה is in your midst, a great and awesome God.

<sup>22</sup> Your God יהוה will dislodge those peoples before you little by little; you will not be able to put an end to them at once, else the wild beasts would multiply to your hurt.<sup>23</sup> Your God יהוה will deliver them up to you, throwing them into utter panic until they are wiped out.<sup>24</sup> [God] will deliver their kings into your hand, and you shall obliterate their name from under the heavens; no one shall stand up to you, until you have wiped them out.

<sup>25</sup> You shall consign the images of their gods to the fire; you shall not covet the silver and gold on them and keep it for yourselves, lest you be ensnared thereby; for that is abhorrent to your God יהוה.<sup>26</sup> You must not bring an abhorrent thing into your house, or you will be proscribed like it; you must reject it as abominable and abhorrent, for it is proscribed.

**8** You shall faithfully observe all the Instruction that I enjoin upon you today, that you may thrive and increase and be able to possess the land that יהוה promised on oath to your fathers.

<sup>2</sup> Remember the long way that your God יהוה has made you travel in the wilderness these past forty years, in order to test you by hardships to learn what was in your hearts: whether you would keep the divine commandments or not.<sup>3</sup> [God] subjected you to the hardship of hunger and then gave you manna to eat, which neither you nor your ancestors had ever known, in order to teach you that a human being does not live on bread alone, but that one may live on anything that יהוה decrees.<sup>4</sup> The clothes upon you did not wear out, nor did your feet swell these forty years.<sup>5</sup> Bear in mind that your God יהוה disciplines you just as a

\* 7.20 *plague* Others “hornet”; meaning of Heb. *šir’ah* uncertain. Cf. Exod. 23.28.

householder<sup>°</sup> disciplines his son.<sup>°</sup> <sup>6</sup> Therefore keep the commandments of your God יהוה walk in God's ways and show reverence.

<sup>7</sup> For your God יהוה is bringing you into a good land, a land with streams and springs and fountains issuing from plain and hill; <sup>8</sup> a land of wheat and barley, of vines, figs, and pomegranates, a land of olive trees and honey; <sup>9</sup> a land where you may eat food without stint, where you will lack nothing; a land whose rocks are iron and from whose hills you can mine copper. <sup>10</sup> When you have eaten your fill, give thanks to your God יהוה for the good land given to you.

<sup>11</sup> Take care lest you forget your God יהוה and fail to keep the divine commandments, rules, and laws which I enjoin upon you today. <sup>12</sup> When you have eaten your fill, and have built fine houses to live in, <sup>13</sup> and your herds and flocks have multiplied, and your silver and gold have increased, and everything you own has prospered, <sup>14</sup> beware lest\* your heart grow haughty and you forget your God who—יהוה freed you from the land of Egypt, the house of bondage; <sup>15</sup> who led you through the great and terrible wilderness with its *seraph*\* serpents and scorpions, a parched land with no water in it, who brought forth water for you from the flinty rock; <sup>16</sup> who fed you in the wilderness with manna, which your ancestors had never known, in order to test you by hardships only to benefit you in the end—<sup>17</sup> and you say to yourselves, “My own power and the might of my own hand have won this wealth for me.” <sup>18</sup> Remember that it is your God יהוה who gives you the power to get wealth, in fulfillment of the covenant made on oath with your fathers, as is still the case.

<sup>19</sup> If you do forget your God יהוה and follow other gods to serve them or bow down to them, I warn you this day that you shall certainly perish; <sup>20</sup> like the nations that יהוה will cause to perish before you, so shall you perish—because you did not heed your God יהוה.

**9** Hear, O Israel! You are about to cross the Jordan to go in and dispossess nations greater and more populous than you: great cities with walls sky-high; <sup>2</sup> a people great and tall, the Anakites, of whom you have knowledge; for you have heard it said, “Who can

stand up to the children of Anak?” <sup>3</sup> Know then this day that none other than your God יהוה is crossing at your head, a devouring fire; it is [God] who will wipe them out—subduing them before you, that you may quickly dispossess and destroy them, as יהוה promised you. <sup>4</sup> And when your God יהוה has thrust them from your path, say not to yourselves, יהוה “has enabled us to possess this land because of our virtues”; it is rather because of the wickedness of those nations that יהוה is dispossessing them before you. <sup>5</sup> It is not because of your virtues and your rectitude that you will be able to possess their country; but it is because of their wickedness that your God יהוה is dispossessing those nations before you, and in order to fulfill the oath that יהוה made to your fathers Abraham, Isaac, and Jacob.

<sup>6</sup> Know, then, that it is not for any virtue of yours that your God יהוה is giving you this good land to possess; for you are a stiffnecked people. <sup>7</sup> Remember, never forget, how you provoked your God יהוה to anger in the wilderness: from the day that you left the land of Egypt until you reached this place, you have continued defiant toward יהוה.

<sup>8</sup> At Horeb you so provoked יהוה that יהוה was angry enough with you to have destroyed you. <sup>9</sup> I had ascended the mountain to receive the tablets of stone, the Tablets of the Covenant that יהוה had made with you, and I stayed on the mountain forty days and forty nights, eating no bread and drinking no water. <sup>10</sup> And יהוה gave me the two tablets of stone inscribed by the finger of God, with the exact words that יהוה had addressed to you on the mountain out of the fire on the day of the Assembly.

<sup>11</sup> At the end of those forty days and forty nights, יהוה gave me the two tablets of stone, the Tablets of the Covenant. <sup>12</sup> And יהוה said to me, “Hurry, go down from here at once, for the people whom you brought out of Egypt have acted wickedly; they have been quick to stray from the path that I enjoined upon them; they have made themselves a molten image.” <sup>13</sup> יהוה further said to me, “I see that this is a stiffnecked people. <sup>14</sup> Let Me alone and I will destroy them and blot out their name from under heaven, and I will make you a nation far more numerous than they.”

<sup>°</sup> 8.5 *householder* See the first note at 1.31. <sup>°</sup> 8.5 *as a householder disciplines his son* See the second note at 1.31. \* 8.14 *lest* Heb. *pen*; moved down from v. 12 for clarity. \* 8.15 *seraph* Cf. Isa. 14.29; 30.6. Others “fiery”; exact meaning of Heb. *saraph* uncertain. Cf. Num. 21.6-8.

<sup>15</sup> I started down the mountain, a mountain ablaze with fire, the two Tablets of the Covenant in my two hands. <sup>16</sup> I saw how you had sinned against your God יהוה: you had made yourselves a molten calf; you had been quick to stray from the path that יהוה had enjoined upon you. <sup>17</sup> Thereupon I gripped the two tablets and flung them away with both my hands, smashing them before your eyes. <sup>18</sup> I threw myself down before eating—יהוה no bread and drinking no water forty days and forty nights, as before—because of the great wrong you had committed, doing what displeased and vexed יהוה. <sup>19</sup> For I was in dread of the fierce anger against you which moved יהוה to wipe you out. And that time, too, יהוה gave heed to me.—<sup>20</sup> Moreover, יהוה was angry enough with Aaron to have destroyed him; so I also interceded for Aaron at that time.—<sup>21</sup> As for that sinful thing you had made, the calf, I took it and put it to the fire; I broke it to bits and ground it thoroughly until it was fine as dust, and I threw its dust into the brook that comes down from the mountain.

<sup>22</sup> Again you provoked יהוה at Taberah, and at Massah, and at Kibroth-hattaavah.

<sup>23</sup> And when יהוה sent you on from Kadesh-barnea, saying, “Go up and take possession of the land that I am giving you,” you flouted the command of your God whom—יהוה you did not put your trust in nor obey.

<sup>24</sup> As long as I have known you, you have been defiant toward יהוה.

<sup>25</sup> When I lay prostrate before יהוה those forty days and forty nights,\* because יהוה was determined to destroy you, <sup>26</sup> I prayed to יהוה and said, “O lord יהוה, do not annihilate Your very own people, whom You redeemed in Your majesty and whom You freed from Egypt with a mighty hand. <sup>27</sup> Give thought to Your servants Abraham, Isaac, and Jacob, and pay no heed to the stubbornness of this people, its wickedness, and its sinfulness. <sup>28</sup> Else the country from which You freed us will say, ‘It was because יהוה was powerless to bring them into the land promised to them, and because of having rejected them, that [their god] brought them out to have them

die in the wilderness.’” <sup>29</sup> Yet they are Your very own people, whom You freed with Your great might and Your outstretched arm.”

**10** Thereupon יהוה said to me, “Carve out two tablets of stone like the first, and come up to Me on the mountain; and make an ark of wood. <sup>2</sup> I will inscribe on the tablets the commandments that were on the first tablets that you smashed, and you shall deposit them in the ark.”

<sup>3</sup> I made an ark of acacia wood and carved out two tablets of stone like the first; I took the two tablets with me and went up the mountain. <sup>4</sup> After inscribing on the tablets the same text as on the first—the Ten Commandments that יהוה addressed to you on the mountain out of the fire on the day of the Assembly—יהוה gave them to me. <sup>5</sup> Then I left and went down from the mountain, and I deposited the tablets in the ark that I had made, where they still are, as יהוה had commanded me.

<sup>6</sup> From Beeroth-bene-jaakan\* the Israelites marched to Moserah. Aaron died there and was buried there; and his son Eleazar became priest in his stead. <sup>7</sup> From there they marched to Gudgod,\* and from Gudgod to Jotbath, a region of running brooks.

<sup>8</sup> At that time יהוה set apart the tribe of Levi to carry the Ark of s’ יהוה Covenant, to stand in attendance upon יהוה, and to bless in God’s name, as is still the case. <sup>9</sup> That is why Levi has received no hereditary portion along with its kin: יהוה is its portion, as your God יהוה spoke concerning it.

<sup>10</sup> I had stayed on the mountain, as I did the first time, forty days and forty nights; and יהוה heeded me once again: יהוה agreed not to destroy you. <sup>11</sup> And יהוה said to me, “Up, resume the march at the head of the people, that they may go in and possess the land that I swore to their fathers to give them.”

<sup>12</sup> And now, O Israel, what does your God יהוה demand of you? Only this: to revere your God יהוה, to walk only

\* **9.25** *those forty days and forty nights* Lit. “the forty days and forty nights that I lay prostrate.”

\* **10.6** *Beeroth-bene-jaakan* Lit. “wells of Bene-jaakan”; cf. Num. 33.31–32. \* **10.7** *Gudgod* “Hor-haggidgad” in Num. 33.32–33.

in divine paths, to love and to serve your God יהוה with all your heart and soul, <sup>13</sup> keeping s' יהוה's commandments and laws, which I enjoin upon you today, for your good. <sup>14</sup> Mark, the heavens to their uttermost reaches\* belong to your God יהוה, the earth and all that is on it! <sup>15</sup> Yet it was to your ancestors that יהוה was drawn out of love for them, so that you, their lineal descendants, were chosen from among all peoples—as is now the case. <sup>16</sup> Cut away, therefore, the thickening about your hearts and stiffen your necks no more. <sup>17</sup> For your God יהוה is God supreme and Lord supreme,\* the great, the mighty, and the awesome God, who shows no favor and takes no bribe, <sup>18</sup> but upholds the cause of the fatherless and the widow, and befriends the stranger, providing food and clothing.— <sup>19</sup> You too must befriend the stranger, for you were strangers in the land of Egypt.

<sup>20</sup> You must revere יהוה: only your God shall you worship, to [God] shall you hold fast, and by God's name shall you swear. <sup>21</sup> [יהוה] is your glory and your God, who wrought for you those marvelous, awesome deeds that you saw with your own eyes. <sup>22</sup> Your ancestors went down to Egypt seventy persons; and now your God יהוה has made you as numerous as the stars of heaven.

**11** Love, therefore, your God יהוה, and always keep God's charge, God's laws, God's rules, and God's commandments.

<sup>2</sup>\*Take thought this day that it was not your children, who neither experienced nor witnessed the lesson of your God —יהוה

God's majesty, mighty hand, and outstretched arm; <sup>3</sup> the signs and the deeds that [God] performed in Egypt against Pharaoh king of Egypt and all his land; <sup>4</sup> what [God] did to Egypt's army, its horses and chariots; how יהוה rolled back upon them the waters of the Sea of Reeds when they were pursuing you, thus destroying them once and for all;\* <sup>5</sup> what [God] did for you in the wilderness before you arrived

in this place; <sup>6</sup> and what [God] did to Dathan and Abiram, sons of Eliab son of Reuben, when the earth opened her mouth and swallowed them, along with their households, their tents, and every living thing in their train, from amidst all Israel—

<sup>7</sup> but that it was you who saw with your own eyes all the marvelous deeds that יהוה performed.

<sup>8</sup> Keep, therefore, all the Instruction that I enjoin upon you today, so that you may have the strength to enter and take possession of the land that you are about to cross into and possess, <sup>9</sup> and that you may long endure upon the soil that יהוה swore to your fathers to assign to them and to their heirs, a land flowing with milk and honey.

<sup>10</sup> 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 labors,\* like a vegetable garden; <sup>11</sup> 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. <sup>12</sup> It is a land which your God יהוה looks after, on which your God יהוה always keeps an eye, from year's beginning to year's end.

<sup>13</sup> If, then, you obey the commandments that I enjoin upon you this day, loving your God יהוה and serving [God] with all your heart and soul, <sup>14</sup> I\* will grant the rain for your land in season, the early rain and the late. You shall gather in your new grain and wine and oil— <sup>15</sup> I\* will also provide grass in the fields for your cattle—and thus you shall eat your fill. <sup>16</sup> Take care not to be lured away to serve other gods and bow to them. <sup>17</sup> For s' יהוה's anger will flare up against you, shutting up the skies so that there will be no rain and the ground will not yield its produce; and you will soon perish from the good land that יהוה is assigning to you.

<sup>18</sup> Therefore impress these My words upon your very heart:\* bind them as a sign on your hand and let them serve as a symbol on your forehead,\* <sup>19</sup> and teach them to your children—reciting them when you stay at home

\* **10.14** *to their uttermost reaches* Lit. “and the heaven of heavens.” \* **10.17** *God supreme and Lord supreme* Lit. “the god of gods and the lord of lords.” Heb. *'adon* (“lord”) normally denotes a man in a position of authority. Here it is used to claim that Israel's God is beyond the men who sit atop the social hierarchies of rank and gender.

