



# The Aramaic Targum

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# INTRODUCTION:

## The Gospel of the Kingdom *and* the Aramaic Targum

THE ARAMAIC Targum is without a doubt one of the most fascinating yet underappreciated documents in Hebrew history. By no means is it a perfect document. It is however nearly unparalleled in its importance to Yahudim thinking in the decades before Yahusha HaMashiach walked the earth.

What you now hold in your hands is *the Torah*. The first five books of the Bible but written in the Aramaic pen rather than Hebrew. *Official* history claims that the Targum grew out of an oral tradition. Well, at the time, Aramaic had superseded Hebrew as the spoken language of Yahudah, particularly among the unlearned. It is imperative to recall then that, prior to its publication, all sacred Scripture was destroyed during the Babylonian conquest over Yahudah, according to 2 Esdras. Nothing remained of the written word. Not even the books of Moshe.

The task was therefore given to Ezra and five other scribes, under inspiration of the Ruach Ha-Qodesh, to pen the Tanakh all over again—from scratch. But even the Sanskrit which Hebrew had derived from was noticeably missing this time around in favor of a Babylonian script. That much I suspect was purposeful, as Yahuah had sealed up the books. From here the book of Chanok (Enoch) emerges in history, according to scholars (*I know*). And so does the Targum. If you're paying attention though, they all do. Nothing in all the libraries of this world predates the Babylonian Exile. While moving forward, perhaps even critiquing the Targum for yourself, try not to lose that context within your peripheral vision.

It will do us all well to remember that the word Targum simply means “translation.” Therefore, the original 80 books of the 1611 King James, as well as the Septuagint, and eventually the Vulgate, are themselves Targumim (plural for Targum). English Targum. Greek Targum. Latin

Targum. Aramaic Targum. They're all Targumim. The major difference here is that the second Temple era Hebrews did not use the English Targum, nor the Latin Targum, and the Greek Targum was very unlikely their most common language spoken. Aramaic was.

At a bare minimum, the Aramaic Targum expresses precisely how many early Hebrew believers in Messiah, as well as Aramaic-speaking Yehudim before the advent of Messiah, processed the world they lived in. In its more profound implications, we are pressed to look upon the Hebrew Masoretic, which wasn't even delivered, we are told, until sometime between the seventh and tenth century AD, and discover precisely where the lying pen of the scribes are exposed. Much is scrubbed. And probably for good reason. There is no conceivable way that the Jews, living in the centuries after the arrival of Yahusha HaMashiach, would repeat their claims about the Word of Yahuah again. The Aramaic Targum, you see, excitedly foretells the kingdom of Mashiach.

The word *gospel* simply means "good news," while *kingdom* directs us to the realm of a sovereign king. Throughout Scripture, any attempt to wrestle the gospel into submission without a complimentary kingdom announcement will surely be frustrated, as the *good news* is always relegated to the announcement of its coming sovereign. My purpose here is not to detail every aspect of the kingdom, but rather, to show how the Aramaic Targum dramatically exemplifies its reality when identifying "the Word of Yahuah."

There are likely many good places to start this discussion, but for one very *specific* reason, I have chosen the writings of Yesha'yahu (Yesha'yahu). Chapter 52. The context *here* is that the kingdom of Yahudah will soon follow a similar fate as the House of Yashar'el. The city of Yerushalayim *and* the Temple are to be destroyed at the hands of Babylon, with the remaining tribes being forced into exile. That is a problem, as the city of Yerushalayim, specifically the Temple which stood upon Mount Tsiyon, had been selected by Yahuah, the Most-High Elohiym, for the purposes of bringing *shalom* to the nations. Like the bill of divorce that has already been handed to Yashar'el, Yahudah's destruction was by their own making, as they had willfully chosen to *do away* with Yahuah's Torah. While Christianity's own vociferous freedom from Torah is a topic for another time, just know that there is no kingdom nor king without law to govern the land. Anyhow, for the houses of Yashar'el and Yahudah, there was still hope.



In Yesha'yahu we read:

Therefore, my **Name** shall be magnified among the nations: therefore, at that time ye shall know, that I am He that hath spoken: and **my Word** shall abide. How beautiful upon the mountains of the land of Yashar'el are the feet of him that bringeth **good tidings**, that publisheth shalom, that publisheth salvation, saying to the congregation of Tsiyon, "The kingdom of thy Elohiym is revealed."

Yesha'yahu 52:6-7 [Targum]

So *much* to unpack here and so little time. The angels appearing to the shepherds in the gospel of Luqas immediately come to mind. But what I specifically want you to pay attention to is Yahuah's mentioning of "my Word." Specifically, that Yahuah's Word "shall abide." It is for this very reason that I have chosen to *start* with Yesha'yahu, but that is only because the Prophet *divulges*. The Word of Yahuah is **Mashiach**. *What*, don't believe me? In a few short sentences we read:

Behold, my servant the **Messiah** shall prosper. He shall be exalted and extolled, and He shall be very strong.

Yesha'yahu 52:13 [Targum]

In review, the feet of the one who publisheth *salvation* and *shalom* would be the one who told the congregation of Tsiyon: "The kingdom of heaven is revealed." You already know where I'm going with this, as Yahusha wore the feet of that heavenly messenger perfectly well. Here is how the *Hebrew* gospel of Marqus introduces us to Mashiach.

<sup>14</sup> And after Yochanan was imprisoned, Yeshua came into Gelilah and preached the word of El, <sup>15</sup> and said, "The time of the kingdom of heavens is come, perform repentance and believe the word of El."

The Hebrew gospel of Marqus 1:14

Now that we have established Yahusha Mashiach came to champion Yesha'yahu's message, it would be good to go all the way back to the opening narrative, because wouldn't you know it, prophetically speaking, the kingdom gospel arrives at the very beginning. It's true. Remember that

part where Yahuah prophesied concerning the enmity between the serpent and the woman? Here's how the Targum phrases it.

And I will put enmity between thee and the woman, and between the seed of thy son, and the seed of her sons; and it shall be when the sons of the woman keep the commandments of the law, they will be prepared to smite thee upon thy head; but when they forsake the commandments of the law, thou wilt be ready to wound them in their heel. Nevertheless, for them there shall be a medicine, but for thee there will be no medicine; and they shall make a remedy for the heel in the days of the **King Meshiha**.

Genesis 3:15 [Targum]

If you tell me this is demonstratively fake news (as Yahuah's Torah has *finally* been done away with once and for all, *says* Christianity), then I will direct your attention to Revelation, where we see the *same* serpent from the garden at war with the saints. If there is a war going on, then we should probably ask ourselves: *Who* are the saints, and *what* is the qualification for sainthood? Revelation 14:12 tells us.

Here is the patience of the qodeshiym: here are they that guard the commandments of Elohiym, and the faith of Yahusha.

Revelation 14:12 [Cepher]

Commands of the Father *and* the faith of Yahusha. The two are dependent upon the other. Revelation 14:12. Got it. It's all there in the Genesis Targum. See how we can know the end from the beginning and vice versa? Satan was at war with those who *kept* the commands in the garden, and he will be at war with the same sort until the end of time. His job title is in the name. HaSatan. He hopes to accuse *you* of breaking the Law. Convincing you that the Law has been done away with is even *better*. All the easier to then accuse you of breaking it. Therefore, if you choose to forsake the commands or claim they've been done away with, then by definition, the accuser has won. "But when they forsake the commandments of the law, thou wilt be ready to wound them in their heel." The houses of Yashar'el and Yahudah were tossed from the land and disbanded over the face of the Earth due to their obstinate

attitude towards the law. However, there would be a medicine, as “they shall make a remedy for the heel in the days of the **King Meshiha.**”

Every intent of Yahusha’s teaching was bound to the *good news* of the coming *kingdom*. But so were his actions. The Hebrew gospel of Mattithyahu shows us that his kingdom message *included* the healing of all diseases, many of which had been brought about by the kingdom of darkness. You see, Yahudah had been stricken on the heel by the serpent. But Yahusha was able to crush its head in the offering of medicine. Yahusha *is* of course our prescription for the tree of life, a preferable option to humanities penchant for the tree of knowledge of good and evil, but that is a discussion for another time. Just know that one tree offers poison, the other healing.

In Mattithyahu we read:

<sup>23</sup> Yeshua Mashiach was searching through all the land of Gelilah, preaching in the houses of their assemblies the report of the heavenly kingdom, and healing all the diseases, <sup>24</sup> strange ones, satan possessed ones, and moon-sick ones and disabled ones, yes, he healed them.

The Hebrew Gospel of Matthew 5:23-24

This is where the Aramaic Targum really starts to get good. We have been laying the groundwork, and you have only so far been offered cake. But I am saving the best for last, which is the icing. From here on out, you will demonstratively see that the gospel of the coming kingdom was not one which developed over time. *Nay*. It was a spiritual reality in which the children of Yashar’el understood full well, even *before* Mount Sinai.

We turn to Exodus. And quickly, the context *here* is Passover. The firstborn sons of Mitsrayim (the firstborn everything, *really*) have just been destroyed for their willfully obstinate participation, and the pleasure they found in the ongoing slavery of Yahuah’s children. The following passage introduces us to a couple of notable concepts. *One*, that the right hand of Yahuah is the salvation [*Yeshua*] of Yashar’el’s firstborn. And who was ultimately traded in their place, but Yahuah’s only begotten first born, Yeshua [*salvation*]? *Secondly*, the right hand of Yahuah is already being set up for a future liberation *still* to come, after the house of Yashar’el is cast out into the darkness of the gentile nations.

Four nights are there written in the Book of Memorials before Yahuah of the world. Night the first, when He was revealed in creating the world; the second, when He was revealed to Avraham; the third, when He was revealed in Mizraim, His hand killing all the firstborn of Mizraim, and **His right hand saving the firstborn of Yashar'el**; the fourth, when **He will yet be revealed to liberate the people of the house of Yashar'el from among the nations**. And all these are called Nights to be observed; for so explained Mosheh, and said thereof, "It is to be observed on account of the liberation, which is from Yahuah, to lead forth the people of the sons of Yashar'el from the land of Mizraim. This is that Night of preservation from the destroying angel for all the sons of Yashar'el who were in Mizraim, and of redemption of their generations from their captivity."

Exodus 12:42 [Targum]

*Follow* the course of events. After the right hand of Yahuah saves the firstborn sons of Yashar'el on the night of Passover, he then carries them safely across the Red Sea. It is here where Yashar'el acknowledges the fact that the Word has a Name. We read:

And Yashar'el saw the power of the mighty hand by which the Lord had wrought the miracles in Mizraim; and the people feared before Yahuah and believed in **the Name of the Word of Yahuah**, and in the prophecies of Mosheh His servant.

Exodus 14:31 [Targum]

Ask yourself *what* the Name of the Word could possibly have been except that of *Salvation*. The children of Yashar'el understood that fact full well. The Word was their *Yeshua*. In several chapters, while constructing the tabernacle, we even come to learn that they prayed to the Most High in the Name of the Word. To say that New Testament sentiments *introduced* the concept of praying to the Father in the Name of His Son is totally false when considering the *following* passage.

And an angel proclaimed, and said, "This is the tree which Abraham planted in Beara of Sheba and prayed there **in the Name** of the Word of Yahuah.

Exodus 26:28 [Targum]

Another question worth answering is what they might have possibly prayed for. *Salvation*, of course. Salvation from death, as is the consequence of transgressing the Law, but also forgiveness of their sins. Who forgives sins? The Word of Yahuah, that's *n/ho*. While serving in the tabernacle Moshe and Aharon his brother made that little important detail known.

But when, after the oblations had been performed, the Shekinah did not reveal itself, Aharon was ashamed, and said to Mosheh, "It may be that the Word of Yahuah hath no pleasure in the work of my hands." Then went Mosheh and Aharon into the tabernacle of ordinance and prayed for the people of the house of Yashar'el, and came forth and blessed the people, and said, "May the **Word of Yahuah** receive your oblations with favor, and **remit and forgive your sins.**" Then, instantly the Glory of Yahuah's Shekinah revealed itself to all the people: and the Fire came forth from the Presence of Yahuah and consumed upon the altar the sacrifice and the fat. And all the people saw, and gave praise, and bowed in prayer upon their faces.

Leviticus 9:23-24 [Targum]

What good is belief in the Name if one does not respond to the Testimony given by that Name? As the Word of Yahuah, Yahusha his only begotten Son told us to be obedient to his Father's commands. So long as the heavens and the earth remained as a witness, *he said*, not one jot nor tittle of the law would change.

Which is the same thing as saying they wouldn't have been obedient to their Father's commands had they not believed. Their crossing the sea perfectly complements Yahusha's own message when he said:

"For El loves the world so much that he gave his only son—one alone begotten—to the world; in order that he who believes in him will not perish but have everlasting life."

The Hebrew gospel of John 3:16

And now for the part you've been waiting for. The *cherry* and the cake topper over the icing. Hopefully, I have built a *thorough* case in very little time. And it is *this*. The Word of Yahuah *is* Mashiach the king *and* Yahusha *is* the Word. That's my kind of equation. Have you been following? I hope so. Because I about fell out of my chair when reading our concluding passage. The Targum's account of the red sea crossing comes packaged with the gospel of the kingdom.

When the people of the house of Yashar'el beheld the signs and manifestations which the Holy One, whose **Name** be praised, had done at the sea of Suph, and **the power of His hand**, the children of the captives answering said one to the other, "Come, and **let us set the crown of majesty on the head of our Redeemer**, who maketh to pass over, and passeth not; who changeth, and is not changed; whose **is the crown of the kingdom; the King of kings in this world; whose, too, is the kingdom in the world to come, for ever and ever.**"

Exodus 15:18 [Targum]

The Word of Yahuah *is* our *Yeshua*.









# The Aramaic Targum GENESIS



# GENESIS

<sup>1</sup> At the beginning (min avella) Yahuah created the heavens and the earth.

<sup>2</sup> And the earth was vacancy and desolation, solitary of the sons of men, and void of every animal; and darkness was upon the face of the abyss, and the Ruach of mercies from before Yahuah breathed upon the face of the waters.

<sup>3</sup> And Yahuah said, Let there be light and to enlighten above; and at once there was light.

<sup>4</sup> And Yahuah beheld the light, that it was good; and Yahuah divided between the light and the darkness.

<sup>5</sup> And Yahuah called the light Day; and He made it that the inhabitants of the world might labor by it: and the darkness called He night; and He made it that in it the creatures might have rest. And it was evening, and it was morning, the First Day.

<sup>6</sup> And Yahuah said, Let there be an expanse in the midst of the waters, and let it separate between the waters above and the waters beneath.

<sup>7</sup> And Yahuah made the expanse, upbearing it with three fingers, between the confines of the heavens and the waters of the ocean, and separated between the waters which were below the expanse, and the waters which were above, in the collection (or covering) of the expanse; and it was so.

<sup>8</sup> And Yahuah called the expanse the Heavens. And it was evening, and it was morning, the Second Day.

<sup>9</sup> And Yahuah said, Let the lower waters which remain under the heavens be gathered together into one place, and the earth be dried, that the land may be visible. And it was so.

<sup>10</sup> And Yahuah called the dry (land) the Earth, and the place of the assemblage of waters called He the Seas; and Yahuah saw that it was good.

<sup>11</sup> And Yahuah said, Let the earth increase the grassy herb whose seed seedeth, and the fruit-tree making fruit after its kind, whose seed is in itself upon the earth. And it was so.

<sup>12</sup> And the earth produced grasses (and) herbage whose seed seedeth, and the tree making fruit after its kind. And Yahuah saw that it was good.

<sup>13</sup> And it was evening, and it was morning, the Third Day.

<sup>14</sup> And Yahuah said, Let there be lights in the expanse of the heavens, to distinguish between the day and the night; and let them be for signs and for festival times, and for the numbering by them the account of days, and for the sanctifying of the beginning of months, and the beginning of years, the passing away of months, and the passing away of years, the revolutions of the sun, the birth of the moon, and the revolvings (of seasons).

<sup>15</sup> And let them be for luminaries in the expanse of the heavens to give light upon the earth. And it was so.

<sup>16</sup> And Yahuah made two great luminaries; and they were equal in glory twenty and one years, less six hundred and two and seventy parts of an hour. And afterwards the moon recited against the sun a false report; and she was diminished, and the sun was appointed to be the greater light to rule the day; and the moon to be the inferior light to rule in the night, and the stars.

<sup>17</sup> And Yahuah ordained them unto their offices, in the expanse of the heavens, to give forth light upon the earth,

<sup>18</sup> and to minister by day and by night, to distinguish between the light of the day and the darkness of the night. And Yahuah beheld that it was good.

<sup>19</sup> And it was evening, and it was morning, Day the Fourth.

<sup>20</sup> And Yahuah said, Let the lakes of the waters swarm forth the reptile, the living animal, and the fowl which flieth, whose nest is upon the earth; and let the way of the bird be upon the air of the expanse of the heavens.

<sup>21</sup> And Yahuah created the great tanins, the levyathan and his yokefellow which are prepared for the day of consolation, and every living animal which creepeth, and which the clear waters had swarmed forth after their kind; the kinds which are clean, and the kinds which are not clean; and every fowl which flieth with wings after their kinds, the clean and the unclean. And Yahuah beheld that it was good.

<sup>22</sup> And He blessed them, saying, Increase and multiply, and fill the waters of the seas, and let the fowl multiply upon the earth.

<sup>23</sup> And it was evening, and it was morning, Day the Fifth.

<sup>24</sup> And Yahuah said, Let the soil of the earth bring forth the living creature according to his kind; the kind that is clean and the kind that is unclean; cattle,

and creeping thing, and the creature of the earth, according to his kind. And it was so.

<sup>25</sup> And Yahuah made the beast of the earth after his kind, the clean and the unclean, and cattle after their kind, and every reptile of the earth after its kind, the clean and the unclean. And Yahuah saw that it was good.

<sup>26</sup> And Yahuah said to the angels who ministered before Him, who had been created in the second day of the creation of the world, Let us make man in Our image, in Our likeness; and let them rule over the fish of the sea, and over the fowl which are in the atmosphere of heaven, and over the cattle, and over all the earth, and over every reptile creeping upon the earth.

<sup>27</sup> And Yahuah created man in His Likeness: In the image of Yahuah He created him, with two hundred and forty and eight members, with three hundred and sixty and five nerves, and overlaid them with skin, and filled it with flesh and blood. Male and female in their bodies He created them.

<sup>28</sup> And He blessed them, and Yahuah said to them, Increase and multiply, and fill the earth with sons and daughters, and prevail over it, in its possessions; and have dominion over the fish of the sea and over the fowl of the heavens, and over every creeping animal that creepeth upon the earth.

<sup>29</sup> And Yahuah said, Behold, I have given you every herb whose seed seedeth upon the face of all the earth, and every unfruitful tree for the need of building and for burning; and the tree in which is fruit seeding after its kind, to you it shall be for food.

<sup>30</sup> But to every beast of the earth, and to every fowl of the heavens, and to every reptile upon the earth in which is the living soul, (I have given) all green herbs. And it was so.

<sup>31</sup> And Yahuah beheld everything He had made, and it was very good. And it was evening, and it was morning, the Sixth Day.

**2** And the creatures of the heavens and earth, and all the hosts of them, were completed.

<sup>2</sup> And Yahuah had finished by the Seventh Day the work which He had wrought, and the ten formations which He had created between the suns; and He rested the Seventh Day from all His works which He had performed.

<sup>3</sup> And Yahuah blessed the Seventh Day more than all the days of the week, and sanctified it, because in it He rested from all His works which Yahuah had created and had willed to make.

<sup>4</sup> These are the geneses of the heavens and earth when they were created in the day that Yahuah Elohiym made the earth and heavens.

<sup>5</sup> And all the trees of the field were not as yet in the earth, and all the herbs of the field had not as yet germinated, because Yahuah Elohiym had not made it to rain upon the earth, and man was not to cultivate the ground.

<sup>6</sup> But a cloud of glory descended from the throne of glory, and was filled with waters from the ocean, and afterward went up from the earth, and gave rain to come down and water all the face of the ground.

<sup>7</sup> And Yahuah Elohiym created man in two formations; and took dust from the place of the house of the sanctuary, and from the four winds of the world, and mixed from all the waters of the world, and created him red, black, and white; and breathed into his nostrils the inspiration of life, and there was in the body of A'dam the inspiration of a speaking ruach, unto the illumination of the eyes and the hearing of the ears.

<sup>8</sup> And a garden from the Eden of the just was planted by the Word of Yahuah Elohiym before the creation of the world, and He made there to dwell the man when He had created him.

<sup>9</sup> And Yahuah Elohiym made to grow from the ground every tree that was desirable to behold and good to eat, and the tree of life in the midst of the garden, whose height was a journey of five hundred years, and the tree of whose fruit they who ate would distinguish between good and evil.

<sup>10</sup> And a river went forth from Eden, to water the garden, and from thence was separated, and became four heads of rivers (or four chief rivers).

<sup>11</sup> The name of the first is Phishon; that is it which compasseth all the land of Hindiki, where there is gold.

<sup>12</sup> And the gold of that land is choice. There is the bedilcha, and the precious stones of byrils.

<sup>13</sup> And the name of the second river is Gichon; that is it which encompasseth all the land of Koosh.

<sup>14</sup> And the name of the third river is Diglath; that is it which goeth to the east of Athoor. And the fourth river is Pherath.

<sup>15</sup> And Yahuah Elohiym took the man from the mountain of worship, where he had been created, and made him dwell in the garden of Eden, to do service in the law, and to keep its commandments.

<sup>16</sup> And Yahuah Elohiym commanded A'dam, saying, Of every tree of the garden eating thou mayest eat.

<sup>17</sup> But of the tree of whose fruit they who eat (become) wise to know between good and evil, thou shalt not eat: for in the day that thou eatest thou wilt be guilty of death.

<sup>18</sup> And Yahuah Elohiym said, It is not right that A'dam should be sleeping alone: I will make unto him a woman who may be a helper before him.

<sup>19</sup> And Yahuah Elohiym created from the earth every beast of the field, and every fowl of the heavens, and brought them to A'dam, to see by what name he would call it. And whatever A'dam called the living animal, that was its name.

<sup>20</sup> And A'dam called the names of all cattle, and all fowl of the heavens, and all beasts of the field. But for A'dam was not found as yet a helper before him.

<sup>21</sup> And Yahuah Elohiym threw a deep slumber upon A'dam, and he slept. And He took one of his ribs, it was the thirteenth rib of the right side, and closed it up with flesh.

<sup>22</sup> And Yahuah Elohiym builded the rib which he had taken from A'dam into a woman; and He brought her to A'dam.

<sup>23</sup> And A'dam said, This time, and not again, is woman created from man. Thus, because she is created from me, (she is) bone of my bone, and flesh of my flesh. This it is fit to call Woman, because from man she was taken.

<sup>24</sup> Therefore, a man shall leave, and be separate from the house of the bed of his father and of his mother, and shall consociate with his woman, and both of them shall be one flesh.

<sup>25</sup> And both of them were wise, A'dam and his woman; but they were not faithful (or truthful) in their glory.

**3** And the serpent was wiser unto evil than all the beasts of the field which Yahuah Elohiym had made. And he said to the woman, Is it truth that Yahuah Elohiym hath said, You shall not eat of every tree of the garden?

<sup>2</sup> And the woman said to the serpent, From the rest of the fruits of the trees of the garden we have power to eat;

<sup>3</sup> but of the fruit of the tree which is in the midst of the garden Yahuah hath said, You shall not eat of it, nor approach it, lest you die.

<sup>4</sup> In that hour the serpent spake accusation against his Creator, and said to the woman, Dying you will not die; forevery artificer hateth the son of his art:

<sup>5</sup> for it is manifest before Yahuah, that in the day that you eat of it, you will be as the great angels, who are wise to know between good and evil.

<sup>6</sup> And the woman beheld Sammael, the angel of death, and was afraid; yet she knew that the tree was good to eat, and that it was medicine for the enlightenment of the eyes, and desirable tree by means of which to understand. And she took of its fruit, and did eat; and she gave to her husband with her, and he did eat.

<sup>7</sup> And the eyes of both were enlightened, and they knew that they were naked, divested of the purple robe in which they had been created. And they saw the sight of their shame, and sewed to themselves the leaves of figs, and made to them cinctures.

<sup>8</sup> And they heard the voice of the Word of Yahuah Elohiym walking in the garden in the repose of the day; and A'dam and his woman hid themselves from before Yahuah Elohiym among the trees of the garden.

<sup>9</sup> And Yahuah Elohiym called to A'dam, and said to him, Is not all the world which I have made manifest before Me; the darkness as the light? and how hast thou thought in thine heart to hide from before Me? The place where thou art concealed, do I not see? Where are the commandments that I commanded thee?

<sup>10</sup> And he said, The voice of Thy Word heard I in the garden, and I was afraid, because I am naked; and the commandment which Thou didst teach me, I have transgressed; therefore I hid myself from shame.

<sup>11</sup> And He said, Who showed thee that thou art naked? Unless thou hast eaten of the fruit of the tree of which I commanded that thou shouldst not eat.

<sup>12</sup> And A'dam said, The woman whom Thou gavest to be with me, she gave me of the fruit of the tree, and I did eat.

<sup>13</sup> And Yahuah Elohiym said to the woman, What hast thou done? And the woman said, The serpent beguiled me with his subtilty, and deceived me with his wickedness, and I ate.

<sup>14</sup> And Yahuah Elohiym brought the three unto judgment; and He said to the serpent, Because thou hast done this, cursed art thou of all the cattle, and of all the beasts of the field: upon thy belly thou shalt go, and thy feet shall be cut off, and thy skin thou shalt cast away once in seven years; and the poison of death shall be in thy mouth, and dust shalt thou eat all the days of thy life.



<sup>15</sup> And I will put enmity between thee and the woman, and between the seed of thy son, and the seed of her sons; and it shall be when the sons of the woman keep the commandments of the law, they will be prepared to smite thee upon thy head; but when they forsake the commandments of the law, thou wilt be ready to wound them in their heel. Nevertheless, for them there shall be a medicine, but for thee there will be no medicine; and they shall make a remedy for the heel in the days of the King Meshiha.

<sup>16</sup> Unto the woman He said, Multiplying, I will multiply thy affliction by the blood of thy virginity, and by thy conception; in sorrow shalt thou bear children, and to thy husband shall be thy desire, and he will have rule over thee unto righteousness or unto sin.

<sup>17</sup> But to A'dam he said, Because thou hast hearkened to the word of thy woman, and hast eaten of the fruit of the tree, of which I commanded thee, saying, Thou shalt not eat of it, accursed is the ground, in that it did not show thee thy guilt; in labor shalt thou eat (of) it all the days of thy life.

<sup>18</sup> And thorns and thistles will it put forth and increase on account of thee, and thou shalt eat the herb which is on the face of the field. And A'dam answered: I pray, through mercies from before Thee, O Adonai, that we may not be accounted as the cattle, to eat the herb of the face of the field. Let us stand up, and labor with the labor of the hands, and eat food of the food of the earth; and thus let there be distinction before Thee, between the children of men and the offspring of cattle.

<sup>19</sup> By the labor of thy hands thou shalt eat food, until thou turn again to the dust from which thou wast created: for dust thou art, and unto dust thou shalt return; for from the dust it is to be that thou art to arise, to render judgment and reckoning for all that thou hast done, in the day of the great judgment.

<sup>20</sup> And A'dam called the name of his woman Chuah, because she is the mother of all the children of men.

<sup>21</sup> And Yahuah Elohiym made to A'dam and to his woman vestures of honor from the skin of the serpent, which he had cast from him, upon the skin of their flesh, instead of that adornment which had been cast away; and He clothed them.

<sup>22</sup> And Yahuah Elohiym said to the angels who ministered before Him, Behold, A'dam is sole on the earth, as I am sole in the heavens above; and it will be that they will arise from him who will know to discern between good and evil. Had he kept the commandments which I appointed to him, he would have lived and subsisted as the tree of life forever. But now, because

he hath not kept that which I prescribed, it is decreed against him that we keep him from the garden of Eden, before he reach forth his hand and take of the tree of life: for, behold, if he eat thereof, living he will live and subsist forever.

<sup>23</sup> And Yahuah Elohiym removed him from the garden of Eden; and he went and dwelt on Mount Moriah, to cultivate the ground from which he had been created.

<sup>24</sup> And He drove out the man from thence where He had made to dwell the glory of His Shekina at the first between the two Kerubaia. Before He had created the world, He created the law; He prepared the garden of Eden for the righteous, that they might eat and delight themselves with the fruit of the tree; because they would have practised in their lives the doctrine of the law in this world, and have maintained the commandments: (but) he prepared Gehinnam for the wicked, which is like the sharp, consuming sword of two edges; in the midst of it He hath prepared flakes of fire and burning coals for the judgment of the wicked who rebelled in their life against the doctrine of the law. To serve the law is better than (to eat of) the fruit of the tree of life, (the law) which the Word of Yahuah prepared, that man in keeping it might continue, and walk in the paths of the way of life in the world to come.

**4** And A'dam knew Chuah his woman, who had desired the Angel; and she conceived, and bare Qayin; and she said, I have acquired a man, the Angel of Yahuah.

<sup>2</sup> And she added to bear from her husband A'dam his twin, even H'avel. And H'avel was a shepherd of the flock, but Qayin was a man working in the earth.

<sup>3</sup> And it was at the end of days, on the fourteenth of Nisan, that Qayin brought of the produce of the earth, the seed of cotton (or line), an oblation of first things before Yahuah;

<sup>4</sup> and H'avel brought of the firstlings of the flock, and of their fat; and it was pleasing before Yahuah, and He gave (His) countenance to H'avel and to his oblation;

<sup>5</sup> but to Qayin and to his oblation He gave no countenance. And Qayin was angered greatly, and the features of his face were downcast.

<sup>6</sup> And Yahuah said to Qayin, Why hast thou anger, and why are the features of thy face downcast?

<sup>7</sup> If thou doest thy work well, will not thy guilt be forgiven thee? But if thou doest not thy work well in this world, thy sin is retained unto the day of the great judgment, and at the doors of thy heart lieth thy sin. And into thy hand have I delivered the power over evil passion, and unto thee shall be the inclination thereof, that thou mayest have authority over it to become righteous, or to sin.

<sup>8</sup> And Qayin said to H'avel his brother, Come, and let us two go forth into the field. And it was that when they two had gone forth into the field, Qayin answered and said to H'avel, I perceive that the world was created in goodness, but it is not governed (or conducted) according to the fruit of good works, for there is respect to persons in judgment; therefore it is that thy offering was accepted, and mine not accepted with good will. H'avel answered and said to Qayin, In goodness was the world created, and according to the fruit of good works is it governed; and there is no respect of persons in judgment; but because the fruits of my works were better than thine, my oblation, before thine, hath been accepted with good will. Qayin answered and said to H'avel, There is neither judgment nor Judge, nor another world; nor will good reward be given to the righteous, nor vengeance be taken of the wicked. And H'avel answered and said to Qayin, There is a judgment, and there is a Judge; and there is another world, and a good reward given to the righteous, and vengeance taken of the wicked. And because of these words they had contention upon the face of the field; and Qayin arose against H'avel his brother, and drave a stone into his forehead, and killed him.

<sup>9</sup> And Yahuah said to Qayin, Where is H'avel thy brother? And he said, I know not; am I the keeper of my brother?

<sup>10</sup> And He said, What hast thou done? The voice of the bloods of the murder of thy brother which are swallowed up in the sod, crieth before Me from the earth.

<sup>11</sup> And now because thou hast killed him, thou art cursed from the earth, which hath opened the mouth, and received the bloods of thy brother from thy hand.

<sup>12</sup> When thou tillest the earth, it shall not add to give strength to its fruits for thee. A wanderer and an exile shalt thou be in the earth.

<sup>13</sup> And Qayin said before Yahuah, More heavy is my rebellion than can be borne (away). Yet is there power before Thee to forgive it.

<sup>14</sup> Behold, Thou hast cast me forth today from the face of the earth, and from before Thee is it possible to be hidden? And because I am a wanderer and an exile in the earth, any just one who findeth me will kill me.

<sup>15</sup> And Yahuah said to him, Behold now, any one who killeth Qayin, unto seven generations vengeance shall be taken of him. And Yahuah sealed upon the face of Qayin the mark of the Name great and honorable, that any one who might find him should not kill him when he saw it upon him.

<sup>16</sup> And Qayin went out from before Yahuah and dwelt in the land of the wandering of his exile, which had been made for him from before, as the garden of Eden.

<sup>17</sup> And Qayin knew his woman, and she conceived and bare Chanok; and he built a city and called the name of the city after the name of his son, Chanok.

<sup>18</sup> And there was born unto Chanok Iyrad, and Iyrad begat Mechuya'el, and Mechuya'el begat Methusha'el, and Methusha'el begat Lemek.

<sup>19</sup> And Lemek took to him two wives: the name of the first, Adah, and the name of the second, Tsillah.

<sup>20</sup> And Adah bare Yaval; he was the chief (rab) of all those who dwell in tents and are masters of cattle.

<sup>21</sup> And the name of his brother (was) Juval: he was chief (rab) of all those who take part in song with the lyre and the pipe.

<sup>22</sup> And Tsillah bare also Tuval-Qayin, the chief (rab) of all artificers who know the workmanship of brass and iron. And the sister of Tuval-Qayin was Naama; she was mistress of elegies and songs.

<sup>23</sup> And Lemek said to his wives Adah and Tsillah, Hear my voice, wives of Lemek, hearken to my words: for I have not killed a man, that I should be slain for him; neither have I destroyed a young man, on whose account my children should perish.

<sup>24</sup> For Qayin who sinned and was converted by repentance (had protection) unto seven generations extended to him: and to Lemek, the son of his son, who hath not sinned, it is just that it shall be extended unto seventy and seven.

<sup>25</sup> And A'dam knew his woman again, at the end of a hundred and thirty years after H'avel had been slain; and she bare a son, and called his name Sheth; for she said, Yahuah hath given me another son instead of H'avel whom Qayin slew.

<sup>26</sup> And to Sheth also was born a son, and he called his name Enosh. That was the generation in whose days they began to err, and to make themselves idols, and surnamed their idols by the name of the Word of Yahuah.

**5** This is the book of the genealogy of Man. In the day that Yahuah created man, in the likeness of Yahuah He made him.

<sup>2</sup> Male and female He created them and blessed them in the name of His Word; and He called their name Man in the day they were created.

<sup>3</sup> And A'dam lived a hundred and thirty years, and begat Sheth, who had the likeness of his image and of his similitude: for before had Chuah born Qayin, who was not like to him; and H'avel was killed by his hand. And Qayin was cast out; neither is his seed genealogized in the book of the genealogy of A'dam. But afterwards there was born one like him, and he called his name Sheth.

<sup>4</sup> And the days of A'dam after he begat Sheth were eight hundred years, and he begat sons and daughters.

<sup>5</sup> And all the days of Sheth were nine hundred and twelve years, and he died.

<sup>6</sup> And Enosh lived ninety years, and begat Qeynan.

<sup>7</sup> And Enosh lived after he had begotten Qeynan eight hundred and fifteen years, and begat sons and daughters.

<sup>8</sup> And all the days of Enosh were nine hundred and five years; and he died.

<sup>9</sup> And Qeynan lived seventy years and begat Mahalal'el.

<sup>10</sup> And Qeynan lived after he had begotten Mahalal'el eight hundred and forty years, and begat sons and daughters.

<sup>11</sup> And all the days of Qeynan were nine hundred and ten years; and he died.

<sup>12</sup> And Mahalal'el lived sixty-five years, and begat '.

<sup>13</sup> And Mahalalel lived after he had begotten Yered eight hundred and thirty years, and begat sons and daughters.

<sup>14</sup> And all the days of Mahalalel were eight hundred and ninety-five years; and he died.

<sup>15</sup> And Yered lived a hundred and sixty-two years, and begat Chanok.

<sup>16</sup> And Yered lived after he had begotten Chanok eight hundred years, and begat sons and daughters.

<sup>17</sup> And all the days of Yered were nine hundred and sixty-two years; and he died.

<sup>18</sup> And Chanok lived sixty-five years, and begat Methushelach.

<sup>19</sup> And Chanok worshipped in truth before Yahuah after he had begotten Methushelach three hundred years, and begat sons and daughters.

<sup>20</sup> And all the days of Chanok with the sojourners of the earth were three hundred and sixty-five years.

<sup>21</sup> And Chanok served in the truth before Yahuah; and, behold, he was not with the sojourners of the earth; for he was withdrawn, and he ascended to the firmament by the Word before Yahuah, and his name was called Metatron the Great Saphra.

<sup>22</sup> And Methushelach lived a hundred and eighty-seven years, and begat Lemek.

<sup>23</sup> And Methushelach lived after he had begotten Lemek seven hundred and eighty-two years, and begat sons and daughters.

<sup>24</sup> And all the days of Methushelach were nine hundred and sixty and nine years; and he died.

<sup>25</sup> And Lemek lived a hundred and eighty-two years, and begat a son;

<sup>26</sup> and he called his name Noach, (Consolation,) saying, This shall console us for our works that are not prosperous, and for the labor of our hands with the earth which Yahuah hath cursed on account of the guilt of the sons of men.

<sup>27</sup> And Lemek lived after he had begotten Noach five hundred and ninety and five years, and begat sons and daughters.

<sup>28</sup> And all the days of Lemek were seven hundred and seventy and seven years; and he died.

<sup>29</sup> And Noach was the son of five hundred years, and Noach begat Shem, Cham, and Yapheth.

**6** And it was when the sons of men began to multiply upon the face of the earth, and fair daughters were born to them;

<sup>2</sup> and the sons of the great saw that the daughters of men were beautiful, and painted, and curled, walking with revelation of the flesh, and with

imaginations of wickedness; that they took them wives of all who pleased them.

<sup>3</sup> And Yahuah said by His Word, All the generations of the wicked which are to arise shall not be purged after the order of the judgments of the generation of the deluge, which shall be destroyed and exterminated from the midst of the world. Have I not imparted My Ruach HaQodesh to them, (or, placed My Ruach HaQodesh in them,) that they may work good works? And, behold, their works are wicked. Behold, I will give them a prolongment of a hundred and twenty years, that they may work repentance, and not perish.

<sup>4</sup> Schamchazai and Uzziel, who fell from heaven, were on the earth in those days; and also, after the sons of the Great had gone in with the daughters of men, they bare to them: and these are they who are called men who are of the world, men of names.

<sup>5</sup> And Yahuah saw that the wickedness of man was great in the earth, and all the imagery of the thought of his heart was only evil every day.

<sup>6</sup> And it repented Yahuah in His Word that He had made man upon the earth; and He passed judgment upon them by His Word.

<sup>7</sup> And Yahuah said, I will abolish by My Word man, whom I have created upon the face of the earth, from man to cattle, to the reptile, and to the fowl of the heavens; because I have repented in My Word that I have made them.

<sup>8</sup> But Noach, who was righteous, found favor before Yahuah.

<sup>9</sup> These are the genealogies of the race of Noach. Noach was a just man, complete in good works in his generation, (and) in the fear of Yahuah walked Noach.

<sup>10</sup> And Noach begat three sons, Shem, Cham, and Yapheth.

<sup>11</sup> And the earth was corrupted through the inhabitants thereof, who had declined from the ways of righteousness before Yahuah; and the earth was filled with rapine.

<sup>12</sup> And Yahuah beheld the earth; and, lo, it was corrupt; for all flesh had everyone corrupted his way upon the earth.

<sup>13</sup> And Yahuah said to Noach, The end of all flesh cometh before Me, because the earth is filled with rapine by their evil works; and, behold, I will destroy them with the earth.

<sup>14</sup> Make thee an ark of the wood of cedars; a hundred and fifty cells shalt thou make to the ark in its left side, and thirty and six in its breadth; and ten cabins

in the midst, to lay up in them provision; and five repositories on the right, and five on the left; and thou shalt protect it within and without a pitch.

<sup>15</sup> Go thou unto Phison, and take from thence a precious stone, and fix it in the ark to illuminate you: with the measure of a cubit (or span) shalt thou complete it above. And a door shalt thou set in the side of the ark; and with dwelling-places, inferior, second, and third, shalt thou make it.

<sup>16</sup> And I, behold, I bring a flood of waters upon the earth to swallow up all flesh which hath in it the ruach of life from under the heavens: whatever is upon the earth shall be swept away.

<sup>1</sup> But I will establish my covenant with thee; and thou shalt go into the ark, thou, and thy sons, and thy woman, and the wives of thy sons with thee.

<sup>18</sup> And of all that liveth of all flesh, two of every (kind) shall go into the ark, to be preserved alive with thee: male and female shall they be.

<sup>19</sup> Of the fowl after its kind, and of all cattle after its kind, and of every reptile of the earth after its kind, two of every (sort) shall enter to thee by the hand of the angel, who will take and cause them to enter to thee, to be preserved.

<sup>20</sup> And thou, take to thee of all food that is eaten, and let it be to thee and to them for food.

<sup>21</sup> And Noah did according to all that Yahuah had instructed him.

**7** And Yahuah said to Noah, Enter, thou, and every one of thy house, into the ark; for thee have I seen righteous before me in this generation.

<sup>2</sup> Of all clean cattle take thou seven by seven, male and female, and of all cattle not clean, two (and two), male and female.

<sup>3</sup> But of birds of the heaven, seven by seven, male and female, to preserve from them seed upon the earth.

<sup>4</sup> For, behold, I give you space of seven days; if they will be converted, it shall be forgiven them; but if they will not be converted, after a time of days yet seven, I will cause rain to come down upon the earth forty days and forty nights, and will destroy all bodies of man and of beast upon the earth.

<sup>5</sup> And Noah did according to all that Yahuah had commanded him.

<sup>6</sup> And Noah was the son of six hundred years when the deluge of waters was upon the earth.



<sup>7</sup> And Noah entered, with his sons and his woman and the wives of his sons with him, into the ark, from before the waters of the deluge.

<sup>8</sup> Of all cattle clean, and of cattle unclean, of birds, and of whatever creepeth upon the earth,

<sup>9</sup> two and two they entered unto Noah into the ark, male and female, as Yahuah had instructed Noah.

<sup>10</sup> And it was at the time of seven days after the conclusion of the mourning for Methushelach, that Yahuah beheld, and, lo, the sons of men had not turned. And the waters of the deluge came down hotly from the heavens upon the earth.

<sup>11</sup> In the six-hundredth year of the life of Noah, in the second month, which was the month of Marchesvan, for hitherto the months had been numbered from Tishri which was the beginning of the year at the completion of the world, in the seventeenth day of the month, in that day were all the fountains of the great deep broken up. And the giants were gathered there together with their sons and perturbed them, and afterwards the windows of heaven were opened.

<sup>12</sup> And the rain came down upon the earth forty days and forty nights.

<sup>13</sup> In that same day entered Noah, and Shem, and Cham, and Yapheth, the sons of Noah, and the woman of Noah, and the three wives of his sons with him, into the ark:

<sup>14</sup> they, and every animal after his kind, and all cattle after their kind, and every reptile that creepeth upon the earth after his kind, and every fowl after its kind, every bird which flieth.

<sup>15</sup> And they entered to Noah into the ark, two and two of all flesh in which was the breath of life.

<sup>16</sup> And they coming entered, male and female, of all flesh unto him, as Yahuah had instructed him; and the Word of Yahuah covered over the door of the ark upon the face thereof.

<sup>17</sup> And there was a flood forty days upon the earth, and the waters were multiplied and bare up the ark, and it was lifted from the earth.

<sup>18</sup> And the waters waxed mighty and increased greatly upon the earth, and the ark went floating upon the face of the waters.

<sup>19</sup> And the waters prevailed greatly upon the earth, and all the high hills which were under the heavens were covered:

<sup>20</sup> fifteen cubits higher did the waters prevail, and the mountains were covered.

<sup>21</sup> And all flesh expired which moveth upon the earth; of fowl, and of cattle, and of wild beasts, and every moving thing that moveth upon the earth, and all the sons of men,

<sup>22</sup> everything in whose nostrils was the breath of life, of all on the dry land, died.

<sup>23</sup> And all the bodies of men and of beasts upon the face of the earth, from man to cattle, to creeping thing, and to the fowl which wingeth in the air of heaven, perished from the earth; and Noah only was left, and they who were with him in the ark.

<sup>24</sup> And the waters prevailed upon the earth a hundred and fifty days.

**8** And Yahuah in His Word remembered Noah, and all the animals and the cattle which were with him in the ark; and Yahuah caused the wind of mercies to pass over the earth, and the waters were dried.

<sup>2</sup> And the fountains of the deep were shut up, and the windows of heaven, and the rain was forbidden to descend from heaven.

<sup>3</sup> And the waters returned from being on the earth, going and returning. And the waters were minished at the end of a hundred and fifty days.

<sup>4</sup> And the ark rested in the seventh month, which is the month of Nisan, in the seventeenth day of the month, upon the mountains of Qadron; the name of the one mountain is Qardania, and the name of the other mountain Irmenia; and there was builded the city of Armenia in the land of the east.

<sup>5</sup> And the waters went and diminished until the tenth month, the month Tammuz. In Tammuz, in the first of the month, the heads of the mountains were seen.

<sup>6</sup> And it was at the end of forty days, and Noah opened the aperture of the ark which he had made.

<sup>7</sup> And he sent out a raven; and it went forth, going forth and returning, until the waters had dried from the earth.

<sup>8</sup> And he sent forth a house-dove from being with him, to see whether the waters were lightened from off the faces of the earth.

<sup>9</sup> And the dove found no rest for the sole of the foot, and returned unto him to the ark; and he knew that the waters were (yet) upon the face of all the

earth. And he reached out his hand, and took and brought her unto him into the ark.

<sup>10</sup> And he prolonged (waited) yet seven days, and again he sent the dove from the ark.

<sup>11</sup> And the dove came to him at the evening time, and behold, a leaf of olive gathered, broken off, she brought in her mouth, and which she had taken from the Mount of the Meshiha. And Noah understood that the waters had lightened from being on the earth.

<sup>12</sup> And he prolonged yet seven days, and added to send forth the dove; but she added not to return to him again.

<sup>13</sup> And it was in the six hundred and first year, in Tishri, in the first of the month, in the beginning of the year, that the waters were dried from upon the earth. And Noah removed the covering of the ark, and saw the faces of the ground to be dried.

<sup>14</sup> And in the month Marchesvan, in the twenty-seventh day of the month, the earth was dry.

<sup>15</sup> And Yahuah spoke with Noah, saying:

<sup>16</sup> Go forth from the ark, thou, and thy woman, and thy sons, and the wives of thy sons, with thee.

<sup>17</sup> Every living animal that is with thee of all flesh, of fowl, of cattle, and of every reptile that creepeth on the earth, bring forth with thee, that they may produce in the earth, and spread abroad and multiply on the earth.

<sup>18</sup> And Noah went forth, and his sons, and his woman, and the wives of his sons, with him.

<sup>19</sup> Every animal, every reptile, and every bird, which moveth upon the earth, according to its seed, went forth from the ark.

<sup>20</sup> And Noah builded the altar before Yahuah; that altar which A'dam had builded in the time when he was cast forth from the garden of Eden and had offered an oblation upon it; and upon it had Qayin and H'avel offered their oblations. But when the waters of the deluge descended, it was destroyed, and Noah rebuilded it; and he took of all clean cattle, and of all clean fowl, and sacrificed four upon that altar. And Yahuah accepted his oblation with favor:

<sup>21</sup> and Yahuah said in His Word, I will not add again to curse the earth on account of the sin of the children of men; for the imagination of the heart of

man is evil from his youth; neither will I add to destroy whatever liveth as I have done.

<sup>22</sup> Until all the days of the earth, sowing in the season of Tishri, and harvest in the season of Nisan, and coldness in the season of Tebeth, and warmth in the season of Tammuz, and summer and winter, and days and nights shall not fail.

**9** And Yahuah blessed Noach, and his sons, and said to them, Spread forth and multiply, and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and on every fowl of the heavens; of all that the earth swarmeth forth, and all the fishes of the sea, into your hand are they delivered.

<sup>2</sup> Every moving thing which liveth to you shall be for food: as the green herb have I given to you the whole.

<sup>3</sup> But flesh which is torn of the living beast, what time the life is in it, or that torn from a slaughtered animal before all the breath has gone forth, you shall not eat.

<sup>4</sup> But the blood of your lives I will I require of every animal which hath killed a man, I will require that it be put to death on his account. And from the hand of the human being, from the hand of the man who hath shed the blood of his brother, will I require the life of man.

<sup>5</sup> Whoso sheddeth the blood of man, the judges, by witnesses, shall condemn him unto death; but he who sheddeth it without witnesses, Yahuah of the world will bring punishment on him in the day of the great judgment; because in the image of Yahuah He made man.

<sup>6</sup> And you, spread yourselves abroad and multiply; bring forth in the earth, and increase in it.

<sup>7</sup> And Yahuah spake to Noach, and to his sons with him, saying,

<sup>8</sup> I, behold, I establish my covenant with you, and with your children after you;

<sup>9</sup> and with every living soul that is with you, of birds, and of cattle, and of every beast of the earth that is with you, of all that go forth from the ark, of every beast of the earth.

<sup>10</sup> And I will establish my covenant with you, and will not again cause all flesh to perish by the waters of a flood; and there shall not again be a flood to destroy the earth.

<sup>11</sup> And Yahuah said, This is the sign of the covenant which I establish between My Word and between you and every living soul that is with you, unto the generations of the world.

<sup>12</sup> I have set My Bow in the cloud, and it shall be for a token of the covenant between My Word and the earth.

<sup>13</sup> And it shall be that when I spread forth My glorious cloud over the earth, the bow shall be seen in the day (time), while the sun is not sunk (or hidden) in a cloud.

<sup>14</sup> And I will remember My covenant which is between My Word and between you and every living soul of all flesh, that there shall not be the waters of a flood to destroy all flesh.

<sup>15</sup> And the bow shall be in the cloud, and I will look upon it, to remember the everlasting covenant between the Word of Yahuah and every living soul of all flesh that is upon the earth.

<sup>16</sup> And Yahuah said to Noah, This is the sign of the covenant that I have covenanted between My Word and between the word for all flesh that is upon the earth.

<sup>17</sup> And the sons of Noah who went forth from the ark were Shem, Cham, and Yapheth; and Cham is the father of Kena'an.

<sup>18</sup> These are the three sons of Noah, and from them they were spread abroad to dwell in all the earth.

<sup>19</sup> And Noah began to be a man working in the earth. And he found a vine which the river had brought away from the garden of Eden; and he planted it in a vineyard, and it flourished in a day; and its grapes became ripe, and he pressed them out.

<sup>20</sup> And he drank of the wine and was drunken; and he made himself naked in the midst of his tent.

<sup>21</sup> And Cham, the father of Kena'an, beheld the nakedness of his father, and showed to his brethren without.

<sup>22</sup> And Shem and Yapheth took a mantle, and bare it upon the shoulders of each, and went backward, and covered the nakedness of their father; and their faces were turned back, and the nakedness of their father they did not behold.