\* **11.2–7** Syntax of Heb. uncertain. \* **11.4** *once and for all* Lit. “to this day.” \* **11.10** *by your own labors* Lit. “by your foot.” \* **11.14** *I* That is, יהוה; Samaritan reads “He.” \* **11.15** *I* See note at v. 14. \* **11.18** *very heart* Lit. “heart and self.” \* **11.18** *symbol on your forehead* See notes on 6.8.

and when you are away, when you lie down and when you get up;<sup>20</sup> and inscribe them on the doorposts of your house and on your gates—<sup>21</sup> to the end that you and your children may endure, in the land that יהוה swore to your fathers to assign to them, as long as there is a heaven over the earth.

<sup>22</sup> If, then, you faithfully keep all this Instruction that I command you, loving your God יהוה, walking in all God's ways, and holding fast to [God],<sup>23</sup> יהוה will dislodge before you all these nations: you will dispossess nations greater and more numerous than you.<sup>24</sup> Every spot on which your foot treads shall be yours; your territory shall extend from the wilderness to the Lebanon and from the River—the Euphrates—to the Western\* Sea.<sup>25</sup> No one shall stand up to you: your God יהוה will put the dread and the fear of you over the whole land in which you set foot, as promised.

## ראה | RE'EH

<sup>26</sup> See, this day I set before you blessing and curse:<sup>27</sup> blessing, if you obey the commandments of your God יהוה that I enjoin upon you this day;<sup>28</sup> and curse, if you do not obey the commandments of your God יהוה, but turn away from the path that I enjoin upon you this day and follow other gods, whom you have not experienced.\*<sup>29</sup> When your God יהוה brings you into the land that you are about to enter and possess, you shall pronounce the blessing at Mount Gerizim and the curse at Mount Ebal.—<sup>30</sup> Both are on the other side of the Jordan, beyond the west road that is in the land of the Canaanites who dwell in the Arabah—near Gilgal, by the terebinths of Moreh.

<sup>31</sup> For you are about to cross the Jordan to enter and possess the land that your God יהוה is assigning to you. When you have occupied it and are settled in it,<sup>32</sup> take

care to observe all the laws and rules that I have set before you this day.

**12** These are the laws and rules that you must carefully observe in the land that יהוה, God of your ancestors, is giving you to possess, as long as you live on earth.

<sup>2</sup> You must destroy all the sites at which the nations you are to dispossess worshiped their gods, whether on lofty mountains and on hills or under any luxuriant tree.<sup>3</sup> Tear down their altars, smash their pillars, put their sacred posts to the fire, and cut down the images of their gods, obliterating their name from that site.

<sup>4</sup> Do not worship your God יהוה in like manner,<sup>5</sup> but look only to the site that your God יהוה will choose amidst all your tribes as God's habitation, to establish the divine name there. There you are to go,<sup>6</sup> and there you are to bring your burnt offerings and other sacrifices, your tithes and contributions,\* your votive and freewill offerings, and the firstlings of your herds and flocks.<sup>7</sup> Together with your households,<sup>°</sup> you shall feast there before your God יהוה, happy in all the undertakings in which your God יהוה has blessed you.

<sup>8</sup> You shall not act at all as we now act here, each of us as we please,<sup>9</sup> because you have not yet come to the allotted haven that your God יהוה is giving you.<sup>10</sup> When you cross the Jordan and settle in the land that your God יהוה is allotting to you, and [God] grants you safety from all your enemies around you and you live in security,<sup>11</sup> then you must bring everything that I command you to the site where your God יהוה will choose to establish the divine name: your burnt offerings and other sacrifices, your tithes and contributions,\* and all the choice votive offerings that you vow to יהוה.<sup>12</sup> And you<sup>°</sup> shall rejoice before your God יהוה with your sons and daughters and

\* **11.24** *Western* I.e., Mediterranean; cf. 34.2. \* **11.28** *whom you have not experienced* I.e., who have not proved themselves to you; cf. Hos. 13.4. \* **12.6** *contributions* Lit. “the contribution(s) of your hands.” ° **12.7** *Together with your households* Moses couches both the celebration and allocation of harvests in terms of Israelite society's basic social and economic unit. The phrasing of vv. 12, 18 conspicuously omits mention of the householder's (primary) wife. This means that she is authorized to carry out such activity in case her husband is unavailable. The wording also tacitly includes the case of a woman (typically a widow) whose household is not headed by a man. Cf. 5.14 and note at 5.6; see further the Dictionary under “house.” \* **12.11** *contributions* Lit. “the contribution(s) of your hands.” ° **12.12** *you* See note at v. 7.

with your male and female slaves, along with the [family of the] Levite in your settlements, for he has no territorial allotment among you.

<sup>13</sup> Take care not to sacrifice your burnt offerings in any place you like, <sup>14</sup> but only in the place that יהוה will choose in one of your tribal territories. There you<sup>o</sup> shall sacrifice your burnt offerings and there you shall observe all that I enjoin upon you. <sup>15</sup> But whenever you desire, you may slaughter and eat meat in any of your settlements, according to the blessing that your God יהוה has granted you. The impure and the pure alike may partake of it, as of the gazelle and the deer.\* <sup>16</sup> But you must not partake of the blood; you shall pour it out on the ground like water.

<sup>17</sup> You may not partake in your settlements of the tithes of your new grain or wine or oil, or of the firstlings of your herds and flocks, or of any of the votive offerings that you vow, or of your freewill offerings, or of your contributions. <sup>18</sup> These you must consume before your God יהוה in the place that your God יהוה will choose—you<sup>o</sup> and your sons and your daughters, your male and female slaves, and the [family of the] Levite in your settlements—happy before your God יהוה in all your undertakings. <sup>19</sup> Be sure not to neglect the [family of the] Levite as long as you live in your land.

<sup>20</sup> When יהוה enlarges your territory, as promised, and you say, “I shall eat some meat,” for you have the urge to eat meat, you may eat meat whenever you wish. <sup>21</sup> If the place where יהוה has chosen to establish the divine name is too far from you, you may slaughter any of the cattle or sheep that יהוה gives you, as I have instructed you; and you may eat to your heart’s content in your settlements. <sup>22</sup> Eat it, however, as the gazelle and the deer are eaten: the impure may eat it together with the pure. <sup>23</sup> But make sure that you do not partake of the blood; for the blood is the life, and you must not consume the life with the flesh. <sup>24</sup> You must not partake of it; you must pour it out on the ground like water: <sup>25</sup> you must not partake of it, in order that it may go well with you and with your descendants to come, for you will be doing what is right in the sight of יהוה.

<sup>26</sup> But such sacred and votive donations as you may have shall be taken by you\* to the site that יהוה will choose. <sup>27</sup> You<sup>o</sup> shall offer your burnt offerings, both the flesh and the blood, on the altar of your God יהוה; and of your other sacrifices, the blood shall be poured out on the altar of your God יהוה and you shall eat the flesh.

<sup>28</sup> Be careful to heed all these commandments that I enjoin upon you; thus it will go well with you and with your descendants after you forever, for you will be doing what is good and right in the sight of your God יהוה.

<sup>29</sup> When your God יהוה has cut down before you the nations that you are about to enter and dispossess, and you have dispossessed them and settled in their land, <sup>30</sup> beware of being lured into their ways after they have been wiped out before you! Do not inquire about their gods, saying, “How did those nations worship their gods? I too will follow those practices.” <sup>31</sup> You shall not act thus toward your God יהוה for they perform for their gods every abhorrent act that יהוה detests; they even offer

**13** up their sons and daughters in fire to their gods. <sup>1</sup>\* Be careful to observe only that which I enjoin upon you: neither add to it nor take away from it.

If there appears among you a prophet or a dream-diviner, who gives you a sign or a portent, <sup>3</sup> saying, “Let us follow and worship another god”—whom you have not experienced\*—even if the sign or portent named to you comes true, <sup>4</sup> do not heed the words of that prophet or that dream-diviner. For your God יהוה is testing you to see whether you really love your God יהוה with all your heart and soul. <sup>5</sup> It is your God יהוה alone whom you should follow, whom you should revere, whose commandments you should observe, whose orders you should heed, whom you should worship, and to whom you should hold fast. <sup>6</sup> As for that prophet or dream-diviner, such a one shall be put to death for having urged disloyalty to your God יהוה—who freed you from the land of Egypt and who redeemed

<sup>o</sup> **12.14** *you* See note at v. 7. \* **12.15** *gazelle ... deer* I.e., animals that may be eaten (cf. 14.5; Lev. 11.1ff.), but not specified (Lev. 11.1ff.). <sup>o</sup> **12.18** *you* See note at v. 7. \* **12.26** *shall be taken by you* Lit. “you shall pick up and come.” <sup>o</sup> **12.27** *You* See note at v. 7. \* **13.1** This verse constitutes 12.32 in some editions, so that chapter 13 starts with the next verse. \* **13.3** *whom you have not experienced* See note at 11.28.



you from the house of bondage—to make you stray from the path that your God יהוה commanded you to follow. Thus you will sweep out evil from your midst.

<sup>7</sup> If your brother, your own mother's son,\* or your son or daughter, or the wife of your bosom, or your closest friend\* entices you in secret, saying, "Come let us worship other gods"—whom neither you nor your ancestors have experienced\*—<sup>8</sup> from among the gods of the peoples around you, either near to you or distant, anywhere from one end of the earth to the other: <sup>9</sup> do not assent or give heed to any of them. Show no pity or compassion, and do not cover up the matter; <sup>10</sup> but take that person's life. Let your hand be the first to put that person to death, followed by the hand of the rest of the people. <sup>11</sup> Stone that person to death for having sought to make you stray from your God יהוה, who brought you out of the land of Egypt, out of the house of bondage. <sup>12</sup> Thus all Israel will hear and be afraid, and such evil things will not be done again in your midst.

<sup>13</sup> If you hear it said, of one of the towns that your God יהוה is giving you to dwell in, <sup>14</sup> that some scoundrels from among you have gone and subverted the inhabitants of their town, saying, "Come let us worship other gods"—whom you have not experienced—<sup>15</sup> you shall investigate and inquire and interrogate thoroughly. If it is true, the fact is established—that abhorrent thing was perpetrated in your midst—<sup>16</sup> put the inhabitants of that town to the sword and put its cattle to the sword. Doom it and all that is in it to destruction: <sup>17</sup> gather all its spoil into the open square, and burn the town and all its spoil as a holocaust to your God יהוה. And it shall remain an everlasting ruin, never to be rebuilt. <sup>18</sup> Let nothing that has been doomed stick to your hand, in order that יהוה may turn from a blazing anger and show you compassion, and in compassion increase you as promised on oath to your fathers—<sup>19</sup> for you will be heeding your God יהוה, obeying all the divine

commandments that I enjoin upon you this day, doing what is right in the sight of your God יהוה.

**14** You are children of your God יהוה. You shall not gash yourselves or shave the front of your heads because of the dead. <sup>2</sup> For you are a people consecrated to your God יהוה: your God יהוה chose you from among all other peoples on earth to be a treasured people.

<sup>3</sup> You shall not eat anything abhorrent. <sup>4</sup> These are the animals that you may eat: the ox, the sheep, and the goat; <sup>5</sup> \*the deer, the gazelle, the roebuck, the wild goat, the ibex, the antelope, the mountain sheep, <sup>6</sup> and any other animal that has true hoofs which are cleft in two and brings up the cud—such you may eat. <sup>7</sup> But the following, which do bring up the cud or have true hoofs which are cleft through, you may not eat: the camel, the hare, and the daman—for although they bring up the cud, they have no true hoofs—they are impure for you; <sup>8</sup> also the swine—for although it has true hoofs, it does not bring up the cud—is impure for you. You shall not eat of their flesh or touch their carcasses.

<sup>9</sup> These you may eat of all that live in water: you may eat anything that has fins and scales. <sup>10</sup> But you may not eat anything that has no fins and scales: it is impure for you.

<sup>11</sup> You may eat any pure bird. <sup>12</sup> The following\* you may not eat: the eagle, the vulture, and the black vulture; <sup>13</sup> the kite, the falcon, and the buzzard of any variety; <sup>14</sup> every variety of raven; <sup>15</sup> the ostrich, the nighthawk, the sea gull, and the hawk of any variety; <sup>16</sup> the little owl, the great owl, and the white owl; <sup>17</sup> the pelican, the bustard, and the cormorant; <sup>18</sup> the stork, any variety of heron, the hoopoe, and the bat.

<sup>19</sup> All winged swarming things are impure for you: they may not be eaten. <sup>20</sup> You may eat only pure winged creatures.

\* **13.7** *your own mother's son* Samaritan reads, "the son of your father or the son of your mother." \* **13.7** *closest friend* Lit. "friend who is as yourself." \* **13.7** *whom neither you nor your ancestors have experienced* See note at 11.28. \* **14.5** A number of these creatures cannot be identified with certainty. \* **14.12** *The following* A number of these creatures cannot be identified with certainty.

<sup>21</sup> You shall not eat anything that has died a natural death; give it to the stranger in your community to eat, or you may sell it to a foreigner. For you are a people consecrated to your God יהוה.

You shall not boil a kid in its mother's milk.

<sup>22</sup> You° shall set aside every year a tenth part of all the yield of your sowing that is brought from the field. <sup>23</sup> You shall consume the tithes of your new grain and wine and oil, and the firstlings of your herds and flocks, in the presence of your God יהוה in the place where [God] will choose to establish the divine name, so that you may learn to revere your God יהוה forever. <sup>24</sup> Should the distance be too great for you, should you be unable to transport them, because the place where your God יהוה has chosen to establish the divine name is far from you and because your God יהוה has blessed you,\* <sup>25</sup> you may convert them into money. Wrap up the money and take it with you to the place that your God יהוה has chosen, <sup>26</sup> and spend the money on anything you want—cattle, sheep, wine, or other intoxicant, or anything you may desire. And you shall feast there, in the presence of your God יהוה and rejoice with your household.

<sup>27</sup> But do not neglect the [family of the] Levite in your community, for he has no hereditary portion as you have. <sup>28</sup> Every third year\* you shall bring out the full tithe of your yield of that year, but leave it within your settlements. <sup>29</sup> Then the [family of the] Levite, who has no hereditary portion as you have, and the stranger, the fatherless, and the widow in your settlements shall come and eat their fill, so that your God יהוה may bless you in all the enterprises you undertake.