<sup>23</sup> And Noah awoke from his wine, and knew, by the relation of a dream, what had been done to him by Cham his son, who was inferior in worth, on the account that he had not begotten a fourth son.

<sup>24</sup> And he said, Accursed is Kena'an who is his fourth son, a serving servant shall he be to his brethren.

<sup>25</sup> And he said, Blessed be Yahuah, the Elohiym of Shem, whose work is righteous; and therefore shall Kena'an be servant unto him.

<sup>26</sup> Yahuah shall beautify the borders of Yapheth, and his sons shall be proselyted and dwell in the schools of Shem, and Kena'an shall be a servant to them.

<sup>27</sup> And Noach lived after the deluge three hundred and fifty years.

<sup>28</sup> And all the days of Noach were nine hundred and fifty years; and he died.

**10** These are the generations of the sons of Noach, and (of the) sons (who) were born to them after the deluge.

<sup>2</sup> The sons of Yapheth, Gimer, and Magog, and Madai, and Yavan, and Thubal, and Meshek, and Thiyrac. And the names of their provinces, Afriki, and Germania, and Medi, and Makadonia, and Iatinia, and Asia, and Tharki.

<sup>3</sup> And the sons of Gimer, Ashkenaz, and Riphath, and Togarma.

<sup>4</sup> And the sons of Yavan, Elisha, Alas, and Tarsas, Akazia, and Dordonia.

<sup>5</sup> From these were distributed the tribes of the islands of the Gentiles, every one according to his language, to his kindred in their nations.

<sup>6</sup> And the sons of Cham, Kush, and Mitsrayim, and Phut, and Kena'an. And the name of their provinces, Arabia, and Mitsrayim, and Alichrok, and Kena'an.

<sup>7</sup> And the sons of Kush, Seba, and Havilah, and Sabta, and Raama, and Sabteka, and the name of their provinces, Sinirai, and Hindiki, and Semadi, and Lubai, and Zingai. And the sons of Mauritinos, Zmargad and Mezag.

<sup>8</sup> And Kush begat Nimrod: he began to be mighty in sin, and to rebel before Yahuah in the earth.

<sup>9</sup> He was a mighty rebel before Yahuah; therefore it is said, From the day that the world was created there hath not been as Nimrod, mighty in hunting, and a rebel before Yahuah.

<sup>10</sup> And the beginning of his kingdom was Bavel the Great, and Hadas, and Netsibin, and Ketispon, in the land of Pontos.

<sup>11</sup> From that land went forth Nimrod, and reigned in Athur, because he would not be in the counsel of a divided generation. And he left those four cities;

and Yahuah thereupon gave him a place; and he builded four other cities, Nineveh and Pelatiath, Kartha and Parioth.

<sup>12</sup> And Talesar, which was builded between Nineveh and Hadiath; that is a great city.

<sup>13</sup> And Mitsrayim begat the Nivatee, and the Mariotee, and the Livakee, and the Pantascinee,

<sup>14</sup> and the Pathrosim, and the Nasiotae, and the Pantapolotee, from whom went forth the Philistae and the Kaphodikae.

<sup>15</sup> And Kena'an begat Zidon his firstborn, and Heth,

<sup>16</sup> and the Yevuciy, and the Emorae, and the Gergeshae,

<sup>17</sup> and the Chivviy, and the Irkae, and the Antosae,

<sup>18</sup> and the Lutasae, and the Chomtsae, and the Antekoe; and after then the seed of the Kena'anae were scattered.

<sup>19</sup> And the limit of the Kena'anae was from Kothanis, going up to Gerar, unto Azah, unto Cedom and Amarah, Admah and Zeboim, unto Kaldahi.

<sup>20</sup> These are the sons of Cham, according to the seed of their genealogies, after their languages, in the dwelling of their lands, in the kindred of their people.

<sup>21</sup> And to Shem also was born a son. He is the father of all the sons of the Hebrews, the brother of Yapheth, great in the fear of Yahuah.

<sup>22</sup> The sons of Shem: Elim, and Athur, and Arphakshad, and Lud, and Aram.

<sup>23</sup> Arphakshad begat Shelach, and Shelach begat Eber.

<sup>24</sup> And to Eber were born two sons: the name of the one was Peleg, because in his days the earth was divided; and the name of the other Yoqtan.

<sup>25</sup> And Yoqtan begat Elmodad, who measured (or lined) the earth with lines; and Shaleph, who led forth the waters of rivers, and Chatsarmaveth, and Yaraq, and

<sup>26</sup> Harodam, and Uzal, and Dikla,

<sup>27</sup> and Oval, and Avimael, and Sheba,

<sup>28</sup> and Ophir, and Havila, and Yovav. All these are the sons of Yoqtan.

<sup>29</sup> And the house of their dwelling was from Mesha, by which thou goest up to Sepharvae, a mountain of the east.

<sup>30</sup> These are the sons of Shem, according to their houses, in the dwelling of their lands, according to the kindred of their people.

<sup>31</sup> These are the houses of the sons of Noah, according to their houses in their peoples, and from them are the peoples distinguished in the earth after the deluge.

**11** And all the earth was (of) one language, and one speech, and one counsel. In the holy language spake they, that by which the world had been created at the beginning.

<sup>2</sup> And it was while they were journeying from the east that they found a plain in the land of Babel, and dwelt there.

<sup>3</sup> And they said, a man to his fellow, Come, we will cast bricks, and put them in the furnace. And they had brick for stone, and slime for cement.

<sup>4</sup> And they said, Come, we will build us a city and a tower, and the head of it shall come to the summit of the heavens; and we will make us (an image for) worship on the top of it, and put a sword in his hand to act against the array of war, before that we be scattered on the face of the earth.

<sup>5</sup> And Yahuah was revealed to punish them for the work of the city and the tower which the sons of men builded.

<sup>6</sup> And Yahuah said, Behold, the people is one, and the language of all of them one: and this they have thought to do: and now they will not be restrained from doing whatever they imagine.

<sup>7</sup> And Yahuah said to the seventy angels which stand before Him, Come, we will descend and will there commingle their language, that a man shall not understand the speech of his neighbor.

<sup>8</sup> And the Word of Yahuah was revealed against the city, and with Him seventy angels, having reference to seventy nations, each having its own language, and thence the writing of its own hand: and He dispersed them from thence upon the face of all the earth into seventy languages. And one knew not what his neighbor would say: but one slew the other; and they ceased from building the city.

<sup>9</sup> Therefore He called the name of it Babel, because there did Yahuah commingle the speech of all the inhabitants of the earth, and from thence did Yahuah disperse them upon the faces of all the earth.

<sup>10</sup> These are the generations of Shem. Shem was a son of a hundred years, and he begat Arphakshad, two years after the deluge.



<sup>11</sup> And Shem lived after he had begotten Arphakshad five hundred years, and begat sons and daughters.

<sup>12</sup> And Arphakshad lived thirty and five years, and begat Shelach.

<sup>13</sup> And Arphakshad lived after he had begotten Shelach four hundred and thirty years, and begat sons and daughters.

<sup>14</sup> And Shelach lived thirty years, and begat Eber.

<sup>15</sup> And Shelach lived after he had begotten Eber four hundred and three years, and begat sons and daughters.

<sup>16</sup> And Eber lived thirty-four years, and begat Peleg.

<sup>17</sup> And Eber lived after he had begotten Peleg four hundred and thirty years, and begat sons and daughters.

<sup>18</sup> And Peleg lived thirty years, and begat Reu.

<sup>19</sup> And Peleg lived after he had begotten Reu two hundred and nine years, and begat sons and daughters.

<sup>20</sup> And Reu lived thirty-two years, and begat Serug.

<sup>21</sup> And Reu lived after he had begotten Serug two hundred and seven years, and begat sons and daughters.

<sup>22</sup> And Serug lived thirty years, and begat Nahor.

<sup>23</sup> And Serug lived after he had begotten Nahor two hundred years, and begat sons and daughters.

<sup>24</sup> And Nahor lived twenty-nine years, and begat Terah.

<sup>25</sup> And Nahor lived after he had begotten Terah one hundred and nineteen years, and begat sons and daughters.

<sup>26</sup> And Terah lived seventy years, and begat Avram and Nahor and Haran.

<sup>27</sup> These are the generations of Terah. Terah begat Avram, Nahor, and Haran; and Haran begat Lot.

<sup>28</sup> And it was when Nimrod had cast Avram into the furnace of fire because he would not worship his idol, and the fire had no power to burn him, that Haran's heart became doubtful, saying, If Nimrod overcome, I will be on his side: but if Avram overcome, I will be on his side. And when all the people who were there saw that the fire had no power over Avram, they said in their hearts, Is not Haran the brother of Avram full of divinations and charms, and has he not uttered spells over the fire that it should not burn his brother?

Immediately (min yad, out of hand) there fell fire from the high heavens and consumed him; and Haran died in the sight of Terah his father, where he was burned in the land of his nativity, in the furnace of fire which the Kasdai had made for Avram his brother.

<sup>29</sup> And Avram and Nahor took to them wives: the name of Avram's woman was Sarai, and the name of the woman of Nahor, Milcha, the daughter of Haran, the father of Milcha and the father of Iska, who is Sarai.

<sup>30</sup> And Sarai was barren, she had no child.

<sup>31</sup> And Terah took Avram his son, and Lot bar Haran, the son of his son, and his daughter-in-law Sarai the woman of Avram his son, and went forth with them from Ura of the Kasdai, to go to the land of Kena'an. And they came unto Haran, and dwelt there.

<sup>32</sup> And the days of Terah were two hundred and five years. And Terah died in Haran.

**12** AND Yahuah said to Avram, Go thou from thy land; separate thyself from thy kindred; go forth from the house of thy father; go into the land which I will show thee.

<sup>2</sup> And I will make thee a great people, and will bless thee, and magnify thy name, and thou shalt be blessed.

<sup>3</sup> And I will bless the priests who will spread forth their hands in prayer, and bless thy sons; and Bileam, who will curse them, I will curse, and they shall slay him with the mouth of the sword; and in thee shall be blessed all the generations of the earth.

<sup>4</sup> And Avram went, according as Yahuah had spoken with him, and Lot went with him. And Avram was the son of seventy and five years at his going forth from Haran.

<sup>5</sup> And Avram took Sarai his woman, and Lot his brother's son, and all the substance which they had acquired, and the souls whom they had proselyted in Haran, and went forth to go to the land of Kena'an. And they came to the land of Kena'an.

<sup>6</sup> And Avram passed through the land unto the place of Shekem, unto the plain which had been showed. And the Kena'anites were then in the land; for the time had not yet come that the sons of Yashar'el should possess it.

<sup>7</sup> And Yahuah was revealed unto Avram, and said, To thy sons will I give this land. And he builded there an altar before Yahuah, who was revealed to him.

<sup>8</sup> And he went up from thence to a mountain which was eastward of Bethel, and outspread his tent, having Bethel on the west and Ai on the east; and he builded there an altar before Yahuah, and prayed in the Name of Yahuah.

<sup>9</sup> And Avram migrated, going and migrating unto the south.

<sup>10</sup> And there was a famine in the land, and Avram went down into Mitsrayim to be a dweller there, because the famine was strong in the land.

<sup>11</sup> And it was, as he approached to enter the limit of Mitsrayim, and they had come to the river, and were uncovering their flesh to pass over, that Avram, said to Sarai his woman, Behold, until this I have not beheld thy flesh; but now I know that thou art a woman of fair aspect.

<sup>12</sup> It will be, therefore, when the Mizraee see thee, and view thy beauty, that they will say, This is his woman; and they will kill me, and thee will keep alive.

<sup>13</sup> Say, I pray, that thou art my sister, that it may be well with me for thy sake, and that my life may be spared on thy account.

<sup>14</sup> And it was when Avram had entered Mitsrayim, the Mizraee saw the woman to be very fair;

<sup>15</sup> and the princes of Pharoah beheld her, and praised her to Pharoah; and the woman was conducted to the royal house of Pharoah.

<sup>16</sup> And Pharoah did good to Avram for her sake; and he had sheep, and oxen, and asses, and servants, and handmaids, and she-asses, and camels.

<sup>17</sup> And the Word of Yahuah sent great plagues against Pharoah and the men of his house, on account of Sarai, Avram's woman.

<sup>18</sup> And Pharoah called Avram, and said, What is this that thou hast done to me? Why didst thou not show me that she is thy woman?

<sup>19</sup> Why saidst thou, She is my sister? When I would take her to me to woman, plagues were at once sent against me, and I went not unto her. And now behold thy woman, take (her) and go.

<sup>20</sup> And Pharoah commanded men concerning him, and they led him forth, and his woman, and all that he had.

**13** And Avram went up from Mitsrayim, he and his woman (and) all that he had; and Lot with him, to go to the south.

<sup>2</sup> And Avram had become very strong in cattle, in silver, and in gold.

<sup>3</sup> And he proceeded in his journeyings from the south unto Bethel, and returned to the place where he had outspread his tabernacle at the first, between Bethel and Ai,

<sup>4</sup> to the place of the altar which he had made there at the beginning; and Avram prayed there in the Name of Yahuah.

<sup>5</sup> And also unto Lot, who was remembered through the righteousness of Avram, there were sheep and oxen and tents.

<sup>6</sup> And the land could not sustain them to dwell together, because their possessions were great, and they were not able to dwell together.

<sup>7</sup> And contentions arose between the shepherds of Avram's flock, and the shepherds of the flocks of Lot; for the shepherds of Avram had been instructed by him not to go among the Kena'anaee and the Perizziy, who, as yet, had power in the land, and to restrain the cattle that they should make no depredation in going to the place of their pasture: but the shepherds of Lot would go and feed in the grounds of the Kena'anaee and Perizziy who yet dwelt in the land.

<sup>8</sup> And Avram said to Lot, Between me and thee let there not now be controversy, nor between my shepherds and thy shepherds; for we are brother-men.

<sup>9</sup> Is not all the land before thee? Separate then from me. If thou to the north, I to the south: if thou to the south, I to the north.

<sup>10</sup> And Lot uplifted his eyes towards (the place of) fornication; and beheld all the plain of Yardena that it was altogether well watered, before Yahuah in his wrath had destroyed Cedom and Amarah; a land admirable for trees, as the garden of Yahuah, and for fruitage, as the land of Mitsrayim as thou goest up to Zoar.

<sup>11</sup> And Lot chose to him all the plain of Yardena; and Lot journeyed from the east, and they separated the one man from his brother.

<sup>12</sup> Avram dwelt in the land of Kena'an, and Lot dwelt in the towns of the plain, and spread his tabernacle towards Cedom.

<sup>13</sup> And the men of Cedom were depraved in their wealth one with another, and they sinned in their bodies; they sinned with open nakedness, and the shedding of innocent blood, and practiced strange worship, and rebelled greatly against the name of Yahuah.

<sup>14</sup> And Yahuah said to Avram, after that Lot had separated from him, Lift up now thine eyes, and look, from the place where thou art, to the north and to the south, to the east and to the west:

<sup>15</sup> for all the land that thou seest will I give unto thee, and to thy sons, forever.

<sup>16</sup> And I will make thy sons manifold as the dust of the earth, as that, as it is impossible for a man to number the dust of the earth, so also it shall be impossible to number thy sons.

<sup>17</sup> Arise journey in the land, and make occupation of it in length and breadth; for to thee will I give it.

<sup>18</sup> And Avram stretched his tent (and made folds) for oxen and sheep, and came and dwelt in the vale of Mamre which is in Hebron, and builded there an altar before Yahuah.

**14** And it was in the days of Amraphel,--he is Nimrod, who commanded Avram to be cast into the furnace; he was then king of Pontos; Ariok, (so called) because he was (arik) tall among the giants, king of Thalsar, Kedarlaomer, (so called) because he had bound himself (or gone over) among the bondmen of the king of Elam, and Thidal, crafty as a fox, king of the peoples subjected to him,

<sup>2</sup> made war with Bera, whose deeds were evil, king of Cedom, and with Birsha, whose deeds were with the wicked, king of Amora: Shinab, who had hated his father, king of Admah, and Shemebar, who had corrupted himself with fornication, king of Zeboim; and the king of the city which consumed (Bela) the dwellers thereof, which is Zoar.

<sup>3</sup> All these were joined in the vale of the gardens (paredesaia), the place that produced the streamlets of waters that empty themselves into the sea of salt.

<sup>4</sup> Twelve years they had served Kedarlaomer; and in the thirteenth year they had rebelled.

<sup>5</sup> And in the fourteenth year came Kedarlaomer and the kings who were with him, and smote the Giants (gibboraia) which were in Ashtaroth-Karniam, and the Strong who were in Hametha, and the Terrible who were in the plain of Kiriathaim,

<sup>6</sup> and the Choraee (dwellers in caverns) who were in the high mountains of Begala, unto the valley of Pharan, which was nigh upon the edge of the desert.

<sup>7</sup> And they returned, and came to the place where was rendered the judgment of Mosheh the prophet, to the fountain of the waters of Strife, which is

Requam. And they smote all the fields of the Amalkaee, and also the Emorae, who dwelt in En-gedi.

<sup>8</sup> And the king of Cedom, and the king of Amorah, and the kind of Admah, and the king of Zeboim, and the king of the city which consumed its inhabitants, which is Zoar, went forth, and set the array of battle against them in the valley of the gardens;

<sup>9</sup> with Kedarlaomer king of Elam, and Thidal king of the nations obedient to him, and Amraphel king of Pontos, and Ariok king of Thelasar; four kings arrayed in battle against five.

<sup>10</sup> And the valley of the gardens had many pits filled with bitumen: and the kings of Cedom and Amora fled away, and fell there; and they who were left fled to the mountains.

<sup>11</sup> And they took all the property of Cedom and Amora, and all their food, and went.

<sup>12</sup> And they made captive Lot the son of Avram's brother, and his property, and went. And he had dwelt in Cedom.

<sup>13</sup> And Og came, who had been spared from the giants that died in the deluge, and had ridden protected upon the top of the ark, and sustained with food by Noah; not being spared through high righteousness, but that the inhabitants of the world might see the power of Yahuah, and say, Were there not giants who in the first times rebelled against Yahuah of the world, and perished from the earth? But when these kings made war, behold, Og, who was with them, said in his heart, I will go and show Avram concerning Lot, who is led captive, that he may come and deliver him from the hands of the kings into whose hands he has been delivered. And he arose and came, upon the eve of the day of the Pascha, and found him making the unleavened cakes. Then showed he to Avram the Hebrew, who dwelt in the valleys of Mamre Amoraah, brother of Eshkol and brother of Aner, who were men of covenant with Avram.

<sup>14</sup> And when Avram heard that his brother was made captive, he armed his young men who were trained for war, grown up in his house; but they willed not to go with him. And he chose from them Eliezer the son of Nimrod, who was equal in strength to all the three hundred and eighteen; and he pursued unto Dan.

<sup>15</sup> And he divided them at night in the way; a part were to engage with the kings, and a part were hidden to smite the firstborn of Egypt. And he arose, he and his servants, and smote them, and pursued them which remained of

them unto (the place) of the memorial of sin which was to be in Dan, from the north of Darmesek.

<sup>16</sup> And he brought back all the substance, and also Lot his brother and his substance he brought back, and also the women and the people.

<sup>17</sup> And the king of Cedom came forth, after that he returned from destroying Kedarlaomer and the kings who were with him, to meet him at the plain of Mephana, which was the king's race-course.

<sup>18</sup> And Malka Zadika, who was Shem bar Noach, the king of Yerushalem, came forth to meet Avram, and brought forth to him bread and wine; and in that time he ministered before Eloha Ilaha.

<sup>19</sup> And he blessed him, and said, Blessed be Avram of Yahuah Elohiym Most High, who for the righteous possesseth the heavens and the earth.

<sup>20</sup> And blessed be Eloha Ilaha, who hath made thine enemies as a shield which receiveth a blow. And he gave to him one of ten, of all which he brought back.

<sup>21</sup> And the king of Cedom said to Avram, Give me the souls of the men of my people whom thou hast brought back, and the substance take to thyself.

<sup>22</sup> And Avram said to the king of Cedom, I have uplifted my hands in an oath before Yahuah Elohiym the Most High, who for the just possesseth his possession of the heavens and the earth,

<sup>23</sup> if from a thread to the latchet of a sandal I receive any thing of all that is thine; lest thou magnify thyself in saying, I have enriched Avram from mine own.

<sup>24</sup> Have I not power over all the spoil?--Apart from what the young men have eaten, and the portion of the men who went with me, Aner, Eshkol, and Mamre, they also receiving their portion.

<sup>15</sup> After these words, when the kings had gathered together, and had fallen before Avram; and four kings had been slain, and nine hosts brought back, Avram reasoned in his heart, and said, Woe to me, because I have received the reward of my appointments in this world, and have no portion in the world to come. Or peradventure the brethren and friends of those who have been slain will combine in legions and come against me; or that at that time there was found with me the reward of a little righteousness, so that they fell before me; but the second time reward may not be found with me, and by me the name of the Heavens may be profaned. Thereupon was the word

(pithgama) of Yahuah with Avram in a vision, saying, Fear not; for if these men should gather together in legions and come against thee, My Word (Memra) will be thy shield: and also if these fall before thee in this world, the reward of thy good works shall be kept, and be prepared before Me in the world to come, great exceedingly.

<sup>2</sup> And Avram said, Adonai Elohiym, great blessings hast Thou given me, and great (are they which it is) before Thee to give me: nevertheless, what profit is to me, when I pass from the world without children, and Eliezer the manager (bar pharnasath, the son of sustenance) of my house, by whose hands signs were wrought for (or to) me in Darmasek, expects to be my heir?

<sup>3</sup> And Avram said, Behold, to me Thou hast not given a son; and, behold, the manager of my house will be my heir.

<sup>4</sup> And, behold, a word from before Yahuah was to him, saying, He shall not be thine heir; but a son whom thou wilt beget shall be thy heir.

<sup>5</sup> And He brought him forth without, and said, Look up now to the heavens, and number the stars, if thou art able to number them: and he said, So will be thy sons.

<sup>6</sup> And he believed in Yahuah, and had faith in the (Memra) Word of Yahuah, and He reckoned it to him for righteousness (lizeku), because he parleyed not before him with words.

<sup>7</sup> And He said to him, I am Yahuah who brought thee out of the fiery furnace of the Kasdai, to give thee this land to inherit.

<sup>8</sup> And he said, Adonai Elohiym, by what may I know that I shall be the heir of it?

<sup>9</sup> And He said, Bring Me oblations, and offer before Me an heifer of three years, and a goat of three years, a ram of three years, and a dove, and the young of a pigeon.

<sup>10</sup> And he brought all these before Him, and divided them in the midst, and set in order every division over against its fellow; but the fowl he divided not.

<sup>11</sup> And there came down idolatrous peoples which are like to unclean birds, to steal away the sacrifices of Yashar'el; but the righteousness of Avram was a shield over them.

<sup>12</sup> And when the sun was nearing to set, a deep sleep was thrown upon Avram: and, behold, four kingdoms arose to enslave his children: Terror, which is Bavel; Darkness, which is Madai; Greatness, which is Yavan;



Decline, which is Pheras, which is to fall, and to have no uplifting, and from whence it is to be that the children of Yashar'el will come up.

<sup>13</sup> And he said to Avram, Knowing, thou must know, that thy sons shall dwell in a land not their own, because thou hast not believed, and they will subjugate and afflict them four hundred years;

<sup>14</sup> and also that the people whom they shall serve I will judge with two hundred and fifty plagues, and afterwards they shall go forth into liberty with great riches.

<sup>15</sup> And thou shalt be gathered to thy fathers, thy soul shall rest in peace, and thou shalt be buried in a good old age.

<sup>16</sup> And in the fourth generation of thy sons they will return hither to inherit; because the guilt of the Amoraah is not yet complete.

<sup>17</sup> And when the sun had set there was darkness. And, behold, Avram saw Gehinnam ascending, smoke with flaming coals and burning flakes of fire, werewith the wicked are to be judged. And, behold, He passed between those divisions.

<sup>18</sup> In that day Yahuah ordained a covenant with Avram, that He would not judge therein his sons, but would deliver them from the kingdom, saying, To thy sons will I give this land, from Nilos of Mitsrayim unto the great river, the river Pherath,

<sup>19</sup> the Shalmia, and the Kenizah, and Kadmonaah, and the

<sup>20</sup> Chittiy, and the Perizziy, and Gibaraee, and the

<sup>21</sup> Emorace, and the Kinaanaee, and the Girgeshaee, and the Yevuciym.

**16** But Saraii, the woman of Avram, had not borne to him. But he had a handmaid, a Mizreitha, and her name was Hagar, a daughter of Pharoah, whom he gave to him as a handmaid at the time that he received her, being struck by the Word from before Yahuah.

<sup>2</sup> And Saraii said to Avram, Behold, now, Yahuah hath restrained me from bearing, go to my handmaid and set her free; perhaps I may be builded by her. And Avram hearkened to the word of Sarai.

<sup>3</sup> And Sarai the woman of Avram took Hagar the Mizreitha handmaid, when Avram had dwelt ten years in the land of Kena'an, and set her free, and gave her to Avram her husband to woman.

<sup>4</sup> And he went unto Hagar, and she conceived; and she saw that she had conceived, and the honor of her mistress was despised in her eyes.

<sup>5</sup> And Sarai said to Avram, All my affliction is from thee. Being secure that thou wouldst do me justice, I left the land and house of my father, and came up with thee to a foreign land; and forasmuch as I was not able to become a mother, I set free my handmaid, and gave her to lie in thy bosom; and she seeth that she had conceived, and mine honor is despised before her. But now is my affliction manifest before Yahuah, who will spread peace between me and thee, and the land shall be replenished from us, nor shall we need the help of the progeny of Hagar the daughter of Pharoah bar Nimrod, who threw thee into the furnace of fire.

<sup>6</sup> And Avram said to Sarai, Behold, thy handmaid is under thy authority: do to her what is right in thine eyes. And Sarai afflicted her, and she escaped from before her.

<sup>7</sup> And the Angel of Yahuah found her at the fountain of waters in the desert; at the fountain of waters which is in the way to Chagra.

<sup>8</sup> And He said, Hagar, handmaid of Sarai, whence comest thou, and whither does thou go? And she said, From before Sarai my mistress I have escaped.

<sup>9</sup> And the Angel of Yahuah said to her, Return to thy mistress, and be subject under her hand.

<sup>10</sup> And the Angel of Yahuah said to her, Multiplying I will multiply thy sons, and they shall not be numbered for multitude.

<sup>11</sup> And the Angel of Yahuah said to her, Behold, thou art with child, and thou wilt bear a son, and thou shalt call his name Yishma'el, because thy affliction is revealed before Yahuah.

<sup>12</sup> And he shall be like the wild ass among men: his hands shall take vengeance of his adversaries, and the hands of his adversaries be put forth to do him evil; and in the presence of all his brethren shall he be commingled, (yitharbeb, Arabized,) and shall dwell.

<sup>13</sup> And she gave thanks before Yahuah whose Word spake to her, and thus said, Thou art He who livest and art eternal; who seest, but art not seen! for she said, For, behold, here is revealed the glory of the Shekina of Yahuah after a vision.

<sup>14</sup> Wherefore she called the well, The Well at which the Living and Eternal One was revealed; and, behold, it is situate between Rekam and Chalutsa.

<sup>15</sup> And Hagar bare Avram a son, and Avram called the name of his son whom Hagar bare, Yishma'el.

<sup>16</sup> And Avram was the son of eighty-six years when Hagar bare Yishma'el to Avram.

**17** And Avram was the son of ninety and nine years, and Yahuah appeared to Avram, and said to him, I am El Shaddai; serve before Me and be perfect (shelim) in thy flesh.

<sup>2</sup> And I will set My covenant between My Word and thee and will multiply thee very greatly.

<sup>3</sup> And because Avram was not circumcised, he was not able to stand, but he bowed himself upon his face; and Yahuah spake with him, saying,

<sup>4</sup> Behold, I have confirmed (or divided) my covenant with thee; and thou shalt be the father of many peoples.

<sup>5</sup> And thy name shall be no more called Avram, but Avraham shall be thy name, because to be the father of a great multitude of peoples have I appointed thee.

<sup>6</sup> And I will make thee exceeding fruitful, and will set thee for congregations; and kings ruling over peoples shall come forth from thee.

<sup>7</sup> And I have established My covenant between My Word and thee, and thy sons after thee in their generations, for an everlasting covenant, to be a Elohiym to thee and to thy sons after thee.

<sup>8</sup> And I will give to thee and to thy sons after thee the land of thy habitation, all the land of Kena'an, for an everlasting possession: and I will be to them Eloha.

<sup>9</sup> And Yahuah said to Avraham, And thou shalt observe my covenant, thou and thy sons after thee in their generations.

<sup>10</sup> This is My covenant, that you shall observe between My Word and you, and your sons after you:--Every male of you being circumcised, though he have not a father to circumcise him.

<sup>11</sup> And you shall circumcise the flesh of your foreskin, as a sign of the covenant between My Word and you.

<sup>12</sup> And the son of eight days shall be circumcised among you, every male in your generations; from him who is brought up in your house, or bought with your silver, unto every son of the peoples who is not of you.

<sup>13</sup> He who is circumcised shall circumcise him who is brought up among you or bought with your silver; and it shall be My covenant in your flesh for a covenant forever.

<sup>14</sup> And the uncircumcised male who is not circumcised in the flesh of his foreskin, unless he have some one to circumcise him, that man shall be cut off from his people; he hath made My covenant to pass away.

<sup>15</sup> And Yahuah said to Avraham, The name of Sarai thy woman shall be no more called Sarai; for Sarah shall be her name.

<sup>16</sup> And I will bless in her body, and will also give from her a son to thee, and I will bless, him, and he shall be for assemblies, and kings ruling over nations shall be from her.

<sup>17</sup> And Avraham fell on his face, and wondered, and said in his heart, Shall the son of a hundred years have progeny, and Sarah, the daughter of ninety years, bear a child?

<sup>18</sup> And Avraham said before Yahuah, May not Yishma'el be established, and serve before Thee?

<sup>19</sup> And Yahuah said, In truth Sarah thy woman shall bear thee a son, and thou shalt call his name Yitschaq; and with him I will confirm My covenant for an everlasting covenant to his sons after him.

<sup>20</sup> And concerning Yishma'el I have heard thy prayer. Behold, I have blessed him; and I will spread him abroad, and multiply him very greatly. Twelve princes shall he beget, and I will give him to be a great people.

<sup>21</sup> But My covenant will I establish with Yitschaq, whom Sarah shall bear to thee at this time in the year after.

<sup>22</sup> And He ceased speaking with him; and the Glory of Yahuah ascended from Avraham.

<sup>23</sup> And Avraham took Yishma'el his son, and all brought up in his house, and all bought with money, every male among the household people of Avraham, and he circumcised the flesh of their foreskin in the same day in which Yahuah spake with him.

<sup>24</sup> And Avraham was the son of ninety and nine years when he circumcised the flesh of his foreskin.

<sup>24</sup> And Yishma'el his son was thirteen years old when he circumcised the foreskin of his flesh.

<sup>26</sup> In the same day, in the fourteenth year, was Avraham circumcised, and Yishma'el his son.

<sup>27</sup> And every man of his house, the house-trained, and the purchased with money of the sons of the people, was circumcised with him.

**18** AND the glory of Yahuah was revealed to him in the valley of Mamre; and he, being ill from the pain of circumcision, sat at the door of the tabernacle in the fervor (or strength) of the day.

<sup>2</sup> And he lifted up his eyes and looked, and behold, three angels in the resemblance of men were standing before him; (angels) who had been sent from the necessity of three things;--because it is not possible for a ministering angel to be sent for more than one purpose at a time;--one, then, had come to make known to him that Sarah should bear a man-child; one had come to deliver Lot; and one to overthrow Cedom and Amorah. And when he saw them, he ran to meet them from the door of the tent, and bowed himself on the earth.

<sup>3</sup> And he said, I beseech, by the mercies (that are) before Thee, O Adonai, if now I have found favor before Thee, that the glory of Thy Shekina may not now ascend from Thy servant, until I have set forth provisions

<sup>4</sup> Avraham again said to these men, Let a little water be brought, and wash your feet, and recline} under the tree.

<sup>5</sup> And I will bring food of bread, that you may strengthen your hearts, and give thanks in the Name of the Word of Yahuah, and afterwards pass on. For therefore at the time of repast are you come, and have turned aside to your servant to take food. And they said, Thou hast spoken well; do according to thy word.

<sup>6</sup> And Avraham hastened into the tent unto Sarah, and said to her, Hasten three measures of flour-meal, mix and make cakes.

<sup>7</sup> And unto the flock ran Avraham, and took a calf, tender and fat, and gave to a young man, and hastened to make prepared meats;

<sup>8</sup> and he took rich cream and milk and the calf which the young man had made into prepared meats, and set them before them, according to the way and conduct (hilkath) of the creatures of the world; and he served before them, and they sat under the tree; and he quieted himself (to see) whether they would eat.

<sup>9</sup> And they said to him, Where is Sarah thy woman? And he said, Behold, she is in the tent.

<sup>10</sup> And one of them said, Returning I will return to thee in the coming year; and you shall be revived, and behold, Sarah thy woman shall have a son. And Sarah was hearkening at the door of the tent, and Yishma'el stood behind her, and marked what the Angel said.

<sup>11</sup> But Avraham and Sarah were old, they had mounted (alu) in days, and with Sarah the way of women had ceased.

<sup>12</sup> And Sarah wondered in her heart, saying After that I am old shall I have conceptions, and my adonai Avraham is old?

<sup>13</sup> And Yahuah said to Avraham, Why hath Sarah so laughed, saying, Can it be in truth that I shall bear, being old?

<sup>14</sup> Is it possible to hide anything from before Yahuah? At the gracious time I will return to thee, in the time when you shall be revived, and Sarah shall have a son.

<sup>15</sup> And Sarah denied and said, I wondered not; for she was afraid. And the Angel said, Fear not: yet in truth thou didst laugh.

<sup>16</sup> And the angels, who had the likeness of men, arose from thence, and the one who had made known the tidings to Sarah ascended to the high heavens; and two of them looked toward Cedom; and Avraham went with them.

<sup>17</sup> And Yahuah said, with His Word, I cannot hide from Avraham that which I am about to do; and it is right that before I do it, I should make it known to him. For

<sup>18</sup> Avraham is to be a great and mighty people, and through him shall all the peoples of the earth be blessed.

<sup>19</sup> Because his holiness (piety, chasidutha) is manifest before Me, (and) that he will instruct his sons, and the men of his house after him, to keep the ways that are right before Yahuah, to do justice and judgment, that Yahuah may bring upon Avraham that which He hath spoken concerning him.

<sup>20</sup> And Yahuah said to the ministering angels, The cry of Cedom and Amarah, because they oppress the poor, and decree that whosoever giveth a morsel to the needy shall be burned with fire, is therefore great, and their guilt exceedingly weighty.

<sup>21</sup> I will now appear, and see whether, as the cry of a damsel torn away, which ascendeth before Me, they have made completion of their sins; (or, whether they have made an end of their sins;) and if they have wrought repentance,

shall they not be as (if) innocent before Me? and as if not knowing, I will not punish.

<sup>22</sup> And the angels who had the likeness of men, turned thence and went towards Cedom. And Avraham now supplicated mercy for Lot, and ministered in prayer before Yahuah.

<sup>23</sup> And Avraham prayed and said, Wilt Thou destroy in Thy displeasure the innocent with the guilty?

<sup>24</sup> Perhaps there are fifty innocent persons within the city, who pray before Thee, ten for every city, of all the five cities of Cedom, Amorah, Admah, Zeboim, and Zoar. Wilt Thou in Thy displeasure destroy and not forgive the country, on account of the fifty innocent ones who are in it? Unholy would it be before Thee to do according to this word, to slay the innocent with the guilty, and to make the innocent to be as the guilty!

<sup>24</sup> That be unholy with Thee. It cannot be that One who is the Judge of all the earth should not do justice.

<sup>26</sup> And Yahuah said, If I find in Cedom fifty innocent in the midst of the city who pray before Me, I will forgive all the land on their account.

<sup>27</sup> And Avraham responded, and said, I pray for mercy. Behold, now, I have begun to speak before Yahuah; I, who am as dust and ashes.

<sup>28</sup> Perhaps of the fifty innocent persons, five may be wanting. On account of the five who may be wanting to Zoar, wilt Thou destroy the whole city? And He said, I will not destroy it, if I find there forty and five.

<sup>29</sup> And he added yet to speak before Him, and said, Perhaps there may be forty found there; ten for each city of the four cities, and Zoar, whose guilt is lighter, forgive thou for Thy mercy's sake. And he said, I will not make an end for the sake of the forty innocent ones.

<sup>30</sup> And he said, Let not the displeasure of Yahuah, Yahuah of all the world, wax strong against me, and I will speak. Perhaps thirty who pray may be found there, ten for each of the three cities, and Zeboim and Zoar forgive them for Thy mercy's sake. And He said, I will not make an end if I find thirty there.

<sup>31</sup> And he said, Imploring mercy, I have now begun to speak before Yahuah, Yahuah of all the world. Perhaps twenty who pray may be found; ten in each of the two cities, and the three forgive Thou for Thy mercy's sake! And He said, I will not destroy for the sake of the twenty innocent.

<sup>32</sup> And he said, I implore mercy before Thee! Let not the anger of Yahuah, Yahuah of all the world, grow strong, and I will speak only this time. Perhaps ten may be found there; and I and they will pray for mercy upon all the land, and Thou wilt forgive them. And He said, I will not destroy for the sake of the ten who may be innocent.

<sup>33</sup> And the majesty of the {Shekinah of the} Adonai went up when He had ceased to speak with Avraham; and Avraham returned to his place.

**19** Two angels came to Cedom at the evening; and Lot sat in the gate of Cedom. And Lot saw and rose up to meet them from the gate of the tabernacle. And he bowed his face to the ground,

<sup>2</sup> and said, I beg now, my adonai, turn now hither, and enter the house of your servant, and lodge, and wash your feet; and you will arise and proceed on your way. And they said to him, No; for in the street we will lodge.

<sup>3</sup> And he persuaded them earnestly, and they turned aside to be with him; and they entered his house, and he made a repast for them, and prepared unleavened cakes. And it seemed to him as if they did eat.

<sup>4</sup> They had not yet lain down, when the wicked men of the city, the men of Cedom, came round upon the house, from the youth to the old man, all the people throughout.

<sup>5</sup> And they cried to Lot, and said to him, Where are the men who entered with thee tonight? Bring them out to us, and we will lie with them.

<sup>6</sup> And Lot went out to them to the gate, and shut the door after him.

<sup>7</sup> And he said, I pray, my brethren, do not thus wickedly.

<sup>8</sup> Behold, now, I have two daughters who have had no dealing with a man; I would now bring even them out to you to do to them as is meet before you, rather than you should do evil to these men, because they have entered in to lodge under the shadow of my roof.

<sup>9</sup> And they said, Give up this. And they said, Did not this come alone to sojourn among us? and, behold, he is making himself a judge, and judging the whole of us. But now we will do worse to thee than to them. And they prevailed against the man, against Lot, greatly, and came near, to shatter the door.

<sup>10</sup> And the Men stretched forth their hands, and brought Lot unto them in the house, and shut the door.



<sup>11</sup> But the men who were at the gate of the house they struck with a suffusion of the eyes, from the young to the old, and they wearied themselves to find the gate.

<sup>12</sup> And the Men said to Lot, Hast thou yet in this city kinsman or brother? Thy sons-in-law, thy sons and thy daughters, take forth from the place;

<sup>13</sup> for we are about to destroy this place,} for the cry of it before Yahuah is great, and Yahuah hath sent us to destroy it.

<sup>14</sup> And Lot went forth, and spake with his sons-in-law who had taken his daughters, and said, Arise, come forth from this place; for Yahuah destroyeth the city. But the word was as a wonder, (and he) as a man ranting, in the eyes of his sons-in-law.

<sup>15</sup> And at the time that the morning was about to uprise, the angels were urgent upon Lot, saying, Up, take thy woman and thy two daughters who are with you, lest you perish in the condemnation of the inhabitants of the city.

<sup>16</sup> But he delayed: and the men laid hold on his hand, and on the hand of his woman, and on the hand of his two daughters, for mercy from Yahuah was upon them. And they brought them forth, and set them without the city.

<sup>17</sup> And it was that as they led them without, one of them returned into Cedom, to destroy it; and one remained with Lot, and said to him, Be merciful to your life; look not behind you, and stand not in all the plain; to the mountain escape, or you perish.

<sup>18</sup> And Lot said to him, I beseech of thee endure with me a little hour, until I have prayed for mercy from before Yahuah.

<sup>19</sup> Behold, now, thy servant hath found mercy before Thee, and Thou hast multiplied the kindness Thou hast done me in saving my life, and I am not able to escape to the mountain, lest evil overtake me, and I die.

<sup>20</sup> Behold, now, I pray, this city, it is a near habitation, and convenient (for us) to escape thither; and it is small, and the guilt thereof light. I will flee thither, then. Is it not a little one? and my life shall be preserved.

<sup>21</sup> And He said, Behold, I have accepted thee in this matter also, that I will not overthrow the city for which thou hast spoken, to destroy it, that thou mayest escape to it.

<sup>22</sup> Hasten and flee thither: for I cannot do any thing till thou have entered there. Therefore he called the name of the city Zoar.

<sup>23</sup> The sun had passed the sea, and come forth upon the earth, at the end of three hours, and Lot entered into Zoar.

<sup>24</sup> And the Word of Yahuah had caused showers of favor to descend upon Cedom and Amorah, to the intent that they might work repentance, but they did it not: so that they said, Wickedness is not manifest before Yahuah. Behold, then, there are now sent down upon them sulphur and fire from before the Word of Yahuah from Heaven.

<sup>24</sup> And He overthrew those cities, and all the plain, and all the inhabitants of the cities, and the herbage of the earth.

<sup>26</sup> And his woman looked after the angel, to know what would be in the end of her father's house, for she was of the daughters of the Cedomae; and because she sinned by salt (bemilcha) she was manifestly punished; behold, she was made a statue of salt.

<sup>2</sup> And Avraham arose in the morning (and went) to the place where he had ministered in prayer before Yahuah.

<sup>28</sup> And he looked towards Cedom and Amorah, and all the land of the plain, and saw, and behold, the smoke of the land went up as the smoke of a furnace.

<sup>29</sup> And it was when Yahuah destroyed the cities of the plain, that He remembered the righteousness of Avraham, and sent forth Lot from the midst of the overthrow, when He overthrew the cities wherein Lot had dwelt.

<sup>30</sup> And Lot went up from Zoar, and dwelt in the mountain, and his two daughters with him; because he feared to reside in Zoar. And he dwelt in a cavern, he and his two daughters.

<sup>31</sup> And the elder said to the less, Our father is old, and there is no man in the land to come to us after the way of the whole earth:

<sup>32</sup> come, let us make our father drink wine, and when he is drunken we will lie with him, and raise up sons from our father.

<sup>33</sup> And they made their father drink wine that night, and he was drunk. And the elder arose, and lay with her father, nor did he know when she lay down, nor when she arose.

<sup>34</sup> And it was the day following, and the elder said to the less, Behold, now, I lay my evening with the father; let us make him drink wine this night also, that he may be drunk; and go thou and lie with him, that we may raise up sons from our father.

<sup>35</sup> And they made their father drink wine that night also, and he was drunk, and the younger arose, and lay with him; and he knew not in her lying down nor in her rising up.

<sup>36</sup> And the two daughters of Lot became with child by their father.

<sup>3</sup> And the elder brought forth a son, and she called his name Moab, because from her father she had conceived. He is the father of the Moabae unto this day.

<sup>38</sup> And the younger also brought forth a son, and she called his name Bar-Ammi, because he was the son of her father. He is the father of the Ammonite people unto this day.

**20** And Avraham went on from thence to the land of the south, and dwelt between Rekam and Chagra, and had his habitation in Gerar.

<sup>2</sup> And Avraham said con-cerning Sarah his woman, She is my sister. And Aviyemelek, king of Gerar, sent and took Sarah.

<sup>3</sup> And a word came from before Yahuah unto Aviyemelek, in a dream of the night, and said to him, Behold, thou diest, because of the woman whom thou hast carried away, and she a man's woman.

<sup>4</sup> But Aviyemelek had not come nigh to defile her; and he said, Adonai, shall the son of a people who hath not sinned, and whom it is right to absolve in the judgment, be killed?

<sup>5</sup> Did he not tell me, She is my sister? and did not she also say, He is my brother? In the truthfulness of my heart and the innocence of my hands have I done this.

<sup>6</sup> And the Word of Yahuah said to him in a dream, Before Me also it is manifest that in the truthfulness of thy heart thou didst this, and so restrained I thee from sinning before Me; therefore I would not permit thee to come near her.

<sup>7</sup> And now let the woman of the man return; for he is a prophet; he will pray for thee, and thou shalt live: but if thou wilt not let her return, know that dying thou shalt die, thou and all who are thine.

<sup>8</sup> And Aviyemelek arose in the morning, and called all his servants, and told all these words before them; and the men feared greatly.

<sup>9</sup> And Aviyemelek called Avraham, and said, What hast thou done to us? And in what have I sinned against thee? For thou hast brought upon me and upon my kingdom a great sin. Thou hast wrought with me works that are not right.

<sup>10</sup> And Aviyemelek said to Avraham, What hast thou seen, that thou didst this thing?

<sup>11</sup> And Avraham said, Because I said in my heart, The fear of Yahuah is not in this place, and they will kill me for the sake of my woman.

<sup>12</sup> But in truth she is my sister, the daughter of my father's brother, but not of the kindred of my mother; and she became my woman.

<sup>13</sup> And it was when they sought to turn me aside to the wor-ship of idols, and I went forth from my father's house, that I said to her, This is the kindness thou shalt do me: in every place to which we come, say concerning me, He is my brother.

<sup>14</sup> And Aviymelek took sheep, and restored Sarah his woman to him.

<sup>15</sup> And Abimelech said, Behold, my land is before you; and wherever is right in your eyes, dwell. }

<sup>16</sup> And to Sarah he said, Behold, I have given a thousand sileen of silver to thy brother; behold, they are to thee a veil of the eyes, inasmuch as thou wast hidden from thine husband one night, and I would have seen thee: for were I to give all that I have it would not suffice (or be proportionate). And the words were debated. And Avraham knew that Aviymelek had not come near Sarah his woman.

<sup>21</sup> And Yahuah remembered Sarah according to that which He had said to her; and Yahuah wrought a miracle for Sarah like to that for which Avraham had spoken in prayer for Aviymelek.

<sup>2</sup> And she conceived, and Sarah bare to Avraham a son, who was like to himself in his age, at the time of which Yahuah had spoken to him.

<sup>3</sup> And Avraham called the name of his son whom Sarah had borne him Yitschaq.

<sup>4</sup> And Avraham circumcised Yitschaq his son, when the son of eight days, as Yahuah had commanded him.

<sup>5</sup> And Avraham was the son of an hundred years when Yitschaq his son was born to him.

<sup>6</sup> And Sarah said, Yahuah hath done wondrously for me; all who hear will wonder at me.

<sup>7</sup> And she said, How faithful was the messenger who announced to Avraham, and said, Sarah will nurse children, for she shall bring forth a son in her old age!

<sup>8</sup> And the child grew and was weaned. And Avraham made a great feast on the day when Yitschaq was weaned.

<sup>9</sup> And Sarah observed the son of Hagar the Mizreitha, whom she bare to Avraham, mocking with a strange worship, and bowing to Yahuah.

<sup>10</sup> And she said to Avraham, Cast out this handmaid and her son: for it is not possible for the son of this handmaid to inherit with my son; and he to make war with Yitschaq.

<sup>11</sup> And the thing was very evil in Avraham's eyes, on account of Yishma'el his son, who would practise a strange worship.

<sup>12</sup> And Yahuah said to Avraham, Let it not be evil in thine eyes on account of the youth who goeth forth from thy nurturning, and of thy handmaid whom thou sendest away. Harken unto all that Sarah saith to thee, because she is a prophetess; for in Yitschaq shall sons be called unto thee; and this son of the handmaid shall not be genealogized after thee.

<sup>13</sup> But the son of the handmaid have I set for a predatory people (le-am lestim), because he is thy son.

<sup>14</sup> And Avraham rose up in the morning, and took bread and a cruse of water, and gave to Hagar to bear upon her shoulder, and bound it to her loins, to signify that she was a servant, and the child, and dismissed her with a letter of divorce (be-gitta). And she went, and wandered from the way into the desert which was hard by Beersheba.

<sup>15</sup> And it was when they came to the entrance of the desert, they remembered to wander after strange worship; and Yishma'el was seized with a burning thirst, and drank of the water till all the water was consumed from the cruse. And he was dried up, and withered in his flesh; and she carried him, and was exhausted, and she cried unto the Fear of his father, and He answered her not; and she laid the youth down at once under one of the trees.

<sup>16</sup> And she went and sat on one side, and cast away the idol (or the strange worship), and removed from her son, as the distance of an arrow from the bow; for she said, I am not able to see the death of the child. And she sat over against her son, and lifted up her voice and wept.

<sup>17</sup> And the voice of the youth was heard before Yahuah for the righteousness' sake of Avraham; and the Angel of Yahuah called to Hagar from heaven, and said, What to thee, Hagar? Faint not, for the voice of the youth is heard before Yahuah; neither shall judgment be according to the evil which he will do, but according to the righteousness of Avraham is mercy upon him in the place where he is.

<sup>18</sup> Arise, support the child, and strengthen thine hand in him: for I have set him for a great people.

<sup>19</sup> And Yahuah opened her eyes, and showed her a well of water, and she went and filled the cruse with water, and gave the youth to drink.

<sup>20</sup> And the Word of Yahuah was the helper of the youth, and he grew and dwelt in the wilderness, and became a skilful master of the bow.

<sup>21</sup> And he dwelt in the wilderness of Pharan, and took for a woman Adisha, but put her away. And his mother took for him Phatima to woman, from the land of Mitsrayim.

<sup>21</sup> And it was at that time that Aviymelek and Phikol, chief of his host, spake to Avraham, saying, The Word of Yahuah is in thine aid in all whatsoever thou doest.

<sup>23</sup> And now, swear to me here, by the Word of Yahuah, that thou wilt not be false with me, nor with my son, nor with the son of my son: according to the kindness which I have done with thee, thou shalt do with me, and with the land in which thou dwellest.

<sup>24</sup> And Avraham said to him, I swear.

<sup>24</sup> And Avraham remonstrated with Aviymelek concerning the well of water of which the servants of Aviymelek had deprived him.

<sup>26</sup> And Aviymelek said, I knew not who did this thing; neither hast thou shown it to me; nor have I heard it from others, till today from thyself.

<sup>27</sup> And Avraham took sheep and oxen, and gave to Aviymelek; and they both made a covenant.