**15** Every seventh year\* you shall practice remission of debts. <sup>2</sup> This shall be the nature of the remission: all creditors shall remit the due that they claim from their fellow [Israelites]; they shall not dun their fellow [Israelites] or kin, for the remission proclaimed is of יהוה. <sup>3</sup> You may dun the foreigner; but you must remit whatever is due you from your kin.

<sup>4</sup> There shall be no needy among you—since your God יהוה will bless you in the land that your God יהוה is giving

you as a hereditary portion— <sup>5</sup> if only you heed your God יהוה and take care to keep all this Instruction that I enjoin upon you this day. <sup>6</sup> For your God יהוה will bless you as promised: you will extend loans to many nations, but require none yourself; you will dominate many nations, but they will not dominate you.

<sup>7</sup> If, however, there is a needy person among you, one of your kin in any of your settlements in the land that your God יהוה is giving you, do not harden your heart and shut your hand against your needy kin. <sup>8</sup> Rather, you must open your hand and lend whatever is sufficient to meet the need. <sup>9</sup> Beware lest you harbor the base thought, “The seventh year, the year of remission, is approaching,” so that you are mean and give nothing to your needy kin—who will cry out to יהוה against you, and you will incur guilt. <sup>10</sup> Give readily and have no regrets when you do so, for in return your God יהוה will bless you in all your efforts and in all your undertakings. <sup>11</sup> For there will never cease to be needy ones in your land, which is why I command you: open your hand to the poor and needy kin in your land.

<sup>12</sup> If a fellow Hebrew man—or woman—is sold to you, he shall serve you six years, and in the seventh year you shall set him free. <sup>13</sup> When you set him free, do not let him go empty-handed: <sup>14</sup> Furnish him out of the flock, threshing floor, and vat, with which your God יהוה has blessed you. <sup>15</sup> Bear in mind that you were slaves in the land of Egypt and your God יהוה redeemed you; therefore I enjoin this commandment upon you today.

<sup>16</sup> But should he say to you, “I do not want to leave you”—for he loves you and your household and is happy with you— <sup>17</sup> you shall take an awl and put it through his ear into the door, and he shall become your slave in perpetuity. Do the same with your female slave. <sup>18</sup> When you do set either one free, do not feel aggrieved; for in the six years you have been given double the service of a hired worker. Moreover, your God יהוה will bless you in all you do.

<sup>19</sup> You° shall consecrate to your God יהוה all male firstlings that are born in your herd and in your flock: you

° 14.22 You See note at 12.7. \* 14.24 has blessed you I.e., with abundant crops. \* 14.28 Every third year Lit. “After a period of three years”; cf. Deut. 26.12. \* 15.1 Every seventh year Lit. “After a period of seven years”; cf. 14.28. ° 15.19 You See note at 12.7.

must not work your firstling ox or shear your firstling sheep. <sup>20</sup> You and your household shall eat it annually before your God יהוה in the place that יהוה will choose. <sup>21</sup> But if it has a defect, lameness or blindness, any serious defect, you shall not sacrifice it to your God יהוה. <sup>22</sup> Eat it in your settlements, the impure among you no less than the pure, just like the gazelle and the deer. <sup>23</sup> Only you must not partake of its blood; you shall pour it out on the ground like water.

**16** Observe the month\* of Abib and offer a passover sacrifice to your God יהוה for it was in the month\* of Abib, at night, that your God יהוה freed you from Egypt. <sup>2</sup> You shall slaughter the passover sacrifice for your God יהוה from the flock and the herd, in the place where יהוה will choose to establish the divine name. <sup>3</sup> You shall not eat anything leavened with it; for seven days thereafter\* you shall eat unleavened bread, bread of distress—for you departed from the land of Egypt hurriedly—so that you may remember the day of your departure from the land of Egypt as long as you live. <sup>4</sup> For seven days no leaven shall be found with you in all your territory, and none of the flesh of what you slaughter on the evening of the first day shall be left until morning.

<sup>5</sup> You are not permitted to slaughter the passover sacrifice in any of the settlements that your God יהוה is giving you; <sup>6</sup> but at the place where your God יהוה will choose to establish the divine name, there alone shall you slaughter the passover sacrifice, in the evening, at sundown, the time of day when you departed from Egypt. <sup>7</sup> You shall cook and eat it at the place that your God יהוה will choose; and in the morning you may start back on your journey home. <sup>8</sup> After eating unleavened

bread six days, you shall hold a solemn gathering\* for your God יהוה on the seventh day: you shall do no work.

<sup>9</sup> You shall count off seven weeks; start to count the seven weeks when the sickle is first put to the standing grain. <sup>10</sup> Then you° shall observe the Feast of Weeks for your God יהוה offering your freewill contribution according as your God יהוה has blessed you. <sup>11</sup> You shall rejoice before your God יהוה with your son and daughter, your male and female slave, the [family of the] Levite in your communities, and the stranger, the fatherless, and the widow in your midst, at the place where your God יהוה will choose to establish the divine name. <sup>12</sup> Bear in mind that you were slaves in Egypt, and take care to obey these laws.

<sup>13</sup> After the ingathering from your threshing floor and your vat, you shall hold the Feast of Booths for seven days. <sup>14</sup> You shall rejoice in your festival, with your son and daughter, your male and female slave, the [family of the] Levite, the stranger, the fatherless, and the widow in your communities. <sup>15</sup> You° shall hold a festival for your God יהוה seven days, in the place that יהוה will choose; for your God יהוה will bless all\* your crops and all your undertakings, and you shall have nothing but joy.

<sup>16</sup> Three times a year—on the Feast of Unleavened Bread, on the Feast of Weeks, and on the Feast of Booths—all your males shall appear before your God יהוה in the place that [God] will choose. They shall not appear before יהוה empty-handed, <sup>17</sup> but each with his own gift, according to the blessing that your God יהוה has bestowed upon you.

## שפטים | SHOFETIM

<sup>18</sup> You shall appoint magistrates and officials for your tribes, in all the settlements that your God יהוה is giving you, and they shall govern the people with due justice.

\* **16.1 month** Cf. Exod. 13.4; 23.15; 34.18. \* **16.1 month** See previous note. \* **16.3 thereafter** Lit. “upon it.”

\* **16.8 solemn gathering** Precise meaning of Heb. *‘ashereth* uncertain. Cf. Lev. 23.36; Num. 29.35. ° **16.10 you** See note at 12.7. ° **16.15 You** See note at 12.7. \* **16.15 all** Lit. “you in all.”

<sup>19</sup> You shall not judge unfairly: you shall show no partiality; you shall not take bribes, for bribes blind the eyes of the discerning and upset the plea of the just.

<sup>20</sup> Justice, justice shall you pursue, that you may thrive and occupy the land that your God יהוה is giving you.

<sup>21</sup> You shall not set up a sacred post—any kind of pole beside the altar of your God יהוה that you may make—

<sup>22</sup> or erect a stone pillar; for such your God יהוה detests.

**17** You shall not sacrifice to your God יהוה an ox or a sheep that has any defect of a serious kind, for that is abhorrent to your God יהוה.

If there is found among you, in one of the settlements that your God יהוה is giving you, a man or woman who has affronted your God יהוה and transgressed the Covenant—<sup>3</sup> turning to the worship of other gods and bowing down to them, to the sun or the moon or any of the heavenly host, something I never commanded—<sup>4</sup> and you have been informed or have learned of it, then you shall make a thorough inquiry. If it is true, the fact is established, that abhorrent thing was perpetrated in Israel, <sup>5</sup> you shall take the man or the woman who did that wicked thing out to the public place, and you shall stone that man or woman to death.—<sup>6</sup> A person shall be put to death only on the testimony of two or more\* witnesses; no one shall be put to death on the testimony of a single witness.—<sup>7</sup> Let the hands of the witnesses be the first to put [the condemned] to death, followed by the hands of the rest of the people. Thus you will sweep out evil from your midst.

<sup>8</sup> If a case is too baffling for you to decide, be it a controversy over homicide, civil law, or assault—matters of dispute in your courts—you shall promptly repair to the place that your God יהוה will have chosen, <sup>9</sup> and appear before the levitical priests, or the magistrate in charge at the time, and present your problem. When they have announced to you the verdict in the case, <sup>10</sup> you shall carry out the verdict that is announced to you from that place that יהוה chose, observing scrupulously all their instructions to you. <sup>11</sup> You shall act in accordance with the instructions given you and the

ruling handed down to you; you must not deviate from the verdict that they announce to you either to the right or to the left. <sup>12</sup> Should either party [to the dispute] act presumptuously and disregard the priest charged with serving there your God יהוה or the magistrate, that party shall die. Thus you will sweep out evil from Israel: <sup>13</sup> all the people will hear and be afraid and will not act presumptuously again.

<sup>14</sup> If, after you have entered the land that your God יהוה has assigned to you, and taken possession of it and settled in it, you decide, “I will set a king over me, as do all the nations about me,” <sup>15</sup> you shall be free to set a king over yourself, one chosen by your God יהוה. Be sure to set as king over yourself one of your own people; you must not set a foreigner over you, one who is not your kin. <sup>16</sup> Moreover, he shall not keep many horses or send people back to Egypt to add to his horses, since יהוה has warned you, “You must not go back that way again.” <sup>17</sup> And he shall not have many wives, lest his heart go astray; nor shall he amass silver and gold to excess.

<sup>18</sup> When he is seated on his royal throne, he shall have a copy of this Teaching written for him on a scroll by\* the levitical priests. <sup>19</sup> Let it remain with him and let him read in it all his life, so that he may learn to revere his God יהוה to observe faithfully every word of this Teaching as well as these laws. <sup>20</sup> Thus he will not act haughtily toward his fellows or deviate from the Instruction to the right or to the left, to the end that he and his descendants may reign long in the midst of Israel.

**18** The levitical priests, the whole tribe of Levi, shall have no territorial portion with Israel. They shall live only off s' יהוה's offerings by fire as their\* portion, <sup>2</sup> and shall have no portion among their brother tribes: יהוה is their portion, as promised.

<sup>3</sup> This then shall be the priests' due from the people: Everyone who offers a sacrifice, whether an ox or a sheep, must give the shoulder, the cheeks, and the stomach to the priest. <sup>4</sup> You shall also give him the first fruits of your new grain and wine and oil, and the first

\* 17.6 more Lit. “three.” \* 17.18 by Nuance of Heb. *millipne* uncertain. \* 18.1 their Lit. “its,” i.e., the tribe's.

shearing of your sheep. <sup>5</sup> For your God יהוה has chosen him and his descendants, out of all your tribes, to be in attendance for service in the name of יהוה for all time.

<sup>6</sup> If a Levite would go, from any of the settlements throughout Israel where he has been residing, to the place that יהוה has chosen, he may do so whenever he pleases. <sup>7</sup> He may serve in the name of his God יהוה like all his fellow Levites who are there in attendance before יהוה. <sup>8</sup> They shall receive equal shares of the dues, without regard to personal gifts or patrimonies.\*

<sup>9</sup> When you enter the land that your God יהוה is giving you, you shall not learn to imitate the abhorrent practices of those nations. <sup>10</sup> Let no one be found among you who consigns a son or daughter to the fire, or who is an augur, a soothsayer, a diviner, a sorcerer, <sup>11</sup> one who casts spells, or one who consults ghosts or familiar spirits, or one who inquires of the dead. <sup>12</sup> For anyone who does such things is abhorrent to יהוה, and it is because of these abhorrent things that your God יהוה is dispossessing them before you. <sup>13</sup> You must be wholehearted with your God יהוה. <sup>14</sup> Those nations that you are about to dispossess do indeed resort to soothsayers and augurs; to you, however, your God יהוה has not assigned the like.

<sup>15</sup> From among your own people, your God יהוה will raise up for you a prophet like myself; that is whom you shall heed. <sup>16</sup> This is just what you asked of your God יהוה at Horeb, on the day of the Assembly, saying, “Let me not hear the voice of my God יהוה any longer or see this wondrous fire any more, lest I die.” <sup>17</sup> Whereupon יהוה said to me, “They have done well in speaking thus. <sup>18</sup> I will raise up for them from among their own people a prophet like yourself, in whose mouth I will put My words and who will speak to them all that I command; <sup>19</sup> and anybody who fails to heed the words [the prophet] speaks in My name, I Myself will call to account. <sup>20</sup> But any prophet who presumes to speak in My name an oracle that I did not command to be uttered, or who speaks in the name of other gods—that prophet shall die.” <sup>21</sup> And should you ask yourselves, “How can we

know that the oracle was not spoken by — יהוה? <sup>22</sup> if the prophet speaks in the name of יהוה and the oracle does not come true, that oracle was not spoken by יהוה; the prophet has uttered it presumptuously: do not stand in dread of that person.

**19** When your God יהוה has cut down the nations whose land your God יהוה is assigning to you, and you have dispossessed them and settled in their towns and homes, <sup>2</sup> you shall set aside three cities in the land that your God יהוה is giving you to possess. <sup>3</sup> You shall survey the distances, and divide into three parts the territory of the country that your God יהוה has allotted to you, so that any [man]<sup>°</sup> who has killed someone<sup>°</sup> may have a place to flee to.— <sup>4</sup> Now this is the case of the killer who may flee there and live: one who has slain another unwittingly, without having been an enemy in the past. <sup>5</sup> For instance, a man goes with another fellow into a grove to cut wood; as his hand swings the ax to cut down a tree, the ax-head flies off the handle and strikes the other so that he dies. That man shall flee to one of these cities and live.— <sup>6</sup> Otherwise, when the distance is great, the blood-avenger, pursuing the killer in hot anger, may overtake him and strike him down; yet he did not incur the death penalty, since he had never been the other’s enemy. <sup>7</sup> That is why I command you: set aside three cities.

<sup>8</sup> And when your God יהוה enlarges your territory, as was sworn to your fathers, and gives you all the land that was promised to be given to your fathers— <sup>9</sup> if you faithfully observe all this Instruction that I enjoin upon you this day, to love your God יהוה and to walk in God’s ways at all times—then you shall add three more towns to those three. <sup>10</sup> Thus blood of the innocent will not be shed, bringing bloodguilt upon you in the land that your God יהוה is allotting to you.

<sup>11</sup> If, however, a man who is the enemy of another lies in wait and sets upon [the victim] and strikes a fatal blow and then flees to one of these towns, <sup>12</sup> the elders of his town shall have him brought back from there and shall hand him over to the blood-avenger to be put to death;

\* **18.8** *without regard to personal gifts or patrimonies* Meaning of Heb. uncertain.    ° **19.3** [man] See note at 4.42.

° **19.3** *who has killed someone* See note at 4.42.

<sup>13</sup> you must show him no pity. Thus you will purge Israel of the blood of the innocent,\* and it will go well with you.

<sup>14</sup> You shall not move your neighbor's landmarks, set up by previous generations, in the property that will be allotted to you in the land that your God יהוה is giving you to possess.

<sup>15</sup> A single witness may not validate against an [accused] party any guilt or blame for any offense that may be committed; a case can be valid only on the testimony of two witnesses or more.\* <sup>16</sup> If someone appears against another party to testify maliciously and gives incriminating yet false testimony, <sup>17</sup> the two parties to the dispute shall appear before יהוה before the priests or magistrates in authority at the time, <sup>18</sup> and the magistrates shall make a thorough investigation. If the one who testified is a false witness, having testified falsely against a fellow Israelite, <sup>19</sup> you shall do to the one as the one schemed to do to the other. Thus you will sweep out evil from your midst; <sup>20</sup> others will hear and be afraid, and such evil things will not again be done in your midst. <sup>21</sup> Nor must you show pity: life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

**20** When you [an Israelite warrior] take the field against your enemies, and see horses and chariots—forces larger than yours—have no fear of them, for your God יהוה who brought you from the land of Egypt, is with you. <sup>2</sup> Before you join battle, the priest shall come forward and address the troops. <sup>3</sup> He shall say to them, “Hear, O Israel! You are about to join battle with your enemy. Let not your courage falter. Do not be in fear, or in panic, or in dread of them. <sup>4</sup> For it is your God יהוה who marches with you to do battle for you against your enemy, to bring you victory.”

<sup>5</sup> Then the officials shall address the troops, as follows: “Is there anyone who has built a new house but has not dedicated it? Let him go back to his home, lest he die in battle and another dedicate it. <sup>6</sup> Is there anyone

who has planted a vineyard but has never harvested it? Let him go back to his home, lest he die in battle and another harvest it. <sup>7</sup> Is there anyone who has paid the bride-price for a wife,\* but who has not yet taken her [into his household]? Let him go back to his home, lest he die in battle and another take her [into his household as his wife].” <sup>8</sup> The officials shall go on addressing the troops and say, “Is there anyone afraid and disheartened? Let him go back to his home, lest the courage of his comrades flag like his.” <sup>9</sup> When the officials have finished addressing the troops, army commanders shall assume command of the troops.

<sup>10</sup> When you approach a town to attack it, you shall offer it terms of peace.\* <sup>11</sup> If it responds peaceably and lets you in, all the people present there shall serve you at forced labor. <sup>12</sup> If it does not surrender to you, but would join battle with you, you shall lay siege to it; <sup>13</sup> and when your God יהוה delivers it into your hand, you shall put all its males to the sword. <sup>14</sup> You may, however, take as your booty the women, the children, the livestock, and everything in the town—all its spoil—and enjoy the use of the spoil of your enemy, which your God יהוה gives you.

<sup>15</sup> Thus you shall deal with all towns that lie very far from you, towns that do not belong to nations hereabout. <sup>16</sup> In the towns of the latter peoples, however, which your God יהוה is giving you as a heritage, you shall not let a soul remain alive. <sup>17</sup> No, you must proscribe\* them—the Hittites and the Amorites, the Canaanites and the Perizzites, the Hivites and the Jebusites—as your God יהוה has commanded you, <sup>18</sup> lest they lead you into doing all the abhorrent things that they have done for their gods and you stand guilty before your God יהוה.

<sup>19</sup> When in your war against a city you have to besiege it a long time in order to capture it, you must not destroy its trees, wielding the ax against them. You may eat of them, but you must not cut them down. Are trees of the field human to withdraw before you into the besieged city? <sup>20</sup> Only trees that you know do not yield food may be destroyed; you may cut them down for constructing

\* **19.13** *purge Israel of the blood of the innocent* Cf. Num. 35.33–34. \* **19.15** *more* See note at 17.6. \* **20.7** *paid the bride-price for a wife* Thereby making her his wife legally, even though she has not yet moved into his household.

\* **20.10** *offer it terms of peace* Or “call on it to surrender.” \* **20.17** *proscribe* See Lev. 27.29.

siegeworks against the city that is waging war on you, until it has been reduced.

**21** If, in the land that your God יהוה is assigning you to possess, someone slain is found lying in the open, the identity of the slayer not being known, <sup>2</sup> your elders and magistrates shall go out and measure the distances from the corpse to the nearby towns. <sup>3</sup> The elders of the town nearest to the corpse shall then take a heifer which has never been worked, which has never pulled in a yoke; <sup>4</sup> and the elders of that town shall bring the heifer down to an everflowing wadi, which is not tilled or sown. There, in the wadi, they shall break the heifer's neck. <sup>5</sup> The priests, sons of Levi, shall come forward; for your God יהוה has chosen them for divine service and to pronounce blessing in the name of יהוה, and every lawsuit and case of assault\* is subject to their ruling. <sup>6</sup> Then all the elders of the town nearest to the corpse shall wash their hands over the heifer whose neck was broken in the wadi. <sup>7</sup> And they shall make this declaration: "Our hands did not shed this blood, nor did our eyes see it done. <sup>8</sup> Absolve, יהוה, Your people Israel whom You redeemed, and do not let guilt for the blood of the innocent remain among Your people Israel." And they will be absolved of bloodguilt. <sup>9</sup> Thus you will remove from your midst guilt for the blood of the innocent, for you will be doing what is right in the sight of יהוה.

### הצא כי | KI TETSE'

<sup>10</sup> When you [an Israelite warrior] take the field against your enemies, and your God יהוה delivers them into your power and you take some of them captive, <sup>11</sup> and you see among the captives a beautiful woman and you desire her and would take her [into your household] as your wife, <sup>12</sup> you shall bring her into your household, and she shall trim her hair, pare her nails, <sup>13</sup> and discard her captive's garb. She shall spend a month's time in your

household lamenting her father and mother; after that you may come to her and thus become her husband, and she shall be your wife. <sup>14</sup> Then, should you no longer want her, you must release her outright. You must not sell her for money: since you had your will of her, you must not enslave her.

<sup>15</sup> If a householder<sup>o</sup> has two wives, one loved and the other unloved, and both the loved and the unloved have borne him sons, but the first-born is the son of the unloved one— <sup>16</sup> when he wills his property to his sons, he may not treat as first-born the son of the loved one in disregard of the son of the unloved one who is older. <sup>17</sup> Instead, he must accept the first-born, the son of the unloved one, and allot to him a double portion\* of all he possesses; since he is the first fruit of his vigor, the birthright is his due.

<sup>18</sup> If a householder<sup>o</sup> has a wayward and defiant son, who does not heed his father or mother and does not obey them even after they discipline him, <sup>19</sup> his father and mother shall take hold of him and bring him out to the elders of his town at the public place of his community. <sup>20</sup> They shall say to the elders of his town, "This son of ours is disloyal and defiant; he does not heed us. He is a glutton and a drunkard." <sup>21</sup> Thereupon his town's council<sup>o</sup> shall stone him to death. Thus you will sweep out evil from your midst: all Israel will hear and be afraid.

<sup>22</sup> If any party is guilty of a capital offense and is put to death, and you impale the body on a stake, <sup>23</sup> you must not let the corpse remain on the stake overnight, but must bury it the same day. For an impaled body is an affront to God: you shall not defile the land that your God יהוה is giving you to possess.

**22** If you see your fellow Israelite's ox or sheep gone astray, do not ignore it; you must take it back to your peer. <sup>2</sup> If your fellow Israelite does not live near you or you do not know who [the owner] is, you shall bring it

\* **21.5** *assault* Cf. 17.8. Or "skin affection"; cf. 24.8. <sup>o</sup> **21.15** *householder* See the first note at 1.31. \* **21.17** *double portion* Lit. two-thirds. <sup>o</sup> **21.18** *householder* See the first note at 1.31. <sup>o</sup> **21.21** *town's council* Lit. "participants whose involvement defines the depicted situation of the town." Taking Heb. 'anshe ha-'ir as a technical term; NJPS "men of the town," trad. "men of the city." See the Dictionary under 'ish.

home and it shall remain with you until your peer claims it; then you shall give it back. <sup>3</sup> You shall do the same with that person's ass; you shall do the same with that person's garment; and so too shall you do with anything that your fellow Israelite loses and you find: you must not remain indifferent.

<sup>4</sup> If you see your fellow Israelite's ass or ox fallen on the road, do not ignore it; you must raise it together.

<sup>5</sup> A woman must not put on man's apparel, nor shall a man wear woman's clothing; for whoever does these things is abhorrent to your God יהוה.

<sup>6</sup> If, along the road, you chance upon a bird's nest, in any tree or on the ground, with fledglings or eggs and the mother sitting over the fledglings or on the eggs, do not take the mother together with her young. <sup>7</sup> Let the mother go, and take only the young, in order that you may fare well and have a long life.

<sup>8</sup> When you build a new house, you shall make a parapet for your roof, so that you do not bring bloodguilt on your house if anyone should fall from it.

<sup>9</sup> You shall not sow your vineyard with a second kind of seed, else the crop—from the seed you have sown—and the yield of the vineyard may not be used. <sup>10</sup> You shall not plow with an ox and an ass together. <sup>11</sup> You shall not wear cloth combining wool and linen.

<sup>12</sup> You shall make tassels on the four corners of the garment with which you cover yourself.

<sup>13</sup> A householder<sup>°</sup> takes a woman [as his wife] and cohabits with her. Then he takes an aversion to her <sup>14</sup> and makes up charges against her and defames her, saying, "This is the party I took [to wife]; but when I approached her, I found that she was not a virgin." <sup>15</sup> In such a case, the girl's father and mother shall produce the evidence of the girl's virginity before the elders of the town at the gate. <sup>16</sup> And the girl's father shall say to the elders, "To this party I gave my own daughter to wife, but he has taken an aversion to her; <sup>17</sup> so he has made up charges,

saying, 'I did not find your daughter a virgin.' But here is the evidence of my daughter's virginity!" And they shall spread out the cloth before the elders of the town. <sup>18</sup> The elders of that town shall then take that party and flog him, <sup>19</sup> and they shall fine him a hundred [shekels of] silver and give it to the girl's father; for [that householder] has defamed a virgin in Israel. Moreover, she shall remain his wife; he shall never have the right to divorce her.

<sup>20</sup> But if the charge proves true, the girl was found not to have been a virgin, <sup>21</sup> then the girl shall be brought out to the entrance of her father's house, and her town's council<sup>°</sup> shall stone her to death; for she did a shameful thing in Israel, committing fornication while under her father's authority. Thus you will sweep away evil from your midst.

<sup>22</sup> If a man is found lying with another man's wife, both of them—the man and the woman with whom he lay—shall die. Thus you will sweep away evil from Israel.

<sup>23</sup> In the case of a virgin who is engaged to someone\*—if another man comes upon her in town and lies with her, <sup>24</sup> you shall take the two of them out to the gate of that town and stone them to death: the girl because she did not cry for help in the town, and the man because he violated his neighbor's wife. Thus you will sweep away evil from your midst. <sup>25</sup> But if the man comes upon the engaged girl in the open country, and the man lies with her by force, only the party who lay with her shall die, <sup>26</sup> but you shall do nothing to the girl. The girl did not incur the death penalty, for this case is like that of one party attacking and murdering another. <sup>27</sup> He came upon her in the open; though the engaged girl cried for help, there was no one to save her.

<sup>28</sup> If a man comes upon a virgin who is not engaged and he seizes her and lies with her, and they are discovered, <sup>29</sup> the party who lay with her shall pay the girl's father

<sup>°</sup> **22.13** *householder* See the first note at 1.31. <sup>°</sup> **22.21** *town's council* See note at 21.21. \* **22.23** *who is engaged to someone* I.e., for whom a bride-price has been paid; see 20.7.



fifty [shekels of] silver, and she shall be his wife. Because he has violated her, he can never have the right to divorce her.

**23** \*No householder<sup>°</sup> shall take his father's former wife [as his own wife], so as to remove his father's garment.\*

<sup>2</sup>No man whose testes are crushed or whose member is cut off shall be admitted into the congregation<sup>°</sup> of יהוה.

<sup>3</sup>No one misbegotten\* shall be admitted into the congregation of יהוה; no descendant of such, even in the tenth generation, shall be admitted into the congregation of יהוה.

<sup>4</sup>No Ammonite or Moabite<sup>°</sup> shall be admitted into the congregation of יהוה; no descendants of such, even in the tenth generation, shall ever be admitted into the congregation of יהוה, <sup>5</sup>because they did not meet you with food and water on your journey after you left Egypt, and because they hired Balaam son of Beor, from Pethor of Aram-naharaim, to curse you.—<sup>6</sup> But your God יהוה refused to heed Balaam; instead, your God יהוה turned the curse into a blessing for you, for your God יהוה loves you.—<sup>7</sup> You shall never concern yourself with their welfare or benefit as long as you live.

<sup>8</sup>You shall not abhor an Edomite, for such is your kin. You shall not abhor an Egyptian, for you were a stranger in that land. <sup>9</sup>Children born to them may be admitted into the congregation of יהוה in the third generation.\*

<sup>10</sup>When you [men] go out as a troop against your enemies, be on your guard against anything untoward.

<sup>11</sup>If anyone among you has been rendered impure by a nocturnal emission, he must leave the camp, and he must not reenter the camp. <sup>12</sup>Toward evening he shall bathe in water, and at sundown he may reenter the camp. <sup>13</sup>Further, there shall be an area for you outside the camp, where you may relieve yourself. <sup>14</sup>With your gear you shall have a spike, and when you have squatted you shall dig a hole with it and cover up your excrement. <sup>15</sup>Since your God יהוה moves about in your camp to protect you and to deliver your enemies to you, let your camp be holy; let [God] not find anything unseemly among you and turn away from you.