<sup>28</sup> And Avraham set seven lambs apart and separated them from the oxen.

<sup>29</sup> And Aviymelek said to Avraham, What are these seven lambs which thou hast set apart?

<sup>30</sup> And he said, That thou mayest take the seven lambs from my hand, to be a testimony for me that I have digged this well.

<sup>31</sup> Therefore, he called that well the Well of the Seven Lambs; because there they two did swear.

<sup>32</sup> And they struck a covenant at the Well of the Seven Lambs. And Aviymelek and Phikol the Chief of his host arose and returned to the land of the Philistae.

<sup>33</sup> And he planted a garden, (lit., "a paradise,") at the Well of the Seven Lambs, and prepared in the midst of it food and drink for them who passed by and who returned; and he preached to them there, Confess ye, and believe in the Name of the Word of Yahuah, the everlasting Elohiym.

**22** And it was after these things that Yitschaq and Yishma'el contended; and Yishma'el said, It is right that I should inherit what is the father's because I am his firstborn son. And Yitschaq said, It is right that I should inherit what is the father's, because I am the son of Sarah his woman, and thou art the son of Hagar the handmaid of my mother. Yishma'el answered and said, I am more righteous than thou, because I was circumcised at thirteen years; and if it had been my will to hinder, they should not have delivered me to be circumcised; but thou wast circumcised a child eight days; if thou hadst had knowledge, perhaps they could not have delivered thee to be circumcised. Yitschaq responded and said, Behold now, today I am thirty and six years old; and if the Holy One, blessed be He, were to require all my members, I would not delay. These words were heard before Yahuah of the world, and the Word of Yahuah at once tried Avraham, and said to him, Avraham! And he said, Behold me.

<sup>2</sup> And He said, Take now thy son, thy only one whom thou lovest, Yitschaq, and go into the land of worship, and offer him there, a whole burnt offering, upon one of the mountains that I will tell thee.

<sup>3</sup> And Avraham rose up in the morning and saddled his ass, and took two young men with him, Eliezer and Yishma'el, and Yitschaq his son, and cut the small wood and the figs and the palm, which are provided for the whole burnt offering, and arose and went to the land of which Yahuah had told him.

<sup>4</sup> On the third day Avraham lifted up his eyes and beheld the cloud of glory fuming on the mount, and it was discerned by him afar off.

<sup>5</sup> And Avraham said to his young men, Wait you here with the ass, and I and the young man will proceed yonder, to prove if that which was promised shall be established:--So shall be thy sons:--and we will worship Yahuah of the world, and return to you.

<sup>6</sup> And Avraham took the wood of the offering and laid it upon Yitschaq his son, and in his hand he took the fire and the knife; and they went both of them together.

<sup>7</sup> And Yitschaq spake to Avraham his father and said, My Father! And he said, I am. And he said, Behold the fire and the wood: where is the lamb for the offering?

<sup>8</sup> And Avraham said, Yahuah will choose for Himself a lamb for the offering. And they went both of them in heart entirely as one.

<sup>9</sup> And they came to the place of which Yahuah had told him. And Avraham builded there the altar which A'dam had built, which had been destroyed by the waters of the deluge, which Noach has again builded, and which had been destroyed in the age of divisions; and he set the wood in order upon it, and bound Yitschaq his son, and laid him on the altar upon the wood.

<sup>10</sup> And Avraham stretched out his hand and took the knife to slay his son. And Yitschaq answered and said to his father, Bind me properly (aright), lest I tremble from the affliction of my soul, and be cast into the pit of destruction, and there be found profaneness in thy offering. (Now) the eyes of Avraham looked on the eyes of Yitschaq; but the eyes of Yitschaq looked towards the angels on high, (and) Yitschaq beheld them, but Avraham saw them not. And the angels answered on high, Come, behold how these solitary ones who are in the world kill the one the other; he who slayeth delays not; he who is to be slain reacheth forth his neck.

<sup>11</sup> And the Angel of Yahuah called to him from the heavens, and said to him, Avraham! Avraham! And he said, Behold me.

<sup>12</sup> And He said, Stretch not out thy hand upon the young man, neither do him any evil; for now it is manifest before Me that thou fearest Yahuah; neither hast thou withheld thy son the only begotten from Me.

<sup>13</sup> And Avraham lifted up his eyes and saw, and behold, a certain ram which had been created between the evenings of the foundation of the world, was held in the entanglement of a tree by his horns. And Avraham went and took him, and offered him an offering instead of his son.

<sup>14</sup> And Avraham gave thanks and prayed there, in that place, and said, I pray through the mercies that are before Thee, O Adonai, before whom it is manifest that it was not in the depth of my heart to turn away from doing Thy decree with joy, that when the children of Yitschaq my son shall offer in the hour of affliction, this may be a memorial for them; and Thou mayest hear them and deliver them, and that all generations to come may say, In this mountain Avraham bound Yitschaq his son, and there the Shekina of Yahuah was revealed unto him.



<sup>15</sup> And the Angel of Yahuah called to Avraham the second time from the heavens,

<sup>16</sup> and said, By My Word have I sworn, saith Yahuah, forasmuch as thou hast done this thing, and hast not withheld thy son, thy only begotten,

<sup>17</sup> that in blessing I will bless thee, and in multiplying I will multiply thy sons as the stars of the heavens, and they shall be as the sand which is upon the shore of the sea, and thy sons shall inherit the cities before their enemies.

<sup>18</sup> And all the peoples of the earth shall be blessed through the righteousness of thy son, because thou hast obeyed My word.

<sup>19</sup> And the angels on high took Yitschaq and brought him into the school (medresha) of Shem the Great; and he was there three years. And in the same day Avraham returned to his young men; and they arose and went together to the Well of the Seven, and Avraham dwelt at Beira-desheva.

<sup>20</sup> And it was after these things, after Avraham had bound Yitschaq, that Satana came and told unto Sarah that Avraham had killed Yitschaq. And Sarah arose, and cried out, and was strangled, and died from agony. But Avraham had come, and was resting in the way. And it was told Avraham, saying, Behold, Milcha also hath borne; she hath enlargement, through the righteousness of her sister, for bring forth sons unto Nachor thy brother:

<sup>21</sup> Uts, his firstborn, and Booz, his brother, and Kemuel, master of the Aramean magicians, and

<sup>21</sup> Keshed, and Chazo, and Pildash, and Yildaph, and Bethuel.

<sup>23</sup> And Bethuel begat Rivekeh. These eight bare Milcha to Nacor the brother of Avraham.

<sup>24</sup> And his concubine, whose name was Rëuma, she also bare Tebach, and Gacham, and Tachash, and Maacha.

**23** And the days of the life of Sarah were an hundred and twenty and seven years, the years of the life of Sarah.

<sup>2</sup> And Sarah died in Kiryath Arba, which is Hebron. And Avraham came from the mountain of worship, and found that she was dead; and he sat to mourn for Sarah, and to weep for her.

<sup>3</sup> And Avraham rose up from the sight of the face of his dead, and spake with the sons of Hittah, saying,

<sup>4</sup> I am a sojourner and dweller with you; I pray sell me the inheritance of a sepulcher among you, and I will bury my dead there.

<sup>5</sup> And the sons of Hittah responded unto Avraham, saying to him,

<sup>6</sup> Attend to us, our adonai. Great before Yahuah art thou among us, in the best of our sepulchers bury thy dead: there is not a man of us who will refuse thee his sepulcher, that thou mayest bury thy dead.

<sup>7</sup> And Avraham rose and bowed to the people of the land, the sons of Hittah.

<sup>8</sup> And he spake with them, saying, If it be with the consent of your mind that I bury my dead from before my face, receive of me, and intercede for me before Ephron bar Zochar

<sup>9</sup> that he sell me his double cave which is built in the side of his field, for the full price in silver let him give it me among you, for an inheritance of sepulture.

<sup>10</sup> But Ephron the Hittite answered Avraham in the presence of the sons of Hittah, of all who entered the gate of his city, saying,

<sup>11</sup> My adonai, listen to me: the field I give thee, and the cave which is in it, to thee I give it, as a gift before the sons of my people I give it to thee; go, bury thy dead.

<sup>12</sup> And Avraham bowed before the sons of Hittah.

<sup>13</sup> And he spake with Ephron before the people of the land, saying, Nevertheless, if thou art willing to do me a favor, hear me: I will give thee in silver the price of the field; take (it) of me, and I will bury my dead there. And

<sup>14</sup> Ephron answered Avraham, saying to him,

<sup>15</sup> My adonai, hear me: the land, as to its price, would be four hundred sileen of silver; between me and thee what is that? Bury thy dead.

<sup>16</sup> And Avraham hearkened unto Ephron, and Avraham weighed to Ephron the silver which he had named before the sons of Hittah, four hundred sileen of silver, good, passing at every table, and receivable in all transactions.

<sup>17</sup> And he confirmed the purchase of the field of Ephron, in which (was) the double (cave) which is before Mamre, The field, and the cave that is therein, and all the trees that were in the field, in all the boundaries thereof round about,

<sup>18</sup> Unto Avraham, for a purchased possession, in the presence of the sons of Hittah, (even) of all who entered in at the gate of the city.

<sup>19</sup> And afterwards Avraham buried Sarah his woman in the cave of the field Kapheilta which is before Mamre, that is, Hebron in the land of Kena'an.

<sup>20</sup> And the field and the cave therein were confirmed unto Avraham for an inheritance of sepulture from the sons of Hittah.

**24** And Avraham was old with days, and the Word of Yahuah had blessed Avraham with every kind of blessing.

<sup>2</sup> And Avraham said to Eliezer his servant, the senior of his house, who had rule over all his property, Put now thy hand upon the section of my circumcision.

<sup>3</sup> And swear to me in the name of the Word of Yahuah Elohiym, whose habitation is in heaven on high, the Elohiym whose dominion is over the earth, that thou wilt not take a woman for my son from the daughters of the Kena'anites among whom I dwell;

<sup>4</sup> but that thou wilt go to the land and the house of my kindred, and take a woman for my son, for Yitschaq.

<sup>5</sup> And the domestic said to him, suppose the woman may not be willing to come after me to this land; shall I, returning make thy son return to the land from whence thou camest?

<sup>6</sup> And Avraham said to him, Beware, lest thou make my son return thither!

<sup>7</sup> Yahuah Elohiym, whose seat is in heaven on high, who took me from my father's house, and from the land of my birth; and who spake to me, and swore to me, saying, To thy son will I give this land; He will seasonably send His angel, and thou shalt take a woman for my son from thence.

<sup>8</sup> But if the woman be not willing to come after thee, thou shalt be innocent from this my oath; only make not my son return thither.

<sup>9</sup> And the servant put his hand upon the circumcised part of Avraham his adonai, and swore to him according to this thing.

<sup>10</sup> And the servant took ten camels from the camels of his adonai, and went: for all the goodly treasures of his adonai were in his hand; and he arose and went unto Aram, which was by the Pherat, to the city of Nachor.

<sup>11</sup> And he made the camels lie down without the city by the fountain of waters, at the time of evening, the time when the fillers (of water) come forth.

<sup>12</sup> And he said, Adonai Elohiym of my master Avraham, prepare thou a proper woman before me today, and deal graciously with my master Avraham.

<sup>13</sup> Behold I stand at the well of waters, and the daughters of the men of the city are coming forth to fill waters.

<sup>14</sup> Let the damsel to whom I say, Reach me now thy pitcher, that I may drink, and she say, Drink, and I will also make my camels drink, be she whom thou hast provided to go to thy servant Yitschaq; and herein shall I know that Thou hast dealt graciously with my master.

<sup>15</sup> And it was in that little hour, while he had not ceased to speak, that, behold, Rivqah came forth, who was born to Bethuel, son of Milcha, the woman of Nachor, the brother of Avraham, and her pitcher was upon her shoulder.

<sup>16</sup> And the damsel was a virgin, very beautiful to behold, and she descended to the fountain and filled her pitcher, and came up.

<sup>17</sup> And the servant ran to meet her, and said, Let me taste now a little water from thy pitcher.

<sup>18</sup> And she said, Drink, my adonai; and hastened to let down her pitcher upon her hand, and gave him drink.

<sup>19</sup> And she finished giving him drink, and said, Also for thy camels I will fill until they be satisfied with drinking.

<sup>20</sup> And she hastened and emptied the pitcher into the canal, the place of drinking, and ran again to the well to fill; and she filled for all his camels.

<sup>21</sup> But the man waited, and was silent, to know whether Yahuah had prospered his way or not.

<sup>21</sup> And it was when the camels had been satisfied with drink, that the man took an earring of gold, of a drachma in weight, the counterpart of the drachma of the head (money) which her children presented for the work of the sanctuary; and he set two golden bracelets upon her hands, in weight ten sileen of gold; the sum of their weight being the counterpart of the two tables on which were inscribed the Ten Words.

<sup>23</sup> And he said, Whose daughter art thou? Tell me now, if in thy father's house there be room for us to lodge.

<sup>24</sup> And she said, I am the daughter of Bethuel the son of Milcha, whom she bare to Nachor.

<sup>24</sup> And she told him, saying, There is also straw and provender in plenty with us, as also proper room to lodge.

<sup>26</sup> And the man bowed and worshipped before Yahuah, who had thus prepared before him a suitable woman.

<sup>27</sup> And he said, Blessed be the Name of Yahuah, the Elohiym of my master Avraham, who hath not restrained His mercy and His truth from my master; for the sake of his righteousness in the right way hath Yahuah led me to the house of my master's brother.

<sup>28</sup> And Rivqah had a brother whose name was Lavan. And Lavan ran towards the man without at the fountain.

<sup>29</sup> And when Lavan saw the ring and the bracelets upon the hands of his sister, and heard the words of Rivqah his sister, saying, Thus hath the man spoken with me; he came to the man, and behold, he stood by the camels at the fountain.

<sup>30</sup> And Lavan thought that this was Avraham, and said, Come in, thou blessed of Yahuah: wherefore standest thou without, when I have purified the house from strange worship, and have prepared a place for the camels?

<sup>31</sup> And the man entered the house, and Lavan undid the gear of the camels, and gave the camels straw and provender; and water (to Eliezer) to wash his feet, and the feet of the men who were with him.

<sup>32</sup> And he set in order before him to eat, prepared food in which was poison to kill; but he objected to it, and said, I will not eat, until I have spoken my words. And he said, Speak.

<sup>33</sup> And he said, I am the servant of Avraham.

<sup>34</sup> And Yahuah hath blessed my master greatly, and hath increased, and given him sheep and oxen, silver and gold, servants and handmaids, and camels and asses.

<sup>35</sup> And Sarah; my master's woman, bare a son after she was old, and he hath given to him all that he hath.

<sup>36</sup> And my master made me swear, saying, Thou shalt not take a woman for my son from the daughters of the Kena'anites in whose land I dwell,

<sup>37</sup> but shall go to my kindred, and take a woman for my son.

<sup>38</sup> But I said to my master, Perhaps the woman will not come after me.

<sup>39</sup> And he said to me, Yahuah before whom I worship will appoint His angel to be with thee, and will prosper thy way; and thou shalt take a woman for my son from my household, from the race of my father's house.

<sup>40</sup> Then shalt thou be free from my oath: if, when thou art come to the house of my kindred, they give not to thee, thou shalt be free from thy oath.

<sup>41</sup> And I came today to the fountain, and said, Adonai Elohiym of my master Avraham, if now Thou hast prospered the journey upon which I have come,

<sup>42</sup> behold, I stand at the fountain of water, let the damsel who may come forth to fill, to whom I will say, Give me now a little water to drink from thy pitcher,

<sup>43</sup> and she say, Drink, and for thy camels also will I draw, be the woman whom Yahuah hath prepared by His decree for my master's son.

<sup>44</sup> I had not yet finished speaking in the thoughts of my heart, when, behold, Rivqah came forth with the pitcher upon (her) shoulder, and went down to the fountain, and filled. And I said, Let me now drink.

<sup>45</sup> And she hastened and let down her pitcher from her, and said, Drink, and I will also give thy camels drink.

<sup>46</sup> And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel, the son of Nachor, whom Milcha bare to him. And I set the jewel upon her brow, and the bracelets on her hand,

<sup>47</sup> and bowed and worshipped before Yahuah; and I blessed Yahuah, the Elohiym of my master Avraham, who had led me in the true way to take the daughter of master's brother for his son.

<sup>48</sup> And now, if you will deal kindly and truly with my master, tell me; and if not, tell me, that I may turn to the south or to the north.

<sup>49</sup> And Lavan and Bethuel answered and said, The thing hath come forth from before Yahuah that Rivqah should be given to Yitschaq, and we cannot say to thee either evil or good.

<sup>50</sup> Behold, Rivqah is before thee, take and go, and let her be the woman of thy master's son, as Yahuah hath spoken.

<sup>51</sup> And when Avraham's servant heard these words, he worshipped on the ground before Yahuah.

<sup>52</sup> And the servant brought forth vessels of silver and of gold, and vestments, and gave them to Rivqah; and presents give he to her brother and to her mother.

53 And they ate and drank, he and the men who were with him, and passed the night. And he arose in the morning, and said, Send me away to my master.

54 But as they were talking in the evening, Bethuel had eaten of that prepared food; and in the morning they found that he was dead. And the brother and mother said therefore, Let the damsel dwell with us the days of one year or ten months, and then she shall go.

55 And he said, Hinder me not, when Yahuah hath prospered my way; let me depart, and I will go to my master.

56 And they said, We will call Rivqah, and hear what she says.

57 And they called Rivqah, and said to her, Wilt thou go with this man? And she said, I will go.

58 And they let Rivqah their sister go, and her nurse, and the servant of Avraham, and his men.

59 And they blessed Rivqah, and said to her, Hitherto thou wast our sister; and now thou art going and art wedded to the righteous; so prosper thou, that from thee may come thousands of myriads; and may thy sons inherit the cities of those who hate them.

60 And Rivqah arose, and her damsel, and they rode upon camels, and went after the man. And the servant took Rivqah with him and journeyed. And as the way was shortened to him in his journey to Padan Aram, so was it shortened to him in his return, that in one day he went, and in one day he returned.

61 And Yitschaq was coming from the school of the Rabba Shem, by the way of the fountain where had been revealed to him the Living and Eternal One, who seeth, and is not seen; and he resided in the land of the south.

62 And Yitschaq went forth to pray upon the face of the field at the time of evening; and he lifted up his eyes, and saw, and behold, the camels were approaching.

63 And Rivqah lifted up her eyes, and saw Yitschaq, and she bowed upon the camel.

64 And she said to the servant, Who is the man (so) majestic and graceful, who walks in the field before us? And the servant said, He is my master. And she took a veil and covered herself.

65 And the servant related to Yitschaq everything he had done.

<sup>66</sup> And Yitschaq introduced her into the tabernacle of Sarah his mother, and thereupon the light (again) shined which had gone out at the time of <sup>67</sup> Sarah's death. And he took Rivqah, and she was his woman, and he loved her; for he saw her works that they were upright as the works of his mother. And Yitschaq was consoled after his mother's death.

**25** And Avraham added and took a woman, and her name was Keturah; she is Hagar, who had been bound to him from the beginning.

<sup>2</sup> And she bare to him Zimran, and Yokshan, and Medan, and Midyan, and Yishbak, and Shovack.

<sup>3</sup> And Yokshan begat Sheva and Dedan; and the sons of Dedan were merchants, and negotiators, and chiefs of peoples.

<sup>4</sup> And the sons of Midyan, Eipher, and Ephher, and Honok, and Abida, and Aldaah, all these were the sons of Keturah.

<sup>5</sup> And Avraham gave the gift of all he had to Yitschaq.

<sup>6</sup> And to the sons of the concubines of Avraham gave Avraham riches and moveable property as gifts, and sent them away from Yitschaq his son while he (yet) lived; and they went and dwelt eastward in the land of the orient.

<sup>7</sup> And this is the number of the days of the life of Avraham, who lived a hundred and seventy and five years.

<sup>8</sup> And Avraham expired, and died in a good old age, aged and satisfied with all good. (Also Yishma'el wrought repentance in his days, and afterwards was gathered to his people.)

<sup>9</sup> And Yitschaq and Yishma'el his sons buried him in the double cavern, at the field of Ephran bar Zochar, the Hittite, which is before Mamre;

<sup>10</sup> the field that Avraham purchased of the sons of Hittah: there was Avraham buried and Sarah his woman.

<sup>11</sup> And because Avraham had not designed to bless Yishma'el, therefore he blessed not Yitschaq; for had he blessed Yitschaq and not Yishma'el, it would have kept them in enmity. But, after the death of Avraham, Yahuah blessed Yitschaq; and Yitschaq dwelt near the well at which was revealed the glory of the Living and Eternal One, who seeth and is not seen.

<sup>12</sup> And these are the generations of Yishma'el bar Avraham, whom Hagar the Mizreitha, the handmaid of Sarah, bare unto Avraham.



<sup>13</sup> And these are the names of the sons of Yishma'el by their names, according to their generations. The firstborn of Yishma'el, Nevoi, and Arab, and Abdeel, and Mibsham,

<sup>14</sup> Hearing, Silence, Patience,

<sup>15</sup> and Sharpness: and Tema, Yetur, Naphish, and Kedemah.

<sup>16</sup> These were the sons of Yishma'el, and these their names in their villages, and in their fenced dwellings, twelve chiefs of their peoples.

<sup>17</sup> And these are the years of the life of Yishma'el, a hundred and thirty and seven years; and he was converted in repentance, and expired, and was gathered to his people.

<sup>18</sup> And they dwelt from Hindiki unto Chalutsa, which is in face of Mitsrayim from going up to Athur. Before the face of all his brethren he dwelt in his possession.

<sup>19</sup> These are the generations of Yitschaq bar Avraham. And because the appearance of Yitschaq resembled the appearance of Avraham, the sons of men said, In truth Avraham begat Yitschaq.

<sup>20</sup> And Yitschaq was the son of forty years when he took Rivqah, the daughter of Bethuel the Aramite, who was of Padan Aram, the sister of Lavan the Aramite, unto him for a woman.

<sup>21</sup> And Yitschaq went to the mountain of worship, the place where his father had bound him. And Yitschaq in his prayer turned the attention of the Holy One, blessed be He! from that which He had decreed concerning him who had been childless. And he was enlarged, and Rivqah his woman was with child.

<sup>21</sup> And the children pressed in her womb as men doing battle. And she said, If this is the anguish of a mother, what then are children to me? And she went into the school of Shem Rabba to supplicate mercy before Yahuah.

<sup>23</sup> And Yahuah said to her, Two peoples are in thy womb, and two kingdoms from thy womb shall be separated; and one kingdom shall be stronger than the other, and the elder shall serve the younger, if the children of the younger will keep the commandments of the Law.

<sup>24</sup> And the two hundred and seventy days of her being with child were completed to bring forth; and, behold, twins were in her womb.

<sup>24</sup> And the first came forth wholly red, as a garment of hair: and they called his name Esau, because he was born altogether complete, with the hair of the head, and the beard, and teeth, and grinders.

<sup>26</sup> Afterward came forth his brother, and his hand had hold on the heel of Esau. And they called his name Ya'aqov (Ya'aqov). And Yitschaq was a son of sixty years when he beget them.

<sup>27</sup> And the lads grew; and Esau was a man of idleness to catch birds and beasts, a man going forth into the field to kill lives, as Nimrod had killed, and Chanok his son. But Ya'aqov was a man peaceful in his words, a minister of the instruction-house of Eber, seeking instruction before Yahuah.

<sup>28</sup> And Yitschaq loved Esau, for words of deceit were in his mouth; but Rivqah loved Ya'aqov.

<sup>29</sup> On the day that Avraham died, Ya'aqov dressed pottage of lentiles, and was going to comfort his father. And Esau came from the wilderness, exhausted; for in that day he had committed five transgressions: he had worshipped with strange worship, he had shed innocent blood, he had gone in unto a betrothed damsel, he had denied the life of the world to come, and had despised the birthright.

<sup>30</sup> And Esau said to Ya'aqov, Let me now taste that red pottage, for I am faint, -- therefore he called his name Edom.

<sup>31</sup> And Ya'aqov said, Sell today, as (on this very) day, what thou wouldst hereafter appropriate, thy birthright, unto me.

<sup>32</sup> And Esau said, Behold, I am going to die, and in another world I shall have no life; and what then to me is the birthright, or the portion in the world of which thou speakest?

<sup>33</sup> And Ya'aqov said, Swear to me today that so it shall be. And he sware to him, and sold his birthright to Ya'aqov.

<sup>34</sup> And Ya'aqov gave to Esau bread and pottage fo lentiles. And he ate and drank, and arose and went. And Esau scorned the birthright, and the portion of the world that commeth.

**26** And there was a mighty famine in the land of Kena'an, besides the former famine which had been in the days of Avraham; and Yitschaq went to Aviymelek king of the Philistae at Gerar.

<sup>2</sup> It had been in Yitschaq's heart to go down to Mitsrayim; but Yahuah appeared to him, and said, Go not down to Mitsrayim; dwell in the land as I have told thee;

<sup>3</sup> sojourn in the land, and My Word shall be for thy help, and I will bless thee; for to the end to thy sons will I give all these lands, and I will establish the covenant which I have covenanted with Avraham thy father.

<sup>4</sup> And I will multiply thy sons as the stars of the heavens, and will give to thy sons all these lands, and through thy sons shall all the nations of the earth be blessed;

<sup>5</sup> on account that Avraham obeyed My Word, and kept the keeping of My word, My statutes, My covenants, and My laws.

<sup>6</sup> And Yitschaq dwelt in Gerar.