<sup>16</sup>You shall not turn over to the master a slave who seeks refuge with you from that master. <sup>17</sup>Such individuals shall live with you in any place they may choose among the settlements in your midst, wherever they please; you must not ill-treat them.

<sup>18</sup>No Israelite woman shall be a prostitute,<sup>°</sup> nor shall any Israelite man be a prostitute.<sup>°</sup> <sup>19</sup>You shall not bring the fee of a whore or the pay of a dog\* into the house of your God יהוה in fulfillment of any vow, for both are abhorrent to your God יהוה.

<sup>20</sup>You shall not deduct interest from loans to your fellow Israelites, whether in money or food or anything else that can be deducted as interest; <sup>21</sup>but you may deduct interest from loans to foreigners. Do not deduct interest from loans to your fellow Israelites, so that your God יהוה may bless you in all your undertakings in the land that you are about to enter and possess.

<sup>22</sup>When you make a vow to your God יהוה, do not put off fulfilling it, for your God יהוה will require it of you, and you will have incurred guilt; <sup>23</sup>whereas you incur no guilt if you refrain from vowing. <sup>24</sup>You must fulfill what has crossed your lips and perform what you have

\* **23.1** This verse constitutes 22.30 in some editions, so that chapter 23 starts with the next verse.

<sup>°</sup> **23.1** *householder* See the first note at 1.31. \* **23.1** *remove his father's garment* I.e., lay claim to what his father had possessed. Cf. Lev. 18.8; 20.11; Ezek. 16.8; Ruth 3.9. <sup>°</sup> **23.2** *congregation* Heb. *qahal*; whether women are in view is uncertain, here and in vv. 3–9; cf. Deut. 5.19; 31.30; Josh. 8.35. \* **23.3** *misbegotten* Meaning of Heb. *mamzer* uncertain; in Jewish law, the offspring of adultery or incest between Jews. Social-gender force uncertain.

<sup>°</sup> **23.4** *No Ammonite or Moabite* Whether women are included in this prohibition is uncertain; cf. 1 Kings 11.1–2. \* **23.9** *in the third generation* I.e., of residence in Israel's territory. <sup>°</sup> **23.18** *prostitute* Meaning of Heb. *qedeshah* uncertain. Perhaps a type of female functionary at a religious site. NJPS "sacred prostitute," but the notion that ancient Near Eastern religions included prostitution as a religious act has since been discredited.

<sup>°</sup> **23.18** *prostitute* Meaning of Heb. *qadesh* uncertain. Although it is simply the masculine counterpart of *qedeshah* (see previous note), it is mentioned as if it refers to a distinct category. \* **23.19** *dog* I.e., a male prostitute.

voluntarily vowed to your God יהוה having made the promise with your own mouth.

<sup>25</sup> When you enter a fellow [Israelite]’s vineyard, you may eat as many grapes as you want, until you are full, but you must not put any in your vessel. <sup>26</sup> When you enter a fellow [Israelite]’s field of standing grain, you may pluck ears with your hand; but you must not put a sickle to your neighbor’s grain.

**24** A man<sup>°</sup> takes a woman [into his household as his wife] and becomes her husband. She fails to please him because he finds something obnoxious about her, and he writes her a bill of divorcement, hands it to her, and sends her away from his house; <sup>2</sup> she leaves his household and becomes [the wife] of another man<sup>°</sup>; <sup>3</sup> then this latter man rejects her, writes her a bill of divorcement, hands it to her, and sends her away from his household; or the man dies who had last taken her as his wife. <sup>4</sup> Then the first husband who divorced her shall not take her [into his household] to become his wife again, since she has been defiled\*—for that would be abhorrent to יהוה. You must not bring sin upon the land that your God יהוה is giving you as a heritage.

<sup>5</sup> When a man<sup>°</sup> has newly taken a woman [into his household as his wife], he shall not go out with the army or be assigned to it for any purpose; he shall be exempt one year for the sake of his household, to give happiness to the woman he has taken.

<sup>6</sup> A handmill or an upper millstone shall not be taken in pawn, for that would be taking someone’s life in pawn.

<sup>7</sup> If a party is found to have kidnapped—and then enslaved or sold—a fellow Israelite, that kidnapper shall die; thus you will sweep out evil from your midst.

<sup>8</sup> In cases of a skin affection\* be most careful to do exactly as the levitical priests instruct you. Take care to do as I have commanded them. <sup>9</sup> Remember what your God יהוה did to Miriam on the journey after you left Egypt.\*

<sup>10</sup> When you make a loan of any sort to your compatriot, you must not enter the house to seize the pledge. <sup>11</sup> You must remain outside, while the party to

whom you made the loan brings the pledge out to you. <sup>12</sup> If that party is needy, you shall not go to sleep in that pledge; <sup>13</sup> you must return the pledge at sundown, that its owner may sleep in the cloth and bless you; and it will be to your merit before your God יהוה.

<sup>14</sup> You shall not abuse a needy and destitute laborer, whether a fellow Israelite or a stranger in one of the communities of your land. <sup>15</sup> You must pay out the wages due on the same day, before the sun sets, for the worker is needy and urgently depends on it; else a cry to יהוה will be issued against you and you will incur guilt.

<sup>16</sup> Parents shall not be put to death for children, nor children be put to death for parents: they shall each be put to death only for their own crime.

<sup>17</sup> You shall not subvert the rights of the stranger or the fatherless; you shall not take a widow’s garment in pawn. <sup>18</sup> Remember that you were a slave in Egypt and that your God יהוה redeemed you from there; therefore do I enjoin you to observe this commandment. <sup>19</sup> When you reap the harvest in your field and overlook a sheaf in the field, do not turn back to get it; it shall go to the stranger, the fatherless, and the widow—in order that your God יהוה may bless you in all your undertakings.

<sup>20</sup> When you beat down the fruit of your olive trees, do not go over them again; that shall go to the stranger, the fatherless, and the widow. <sup>21</sup> When you gather the grapes of your vineyard, do not pick it over again; that shall go to the stranger, the fatherless, and the widow. <sup>22</sup> Always remember that you were a slave in the land of Egypt; therefore do I enjoin you to observe this commandment.

**25** When there is a dispute between two parties and they go to law, and a decision is rendered declaring the one in the right and the other in the wrong— <sup>2</sup> if the guilty one is to be flogged, the magistrate shall have the person lie down and shall supervise the giving of lashes, by count, as warranted by the offense. <sup>3</sup> The guilty one may be given up to forty lashes, but not more, lest being flogged further, to excess, your peer be degraded before your eyes.

<sup>4</sup> You shall not muzzle an ox while it is threshing.

<sup>°</sup> **24.1** *man* Lit. “participant whose involvement defines the depicted situation.” As usual, all three participants in this case—the two householders and their wife—are labeled mainly in terms of their relationship to the situation. See the Dictionary under *’ish*. <sup>°</sup> **24.2** *man* See note at 24.1. <sup>\*</sup> **24.4** *defiled* I.e., disqualified for him. <sup>°</sup> **24.5** *man* Or “householder”; see the first note at 1.31 and note at 24.1. <sup>\*</sup> **24.8** *skin affection* Cf. Lev. 13.1ff. <sup>\*</sup> **24.9** *what your God ... did to Miriam ... after you left Egypt* See Num. 12.10ff.

<sup>5</sup> When brothers dwell together and one of them dies and leaves no offspring,<sup>°</sup> the wife of the deceased<sup>°</sup> shall not become that of another party, outside the family. Her husband's brother shall unite with her: he shall take her as his wife and perform the levir's duty. <sup>6</sup> The first child that she bears shall be accounted to the dead brother, that his name may not be blotted out in Israel. <sup>7</sup> But if that party does not want to take his brother's widow [to wife], his brother's widow shall appear before the elders in the gate and declare, "My husband's brother refuses to establish a name in Israel for his brother; he will not perform the duty of a levir." <sup>8</sup> The elders of his town shall then summon him and talk to him. If he insists, saying, "I do not want to take her," <sup>9</sup> his brother's widow shall go up to him in the presence of the elders, pull the sandal off his foot, spit in his face, and make this declaration: Thus shall be done to the man<sup>°</sup> who will not build up his brother's house! <sup>10</sup> And he shall go in Israel by the name of "the family of the unsandaled one."

<sup>11</sup> If two parties are fighting—one man with another—and the wife of one comes up to save her husband from his antagonist and puts out her hand and seizes him by his genitals, <sup>12</sup> you shall cut off her hand; show no pity.

<sup>13</sup> You shall not have in your pouch alternate weights, larger and smaller. <sup>14</sup> You shall not have in your house alternate measures, a larger and a smaller. <sup>15</sup> You must have completely honest weights and completely honest measures, if you are to endure long on the soil that your God יהוה is giving you. <sup>16</sup> For everyone who does those things, everyone who deals dishonestly, is abhorrent to your God יהוה.

<sup>17</sup> Remember what Amalek did to you on your journey, after you left Egypt—<sup>18</sup> how, undeterred by fear of God, he surprised you on the march, when you were famished

and weary, and cut down all the stragglers in your rear. <sup>19</sup> Therefore, when your God יהוה grants you safety from all your enemies around you, in the land that your God יהוה is giving you as a hereditary portion, you shall blot out the memory of Amalek from under heaven. Do not forget!

## תבוא כי | KI TAVO'

**26** When you enter the land that your God יהוה is giving you as a heritage, and you possess it and settle in it, <sup>2</sup> you shall take some of every first fruit of the soil, which you harvest from the land that your God יהוה is giving you, put it in a basket and go to the place where your God יהוה will choose to establish the divine name. <sup>3</sup> You shall go to the priest in charge at that time and say to him, "I acknowledge this day before your God יהוה that I have entered the land that יהוה swore to our fathers to assign us."

<sup>4</sup> The priest shall take the basket from your hand and set it down in front of the altar of your God יהוה.

<sup>5</sup> You<sup>°</sup> shall then recite as follows before your God יהוה: "My father was a fugitive Aramean. He went down to Egypt with meager numbers and sojourned there; but there he became a great and very populous nation. <sup>6</sup> The Egyptians dealt harshly with us and oppressed us; they imposed heavy labor upon us. <sup>7</sup> We cried to יהוה, the God of our ancestors, and יהוה heard our plea and saw our plight, our misery, and our oppression. <sup>8</sup> יהוה freed us from Egypt by a mighty hand, by an outstretched arm and awesome power, and by signs and portents, <sup>9</sup> bringing us to this place and giving us this land, a land flowing with milk and honey. <sup>10</sup> Wherefore I now bring the first fruits of the soil which You, יהוה, have given me."

You shall leave it\* before your God יהוה and bow low before your God יהוה. <sup>11</sup> And you shall enjoy, together

<sup>°</sup> **25.5 offspring** Lit. "son," but daughters are also in view; cf. Num. 27.1–11. <sup>°</sup> **25.5 wife of the deceased** Apparently a type of widow whose late husband had a share in his lineage's patrimony, and whose access to support from that patrimony is now stymied by her lack of offspring; cf. Ruth 4.5. <sup>°</sup> **25.9 man** Lit. "participant whose involvement defines the depicted situation." See the Dictionary under 'ish. <sup>°</sup> **26.5 you** See note at 12.7. \* **26.10 it** I.e., the basket of v. 4.

with the [family of the] Levite and the stranger in your midst, all the bounty that your God יהוה has bestowed upon you and your household.

<sup>12</sup> When you have set aside in full the tenth part of your yield—in the third year, the year of the tithe\*—and have given it to the [family of the] Levite, the stranger, the fatherless, and the widow, that they may eat their fill in your settlements, <sup>13</sup> you<sup>o</sup> shall declare before your God יהוה: “I have cleared out the consecrated portion from the house; and I have given it to the [family of the] Levite, the stranger, the fatherless, and the widow, just as You commanded me; I have neither transgressed nor neglected any of Your commandments: <sup>14</sup> \*I have not eaten of it while in mourning, I have not cleared out any of it while I was impure, and I have not deposited any of it with the dead. \* I have obeyed my God יהוה; I have done just as You commanded me. <sup>15</sup> Look down from Your holy abode, from heaven, and bless Your people Israel and the soil You have given us, a land flowing with milk and honey, as You swore to our fathers.”

<sup>16</sup> Your God יהוה commands you this day to observe these laws and rules; observe them faithfully with all your heart and soul. <sup>17</sup> You have affirmed\* this day that יהוה is your God, in whose ways you will walk, whose laws and commandments and rules you will observe, and whom you will obey. <sup>18</sup> And יהוה has affirmed\* this day that you are, as promised, God’s treasured people who shall observe all the divine commandments, <sup>19</sup> and that [God] will set you, in fame and renown and glory, high

above all the nations that [God] has made; and that you shall be, as promised, a holy people to your God יהוה.

**27** Moses and the elders of Israel charged the people, saying: Observe all the Instruction that I enjoin upon you this day. <sup>2</sup> \*As soon as you have crossed the Jordan into the land that your God יהוה is giving you, you shall set up large stones. Coat them with plaster <sup>3</sup> and inscribe upon them all the words of this Teaching. When you cross over to enter the land that your God יהוה is giving you, a land flowing with milk and honey, as יהוה, the God of your ancestors, promised you— <sup>4</sup> upon crossing the Jordan, you shall set up these stones, about which I charge you this day, on Mount Ebal, and coat them with plaster. <sup>5</sup> There, too, you shall build an altar to your God יהוה, an altar of stones. Do not wield an iron tool over them; <sup>6</sup> you must build the altar of your God יהוה of unhewn\* stones. You shall offer on it burnt offerings to your God יהוה, <sup>7</sup> and you shall sacrifice there offerings of well-being and eat them, rejoicing before your God יהוה. <sup>8</sup> And on those stones you shall inscribe every word of this Teaching most distinctly.

<sup>9</sup> Moses and the levitical priests spoke to all Israel, saying: Silence! Hear, O Israel! Today you have become the people of your God יהוה. <sup>10</sup> Heed your God יהוה and observe the divine commandments and laws, which I enjoin upon you this day.

<sup>11</sup> Thereupon Moses charged the people, saying: <sup>12</sup> \*After you have crossed the Jordan, the following shall stand on Mount Gerizim when the blessing for the

\* **26.12** *in the third year, the year of the tithe* See Deut. 14.28–29.    ° **26.13** *you* See note at 12.7.    \* **26.14** Meaning of first part of verse uncertain.    \* **26.14** *deposited any of it with the dead* No part of the tithe may be left as food for the dead.    \* **26.17** *affirmed* Exact nuance of Heb. *he'emarta* uncertain.    \* **26.18** *affirmed* See note at v. 17.    \* **27.2** Construction of vv. 2–4 is uncertain.    \* **27.6** *unhewn* Lit. “whole.”    \* **27.12** Construction of vv. 12–13 is uncertain.

people is spoken: Simeon, Levi, Judah, Issachar, Joseph, and Benjamin. <sup>13</sup> And for the curse, the following shall stand on Mount Ebal: Reuben, Gad, Asher, Zebulun, Dan, and Naphtali. <sup>14</sup> The Levites shall then proclaim in a loud voice to all the people of Israel:

<sup>15</sup> Cursed be any party who makes a sculptured or molten image, abhorred by יהוה, a craftsman's handiwork, and sets it up in secret.—And all the people shall respond, Amen.

<sup>16</sup> Cursed be the one who insults father or mother.—And all the people shall say, Amen.

<sup>17</sup> Cursed be the one who moves a neighbor's landmark.—And all the people shall say, Amen.

<sup>18</sup> Cursed be the one who misdirects a blind person who is underway.—And all the people shall say, Amen.

<sup>19</sup> Cursed be the one who subverts the rights of the stranger, the fatherless, and the widow.—And all the people shall say, Amen.

<sup>20</sup> Cursed be the [man] who lies with his father's wife, for he has removed his father's garment.\*—And all the people shall say, Amen.

<sup>21</sup> Cursed be the one who lies with any beast.—And all the people shall say, Amen.

<sup>22</sup> Cursed be the [man] who lies with his sister, whether daughter of his father or of his mother.—And all the people shall say, Amen.

<sup>23</sup> Cursed be the [man] who lies with his mother-in-law.—And all the people shall say, Amen.

<sup>24</sup> Cursed be the one who strikes down a fellow [Israelite] in secret.—And all the people shall say, Amen.

<sup>25</sup> Cursed be the one who accepts a bribe in the case of the murder of\* an innocent person.—And all the people shall say, Amen.

<sup>26</sup> Cursed be whoever will not uphold the terms of this Teaching and observe them.—And all the people shall say, Amen.

**28** Now, if you obey your God יהוה to observe faithfully all the divine commandments which I enjoin upon you this day, your God יהוה will set you high above all the nations of the earth. <sup>2</sup> All these blessings shall come upon you and take effect, if you will but heed the word of your God יהוה:

<sup>3</sup> Blessed shall you be in the city and blessed shall you be in the country.

<sup>4</sup> Blessed shall be your issue from the womb, your produce from the soil, and the offspring of your cattle, the calving of your herd and the lambing of your flock.

<sup>5</sup> Blessed shall be your basket and your kneading bowl.

<sup>6</sup> Blessed shall you be in your comings and blessed shall you be in your goings.

<sup>7</sup> יהוה will put to rout before [your army] the enemies who attack you; they will march out against you by a single road, but flee from you by many\* roads. <sup>8</sup> יהוה will ordain blessings for you upon your barns and upon all your undertakings: you will be blessed in the land that your God יהוה is giving you. <sup>9</sup> יהוה will establish you as God's holy people, as was sworn to you, if you keep the commandments of your God יהוה and walk in God's ways. <sup>10</sup> And all the peoples of the earth shall see that s' יהוה name is proclaimed over you,\* and they shall stand in fear of you. <sup>11</sup> יהוה will give you abounding prosperity in your issue from the womb, the offspring of your cattle, and the produce of your soil in the land that יהוה swore to your fathers to assign to you. <sup>12</sup> יהוה will open for you that bounteous store, the heavens, to provide rain for your land in season and to bless all your undertakings. You will be creditor to many nations, but debtor to none.

<sup>13</sup> יהוה will make you the head, not the tail; you will always be at the top and never at the bottom—if only you obey and faithfully observe the commandments of your God יהוה that I enjoin upon you this day, <sup>14</sup> and do not deviate to the right or to the left from any of the

\* **27.20** removed his father's garment See note at 23.1. \* **27.25** in the case of the murder of I.e., to acquit the murderer of; others "to slay." \* **28.7** many Lit. "seven." \* **28.10** s' יהוה name is proclaimed over you I.e., God provides protection, much as a (typically male) householder does upon formally recognizing someone as part of his household; cf. Isa. 4.1; Jer. 14.9; 2 Sam. 12.28. Cf. note at Deut. 1.31.

commandments that I enjoin upon you this day and turn to the worship of other gods.

<sup>15</sup> But if you do not obey your God יהוה to observe faithfully all the commandments and laws which I enjoin upon you this day, all these curses shall come upon you and take effect:

<sup>16</sup> Cursed shall you be in the city and cursed shall you be in the country.

<sup>17</sup> Cursed shall be your basket and your kneading bowl.

<sup>18</sup> Cursed shall be your issue from the womb and your produce from the soil, the calving of your herd and the lambing of your flock.

<sup>19</sup> Cursed shall you be in your comings and cursed shall you be in your goings.

<sup>20</sup> יהוה will let loose against you calamity, panic, and frustration in all the enterprises you undertake, so that you shall soon be utterly wiped out because of your evil-doing in forsaking Me. <sup>21</sup> יהוה will make pestilence cling to you, until putting an end to you in the land that you are entering to possess. <sup>22</sup> יהוה will strike you with consumption, fever, and inflammation,\* with scorching heat and drought, with blight and mildew; they shall hound you until you perish. <sup>23</sup> The skies above your head shall be copper and the earth under you iron. <sup>24</sup> יהוה will make the rain of your land dust, and sand shall drop on you from the sky, until you are wiped out.

<sup>25</sup> יהוה will put you to rout before your enemies; you shall march out against them by a single road, but flee from them by many\* roads; and you shall become a horror to all the kingdoms of the earth. <sup>26</sup> Your carcasses shall become food for all the birds of the sky and all the beasts of the earth, with none to frighten them off.

<sup>27</sup> יהוה will strike you with the Egyptian inflammation,\* with hemorrhoids, boil-scars, and itch, from which you shall never recover.

<sup>28</sup> יהוה will strike you with madness, blindness, and dismay.\* <sup>29</sup> You shall grope at noon as the blind grope in the dark; you shall not prosper in your ventures, but

shall be constantly abused and robbed, with none to give help.

<sup>30</sup> If you [a man] pay the bride-price for a wife, another man shall enjoy her.

If you build a house, you shall not live in it. If you plant a vineyard, you shall not harvest it.\* <sup>31</sup> Your ox shall be slaughtered before your eyes, but you shall not eat of it; your ass shall be seized in front of you, and it shall not be returned to you; your flock shall be delivered to your enemies, with none to help you. <sup>32</sup> Your sons and daughters shall be delivered to another people, while you look on; and your eyes shall strain for them constantly, but you shall be helpless. <sup>33</sup> A people you do not know shall eat up the produce of your soil and all your gains; you shall be abused and downtrodden continually, <sup>34</sup> until you are driven mad by what your eyes behold. <sup>35</sup> יהוה will afflict you at the knees and thighs with a severe inflammation, from which you shall never recover—from the sole of your foot to the crown of your head.

<sup>36</sup> יהוה will drive you, and the king you have set over you, to a nation unknown to you or your ancestors, where you shall serve other gods, of wood and stone. <sup>37</sup> You shall be a consternation, a proverb, and a byword among all the peoples to which יהוה will drive you.

<sup>38</sup> Though you take much seed out to the field, you shall gather in little, for the locust shall consume it. <sup>39</sup> Though you plant vineyards and till them, you shall have no wine to drink or store, for the worm shall devour them. <sup>40</sup> Though you have olive trees throughout your territory, you shall have no oil for anointment, for your olives shall drop off. <sup>41</sup> Though you beget sons and daughters, they shall not remain with you, for they shall go into captivity. <sup>42</sup> The cricket shall take over all the trees and produce of your land.

<sup>43</sup> The strangers in your midst shall rise above you higher and higher, while you sink lower and lower: <sup>44</sup> they shall be your creditors, but you shall not be theirs; they shall be the head and you the tail.

<sup>45</sup> All these curses shall befall you; they shall pursue you and overtake you, until you are wiped out,

\* **28.22** *consumption, fever, and inflammation* Exact nature of these afflictions uncertain. \* **28.25** *many* Lit. “seven.” \* **28.27** *the Egyptian inflammation* See Exod. 9.9–10. \* **28.28** *dismay* Lit. “numbness of heart.”

\* **28.30** *If you plant a vineyard ... harvest it* Cf. 20.6.

because you did not heed your God יהוה and keep the commandments and laws that were enjoined upon you. <sup>46</sup>They shall serve as signs and proofs against you and your offspring for all time. <sup>47</sup>Because you would not serve your God יהוה in joy and gladness over the abundance of everything, <sup>48</sup>you shall have to serve—in hunger and thirst, naked and lacking everything—the enemies whom יהוה will let loose against you. [God] will put an iron yoke upon your neck until you are wiped out.

<sup>49</sup>יהוה will bring a nation against you from afar, from the end of the earth, which will swoop down like the eagle—a nation whose language you do not understand, <sup>50</sup>a ruthless nation, that will show the influential<sup>°</sup> no regard and the vulnerable<sup>°</sup> no mercy. <sup>51</sup>It shall devour the offspring of your cattle and the produce of your soil, until you have been wiped out, leaving you nothing of new grain, wine, or oil, of the calving of your herds and the lambing of your flocks, until it has brought you to ruin. <sup>52</sup>It shall shut you up in all your towns throughout your land until every mighty, towering wall in which you trust has come down. And when you are shut up in all your towns throughout your land that your God יהוה has assigned to you, <sup>53</sup>you shall eat your own issue, the flesh of your sons and daughters that your God יהוה has assigned to you, because of the desperate straits to which your enemy shall reduce you. <sup>54</sup>The householder<sup>°</sup> who is most tender and fastidious among you shall be too mean to his brother and the wife of his bosom and the children he has spared <sup>55</sup>to share with any of them the flesh of the children that he eats, because he has nothing else left as a result of the desperate straits to which your enemy shall reduce you in all your towns. <sup>56</sup>And she who is most tender and dainty among you, so tender and dainty that she would never venture to set a foot on the ground, shall begrudge the husband of her bosom, and her son and her daughter, <sup>57</sup>the afterbirth that issues from between her legs and the babies she bears; she shall eat them secretly, because of utter want, in the desperate straits to which your enemy shall reduce you in your towns.

<sup>58</sup>If you fail to observe faithfully all the terms of this Teaching that are written in this book, to reverence this honored and awesome Name, your God יהוה, <sup>59</sup>יהוה will inflict extraordinary plagues upon you and your offspring, strange and lasting plagues, malignant and chronic diseases— <sup>60</sup>bringing back upon you all the sicknesses of Egypt that you dreaded so, and they shall cling to you. <sup>61</sup>Moreover, יהוה will bring upon you all the other diseases and plagues that are not mentioned in this book of Teaching, until you are wiped out. <sup>62</sup>You shall be left a scant few, after having been as numerous as the stars in the skies, because you did not heed the command of your God יהוה. <sup>63</sup>And as יהוה once delighted in making you prosperous and many, so will יהוה now delight in causing you to perish and in wiping you out; you shall be torn from the land that you are about to enter and possess.

<sup>64</sup>יהוה will scatter you among all the peoples from one end of the earth to the other, and there you shall serve other gods, wood and stone, whom neither you nor your ancestors have experienced.\* <sup>65</sup>Yet even among those nations you shall find no peace, nor shall your foot find a place to rest. יהוה will give you there an anguished heart and eyes that pine and a despondent spirit. <sup>66</sup>The life you face shall be precarious; you shall be in terror, night and day, with no assurance of survival. <sup>67</sup>In the morning you shall say, “If only it were evening!” and in the evening you shall say, “If only it were morning!”—because of what your heart shall dread and your eyes shall see. <sup>68</sup>יהוה will send you back to Egypt in galleys, by a route which I told you you should not see again. There you shall offer yourselves for sale to your enemies as male and female slaves, but none will buy.

<sup>69</sup>\*These are the terms of the covenant which יהוה commanded Moses to conclude with the Israelites in the land of Moab, in addition to the covenant which was made with them at Horeb.

<sup>°</sup> **28.50 influential** Taking Heb. *zaqen* as a term of socioeconomic status; trad. “old.” See the Dictionary under “elder.” <sup>°</sup> **28.50 vulnerable** Taking the Heb. term as referring to socioeconomic status; trad. “young.” See previous note and the Dictionary under *na‘ar*. <sup>°</sup> **28.54 householder** See the first note at 1.31. \* **28.64 whom neither you nor your ancestors have experienced** See note at 11.28. \* **28.69** This verse constitutes 29.1 in some editions.

**29** Moses summoned all Israel and said to them:

You have seen all that יהוה did before your very eyes in the land of Egypt, to Pharaoh and to all his courtiers and to his whole country: <sup>2</sup> the wondrous feats that you saw with your own eyes, those prodigious signs and marvels. <sup>3</sup> Yet to this day יהוה has not given you a mind to understand or eyes to see or ears to hear.

<sup>4</sup> I led you through the wilderness forty years; the clothes on your back did not wear out, nor did the sandals on your feet; <sup>5</sup> you had no bread to eat and no wine or other intoxicant to drink—that you might know that I יהוה am your God.

<sup>6</sup> When you reached this place, King Sihon of Heshbon and King Og of Bashan came out to engage us in battle, but we defeated them. <sup>7</sup> We took their land and gave it to the Reubenites, the Gadites, and the half-tribe of Manasseh as their heritage. <sup>8</sup> Therefore observe faithfully all the terms of this covenant, that you may succeed in all that you undertake.