<sup>7</sup> And the man of the place inquired concerning his woman; and he said, She is my sister: for he reasoned in his heart, Lest the men of the place should kill me for Rivqah, because she was of beautiful appearance.

<sup>8</sup> And it was when days had increased to him in abiding there, that Aviymelek the king of the Philistae looked from a window, and beheld, and Yitschaq was disporting with Rivqah his woman.

<sup>9</sup> And Aviymelek called Yitschaq, and said, Nevertheless she is thy woman; and why hast thou said, She is my sister? And Yitschaq answered him, Because I said in my heart, Lest they kill me on her account.

<sup>10</sup> And Aviymelek said, Why hast thou done this to us? It might have been that the king, who is the principal of the people, had lain with thy woman, and thou wouldst have brought guilt upon us.

<sup>11</sup> And Aviymelek instructed all the people, Whoever shall go near to injure this man or his woman, shall verily be put to death.

<sup>12</sup> And Yitschaq sowed unto righteousness in that land, and found in that year a hundred for one, according to his measure. And Yahuah blessed him,

<sup>13</sup> and the man increased, and went forward increasing until he was very great.

<sup>14</sup> And he had flocks of sheep, and herds of cattle, and great cultivation; and the Philistae envied him.

<sup>15</sup> And all the wells which the servants of his father had digged in the days of Avraham his father, the Philistae stopped up and filled with earth.

<sup>16</sup> And Aviymelek said to Yitschaq, Go from us; for thou art stronger than we in riches very much.

<sup>17</sup> And Yitschaq went thence, and sojourned in the vale of Gerar, and dwelt there.

<sup>18</sup> And Yitschaq digged again the wells of water which the servants of his father had digged in the days of Avraham his father, and which the Philistae had stopped after Avraham was dead; and he called them by the names his father had called them.

<sup>19</sup> And the servants of Yitschaq digged in the border of the vale, and found there a well of flowing water.

<sup>20</sup> And the shepherds of Gerar contended with Yitschaq's shepherds, saying, The water is ours. And it was the will of Heaven, and it dried. But when they returned to Yitschaq, it flowed. And he called the name of the well (Esek) Contention, because (etheseku) they had quarrelled with him on account of it.

<sup>21</sup> And they digged another well; and they contended for it also; and it dried, and did not flow again. And he called the name of it (Sitnah) Accusation.

<sup>21</sup> And he removed from thence and digged another well, and for that they did not contend as formerly, and he called the name of it (Ravchatha) Spaciousness; for he said, Now hath Yahuah given us space to spread us abroad in the land.

<sup>23</sup> And he went up from thence unto Beersheba.

<sup>24</sup> And Yahuah appeared to him that night, and said, I am the Elohiym of Avraham thy father: fear not; for My Word is for thy help, and I will bless thee, and multiply thy sons for the righteousness' sake of Avraham My servant.

<sup>24</sup> And he builded there an altar, and prayed in the name of Yahuah. And he spread his tabernacle there, and the servants of Yitschaq digged there a well.

<sup>26</sup> And when Yitschaq went forth from Gerar the wells dried up, and the trees made no fruit; and they felt that it was because they had driven him away, all these things had befallen them. And Aviymelek went to him from Gerar, and took his friends to go with him, and Phikol the chief of his host.

<sup>27</sup> And Yitschaq said to them, Why come you to me that I should pray for you, when you have hated me, and driven me from you?

<sup>28</sup> And they answered, Seeing, we have seen, that the Word of Yahuah is for thy help, and for thy righteousness' sake all good hath been to us; but when thou wentest forth from our land the wells dried up, and our trees made no fruit; then we said, We will cause him to return to us. And now let there be an oath established between us, and kindness between us and thee, and we will enter into a covenant with thee,

<sup>29</sup> lest thou do us evil. Forasmuch as we have not come nigh thee for evil, and as we have acted with thee only for good, and have indeed sent thee away in peace; thou art now blessed of Yahuah.

<sup>30</sup> And they arose in the morning, each man with his brother; and he broke off from the bridle of his ass, and gave one part to them for a testimony. And Yitschaq prayed for them, and they were enlarged. And Yitschaq accompanied them, and they went from him in peace.

<sup>31</sup> And on that day the servants of Yitschaq came and told him concerning the well they had digged, and said to him, We have found water;

<sup>32</sup> and he called it Sheba (the Swearing); therefore the name of the city is Beersheba unto this day.

<sup>33</sup> And Esau was the son of forty years; and he took to woman Yahudith daughter of Beari the Hittah, and Basemath daughter of Elon the Hittah.

<sup>34</sup> And they bowed in strange worship, and set themselves to rebel in their evil conduct against Yitschaq and against Rivqah.

**27** And it was when Yitschaq was old and his eyes were darkened from seeing,--because when his father was binding him he had seen the Throne of Glory, and from that time his eyes had begun to darken,--that he called Esau his elder son, on the fourteenth of Nisan, and said to him, My son, behold, this night they on high praise Yahuah of the world, and the treasures of the dew are opened in it. And he said, Behold, I am.

<sup>2</sup> And he said, Behold, now I am old; I know not the day of my death:

<sup>3</sup> but now take thy weapons, thy quiver and thy bow; and go forth into the field, and take me venison,

<sup>4</sup> and make me food such as I love, and bring to me, and I will eat, that my sould may bless thee ere I die.

<sup>5</sup> And Rivqah heard by the Ruach HaQodesh as Yitschaq spake with Esau his son. And Esau went to the field to take venison to bring it.

<sup>6</sup> And Rivqah spake to Ya'aqov her son, saying, Behold, this night those on high praise Yahuah of the world, and the treasures of the dew are opened in it; and I have heard thy father speaking with Esau thy brother, saying,

<sup>7</sup> Bring me venison, and make me food, and I will bless thee in the presence of Yahuah before I die. And now my son

<sup>8</sup> receive from me what I command thee:

<sup>9</sup> Go now to the house of the flock, and take me from thence two fat kids of the goats; one for the pascha, and one for the oblation of the feast; and I will make of them food for thy father such as he loveth.

And thou shalt carry to thy father, and he will eat, that he may bless thee before his death.

<sup>11</sup> And because Ya'aqov was afraid to sin, fearing lest his father might curse him, he said, Behold, Esau my brother is a hairy man, and I am a smooth man.

<sup>12</sup> Perhaps my father will feel me, and I shall be in his eyes like one who derideth him, and bring upon me a curse and not a blessing.

<sup>13</sup> And she said, If with blessings he bless thee, they shall be upon thee and upon thy sons; and if with curses he should curse thee, they shall be upon me and upon my soul: therefore receive from me, and go and take for me.

<sup>14</sup> And he went and took, and brought to his mother; and his mother made food such as his father loved.

<sup>15</sup> And Rivqah took the pleasant vestments of Esau her elder son which had formerly been A'dam's; but which that day Esau had not worn, but they remained with her in the house, and (with them) she dressed Ya'aqov her younger son.

<sup>16</sup> And the skins of the kids she laid upon his hands and the smooth parts of his neck.

<sup>17</sup> And the food and the bread she had made she set in the hand of Ya'aqov her son.

<sup>18</sup> And he entered unto his father, and said, My father. And he said, Behold me: who art thou, my son?

<sup>19</sup> And Ya'aqov said to his father, I am Esau thy firstborn: I have done as thou spakest with me. Arise now, sit and eat of my venison, that thy soul may bless me.

<sup>20</sup> And Yitschaq said to his son, What is this that thou hast found so soon, my son? And he said, Because Yahuah thy Elohiym had prepared it before me.

<sup>21</sup> And Yitschaq said to Ya'aqov, Come near now, and I will feel thee, my son, whether thou be my son Esau or not.

<sup>21</sup> And Ya'aqov drew near to Yitschaq his father, who touched him, and said, This voice is the voice of Ya'aqov, nevertheless the feeling of the hands is as the feeling of the hands of Esau.

<sup>23</sup> But he recognised him not, because his hands were hairy as the hands of Esau his brother, and he blessed him.

<sup>24</sup> And he said, But art thou my son Esau? And he said, I am.

<sup>24</sup> And he said, Draw near, and I will eat of my son's venison, that my soul may bless thee. And he approached him, and he ate; and he had no wine; but an angel prepared it for him, from the wine which had been kept in its grapes from the days of the beginning of the world; and he gave it into Ya'aqov's hand, and Ya'aqov brought it to his father, and he drank.

<sup>26</sup> And Yitschaq his father said, Draw near now, and kiss me, my son;

<sup>27</sup> and Ya'aqov drew near and kissed him. And he smelled the smell of his vestments, and blessed him, and said, See, the smell of my son is as the smell of the fragrant incense which is to be offered on the mountain of the house of the sanctuary, which shall be called a field which Yahuah hath blessed, and that He hath chosen, that therein His Shekinah might dwell.

<sup>28</sup> Therefore, the Word of Yahuah give thee of the good dewes which descend from the heavens, and of the good fountains that spring up, and make the herbage of the earth to grow from beneath, and plenty of provision and wine.

<sup>29</sup> Let peoples be subject to thee, all the sons of Esau, and kingdoms bend before thee, all the sons of Keturah; a chief and a ruler be thou over thy brethren, and let the sons of thy mother salute thee. Let them who curse thee, my son, be accursed as Bileam bar Beor; and them who bless thee be blessed as Mosheh the prophet, the scribe of Yashar'el.

<sup>30</sup> And it was when Yitschaq had finished blessing Ya'aqov, and Ya'aqov had only gone out about two handbreadths from Yitschaq his father, that Esau his brother came in from his hunting.

<sup>31</sup> And the Word of Yahuah had impeded him from taking clean venison; but he had found a certain dog, and killed him, and made food of him, and brought to his father, and said to his father, Arise, my father, and eat of my venison, that thy soul may bless me.

<sup>32</sup> And Yitschaq his father said to him, Who art thou? And he said, I am thy firstborn, Esau.

<sup>33</sup> And Yitschaq was moved with great agitation when he heard the voice of Esau, and the smell of his food rose in his nostrils as the smell of the burning

of Gehennam; and he said, Who is he who hath got venison, and come to me, and I have eaten of all which he brought me before thou camest, and I have blessed him, and he shall, too, be blessed?

<sup>34</sup> When Esau heard the words of his father, he cried with a cry exceeding great and bitter, and said to his father, Bless me, me also, my father! And he said,

<sup>35</sup> Thy brother hath come with subtilty, and hath received from me thy blessing.

<sup>36</sup> And he said, His name is truly called Ya'aqov; for he hath dealt treacherously with me these two times: my birthright he took, and behold, now he hath received my blessing! And he said, Hast thou not reserved a blessing for me?

<sup>37</sup> And Yitschaq answered and said to Esau, Behold, I have appointed him a ruler over thee, and all his brethren have I made to be his servants, and with provision and wine have I sustained him: and now go, leave me; for what can I do for thee, my son?

<sup>38</sup> And Esau answered his father, Hast thou but one blessing, my father? Bless me, me also, my father. And Esau lifted up his voice and wept.

<sup>39</sup> And Yitschaq answered and said to Esau, Behold, among the good fruits of the earth shall be thy habitation, and with the dews of the heavens from above.

<sup>40</sup> And upon thy sword shalt thou depend, entering at every place: yet thou shalt be supple and credulous, and be in subjection to thy brother; but it will be that when his sons become evil, and fall from keeping the commandments of the law, thou shalt break his yoke of servitude from off thy neck.

<sup>41</sup> And Esau kept hatred in his heart against Ya'aqov his brother, on account of the order of blessing with which his father had blessed him. And Esau said in his heart, I will not do as Qayin did, who slew H'avel in the life (time) of his father, for which his father begat Sheth, but will wait till the time when the days of mourning for the death of my father come, and then will I kill Ya'aqov my brother, and will be found the killer and the heir.

<sup>42</sup> And the words of Esau her elder son, who thought in his heart to kill Ya'aqov, were shown by the Ruach HaQodesh to Rivqah, and she sent, and called Ya'aqov her younger son, and said to him, Behold, Esau thy brother lieth in wait for thee, and plotteth against thee to kill thee.

<sup>43</sup> And now, my son, hearken to me: arise, escape for thy life, and go unto Lavan my brother, at Haran,



<sup>44</sup> and dwell with him a few days, until the wrath of thy brother be abated,  
<sup>45</sup> until thy brother's anger have quieted from thee, and he have forgotten what thou hast done to him; and I will send and take thee from thence. Why should I be bereaved of you both in one day: thou being slain, and he driven forth, as Chuah was bereaved of H'avel, whom Qayin slew, and both were removed from before A'dam and Chuah all the days of the life of A'dam and Chuah?

<sup>46</sup> And Rivqah said to Yitschaq, I am afflicted in my life on account of the indignity of the daughters of Heth. If Ya'aqov take a wicked woman from the daughters of Heth, such as these of the daughters of the people of the land, what will life be to me?

**28** And Yitschaq called Ya'aqov, and blessed him, and commanded him, and said to him, Thou shalt not take a woman from the daughters of the Kena'anace.

<sup>2</sup> Arise, go to Padan of Aram, to the house of Bethuel thy mother's father, and take thee from thence a woman from the daughters of Lavan mother's brother.

<sup>3</sup> And El Shaddai will bless thee with many possessions, and increase thee and multiply thee into twelve tribes, and thou shalt be worthy of the congregation of the sons of the Sanhedrin, the sum of which is seventy, according to the number of the nations.

<sup>4</sup> And He will give the blessing of Avraham to thee, and to thy sons with thee, and cause thee to inherit the land of thy sojourning, which he gave unto Avraham.

<sup>5</sup> And Yitschaq sent Ya'aqov away, and he went to Padan Aram unto Lavan bar Bethuel the Armaite, the brother of Rivqah the mother of Ya'aqov and Esau.

<sup>6</sup> And Esau considered that Yitschaq had blessed Ya'aqov, and had sent him to Padan Aram to take to him from thence a woman, when he blessed him, and commanded him, saying, Thou shalt not take a woman of the daughters of the Kena'anites;

<sup>7</sup> and that Ya'aqov obeyed the word of his father, and the word of his mother, and was gone to Padan Aram:

<sup>8</sup> and Esau considered that the daughters of Kena'an were evil before Yitschaq his father,

<sup>9</sup> and Esau went unto Yishma'el, and took to woman Mahalath, who is Besemath the daughter of Yishma'el bar Avraham, the sister of Nebaioth from his mother, besides his other wives.

<sup>10</sup> Five miracles were wrought for our father Ya'aqov at the time that he went forth from Beersheba. The first sign: the hours of the day were shortened, and the sun went down before his time, forasmuch as the Word had desired to speak with him. The second sign: the four stones which Ya'aqov had set for his pillow he found in the morning, had become one stone. Sign the third: the Stone which, when all the flocks were assembled, they rolled from the mouth of the well, he rolled away with one of his arms. The fourth sign: the well overflowed, and the water rose to the edge of it, and continued to overflow all the days that he was in Haran. The fifth sign: the country was shortened before him, so that in one day he went forth and came to Haran.

<sup>11</sup> And he prayed in the place of the house of the sanctuary, and lodged there, because the sun had gone down. And he took four stones of the holy place, and set his pillow, and slept in that place.

<sup>12</sup> And he dreamed, and behold, a ladder was fixed in the ground, and the top of it reached to the height of heaven. And, behold, the two angels who went unto Cedom, and who had been expelled from the midst of them, because they had revealed the secrets of Yahuah of the world; and being cast forth they had walked till the time that Ya'aqov went out from the house of his father, and had accompanied him with kindness unto Bethel, in that day had ascended to the high heavens, and said, Come, see Ya'aqov the pious, whose likeness is inlaid in the throne of glory, and whom you have so greatly desired to behold. Then the rest of the angels of the holy Adonai descended to look upon him.

<sup>13</sup> And, behold, the Glory of Yahuah stood above him, and He said to him, I am Yahuah the Elohiym of Avraham thy father, and the Elohiym of Yitschaq, The land on which thou art lying I will give to thee and to thy sons.

<sup>14</sup> And thy sons shall be many as the dust of the earth, and shall become strong on the west and on the east, on the north and on the south: and all the kindreds of the earth shall through thy righteousness and the righteousness of thy sons be blessed.

<sup>15</sup> And, behold, My Word is for thy help, and will keep thee in every place where thou shalt go, and will bring thee (again) to this land; for I will not leave thee until the time when I have performed all that I have told thee.

<sup>16</sup> And Ya'aqov awoke from his sleep, and said, Verily the Glory of Yahuah's Shekinah dwelleth in this place, and I knew it not.

<sup>17</sup> And he was afraid, and said, How dreadful and glorious is this place! This place is not common, but the sanctuary of the Name of Yahuah, the proper spot for prayer, set forth before the gate of heaven and founded beneath the throne of glory.

<sup>18</sup> And Ya'aqov arose in the morning, and took the stone which he had placed for his pillow, and set it standing, and poured oil on the top of it.

<sup>19</sup> And he called the name of that place Beth El; but Luz was the name of the city at the first.

<sup>20</sup> And Ya'aqov vowed a vow, saying, If the Word of Yahuah will be my Helper, and will keep me from shedding innocent blood, and from strange worship, and from impure converse, in this way that I am going; and will give me bread to eat, and raiment to wear,

<sup>21</sup> and will bring me back in peace to my father's house; Yahuah shall be my Elohiym:

<sup>21</sup> and this stone which I have set (for) a pillar shall be ordained for the house of the sanctuary of Yahuah, and upon it shall generations worship the Name of Yahuah; and of all that Thou mayest give me, the tenth will I separate before Thee.

**29** And Ya'aqov lifted up his feet lightly to proceed, and he came to the land of the children of the east.

<sup>2</sup> And he looked and saw, and behold (there was) a well in a field, and behold there three flocks of sheep lying near it; because from that well they watered the flocks; and a great stone was laid upon the mouth of the well.

<sup>3</sup> And they gathered the flocks there, and rolled the stone from the well's mouth, and watered the sheep, and set the stone on the mouth of the well in its place.

<sup>4</sup> And Ya'aqov said to them, My brethren, whence are you? And they said, From Haran are we.

<sup>5</sup> And he said to them, Know you Lavan bar Nachor? And they said, We know.

<sup>6</sup> And he said, Hath he peace? And they said, Peace; and, behold, Rachel his daughter cometh with the sheep.

<sup>7</sup> And he said, Behold, the time of the day is great; it is not time to gather home the cattle; water the sheep, and let them go (again) to pasture.

<sup>8</sup> And they said, We cannot until all the flocks are gathered together, and we roll the stone from the mouth of the well and water the sheep.

<sup>9</sup> While they were speaking with him, Rachel came with her father's sheep; for she was a shepherdess at that time, because there had been a plague from Yahuah among the sheep of Lavan, and but few of them were left, and he had dismissed his shepherds, and had put the remaining (flock) before Rachel his daughter.

<sup>10</sup> And it was when Ya'aqov saw Rachel the daughter of Lavan his mother's brother that Ya'aqov went nigh, and rolled the stone with one of his arms from the mouth of the Well; and the well uprose, and the waters ascended to the top of it; and he watered the sheep of Lavan his mother's brother; and it uprose for twenty years.

<sup>11</sup> And Ya'aqov kissed Rachel, and lifted up his voice and wept.

<sup>12</sup> And Ya'aqov told unto Rachel, that he was come to be with her father to take one of his daughters. And Rachel answered him Thou canst not dwell with him, for he is a man of cunning. And Ya'aqov said to her, I am more cunning and wiser than he; nor can he do me evil, because the Word of Yahuah is my Helper. And when she knew that he was the son of Rivqah, she ran and made it known to her father.

<sup>13</sup> And it was when Lavan heard the account of the strength and piety of Ya'aqov the son of his sister; how he had taken the birthright and the order of blessing from the hand of his brother, and how Yahuah had revealed Himself to him at Bethel; how the stone had been removed, and how the well had upflowed and risen to the brink; he ran to meet him and embrace him, and kissed him and led him into his house; and he related to Lavan all these things.

<sup>14</sup> And Lavan said to him, Truly thou art my near one and my blood; and he dwelt with him a month of days.

<sup>15</sup> And Lavan said to Ya'aqov, Though thou art reputed my brother, shouldst thou serve me for nothing? Tell me, what shall be thy wages?

<sup>16</sup> And Lavan had two daughters, the name of the elder Le'ah, and the name of the younger Rachel.

<sup>17</sup> And the eyes of Le'ah were moist, (or dropping, running,) from weeping and praying before Yahuah that he would not destine her for Esau the wicked; and Rachel was beautiful in appearance, and of a fair countenance.

<sup>18</sup> And Ya'aqov loved Rachel; and he said, I will serve thee seven years for Rachel thy Younger daughter.

<sup>19</sup> And Lavan said with deceit, It is better that I give her to thee, than to another man abide with me.

<sup>20</sup> And Ya'aqov served for Rachel seven years; and they seemed in his eyes as a few days, because he loved her.

<sup>21</sup> And Ya'aqov said to Lavan, Give me my woman: for the days of my service are completed, and I will go in with her.

<sup>21</sup> And Lavan gathered all the men of the place, and made them a feast. Answering he said to them, Behold, seven years since Ya'aqov came to us the wells have not failed and the watered places are multiplied: and now come, let us counsel against him cunning counsel, that he may remain with us. And they gave him cunning counsel that he should take Le'ah to him instead of Rachel.

<sup>23</sup> And it was in the evening that he brought Le'ah his daughter, and introduced her to him, and he went in with her.

<sup>24</sup> And Lavan gave to him Ziplah his daughter, whom his concubine had borne to him, and he delivered her to Le'ah his daughter to be her handmaid.

<sup>24</sup> And it was the time of the morning and he saw her, and behold, she was Le'ah, whom all the night he had thought to be Rachel; because Rachel had delivered to her all the things with which Ya'aqov had presented her. But when he saw this, he said to Lavan, what is this that thou hast done to me? Was it not for Rachel that I served with thee? Why hast thou deceived me?

<sup>26</sup> And Lavan said, It is not so done in our place, to give the younger before the elder.

<sup>27</sup> Fulfil now the seven days of the feast of this, and I will give thee also that for the service which thou shalt serve with me yet seven other years.

<sup>28</sup> And Ya'aqov did so, and fulfilled the seven days of the feast of Le'ah, and he gave him Rachel his daughter to woman.

<sup>29</sup> And Lavan gave to Rachel his daughter Bilhah, whom his concubine bare him, and he delivered her unto her to be her handmaid.

<sup>30</sup> And he went in also unto Rachel; and he loved Rachel also more than Le'ah. And he served with him for her yet seven other years.

<sup>31</sup> And it was revealed before Yahuah that Le'ah was not loved in the sight of Ya'aqov; and He said in His Word that sons should be given her, and that Rachel should be barren.

<sup>32</sup> And Le'ah conceived and bare a son, and called his name Re'uven: for she said, My affliction was manifest before Yahuah, therefore now will my husband love me; for my affliction hath been manifested before Yahuah as will be the affliction of my children before Yahuah when they shall be enslaved in the land of the Mizraee.

<sup>33</sup> And she conceived again, and bare a son. And she said, Because it was heard before Yahuah that I was hated, and He gave me this also: and so will be heard before Him the voice of my children when they shall be enslaved in Mitsrayim. And she called his name Shim'on.

<sup>34</sup> And she conceived again, and bare a son, and said, This time will my husband be united to me, because I have borne him three sons; and thus will it be that my children shall be united to serve before Yahuah: therefore she called his name Levy.

<sup>35</sup> And she conceived again, and bare a son, and said, This time will I give praise before Yahuah; for from this my son kings shall come forth, and from him shall spring David the king, who shall offer praise before Yahuah; therefore she called his name Yahudah. And she ceased to bear.

**30** And Rachel saw that she bare not to Ya'aqov, and Rachel was envious of her sister, and said to Ya'aqov, Pray before Yahuah that He give me children; and if not, my life I shall reckon as the dead.

<sup>2</sup> And the anger of Ya'aqov was stong against Rachel, and he said, Why do you ask of me? Ask before Yahuah, from before whom are children, and who hath restrained from thee the fruit of the womb.

<sup>3</sup> And she said, Behold my handmaid Bilhah, enter with her, that she may bear, and I may increase and may be builded up from her.

<sup>4</sup> And she made her handmaid Bilhah free, and delivered her to him, and Ya'aqov entered with her.

<sup>5</sup> And Bilhah conceived, and bare a son to Ya'aqov.

<sup>6</sup> And Rachel said, Yahuah hath judged me in His good mercies; He hath also heard the voice of my prayer, and given me a son; and so it is to be that He shall judge by the hand of Shimshon bar Manovach, who shall be of his seed; and hath he not delivered into his hand the people of the Philistae? Therefore she called his name Dan.

<sup>7</sup> And Bilhah the handmaid of Le'ah conceived again and bare a second son to Ya'aqov.

<sup>8</sup> And Rachel said, With affliction afflicted was I before Yahuah in prayer; therefore He hath received my request that I might have a son as my sister, and hath given me two. Even so are my children to be redeemed from the hand of their enemies when they shall afflict themselves in prayer before Yahuah; and she called his name Naphtaliyy.

<sup>9</sup> And Le'ah saw that she had ceased from bearing, and she made Ziplah her handmaid free, and gave her unto Ya'aqov to woman.

<sup>10</sup> And Ziplah the handmaid of Le'ah conceived, and bare Ya'aqov a son;

<sup>11</sup> and Le'ah said, Good fortune cometh; his children shall surely inherit their habitation on the east side of Yardenah: and she called his name Gad.

<sup>12</sup> And Ziplah the handmaid of Le'ah bare a second son to Ya'aqov.