### נצבים | NITSAVIM

<sup>9</sup> You stand this day, all of you, before your God —יהוה your tribal heads, your elders, and your officials, every householder<sup>°</sup> in Israel, <sup>10</sup> your children, your wives, even the stranger within your camp, from woodchopper to waterdrawer— <sup>11</sup> to enter into the covenant of your God, יהוה, which your God יהוה is concluding with you this day, with its sanctions;\* <sup>12</sup> in order to establish you this day as God's people and in order to be your God, as promised you and as sworn to your fathers Abraham, Isaac, and Jacob. <sup>13</sup> I make this covenant, with its sanctions, not with you alone, <sup>14</sup> but both with those who are standing here with us this day before our God יהוה and with those who are not with us here this day.

<sup>15</sup> Well you know that we dwelt in the land of Egypt and that we passed through the midst of various other nations; <sup>16</sup> and you have seen the detestable things and the fetishes of wood and stone, silver and gold, that

they keep. <sup>17</sup> Perchance there is among you some man or woman, or some clan or tribe, whose heart is even now turning away from our God יהוה to go and worship the gods of those nations—perchance there is among you a stock sprouting poison weed and wormwood. <sup>18</sup> °When hearing the words of these sanctions, they may imagine a special immunity, thinking, “I shall be safe, though I follow my own willful heart”—to the utter ruin of moist and dry alike.\* <sup>19</sup> יהוה will never forgive that party. ° Rather, s' יהוה anger and passion will rage against them, till every sanction recorded in this book comes down upon them, and יהוה blots out their name from under heaven.

<sup>20</sup> [As for such a clan or tribe,] יהוה will single it out from all the tribes of Israel for misfortune, in accordance with all the sanctions of the covenant recorded in this book of Teaching. <sup>21</sup> And later generations will ask—the children who succeed you, and foreigners who come from distant lands and see the plagues and diseases that יהוה has inflicted upon that land, <sup>22</sup> all its soil devastated by sulfur and salt, beyond sowing and producing, no grass growing in it, just like the upheaval of Sodom and Gomorrah, Admah and Zeboiim, which יהוה overthrew in fierce anger— <sup>23</sup> all nations will ask, “Why did יהוה do thus to this land? Wherefore that awful wrath?” <sup>24</sup> They will be told, “Because they forsook the covenant that יהוה God of their ancestors, made with them upon freeing them from the land of Egypt; <sup>25</sup> they turned to the service of other gods and worshiped them, gods whom they had not experienced\* and whom [God] had not allotted\* to them. <sup>26</sup> So יהוה was incensed at that land and brought upon it all the curses recorded in this book. <sup>27</sup> יהוה uprooted them from their soil in anger, fury, and great wrath, and cast them into another land, as is still the case.”

<sup>28</sup> Concealed acts concern our God יהוה; but with overt acts, it is for us and our children ever to apply all the provisions of this Teaching.

° **29.9** *householder* Lit. “participant whose involvement defines the depicted situation.” Moses’ description of those present treats their social station as more germane than their gender. Trad. “[all the] men.” See the first note at 1.31. \* **29.11** *its sanctions* I.e., the curses that covenant violations will entail. ° **29.18** In this verse and the next, grammatically masculine singular co-references with gender-inclusive force (cf. v. 17) are rendered in the plural.

\* **29.18** *moist and dry alike* I.e., everything. ° **29.19** *that party* Moved up from v. 19 for clarity. \* **29.25** *whom they had not experienced* See note at 11.28. \* **29.25** *allotted* See 4.19–20.



**30** When all these things befall you—the blessing and the curse that I have set before you—and you take them to heart amidst the various nations to which your God יהוה has banished you, <sup>2</sup>and you return to your God יהוה and you and your children heed God’s command with all your heart and soul, just as I enjoin upon you this day, <sup>3</sup>then your God יהוה will restore your fortunes\* and take you back in love.<sup>°</sup> [God] will bring you together again from all the peoples where your God יהוה has scattered you. <sup>4</sup>Even if your outcasts are at the ends of the world,\* from there your God יהוה will gather you, from there [God] will fetch you. <sup>5</sup>And your God יהוה will bring you to the land that your fathers possessed, and you shall possess it; and [God] will make you more prosperous and more numerous than your ancestors.

<sup>6</sup>Then your God יהוה will open up\* your heart and the hearts of your offspring—to love your God יהוה with all your heart and soul, in order that you may live. <sup>7</sup>Your God יהוה will inflict all those curses upon the enemies and foes who persecuted you. <sup>8</sup>You, however, will again heed יהוה and obey all the divine commandments that I enjoin upon you this day. <sup>9</sup>And your God יהוה will grant you abounding prosperity in all your undertakings, in your issue from the womb, the offspring of your cattle, and your produce from the soil. For יהוה will again delight in your well-being as in that of your ancestors, <sup>10</sup>since you will be heeding your God יהוה and keeping the divine commandments and laws that are recorded in this book of the Teaching—once you return to your God יהוה with all your heart and soul.

<sup>11</sup>Surely, this Instruction which I enjoin upon you this day is not too baffling for you, nor is it beyond reach. <sup>12</sup>It is not in the heavens, that you should say, “Who among us can go up to the heavens and get it for us and impart it to us, that we may observe it?” <sup>13</sup>Neither is it beyond the sea, that you should say, “Who among us can cross to the other side of the sea and get it for us and impart it to us,

that we may observe it?” <sup>14</sup>No, the thing is very close to you, in your mouth and in your heart, to observe it.

<sup>15</sup>See, I set before you this day life and prosperity, death and adversity. <sup>16</sup>For\* I command you this day, to love your God יהוה, to walk in God’s ways, and to keep God’s commandments, God’s laws, and God’s rules, that you may thrive and increase, and that your God יהוה may bless you in the land that you are about to enter and possess. <sup>17</sup>But if your heart turns away and you give no heed, and are lured into the worship and service of other gods, <sup>18</sup>I declare to you this day that you shall certainly perish; you shall not long endure on the soil that you are crossing the Jordan to enter and possess. <sup>19</sup>I call heaven and earth to witness against you this day: I have put before you life and death, blessing and curse. Choose life—if you and your offspring would live—<sup>20</sup>by loving your God יהוה, heeding God’s commands, and holding fast to [God]. For thereby you shall have life and shall long endure upon the soil that יהוה swore to your fathers Abraham, Isaac, and Jacob, to give to them.

## וילך | VA-YELEKH

**31** Moses went and spoke\* these things to all Israel. <sup>2</sup>He said to them:

I am now one hundred and twenty years old, I can no longer be active.\* Moreover, יהוה has said to me, “You shall not go across yonder Jordan.” <sup>3</sup>It is indeed your God יהוה who will cross over before you, and who will wipe out those nations from your path; and you shall dispossess them.—Joshua is the one who shall cross before you, as יהוה has spoken.—<sup>4</sup>יהוה will do to them as was done to Sihon and Og, kings of the Amorites, and to their countries, when [God] wiped them out. <sup>5</sup>יהוה will deliver them up to you, and you shall deal with them in full accordance with the Instruction that I have enjoined upon you. <sup>6</sup>Be strong and resolute, be not in

\* **30.3** *fortunes* Others “captivity.” <sup>°</sup> **30.3** *and take you back in love* More precisely, “take you in; restore your standing.” The image is of a (typically male) householder, who has the authority to determine the standing of his household’s members, especially as heirs. Cf. Hos. 1.6; 2.6; 2.25; 14.4; Isa. 54.8; Ps. 103.13. See the Dictionary under “householder.” \* **30.4** *world* Lit. “sky.” \* **30.6** *open up* Others “circumcise.” \* **30.16** *For* Septuagint reads “If you obey the commandments of your God יהוה, which.” \* **31.1** *Moses went and spoke* An ancient Heb. ms. and the Septuagint read: “When Moses had finished speaking...”; cf. 29.1. \* **31.2** *be active* Lit. “come and go.”

fear or in dread of them; for it is indeed your God יהוה who marches with you: [God] will not fail you or forsake you.

<sup>7</sup> Then Moses called Joshua and said to him in the sight of all Israel: “Be strong and resolute, for it is you who shall go with this people into the land that יהוה swore to their fathers to give them, and it is you who shall apportion it to them. <sup>8</sup> And it is indeed יהוה who will go before you. [God] will be with you—and will not fail you or forsake you. Fear not and be not dismayed!”

<sup>9</sup> Moses wrote down this Teaching and gave it to the priests, sons of Levi, who carried the Ark of יהוה’s Covenant, and to all the elders of Israel.

<sup>10</sup> And Moses instructed them as follows: Every seventh year,\* the year set for remission, at the Feast of Booths, <sup>11</sup> when all Israel comes to appear before your God יהוה in the place that [God] will choose, you shall read this Teaching aloud in the presence of all Israel. <sup>12</sup> Gather the people—men, women, children,<sup>o</sup> and the strangers in your communities—that they may hear and so learn to revere your God יהוה and to observe faithfully every word of this Teaching. <sup>13</sup> Their children, too, who have not had the experience, shall hear and learn to revere your God יהוה as long as they live in the land that you are about to cross the Jordan to possess.

<sup>14</sup> יהוה said to Moses: The time is drawing near for you to die. Call Joshua and present yourselves in the Tent of Meeting, that I may instruct him. Moses and Joshua went and presented themselves in the Tent of Meeting. <sup>15</sup> יהוה appeared in the Tent, in a pillar of cloud, the pillar of cloud having come to rest at the entrance of the tent.

<sup>16</sup> יהוה said to Moses: You are soon to lie with your ancestors. This people will thereupon go astray after the alien gods in their midst, in the land that they are about to enter; they will forsake Me and break My covenant that I made with them. <sup>17</sup> Then My anger will flare up against them, and I will abandon them and hide My countenance from them. They shall be ready prey; and many evils and troubles shall befall them. And they shall

say on that day, “Surely it is because our God is not in our midst that these evils have befallen us.” <sup>18</sup> Yet I will keep My countenance hidden on that day, because of all the evil they have done in turning to other gods. <sup>19</sup> Therefore, write down this poem and teach it to the people of Israel; put it in their mouths, in order that this poem may be My witness against the people of Israel. <sup>20</sup> When I bring them into the land flowing with milk and honey that I promised on oath to their fathers, and they eat their fill and grow fat and turn to other gods and serve them, spurning Me and breaking My covenant, <sup>21</sup> and the many evils and troubles befall them—then this poem shall confront them as a witness, since it will never be lost from the mouth of their offspring. For I know what plans they are devising even now, before I bring them into the land that I promised on oath.

<sup>22</sup> That day, Moses wrote down this poem and taught it to the Israelites.

<sup>23</sup> And [God] charged Joshua son of Nun: “Be strong and resolute: for you shall bring the Israelites into the land that I promised them on oath, and I will be with you.”

<sup>24</sup> When Moses had put down in writing the words of this Teaching to the very end, <sup>25</sup> Moses charged the Levites who carried the Ark of the Covenant of יהוה, saying: <sup>26</sup> Take this book of Teaching and place it beside the Ark of the Covenant of your God יהוה, and let it remain there as a witness against you. <sup>27</sup> Well I know how defiant and stiffnecked you are: even now, while I am still alive in your midst, you have been defiant toward יהוה; how much more, then, when I am dead! <sup>28</sup> Gather to me all the elders of your tribes and your officials, that I may speak all these words to them and that I may call heaven and earth to witness against them. <sup>29</sup> For I know that, when I am dead, you will act wickedly and turn away from the path that I enjoined upon you, and that in time to come misfortune will befall you for having done evil in the sight of יהוה, whom you vexed by your deeds.

<sup>30</sup> Then Moses recited the words of this poem to the very end, in the hearing of the whole congregation of Israel:

\* **31.10** *Every seventh year* See note at 15.1.    <sup>o</sup> **31.12** *men, women, children* Or “householders, wives, [other] dependents.” Cf. 2.34; 3.6. See the Dictionary under “householder” and *taph*.

## הַאֲזִינוּ | HA'AZINU

**32** Give ear, O heavens, let me speak;  
 Let the earth hear the words I utter!  
<sup>2</sup> May my discourse come down as the rain,  
 My speech distill as the dew,  
 Like showers on young growth,  
 Like droplets on the grass.\*  
<sup>3</sup> For the name of יהוה I proclaim;  
 Give glory to our God!

<sup>4</sup> The Rock!—whose deeds are perfect,  
 Yea, all God's ways are just;  
 A faithful God, never false,  
 True and upright indeed.  
<sup>5</sup> \*Unworthy children—  
 That crooked, perverse generation—  
 Their baseness has played God false.  
<sup>6</sup> Do you thus requite יהוה  
 O dull and witless people?  
 Is not this the Father<sup>o</sup> who created you—  
 Fashioned you and made you endure!

<sup>7</sup> Remember the days of old,  
 Consider the years of ages past;  
 Ask your parent, who will inform you,  
 Your elders, who will tell you:  
<sup>8</sup> When the Most High gave nations their homes  
 And set the divisions of humanity,  
 [God] fixed the boundaries of peoples  
 In relation to Israel's numbers.  
<sup>9</sup> For s' יהוה portion is this people;  
 Jacob, God's own allotment.

<sup>10</sup> [God] found them in a desert region,  
 In an empty howling waste.  
 [God] engirded them, watched over them,  
 Guarded them as the pupil of God's eye.  
<sup>11</sup> Like an eagle who rouses its nestlings,

Gliding down to its young,  
 So did [God] spread wings and take them,  
 Bear them along on pinions;  
<sup>12</sup> יהוה alone did guide them,  
 No alien god alongside.

<sup>13</sup> [God] set them atop the highlands,  
 To feast on the yield of the earth;  
 Nursing them with honey from the crag,  
 And oil from the flinty rock,  
<sup>14</sup> Curd of kine and milk of flocks;  
 With the best\* of lambs,  
 And rams of Bashan, and he-goats;  
 With the very finest\* wheat—  
 And foaming grape-blood was your drink.

<sup>15</sup> So Jeshurun grew fat and kicked—  
 You grew fat and gross and coarse\*—  
 They forsook the God who made them  
 And spurned the Rock of their support.  
<sup>16</sup> They incensed [God] with alien things,  
 Vexed [God] with abominations.  
<sup>17</sup> They sacrificed to demons, no-gods,  
 Gods they had never known,  
 New ones, who came but lately,  
 Who stirred not your forebears' fears.\*  
<sup>18</sup> You neglected the Rock who begot you,  
 Forgot the God who labored to bring you forth.