<sup>13</sup> And Le'ah said, Praise shall be mine: for the daughters of Yashar'el will praise me, as his children will be praised before Yahuah for the goodness of the fruit of his land; and she called his name Asher.

<sup>14</sup> And Re'uven went in the days of Sivan, in the time of wheat harvest, and found (Yaveruchin) mandrakes in the field; and he brought them to Le'ah his mother. And Rachel said to Le'ah, Give me now of thy son's mandrakes.

<sup>15</sup> And she said to her, Is it a little thing that thou hast taken my husband, and thou seekest to take also my son's mandrakes? And Rachel said, Therefore shall he lie with thee this night for thy son's mandrakes.

<sup>16</sup> And Ya'aqov came from the field at evening. And Le'ah heard the voice of the braying of the ass, and knew that Ya'aqov had come, and Le'ah went forth to meet him, and said, Thou wilt enter with me, because hiring I have hired thee with my son's mandrakes from Rachel my sister.

<sup>17</sup> And he lay with her that night. And Yahuah heard the prayer of Le'ah, and she conceived, and bare to Ya'aqov a fifth son.

<sup>18</sup> And Le'ah said, Yahuah hath given me my reward, for that I gave my handmaid to my husband; even so shall his children receive a good reward, because they will occupy themselves with the law. And she called his name Yissshakar.

<sup>19</sup> And Le'ah conceived again, and bare a sixth son to Ya'aqov;

<sup>20</sup> and said, Yahuah hath endowed me with a good dowry by children. This time will the habitation of my husband be with me, because I have borne him six sons: and thus shall his children receive a good portion. And she called his name Zevulun.

<sup>21</sup> And afterward she bare a daughter, and called her name Diynah; for she said, Judgement is from before Yahuah, that there shall be from me a half of the tribes; but from Rachel my sister shall go forth two tribes, even as they shall proceed (in like manner) from each of the handmaids. And the prayer of Le'ah was heard before Yahuah; and the infants were changed In their wombs; and Yoceph was given to the womb of Rachel, and Diynah to the womb of Le'ah.

<sup>22</sup> And the remembrance of Rachel came before Yahuah, and the voice of her prayer was heard before Him; and He said in his Word that He would give her sons.

<sup>23</sup> And she conceived and, bare a son, and said, Yahuah hath gathered off my reproach, even as Yehoshua the son of Yoceph will gather off the reproach of Mitsrayim from the sons of Yashar'el, and will circumcise them beyond Yardenah.

<sup>24</sup> And she called his name Yoceph, saying, Yahuah will add me yet another son to this one.

<sup>25</sup> And it was when Rachel had borne Yoceph, Ya'aqov said by the Ruach HaQodesh concerning the house of Yoceph, They are to be as a flame to consume the house of Esau; and he said, Therefore will I not be afraid of Esau and his legions. And he, said unto Lavan, Send me away, and I will go to my place and to my country.

<sup>26</sup> Give me my wives and my children, for whom I have served thee, and I will go; for thou knowest my service with which I have served thee.

<sup>27</sup> But Lavan said to him, If now I have found grace in thy eyes, I have observed by divination that Yahuah hath blessed me for thy sake.

<sup>28</sup> And he said, Appoint thy wages with me, and I will give thee.

<sup>29</sup> And he said to him, Thou knowest how I have served thee, and how thy cattle have been kept by me:

<sup>30</sup> for the little flock which thou hadst before me hath increased greatly, and Yahuah hath blessed thee at my foot, that I have been profitable to thee from (the time of) my coming into thy house. And now when shall I do the work for which I am bound, to nourish the men of my house.

<sup>31</sup> And he said, What shall I give thee ? And Ya'aqov said, Thou shalt not give me anything else, (but) do me this thing, and I will return and pasture thy flock, and keep them.



<sup>32</sup> I will pass through thy whole flock today, and will set apart every lamb streaked and spotted, and every black lamb among the lambs, and spotted and streaked among the goats, and they shall be my wages.

<sup>33</sup> And my righteousness shall testify for me tomorrow, when my wages shall be brought before thee. Everyone which is not streaked or spotted among the goats, or black among the lambs, shall be as if it had been a theft of mine.

<sup>34</sup> And Lavan said to him, Well, let it be according to thy word.

<sup>35</sup> And he separated that day the goats which were marked in their feet, and the spotted, and all the goats streaked or spotted, everyone which had a white place in him, and every black one among the lambs, and gave them into the hand of his sons.

<sup>36</sup> And he set a journey of three days between his flocks and (those of) Ya'aqov. And Ya'aqov tended the flock of Lavan, the old and the feeble which were left.

<sup>37</sup> And Ya'aqov took to him a rod of flowering poplar, and of almond, and of the plane tree, and peeled in them white peelings to disclose the white which was in the rods.

<sup>38</sup> And the rods which he had peeled, he fixed in the canals, in the troughs of water; at the place to which they brought the flocks to water, there placed he them over against the flock that they might conceive when they came to drink.

<sup>39</sup> And the sheep conceived over against the rods, and the sheep produced such as were marked in their feet, and spotted and white in their backs.

<sup>40</sup> And the lambs did Ya'aqov set apart, and place in front of the flocks; all the various colored and the black among Lavan's sheep he set for himself a flock apart, and did not mix them with the sheep of Lavan.

<sup>41</sup> And it was that whenever the early (prime) sheep conceived, Ya'aqov set the rods in the canals before the eyes of the sheep, that they might conceive before the rods.

<sup>42</sup> But with the late sheep he did not set them; and the late sheep were Lavan's and the early ones Ya'aqov's.

<sup>43</sup> And the man increased greatly, and had a multitude of flocks, and handmaids and servants, and camels, and asses.

**31** But he heard the words of the sons of Lavan, saying, Ya'aqov hath taken all that was our father's; and from that which was our father's he hath made himself all the glory of these riches.

<sup>2</sup> And Ya'aqov observed the looks of Lavan and, behold, they were not peaceful toward him as yesterday and as before it.

<sup>3</sup> And Yahuah said to Ya'aqov, Return to the land of thy fathers, and to thy native place; and My Word shall be for thy help.

<sup>4</sup> And Ya'aqov sent Naphtaliyy, who was a swift messenger, and he called Rachel and Le'ah, and they came into the field unto his flock.

<sup>5</sup> And he said to them, I consider the looks of your father, and behold, they are not peaceful with me as yesterday and as before it; but the Elohiym of my father hath been to my aid.

<sup>6</sup> And you know that with all my strength I have served your father,

<sup>7</sup> but your father hath deceived me, and hath changed my wages ten portions; yet Yahuah hath not given him power to do me evil.

<sup>8</sup> If now he said, The streaked shall be thy wages, all the sheep bare streaked; and if now he said, The spotted-footed shall be thy wages, all the sheep bare those which were spotted in their feet:

<sup>9</sup> and Yahuah hath taken away the flock of your father, and hath given (it) to me.

<sup>10</sup> And it was at the time when the flocks conceived, that I lifted up my eyes and saw in a dream, and behold, the goats which rose upon the flock were spotted in their feet, or streaked or white in their backs.

<sup>11</sup> And the Angel of Yahuah said to me, in a dream, Ya'aqov. And I said, Behold me.

<sup>12</sup> And He said, Lift up now thine eyes and see: all the goats that rise upon the flock are spotted in their feet or streaked or white in their backs: because all the injury that Lavan hath done thee is manifest before me.

<sup>13</sup> I am Eloha who did reveal Myself to thee at Beth El where thou didst anoint the pillar, and swear the oath before Me. Arise now, go forth from this land, and return to the land of thy birth.

<sup>14</sup> And Rachel answered with the consent of Le'ah, and said to him, Can there now be yet any portion or inheritance for us in our father's house;

<sup>15</sup> are we not considered by him as strangers For he hath sold us, and eating he hath eaten our money.

<sup>16</sup> Therefore, all the wealth that Yahuah hath taken from our father is ours and our children's. And now, all that Yahuah hath said to thee, do.

<sup>17</sup> And Ya'aqov arose and set his children and his wives upon camels.

<sup>18</sup> And he led all his herds and his substance which he had obtained in Padan Aram to go unto Yitschaq his father in the land of Kena'an.

<sup>19</sup> And Lavan had gone to shear his flock; and Rachel stole the images. For they had slain a man, a firstborn, and had cut off his head; they salted it with salt and balsams, and wrote incantations on a plate of gold, and put it under his tongue, and set it up in the wall, and it spake with them; and unto such their father bowed himself.

<sup>20</sup> And Ya'aqov stole the knowledge of Lavan the Aramite, in that he did not show him when he went.

<sup>21</sup> And he went, he with all that he had. And he arose and crossed the Pherat, and set his face to ascend toward the mountain of Gilead; because he saw by the Ruach HaQodesh that from thence would be deliverance for his sons, in the days of Yephtach, who was of Gilead.

<sup>21</sup> But after Ya'aqov had gone, the shepherds went to the well, but found no water; and they waited three days, if that it might (again) overflow; but it overflowed not; and then came they to Lavan on the third day, and he knew that Ya'aqov had fled; because through his righteousness it had flowed twenty years.

<sup>23</sup> And he took his kinsmen with him, and pursued after him, going seven days, and overtook him, while sojourning in Mount Gilead offering praise and praying before his Elohiym.

<sup>24</sup> And there came an angel with a word from before Yahuah; and he drew the sword against Lavan the deceitful in a dream of the night, and said to him, Beware lest thou speak with Ya'aqov from good to evil.

<sup>24</sup> And Lavan came upon Ya'aqov. And Ya'aqov had spread his tent in the mountain, and Lavan made his brethren abide in the mount of Gilead.

<sup>26</sup> And Lavan said to Ya'aqov, What hast thou done? Thou hast stolen my knowledge, and led away my daughters like captives of the sword.

<sup>27</sup> Why didst thou hide from me that thou wouldst go, and steal my knowledge, and not tell me? For if thou hadst told me, I would have sent thee away with mirth, and with hymns, and with tambourines, and with harps.

<sup>28</sup> Neither hast thou suffered me to kiss the sons of my daughters, nor my daughters. Now hast thou been foolish in what thou hast done.

<sup>29</sup> There is sufficiency in my hand to do evil with thee; but the Elohiym of thy father spake with me in the evening, saying, Be careful of speaking with Ya'aqov from good to evil

<sup>30</sup> now going thou wilt go; because desiring thou hast desired the house of thy father: (but) why hast thou stolen the images of my idols?

<sup>31</sup> And Ya'aqov answered and said to Lavan, Because I feared, and said, Lest thou violently take away thy daughters from me.

<sup>32</sup> With whomsoever thou shalt find the images of thy idols, let him die before his time. Before all our brethren take knowledge of what with me is thine, and take it. But Ya'aqov knew not that Rachel had stolen them.

<sup>33</sup> And Lavan went into the tent of Ya'aqov, and into the tent of Le'ah, and into the tent of the two concubines, but found not. And he went out from the tent of Le'ah, and entered the tent of Rachel.

<sup>34</sup> But Rachel had taken the images, and laid them in the paniers of the camels, and sat upon them. And he searched all the tent, but found not.

<sup>35</sup> And she said, Let it not be displeasing in my adonai's eyes that I am not able to arise before thee, because I have the way of women. And he searched, but found not the images.

<sup>36</sup> And the anger of Ya'aqov took fire, and he contended with Lavan. And Ya'aqov answered and said to Lavan, What is my sin, and what my transgression, that thou hast so eagerly come after me?

<sup>37</sup> Having, therefore, searched all my vessels, what hast thou found of all the vessels of thy house? Lay now the matter before my brethren and thy brethren, and let them decide the truth between us two.

<sup>38</sup> These twenty years have I been with thee: thy ewes and thy goats have not failed, and the price of the rams of the flock I have not eaten.

<sup>39</sup> That torn by wild beasts I have not brought to thee; for had I sinned, from my hand thou wouldst have required it. What was stolen in the day by men, that have I made good; and what was stolen in the night by wild beasts was made good also.

<sup>40</sup> I have been in the field; by day the heat hath devoured me, and the cold by night, and sleep hath been parted from me.

<sup>41</sup> These twenty years have I been in thy house, serving thee; fourteen years for thy two daughters, and six years for thy sheep; and thou hast changed my wages ten parts.

<sup>42</sup> Unless the Elohiym of my father, the Elohiym of Avraham, and He whom Yitschaq feareth had been in my help, even now hadst thou sent me away empty: but my affliction and the travail of my hands are manifest before Yahuah, and therefore He admonished thee in the evening.

<sup>43</sup> And Lavan answered and said to Ya'aqov, The children whom thou hast received of thy wives are my children, and the children whom they may bear will be reputed as mine, and the sheep are my sheep and all that thou seest is mine. And for my daughters what can I do this day, and for the soils which they have borne?

<sup>44</sup> And now come, let us strike a covenant, I and thou, and it shall be for a witness between me and thee.

<sup>45</sup> And Ya'aqov took a stone and set it up for a pillar.

<sup>46</sup> And Ya'aqov said to his sons, whom he called his brethren, Collect stones. And they collected stones, and made a mound, and they ate upon the mound.

<sup>47</sup> And Lavan called it Ogar Sahid but Ya'aqov called it in the holy tongue, Gal-ed. <<

<sup>48</sup> And Lavan said, This mound is a witness between me and you today; therefore it was called, Gal-ed;

<sup>49</sup> And The Observatory also it was called because he said Yahuah shall observe between me and thee when we are hidden each man from his neighbor.

<sup>50</sup> If thou shalt afflict my daughters, doing them injury, and if thou take upon my daughters, there is no man to judge us, the Word of Yahuah seeing is the witness between me and thee.

<sup>51</sup> And Lavan said to Ya'aqov, Behold this mound, and behold the pillar which thou hast reared between me and thee.

<sup>52</sup> This mound is a witness, and this pillar is a witness, that I may not pass beyond this mound to thee, and that thou mayest not pass beyond this mound and this pillar to do harm.

<sup>53</sup> The Elohiym of Avraham and the Elohiym of Nachor shall judge between us, the Elohiym of their fathers. But Ya'aqov swore by the Elohiym whom his father Yitschaq feared.

<sup>54</sup> And Ya'aqov slew sacrifices in the mount, and invited his kinsmen who came with Lavan to help themselves to bread, (or strengthen themselves with bread,) and they helped themselves to bread, and lodged in the mount.

**32** And Lavan arose in the morning, and kissed the sons of Ya'aqov and his daughters, and blessed them; and Lavan went and returned to his place.

<sup>2</sup> And Ya'aqov went on his way, and the angels of Yahuah met him.

<sup>3</sup> And Ya'aqov said when he saw them, These are not the host of Esau who are coming to meet me, nor the host of Lavan, who have returned from pursuing me; but they are the host of the holy angels who are sent from before Yahuah. Therefore the name of that place he called, in the language of the sanctuary, Machanaim.

<sup>4</sup> And Ya'aqov sent messengers before him to Esau his brother in the land of Gabla the territory of the Edomites,

<sup>5</sup> and instructed them to say, Thus shall you speak to my adonai Esau: Thus saith thy servant Ya'aqov, With Lavan have I dwelt, and have tarried until now.

<sup>6</sup> And of all that in which my father blessed me there is nothing in my hand; but I have a few oxen and asses, sheep, and servants and handmaids; and I have sent to tell my adonai that that blessing hath not profited me; that I may find mercy in thine eyes and that thou mayest not maintain (enmity) against me on account thereof.

<sup>7</sup> And the messengers returned to Ya'aqov, saying, We came to thy brother, to Esau, and he also cometh to meet thee, and four hundred chief--warriors with him.

<sup>8</sup> And Ya'aqov was greatly afraid, because for twenty years he had not been mindful of the glory of his father: and he had anxiety; and he divided the people who were with him, the sheep, and oxen, and camels, into three troops, for a portion. to Le'ah, and a portion to Rachel.

<sup>9</sup> And he said, If Esau come to the one troop of them and smite it, the remaining troop may escape.

<sup>10</sup> And Ya'aqov said, Elohiym of my father Avraham, Thou, the Elohiym of my father Yitschaq, Yahuah, who saidst to me, Return to thy country and to thy kindred, and I wilt do thee good:

<sup>11</sup> I am altogether less than any of the (acts of) goodness and truth which Thou hast exercised towards Thy servant: for with my staff, alone, I passed this Yardena, and now I am become two bands.

<sup>12</sup> Deliver me I pray, from the hand of my elder brother, from the hand of Esau, for I fear him: for he hath been mindful of the glory of his father; lest he come and smite the mother with the children.

<sup>13</sup> But Thou hast promised, I will surely do thee good, and will make thy sons many as the sand of the sea be numbered for that cannot be numbered for multitude.

<sup>14</sup> And he abode there that night; and he took what was ready at his hand a present for Esau his brother:

<sup>15</sup> she--goats two hundred, and he--goats twenty; ewes two hundred and rams twenty:

<sup>16</sup> milch camels with their young ones thirty; cows forty, and bulls ten, small colts ten.

<sup>17</sup> And he made them ready by the hand of his servants in flocks apart, and said to his servants, Pass over before me, and put much (room) between flock and flock.

<sup>18</sup> And he instructed the first, Saying, When Esau my brother shall meet thee, and ask of thee, saying, Whose art thou, and whither art thou journeying and whose are these before thee?

<sup>19</sup> Thou shalt say it is a gift of thy servant Ya'aqov, which he sends to my adon Esau, and behold, he also cometh after us.

<sup>20</sup> And so he instructed the second, and the third, and all them who followed the flock, saying According to these words You must speak with Esau when you find him,

<sup>21</sup> and say, and behold, thy servant Ya'aqov also cometh after us. For he said, I will make his countenance friendly by the gift which goeth before me, and afterward will see his face: peradventure he may accept me.

<sup>21</sup> And the present passed over before him, and he abode that night in the camp.

<sup>23</sup> And he arose in the night and took his two wives, and his two concubines, and eleven children, and went over the ford Jubeka.

<sup>24</sup> And taking them he made them pass over the torrent, and all that he had went over.

<sup>24</sup> And Ya'aqov remained alone beyond the Jubeka; and an Angel contended with him in the likeness of a man. And he said, Hast thou not promised to give the tenth of all that is thine? And, behold, thou hast ten sons and one

daughter: nevertheless thou hast not tithed them. Immediately he set apart the four firstborn of the four mothers, and there remained eight. And he began to number from Shim'on, and Leviy came up for the tenth. Mikha'el answered and said, Adonai of the world, this is <sup>26</sup>Thy lot. And on account of these things he (Mikha'el) remained from Elohiym at the torrent till the column of the morning was ascending.

<sup>27</sup> And he saw that he had not power to hurt him, and he touched the hollow of his thigh, and the hollow of Ya'aqov's thigh was distorted in his contending with him.

<sup>28</sup> And he said, Let me go, for the column of the morning ascendeth; and the hour cometh when the angels on high offer praise to Yahuah of the world: and I am one of the angels of praise, but from the day that the world was created my time to praise hath not come until now. And he said, I will not let thee go, until thou bless me.

<sup>29</sup> And he said, What is thy name? He answered, Ya'aqov.

<sup>30</sup> And he said, Thy name shall be no more called Ya'aqov but Yashar'el, because thou art magnified with the angels of Yahuah and with the mighty, and thou hast prevailed with them.

<sup>31</sup> And Ya'aqov asked and said, Show me now thy name. And he said, Why dost thou ask for my name? And he blessed Ya'aqov there.

<sup>32</sup> And Ya'aqov called the name of the place Peniel; for he said, I have seen the Angels of Yahuah face to face, and my soul is saved.

<sup>33</sup> And the sun rose upon him before his time, (the sun) which on his account had set before his time, on his going out from Beersheba, as he crossed over Peniel. And he began to journey, and was lame upon his thigh.

<sup>34</sup> Therefore, the sons of Yashar'el eat not the sinew which shrank, which is in the hollow of the thigh of cattle and of wild animals, until this day; because the Angel touched and laid hold of the hollow of the right thigh of Ya'aqov, in the place of the sinew which shrank.

**33** And Ya'aqov lifted up his eyes and looked, and behold, Esau came, and with him four hundred men of war. And he divided the children unto Le'ah, and to Rachel, and to the two concubines,

<sup>2</sup> and placed the concubines and their sons foremost; for he said, If Esau come to destroy the children and abuse the women, he will do it with them,



and meantime we will arise and encounter him in fight; and Le'ah and her children after, and Rachel and Yoceph after them.

<sup>3</sup> And he himself went over before them, praying and asking mercy before Yahuah; and he bowed upon the earth seven times, until he met with his brother.

<sup>4</sup> And Esau ran to meet him, and embraced him, and fell upon his neck and kissed him, and they wept. Esau wept on account of the pain of his teeth which were shaken; but Ya'aqov wept because of the pain of his neck.

<sup>5</sup> And he lifted up his eyes and saw the wives and the children, and said, Who are these with thee? And he said, They are the souls which have been given to me through mercy from before Yahuah upon thy servant.

<sup>6</sup> And the concubines came near, they and their children, and bowed themselves;

<sup>7</sup> and Le'ah also approached, and her children, and bowed; and afterward Yoceph came near and stood before Rachel, and hid her by his stature, and they bowed.

<sup>8</sup> And he said, What to thee is all this troop that I have met? And he said, It is a present I have sent to find mercy in the eyes of my *adon*.

<sup>9</sup> And Esau said, I have much substance, my brother; let what thou hast be confirmed to thee.

<sup>10</sup> And Ya'aqov said, Say not so, I beseech thee. If now I have found favor in thy eyes, accept my present from my hand; because I have seen the look of thy face, and it is to me as the vision of the face of thy angel; for, lo, thou art propitious to me.

<sup>11</sup> Receive now the present which is brought to thee, because it hath been given me through mercy from before Yahuah, and because I have much substance. And he urged upon him, and he received.

<sup>12</sup> And he said, Let us journey and proceed, and I will go along with thee, till thou come to the house of thy habitation.

<sup>13</sup> And he said to him, My adonai knoweth that the children are tender, and the flocks and kine giving milk are with me; and if I overdrive them one day, all the flock may die.

<sup>14</sup> Let me beseech my adonai to pass over and journey before thy servant, and I will lead oil quietly alone, according to the foot of the work which is before me, and according to the foot of the instruction of the children; until the time that I come to my adonai at Gabla.

<sup>15</sup> And Esau said, Let me now leave with thee some of the soldiers who are with me. But he said, Why this? Let me find favor before thee, my adonai.

<sup>16</sup> And a miracle was wrought for Ya'aqov, and that day Esau returned on his way to Gabla.

<sup>17</sup> And Ya'aqov journeyed to Succoth, and sojourned there the twelve months of the year; and he builded in it a midrasha, and for his flocks he made booths; therefore he called the name of the place Succoth.

<sup>18</sup> Then came Ya'aqov in peace with all that he had to the city of Shekem, in the land of Kena'an, in his Coming from Padan Aram; and he dwelt near the city,

<sup>19</sup> and bought the possession of a field where lie spread his tent from the hand of the sons of Hamor father of Shekem, for a hundred pearls.

<sup>20</sup> And he raised there an altar, and there he gave the tithes which he had set apart of all that he had before Elohiym, the Elohiym of Yashar'el.

<sup>34</sup> And Diynah the daughter of Le'ah whom she bare to Ya'aqov, went forth to see the manners of the daughters of the people of the land.

<sup>1</sup> And Shekem, the son of Hamor the Hivite, prince of the land, saw her, and took her by force, and lay with her and afflicted her.

<sup>2</sup> And his soul delighted in Diynah the daughter of Ya'aqov; and he loved the girl, and spake kindly to the heart of the girl.

<sup>3</sup> And Shekem spake to Hamor his father, saying, Take for me this damsel to woman.

<sup>4</sup> But Ya'aqov had heard that he had polluted Diynah his daughter, And his sons were with the flocks in the field, and Ya'aqov was silent until they came.

<sup>5</sup> And Hamor the father of Shekem came forth to Ya'aqov to speak with him.

<sup>6</sup> And the sons of Ya'aqov had come up from the field when they heard. And the men were indignant, and very violently moved, because Shekem had wrought dishonor in Yashar'el in lying with the daughter of Ya'aqov; for so it was not right to have been done.

<sup>7</sup> And Hamor spake with them, saying, The soul of Shekem my son delighteth in your daughter: give her, I pray, to him to woman;

<sup>8</sup> and conjoin yourselves by marriage with us. Give your daughters to us, and take our daughters to you;

<sup>9</sup> and dwell with us, and the land shall be before you, to dwell where you please and do business in it and possess it.

<sup>10</sup> And Shekem said to her father and to her brethren, Let me find grace in your sight, and what you shall tell me I will give.

<sup>11</sup> Multiply upon me greatly dowry and gift, and I will give as you shall tell me; only give me the damsel to woman.

<sup>12</sup> But the sons of Ya'aqov answered Shekem. and Hamor his father with subtilty, and so spake, because he had polluted Diynah their sister,

<sup>13</sup> and said to them, We cannot do this thing, to give our sister to a man who is uncircumcised, because that would be a disgrace to us.

<sup>14</sup> But in this we will accede to you, if you will be as we are by circumcising every male.

<sup>14</sup> And we will give our daughters to you, and will take your daughters to us, and dwell with you, and be one people.

<sup>16</sup> But if you will not hearken to us to be circumcised, we will take our daughter by force and will go.

<sup>17</sup> And their words were pleasing in the eyes of Hamor, and in the eyes of Shekem, the son of Hamor.

<sup>18</sup> And the young man delayed not to do the thing; because he wished for the daughter of Ya'aqov; and he was more honorable than all his father's house.