<sup>19</sup> יהוה saw and was vexed  
 And spurned these sons and daughters.  
<sup>20</sup> [God] said: I will hide My countenance  
 from them,  
 And see how they fare in the end.  
 For they are a treacherous breed,  
 Children with no loyalty in them.  
<sup>21</sup> They incensed Me with no-gods,  
 Vexed Me with their futilities;\*  
 I'll incense them with a no-folk,

\* **32.2** *May my discourse ... on the grass* I.e., may my words be received eagerly; cf. Job 29.22–23. \* **32.5** Meaning of verse uncertain. ° **32.6** *Father* A poetic figure that takes as a given the ancient Near Eastern status and gender hierarchy: a promise of legitimacy, protection, and sustenance in return for obedience. See further the Dictionary under “father.” \* **32.14** *best* Lit. “fat.” \* **32.14** *very finest* Lit. “kidney fat of.” \* **32.15** *coarse* Meaning of Heb. *kasitha* uncertain. \* **32.17** *Who stirred not your forebears' fears* Meaning of Heb. uncertain; Arabic *sha'ara* suggests the rendering “Whom your forebears did not know.” \* **32.21** *futilities* I.e., idols.

Vex them with a nation of fools.  
<sup>22</sup> For a fire has flared in My wrath  
 And burned to the bottom of Sheol,  
 Has consumed the earth and its increase,  
 Eaten down to the base of the hills.  
<sup>23</sup> I will sweep misfortunes on them,  
 Use up My arrows on them:  
<sup>24</sup> Wasting famine, ravaging plague,  
 Deadly pestilence, and fanged beasts  
 Will I let loose against them,  
 With venomous creepers in dust.  
<sup>25</sup> The sword shall deal death without,  
 As shall the terror within,  
 To youth and maiden alike,  
 The suckling as well as the aged.  
<sup>26</sup> I might have reduced them to naught,\*  
 Made their memory cease among humankind,  
<sup>27</sup> But for fear of the taunts of the foe,  
 Their enemies who might misjudge  
 And say, "Our own hand has prevailed;  
 None of this was wrought by "יהוה!  
<sup>28</sup> \*For they are a folk void of sense,  
 Lacking in all discernment.  
<sup>29</sup> Were they wise, they would think upon this,  
 Gain insight into their future:  
<sup>30</sup> "How could one have routed a thousand,  
 Or two put ten thousand to flight,  
 Unless their Rock had sold them,  
 יהוה had given them up?"  
<sup>31</sup> For their rock is not like our Rock,  
 In our enemies' own estimation.\*  
<sup>32</sup> Ah! The vine for them is from Sodom,  
 From the vineyards of Gomorrah;  
 The grapes for them are poison,  
 A bitter growth their clusters.  
<sup>33</sup> Their wine is the venom of asps,

The pitiless poison of vipers.  
<sup>34</sup> Lo, I have it all put away,  
 Sealed up in My storehouses,  
<sup>35</sup> To be My vengeance and recompense,  
 At the time that their foot falters.  
 Yea, their day of disaster is near,  
 And destiny rushes upon them.  
<sup>36</sup> For יהוה will vindicate God's people  
 And take revenge for \* God's servants,  
 Upon seeing that their might is gone,  
 And neither bond nor free is left.  
<sup>37</sup> [God] will say: Where are their gods,  
 The rock in whom they sought refuge,  
<sup>38</sup> Who ate the fat of their offerings  
 And drank their libation wine?  
 Let them rise up to your help,  
 And let them be a shield unto you!  
<sup>39</sup> See, then, that I, I am the One;  
 There is no god beside Me.  
 I deal death and give life;  
 I wounded and I will heal:  
 None can deliver from My hand.  
<sup>40</sup> Lo, I raise My hand to heaven  
 And say: As I live forever,  
<sup>41</sup> When I whet My flashing blade  
 And My hand lays hold on judgment,  
 Vengeance will I wreak on My foes,  
 Will I deal to those who reject Me.  
<sup>42</sup> I will make My arrows drunk with blood—  
 As My sword devours flesh—  
 Blood of the slain and the captive  
 From the long-haired enemy chiefs.  
<sup>43</sup> O nations, acclaim God's people!  
 For He'll avenge the blood of His servants,  
 Wreak vengeance on His foes,  
 And cleanse His people's land.\*

\* **32.26** *I might have reduced them to naught* Lit. "I said, I will reduce..."; meaning of Heb. 'aph'ehem uncertain.

\* **32.28** Here, apparently, Moses is the speaker; God resumes in v. 32. \* **32.31** *In our enemies' own estimation* I.e., as everyone must admit. For Heb. *pelilim* ("own estimation") see Exod. 21.22; cf. Gen. 48.11. \* **32.36** *And take revenge for* Cf. Isa. 1.24. Others "and repent Himself concerning." \* **32.43** *And cleanse His people's land* Cf. Num. 35.33. Meaning of Heb. uncertain; Ugaritic 'udm 't "tears" suggests the rendering "And wipe away His people's tears." Cf. Isa. 25.8.

<sup>44</sup> Moses came, together with Hosea son of Nun, and recited all the words of this poem in the hearing of the people.

<sup>45</sup> And when Moses finished reciting all these words to all Israel, <sup>46</sup> he said to them: Take to heart all the words with which I have warned you this day. Enjoin them upon your children, that they may observe faithfully all the terms of this Teaching. <sup>47</sup> For this is not a trifling thing for you: it is your very life; through it you shall long endure on the land that you are to possess upon crossing the Jordan.

<sup>48</sup> That very day יהוה spoke to Moses: <sup>49</sup> Ascend these heights of Abarim to Mount Nebo, which is in the land of Moab facing Jericho, and view the land of Canaan, which I am giving the Israelites as their holding. <sup>50</sup> You shall die on the mountain that you are about to ascend, and shall be gathered to your kin, as your brother Aaron died on Mount Hor and was gathered to his kin; <sup>51</sup> for you both broke faith with Me among the Israelite people, at the waters of Meribath-kadesh in the wilderness of Zin, by failing to uphold My sanctity among the Israelite people. <sup>52</sup> You may view the land from a distance, but you shall not enter it—the land that I am giving to the Israelite people.

### הברכה וזאת | VE-ZO'T HA-BERAKHAH

**33** This is the blessing with which Moses, God's agent,<sup>°</sup> bade the Israelites farewell before he died. <sup>2</sup> He said:

יהוה came from Sinai,  
And shone upon them from Seir;  
[God] appeared from Mount Paran,

And approached from Ribebboth-kodesh,\*  
Lightning flashing at them from [God's] right.\*

<sup>3</sup> \*Lover, indeed, of the people,  
Their hallowed are all in Your hand.  
They followed in Your steps,  
Accepting Your pronouncements,

<sup>4</sup> When Moses charged us with the Teaching  
As the heritage of the congregation of Jacob.

<sup>5</sup> Then [God] became King<sup>°</sup> in Jeshurun,  
When the heads of the people assembled,  
The tribes of Israel together.

<sup>6</sup> May Reuben live and not die,  
Though few be his numbers.

<sup>7</sup> And this he said of Judah:  
Hear, יהוה, the voice of Judah  
And restore him to his people.  
Though his own hands strive for him,\*  
Help him against his foes.

<sup>8</sup> And of Levi he said:  
Let Your Thummim and Urim  
Be with Your faithful one,  
Whom You tested at Massah,  
Challenged at the waters of Meribah;  
<sup>9</sup> Who said of his father and mother,  
“I consider them not.”  
His brothers he disregarded,  
Ignored his own children.  
Your precepts alone they observed,  
And kept Your covenant.  
<sup>10</sup> They shall teach Your laws to Jacob  
And Your instructions to Israel.  
They shall offer You incense to savor\*

<sup>°</sup> **33.1 agent** Lit. “participant whose involvement defines the depicted situation”; trad. “man”; cf. Exod. 3.10; Num. 12.6–8; 20.16. See the Dictionary under *'ish*; Agent. \* **33.2 Ribebboth-kodesh** Cf. Meribath-kadesh, 32.51.

\* **33.2 Lightning flashing ... from [God's] right** Meaning of Heb. *mi-ymino 'esh dath* uncertain, perhaps a place name. \* **33.3** The meaning of vv. 3–5 is uncertain. An alternative rendering, with v. 3 apostrophizing Moses, is:

“<sup>3</sup>Then were, O lover of the people, /All [God's] worshipers in your care; /They followed your lead, /Accepted your precepts. /<sup>4</sup>Moses charged us with the Teaching /As the heritage of the congregation of Jacob. /<sup>5</sup>Thus was he king in Jeshurun....” <sup>°</sup> **33.5 King** I.e., one who provides protection and caring help. (This poetic figure takes the ancient Near Eastern status and gender hierarchy as a given.) See further the Dictionary under “king.”

\* **33.7 Though his own hands strive for him** Better (vocalizing *rab* with *pathah*) “Make his hands strong for him.” Cf. *rabbeh*, Judg. 9.29. \* **33.10 They shall offer You incense to savor** Lit. “They shall place incense in Your nostril.”

And whole-offerings on Your altar.

<sup>11</sup> Bless, יהוה, his substance,  
And favor his undertakings.  
Smite the loins of his foes;  
Let his enemies rise no more.

<sup>12</sup> Of Benjamin he said:

Beloved of יהוה  
He rests securely beside [God],  
Who protects him always,  
As he rests between God's shoulders.\*

<sup>13</sup> And of Joseph he said:

Blessed of יהוה be his land  
With the bounty of dew from heaven,\*  
And of the deep that couches below;  
<sup>14</sup> With the bounteous yield of the sun,  
And the bounteous crop of the moons;  
<sup>15</sup> With the best from the ancient mountains,  
And the bounty of hills immemorial;  
<sup>16</sup> With the bounty of earth and its fullness,  
And the favor of the Presence\* in the Bush.  
May these rest on the head of Joseph,  
On the crown of the elect of his brothers.  
<sup>17</sup> Like a firstling bull in his majesty,  
He has horns like the horns of the wild-ox;  
With them he gores the peoples,  
The ends of the earth one and all.  
These\* are the myriads of Ephraim,  
Those\* are the thousands of Manasseh.

<sup>18</sup> And of Zebulun he said:

Rejoice, O Zebulun, on your journeys,  
And Issachar, in your tents.  
<sup>19</sup> They invite their kin to the mountain,  
Where they offer sacrifices of success.  
For they draw from the riches of the sea  
And the hidden hoards of the sand.

<sup>20</sup> And of Gad he said:

Blessed be the One who enlarges Gad!  
Poised is he like a lion  
To tear off arm and scalp.  
<sup>21</sup> \*He chose for himself the best,  
For there is the portion of the revered chieftain,  
Where the heads of the people come.  
He executed s' יהוה judgments  
And God's decisions for Israel.

<sup>22</sup> And of Dan he said:

Dan is a lion's whelp  
That leaps forth from Bashan.

<sup>23</sup> And of Naphtali he said:

O Naphtali, sated with favor  
And full of s' יהוה blessing,  
Take possession on the west and south.

<sup>24</sup> And of Asher he said:

Most blessed of sons be Asher;  
May he be the favorite of his brothers,  
May he dip his foot in oil.  
<sup>25</sup> \*May your doorbolts be iron and copper,  
And your security last all your days.

<sup>26</sup> O Jeshurun, there is none like God,  
Riding through the heavens to help you,  
Through the skies in His majesty.

<sup>27</sup> \*The ancient God is a refuge,  
A support are the arms everlasting.  
He drove out the enemy before you  
By His command: Destroy!

<sup>28</sup> Thus Israel dwells in safety,  
Untroubled is Jacob's abode,\*  
In a land of grain and wine,  
Under heavens dripping dew.

<sup>29</sup> O happy Israel! Who is like you,

\* **33.12** *As he rests between God's shoulders* Or "He dwells amid God's slopes." \* **33.13** *With the bounty of dew from heaven* Targum Onkelos and two Hebrew manuscripts: "With the bounty of heaven above," reading *me'al* ("above") for *mittal* (lit., "from dew"), cf. Gen. 49.25. \* **33.16** *Presence* Lit. "Dweller"; cf. Exod. 3.1ff.

\* **33.17** *These* I.e., one of the wild-ox's horns. \* **33.17** *Those* I.e., the other horn. \* **33.21** Meaning of verse uncertain; cf. vv. 3–5 (with note there), and *saphun* "esteemed" in post-biblical Heb. \* **33.25** Meaning of verse uncertain. \* **33.27** Meaning of verse uncertain. \* **33.28** *abode* Others "fountain."

A people delivered by יהוה,  
Your protecting Shield, your Sword triumphant!  
Your enemies shall come cringing before you,  
And you shall tread on their backs.

**34** Moses went up from the steppes of Moab to Mount Nebo, to the summit of Pisgah, opposite Jericho, and יהוה showed him the whole land: Gilead as far as Dan; <sup>2</sup>all Naphtali; the land of Ephraim and Manasseh; the whole land of Judah as far as the Western\* Sea; <sup>3</sup>the Negeb; and the Plain—the Valley of Jericho, the city of palm trees—as far as Zoar. <sup>4</sup>And יהוה said to him, “This is the land of which I swore to Abraham, Isaac, and Jacob, ‘I will assign it to your offspring.’ I have let you see it with your own eyes, but you shall not cross there.”

<sup>5</sup>So Moses the servant of יהוה died there, in the land of Moab, at the command of יהוה. <sup>6</sup>[God] buried him

in the valley in the land of Moab, near Beth-peor; and no one knows his burial place to this day. <sup>7</sup>Moses was a hundred and twenty years old when he died; his eyes were undimmed and his vigor unabated. <sup>8</sup>And the Israelites bewailed Moses in the steppes of Moab for thirty days.

The period of wailing and mourning for Moses came to an end. <sup>9</sup>Now Joshua son of Nun was filled with the spirit of wisdom because Moses had laid his hands upon him; and the Israelites heeded him, doing as יהוה had commanded Moses.

<sup>10</sup>Never again did there arise in Israel a prophet like Moses—whom יהוה singled out, face to face, <sup>11</sup>for the various signs and portents that יהוה sent him to display in the land of Egypt, against Pharaoh and all his courtiers and his whole country, <sup>12</sup>and for all the great might and awesome power that Moses displayed before all Israel.

\* **34.2** *Western* I.e., Mediterranean; cf. 11.24.