<sup>19</sup> And Hamor and Shekem his son came to the gate of their city, and spake with the men of the gate of their city, saying,

<sup>20</sup> These men are friendly with us; and they may dwell in the land and do business in it; and the land, behold, it is broad (in) limits before them; let us take their daughters to us for wives, and give our daughters to them.

<sup>21</sup> But in this only will the men accede to us, to dwell with us, and to be one people, by every male of us being circumcised as they are.

<sup>22</sup> Their flocks, and their substance, and all their cattle, will they not be ours? Only let us consent to them, and they will dwell with us.

<sup>23</sup> And all they who came out of the gate of his city received from Hamor and from Shekem, his son; and they circumcised every male, all who came out of the gate of the city.

<sup>24</sup> And it was on the third day, when they were weak from the pain of their circumcision, two of the sons of Ya'aqov, Shim'on and Leviy, the brothers

of Diynah, took each man his sword, and came upon the city, which was dwelling securely and killed every male.

<sup>25</sup> And Hamor and Shekem his son they killed with the edge of the sword; and they took Diynah from the house of Shekem, and went forth.

<sup>26</sup> And the rest of the sons of Ya'aqov came to the spoil of the slain, and they sacked the city because they had polluted their sister in the midst of it.

<sup>27</sup> Their flocks, and oxen, and asses, and whatever was in the city or in the field they spoiled;

<sup>28</sup> and all their wealth and all their little ones they took and spoiled, and all that was in the houses.

<sup>29</sup> And Ya'aqov said to Shim'on and Levy, You have made my name to go forth as evil among the inhabitants of the land, among the Kena'anites and Phezerites. And I am a people of (small) number, and they will gather together against me, and destroy me and the men of my house.

<sup>30</sup> And Shim'on and Levy answered, It would not have been fit to be said in the congregations of Yashar'el that the uncircumcised polluted the virgin, and the worshippers of idols debased the daughter of Ya'aqov: but it is fit that it should be said, The uncircumcised were slain on account of the virgin, and the worshippers of idols on account of the daughter of Ya'aqov. Shekem bar Hamor will not (now) deride us with his words; for as a whorish woman and an outcast who hath no avenger would he have made our sister, if we had not done this thing.

**35** And Yahuah said to Ya'aqov, Arise, go up to Bethel and dwell there, and make there an altar unto Eloha, who revealed Himself to thee in thy flight from before Esau thy brother.

<sup>2</sup> And Ya'aqov said to the men of his house, and to all who were with him, Put away the idols of the peoples which are among you which you took from the temple\* of Shekem, and purify you from the uncleannesses of the slain whom you have and change your raiment.

<sup>3</sup> And we will arise and go up to Bethel, and I will make there an altar unto Eloha, who heard my prayer in the day when I was afflicted, and whose Word was my helper in the way that I went.

<sup>4</sup> And they delivered into Ya'aqov's hand all the idols of the people which were in their hands which they had taken from the temple of Shekem, and the jewels that had been in the ears of the inhabitants of the city of Shekem,

in which was portrayed the likeness of their images; and Ya'aqov hid them under the terebinth that was near to the city of Shekem.

<sup>5</sup> And they journeyed from thence, offering praise and prayer before Yahuah. And there was a tremor from before Yahuah upon the people of the cities round about them, and they pursued not after the sons of Ya'aqov.

<sup>6</sup> And Ya'aqov came to Luz in the land of Kena'an, which is Bethel, he and all the people who were with him.

<sup>7</sup> And he builded there an altar, and named that place, To Elohiym, who made His Shekinah to dwell in Bethel, because there had been revealed to him the angels of Yahuah, in his flight from before Esau his brother.

<sup>8</sup> And Deborah, the nurse of Rivqah, died, and was buried below Bethel, in the field of the plain. And there it was told Ya'aqov concerning the death of Rivqah his mother; and he called the name of it, The other weeping.

<sup>9</sup> And Yahuah revealed Himself to Ya'aqov again on his return from Padan of Aram, and Yahuah blessed him by the name of His Word, after the death of his mother.

<sup>10</sup> And Yahuah said to him, Heretofore was thy name Ya'aqov: thy name shall be no more called Ya'aqov, but Yashar'el shall be thy name.

<sup>11</sup> And Yahuah said to him, I am El Shaddai: spread forth and multiply; a holy people, and a congregation of prophets and priests, shall be from thy sons whom thou hast begotten, and two kings shall yet from thee go forth.

<sup>12</sup> And the land which I gave to Avraham and to Yitschaq will I give unto thee, and to thy son, after thee will I give the land.

<sup>13</sup> And the Shekinah of Yahuah ascended from him in the place where He had spoken with him

<sup>14</sup> And Ya'aqov erected there a pillar of stone in the place where He had spoken with him, a pillar of stone; and he outpoured upon it a libation of wine, and a libation of water, because thus it was to be done at the feast of Tabernacles; and he poured oil of olives thereupon.

<sup>15</sup> And Ya'aqov called the name of the place where Yahuah had spoken with him Beth El.

<sup>16</sup> And they proceeded from Beth El; and there was yet much space of provision land in the coming to Ephrath and Rachel travailed, and had hard labor in her birth.

<sup>17</sup> And it was in the hardness of her travail that the midwoman said to her, Fear not, for this also is to thee a male child.

<sup>18</sup> And it was in the going forth of her soul, for death came upon her, that she called his name The son of my woe: but his father called him Benyamiyn.

<sup>19</sup> And Rachel died, and was buried in the way to Ephrath, which is Bethlehem.

<sup>20</sup> And Ya'aqov erected a pillar over the house of burying: which is the pillar of the tomb of Rachel unto this day.

<sup>21</sup> And Ya'aqov proceeded and spread his tent beyond the tower of Eder, the place from whence, it is to be, the King Meshiha will be revealed at the end of the days.

<sup>22</sup> And it was while Yashar'el dwelt in this land that Re'uven went and confounded the bed of Bilhah the concubine of his father, which had been ordained along with the bed of Le'ah his mother; and this is reputed with regard to him, as if he had lain with her. And Yashar'el heard it, and it afflicted him, and he said, Alas, that one should have come forth from me so profane, even as Yishma'el came forth from Avraham, and Esau from my father! The Ruach of Holiness answered and thus spake to him: fear not, for all are righteous and none of them is profane! So, after Benyamiyn was born, the sons of Ya'aqov were twelve.

<sup>23</sup> The sons of Le'ah, the firstborn of Ya'aqov, Re'uven, and Shim'on, and Levi, and Yahudah, and Yisshakar, and Zevulun.

<sup>24</sup> The sons of Rachel, Yoceph and Benyamiyn.

<sup>24</sup> The sons of Bilhah, the handmaid of Rachel, Dan and Naphtaliyy;

<sup>26</sup> and the sons of Ziplah, the handmaid of Le'ah, Gad and Asher. These are the sons of Ya'aqov who were born to him in Padan Aram.

<sup>27</sup> And Ya'aqov came to Yitschaq his father, at Mamre the city of Arba, which is Hebron, for there Avraham and Yitschaq had dwelt.

<sup>28</sup> And the days of Yitschaq were an hundred and eighty years.

<sup>29</sup> And Yitschaq expired and died and was gathered to his people, old and full of days, and Esau and Ya'aqov his sons buried him.

**36** These are the genealogies of Esau, who is called Edom.

<sup>2</sup> Esau took wives of the daughters of Kena'an, Adah the daughter of Elon the Hittah, and Ahalibama the daughter of Ana, the daughter of Sibeon the Hiva,

<sup>3</sup> and Basemath the daughter of Yishma'el whom Nebaioth her brother gave to him.

<sup>4</sup> And Adah bare to Esau Eliphaz, and Basemath bare Reuel.

<sup>5</sup> And Ahalibama, bare to Esau Jehus, and Yaalam, and Korach. These are the sons of Esau who were born to him in the land of Kena'an.

<sup>6</sup> And Esau had taken his wives and his sons and his daughters, and all the souls of his house, and his flocks and his cattle, and all the substance which he had gotten in the land of Kena'an, and had gone into another land; for there fell upon him a fear of Ya'aqov his brother:

<sup>7</sup> for their possessions would be too great for them to dwell together, neither would the land of their sojourning maintain them, on account of their flocks.

<sup>8</sup> And Esau dwelt in the mountain of Gabal. He is Esau the prince of the Edomites.

<sup>9</sup> And these are the kindreds of Esau the prince of the Edomites, the place of whose dwelling was in the mountain. of Gabal.

<sup>10</sup> These are the names of the sons of Esau, Eliphaz bar Adah, woman of Esau; Reuel bar Basemath, woman of Esau.

<sup>11</sup> And the sons of Eliphaz were Teman Omar, Zephu, and Gaatam, and Kenaz, and Timna.

<sup>12</sup> And Timna was the concubine of Eliphaz bar Esau, and she bare to Eliphaz Amalek. He is Eliphaz the companion of Iyov. These are the sons of Adah woman of Esau.

<sup>13</sup> And these are the sons of Reuel, Nachath and Zerach, Shammah and Mizzah. These are the sons of Basemath woman of Esau.

<sup>14</sup> And these are the sons of Ahalibama the daughter of Anah the daughter of Sebeon woman of Esau; and she bare to Esau, Jehus, and Yaalam, and Korach.

<sup>15</sup> These are the chieftains of the sons of Esau; the sons of Eliphaz, the first-born of Esau, Rabba Teman, Rabba Omar, Rabba Zephu, Rabba Kenaz,

<sup>16</sup> Rabba Korach, Rabba Gaatam, Rabba Amalek: these are the chieftains of Eliphaz, whose habitation was in the land of Edom; they are the sons of Adah.

<sup>17</sup> And these are the sons of Reuel bar Esau; Rabba Nachath, Rabba Zerach, Rabba Shammah, Rabba Mizzah; these are the chieftains of Reuel, whose habitation was in the land of Edom. These are the sons of Basemath woman of Esau.

<sup>18</sup> And these are the sons of Ahalibama woman of Esau; Rabba Yeush, Rabba Yaalam, Rabba Korach; these are the chieftains of Ahalibama, daughter of Adah woman of Esau.

<sup>19</sup> These are the sons of Esau, and these their chieftains. He is the father of the Edomites.

<sup>20</sup> These are the sons of Gebal, the generations who before that had dwelt in that land: Lotan, and Shobal, and Sebeon, and Anah,

<sup>21</sup> and Dishon, and Etser, and Dishon. These are the chieftains of the generations of the sons of Gebal, whose habitation was of old in the land of the Edomites.

<sup>22</sup> And the sons of Lotan were the Chori and Heman; and the sister of Lotan was Timna.

<sup>23</sup> And these are the sons of Shobal, Alvan, and Manachoth, and Ebal, Shepho, and Onam.

<sup>24</sup> And these are the sons of Sebeon, Aja and Anah: he is Anah who coupled the onagers with the she--asses, and after a time found mules which had come forth from them, when he was tending the asses of Sebeon his father.

<sup>25</sup> And these are the children of Anah: Dishon; and Ahalibama was the daughter of Anah.

<sup>26</sup> And these are the sons of Dishon, Hemdan, and Jisban, and Jithran, and Keran.

<sup>27</sup> These are the sons of Etser, Bilhan, and Zaavan, and Akan.

<sup>28</sup> These are the sons of Dishan, Hutz and Aram.

<sup>29</sup> These are the chieftains of the families: Rabba Lotan, Rabba Shobal, Rabba Sebeon, Rabba Anah,

<sup>30</sup> Rabba Dishon, Rabba Etser, Rabba Dishan: these are the chieftains of the families, according to their principalities, whose habitation was of old in the land of Gable.

<sup>31</sup> These are the kings who reigned in the land of Edom before any king reigned over the sons of Yashar'el.



<sup>32</sup> In Edom reigned Bileam. the son of Behor, and the name of the city of the house of his kingdom was Dinhaba.

<sup>33</sup> And Bela died, and in his stead reigned Yovav the son of Zerach of Botsra.

<sup>34</sup> And Yovav died, and in his stead reigned Husham of the South country;

<sup>35</sup> and Husham died, and in his stead reigned Hadad the son of Bedad, who slew the Midianites when he arrayed war with them in the fields of Moab, and the name of the city of the house of his kingdom was Avith.

<sup>36</sup> And Hadad died, and in his stead reigned Simlah of Masrekah.

<sup>37</sup> And Simlah died, and instead of him reigned Sha'ul, who was of Rohoboth on the Pherat.

<sup>38</sup> And Sha'ul died, and in his stead reigned Baal Hanan bar Akbor.

<sup>39</sup> And Baal Hanan bar Akbor died, and instead of him reigned Hadar; and the name of the city of the house of his kingdom was Pahu; and the name of his woman was Mehetabel the daughter of Matred. He was the man who labored with perseverance and vigilance, and who, after he had become wealthy and had gotten riches, turned to become more lofty in his heart, saying What is silver and what is gold?

<sup>40</sup> And these are the names of the chieftains of Esau after their kindreds, after the place of their habitation, with their names Rabba Timna, Rabba Alva, Rabba Jetheth,

<sup>41</sup> Rabba Aholibama, Rabba Elah, Rabba Phinon,

<sup>42</sup> Rabba Kenaz, Rabba Teman, Rabba Mibzar,

<sup>43</sup> Rabba Magdiel, he was called Magdiel from the name of his city whose (migdol) tower was strong, Rabba Hiram. These are the chieftains of Edom, according to their habitations in the land of their possessions. He is Esau the father of the Edomites.

**37** And Ya'aqov dwelt in peace in the land of the sojourning of his fathers, in the land of Kena'an.

<sup>2</sup> These are the generations of Ya'aqov. Yoceph was a son of seventeen years. He had come forth from the school, and was a youth brought up with the sons of Billah and the sons of Ziplah his fathers wives. And Yoceph brought their evil report; for he had seen them eat the flesh that had been torn by wild beasts, the ears and the tails; and he came and told it to his father.

<sup>3</sup> And Yashar'el loved Yoceph more than all his sons, because the likeness of Yoceph resembled his own, and he made him a figured robe.

<sup>4</sup> And his brothers saw that their father loved him more than all his brethren, and they cherished enmity against him, and were unwilling to speak peacefully with him.

<sup>5</sup> And Yoceph dreamed a dream, and declared it to his brethren, and they added yet to keep enmity against him.

<sup>6</sup> And he said to them, Hear now this dream which I have dreamed.

<sup>7</sup> Behold, we were binding sheaves in the midst of the field, and lo, my sheaf arose, and stood upright; and, behold, your sheaves surrounded and bowed to my sheaf.

<sup>8</sup> And his brothers said to him, Art thou thinking to reign over us, or dost thou expect to have rule over us? And they added yet to keep enmity against him, for his dream and for his words.

<sup>9</sup> And he dreamed again another dream, and told it to his brothers, and said, Behold, I have dreamed yet a dream, and lo, the sun, and the moon, and eleven stars, bowed to me.

<sup>10</sup> And he related it to his father and to his brethren: but his father rebuked him, and said to him, What dream is this that thou hast dreamed? Shall I, and thy mother, and thy brethren, really come and bow before thee to the ground?

<sup>11</sup> And his brothers envied him; yet his father kept the saying in his heart.

<sup>12</sup> And his brothers went to feed their father's flock in Shekem.

<sup>13</sup> And it was at the time of days that Yashar'el said to Yoceph, Do not thy brethren feed in Shekem? But I am afraid lest the Chivviy come and smite them, because they smote Hamor and Shekem and the inhabitants of the city. Come now; and I will send thee to them And he said, Behold me.

<sup>14</sup> And he said, Go, see the welfare of Your brethren, and the welfare of the flock, and return me word to the deep Counsel. But he sent him according to the deep counsel which was spoken to Avraham in Hebron; for on that day began the cativity of Mitsrayim. And Yoceph arose, and came to Shekem.

<sup>15</sup> And Gabriel in the likeness of a man found him wandering field. And the man asked him, saying, What seekest thou?

<sup>16</sup> And he said, I seek my brothers; show me, pray, where they feed.

<sup>17</sup> And the man said, They have journeyed hence: for I heard beyond the Veil, that behold from today would begin the servitude to the Mizraee; and it was said to them in prophecy, Chivviy would seek to set battle in array against them. Therefore said they, we will go unto Dothan.

<sup>18</sup> And Yoceph went after his brothers, and found them in Dothan. And they saw him from afar, before he had come nigh to them, and plotted against him to kill him.

<sup>19</sup> And Shim'on and Leviy, who were brothers in counsel, said each man to his brother, Behold, this master of dreams cometh.

<sup>20</sup> And now come let us kill him and throw him into one of the pits and say that an evil beast hath devoured him; and we shall see what will be the interpretation of his dreams.

<sup>21</sup> And Re'uven heard, and delivered him from their hands, and said, We will not kill him nor become guilty of his blood.

<sup>22</sup> And Re'uven said, Let us not shed innocent blood. Throw him into this pit in the wilderness, but the hand of the slayer stretch not forth against him; because he would deliver him from their hand, and restore him to his father.

<sup>23</sup> And when Yoceph came to his brothers, they stripped him of his garment, the figured garment that was on him,

<sup>24</sup> and took and threw him into the pit; but the pit was empty, no water was therein, but serpents and scorpions were in it.

<sup>25</sup> And they sat around to eat bread. And they lifted up their eyes, and looked, and behold a band of Arabians were coming from Gilead with their camels, carrying wax, resin, balsam and stacte, proceeding to go into Mitsrayim.

<sup>26</sup> And Yehuda said to his brethren, What profit of mammon should we have if we killed our brother, and covered his blood?

<sup>27</sup> Come, let us sell him to the Arabians, and our hands shall not be upon him to kill him; for our brother is our own flesh. And his brethren agreed.

<sup>28</sup> And the Midianite men, masters of business, passed by; and they drew and brought up Yoceph out of the pit, and sold Yoceph to the Arabians for twenty mahin of silver; and they bought sandals of them. And they brought Yoceph to Mitsrayim.

<sup>29</sup> And Re'uven returned to the pit; for he had not been with them to assist when they sold him, because he had sat fasting on account that he had confounded the couch of his father; and he had gone and sat among the hills, that he might return to the pit and bring him up for his father, if haply he

might avert his anger. But when he had returned, and looked, and behold, Yoceph was not in the pit, he rent his clothes,

<sup>30</sup> and returned to his brethren, and said, The youth is not; and I, whither shall I go, and how shall I see the look of my father's face?

<sup>31</sup> But they took the garment of Yoceph, and killed a kid of the goats, because his blood is like the blood of a man, and they dabbled the garment in the blood.

<sup>32</sup> And they sent it by the hand of the sons of Ziplah and of the sons of Bilhah the figured garment; and they brought it to their father, and said, This have we found; know now, whether it be thy son's garment, or not.

<sup>33</sup> And he recognised it and said, It is my son's garment: a beast of the wilderness hath not devoured him, neither hath he been slain by the hand of man; but I see by the Ruach HaQodesh, that an evil woman standeth against him.

<sup>34</sup> And Ya'aqov rent his clothes, and wrapped sackcloth on his loins, and mourned for his son many days.

<sup>35</sup> And all his sons and all the men of his house arose and went to console him; but he refused to receive consolation, and said, For I will go down to my son mourning to the house of the grave. And Yitschaq his father also wept for him.

<sup>36</sup> But the Midianites sold him in Mitsrayim to Potiphar a captain of Pharoah, a captain of the guards.

**38** It was at that time that Yehuda had gone down from his property, and separated himself from his brethren, and had inclined to a man an Adullemite whose name was Hira,

<sup>2</sup> that Yahudah saw there the daughter of a merchant man whose name was Shuva, and he proselyted her, and entered with her.

<sup>3</sup> And she conceived and bare a son, and called his name Er, because he was to die without a child.

<sup>4</sup> And she conceived again, and bare a son, and called his name Onan, because his father would have to mourn for him.

<sup>5</sup> And she added, and bare a son, and called his name Shela, because her husband had forgotten her and was in cessation when she bare him.

<sup>6</sup> And Yehuda took a woman for Er his firstborn, a daughter of Shem the great, whose name was Tamar.

<sup>7</sup> But Er the firstborn of Yehuda was evil before Yahuah because he had not given his seed unto his woman, and the anger of Yahuah prevailed against him, and Yahuah slew him.

<sup>8</sup> And Yehuda said unto Onan, Enter thou to thy brother's woman, and marry her, and raise up seed unto the name of thy brother.

<sup>9</sup> And Onan knew that they would not call the children after his name, and it was, when he entered to the woman of his brother, that he corrupted his work upon the earth, that he might not raise up children to his brother's name.

<sup>10</sup> And what he did was evil before Yahuah and he cut off his days also.

<sup>11</sup> And Yehuda said to Tamar his daughter--in--law, Remain a widow in thy father's house, till Shela my son be grown up. For he said, Lest he also die as his brethren Tamar went and remained in her father's house.

<sup>12</sup> And days multiplied and the daughter of Shuva, Yehuda's woman, had died, and Yehuda was comforted. And Yehuda went up to the shearing of his flock, he and Hira his friend the Adullemite, to Timnath.

<sup>13</sup> And it was told to Tamar, saying, Behold, thy father--in--law cometh up to Timnath to shear his flock.

<sup>14</sup> And she put the dress of her widowhood from her, and covered herself with a veil, and wrapped herself, and sat in the dividing of the road where all eyes see, upon the way of Timnath. For she knew that Shela was grown up, yet she had not been given to him to be his woman.

<sup>15</sup> And Yehuda saw her; but she seemed in his face as an harlot, because she had provoked him to anger in his house, and Yehuda did not love her.

<sup>16</sup> And he inclined to her in the way and said, Let me now go in with thee: for he knew not that she was his daughter--in--law. And she said What wilt thou give me to go in with me?

<sup>17</sup> And he said, I will send thee a kid of the goats from the flock. And she said, If thou wilt give me a pledge until thou shalt have sent.

<sup>18</sup> And he said, What pledge shall I give thee? And she answered, Thy seal, and thy mantle, and thy staff which is in thy hand. And he gave (them) to her, and went in with her; and she conceived by him.

<sup>19</sup> And she arose and went, and put her veil from her, and put on the dress of her widowhood.

<sup>20</sup> And Yehuda sent the kid of the goats by the hand of his friend the Adullemite, to bring back the pledge from the hand of the woman; but he found her not.

<sup>21</sup> And he asked the men of the place, saying, Where is the harlot who was in the sight of the eyes by the way? And they said, There is no harlot here.

<sup>21</sup> And he returned to Yehuda and said, I could not find her: and the men of the place also said that no harlot was there.

<sup>23</sup> And Yehuda said, Lest she should have taken the pledge, lest we become a laughing stock, behold, I have sent this goat, and thou canst not find her.

<sup>24</sup> And it was at the time of three months, that she was known to be with child: and it was told to Yehuda, saying Tamar thy daughter--in--law hath committed fornication and, behold, she is with child by fornication. And Yehuda said, Is she not the daughter of a priest. Let her be brought forth and burned.

<sup>25</sup> Tamar was brought forth to be burned, and she searched for the three pledges, but found them not. Uplifting her eyes to the heavens above, she thus said, Mercy I implore from Thee, O Adonai: answer Thou me in this hour of need, and enlighten mine eyes to find the three witnesses; and I will dedicate unto Thee from my loins three saints who shall sanctify Thy name, and descend to the furnace of fire in the plain of Dura. In that hour the Holy One, blessed be He, signed to Mikha'el, who enlightened her eyes, that she found (the witnesses) and took and cast them before the, feet of the judges, and said, The man to whom these pledges belong is he by whom I am with child. Yet though I may be burned I do not make him manifest: nevertheless Yahuah of the world will cause him in his heart to acknowledged them, and will deliver me from this great judgment. Now when Yehuda saw them, he recognised them, and said in his heart, It is better for me to be ashamed in this world that passeth away, than be ashamed in the faces of my righteous fathers in the world to come. It is better that I burn in this world by a fire that is extinguished, than burn in the world to come with fire devouring fire. For measure is set against measure. This is according to that which I said to Ya'aqov my father, Know now the robe of thy son; so am I now constrained to hear at the place of judgment, Whose are this seal and mantle and staff?

<sup>26</sup> And Yehuda, acknowledged and said, Tamar is innocent; she is with child by me. And the Bath kol fell from heaven, and said, From before Me was this thing done, and let both be delivered from judgment. And Yehuda said,

Because I gave her not to Shela my son, hath this happened to me. But he added not to know her again.

<sup>27</sup> But it was in the time of her giving birth, that, behold, twins were in her womb.

<sup>28</sup> And it was in being born that the child stretched forth his hand; and the midwoman took it, and bound it with a scarlet thread, saying, This came the first.

<sup>29</sup> And after the child had withdrawn his hand, behold, his brother came forth, and she said, With what great power hast thou prevailed, and for thee will it be to prevail; for thou wilt possess the kingdom. And she called his name Pharets.

<sup>30</sup> And afterward came forth his brother, upon whose hand was bound the scarlet thread, and she called his name Zarach.

**39** But Yoceph was brought down into Mitsrayim; and Potiphar, a man of Mitsrayim, a chief of Pharoah, a chief of the executioners, bought him with the pledge of the Arabians who had brought him down thither.

<sup>2</sup> And the Word of Yahuah was Yoceph's Helper, and he became a prosperous man in the house of his Mitsriyth master.

<sup>3</sup> And his master saw that the Word of Yahuah was his Helper, and that Yahuah prospered in his hand all that he did;

<sup>4</sup> and Yoceph found favor in his eyes, and he served him, and he appointed him superintendent over his house, and all that he had he delivered in his hands.

<sup>5</sup> And it was from the time he appointed him superintendent over his house, and over all that he had, Yahuah prospered the house of the Mitsriyth for the sake of the righteousness of Yoceph, and the blessing of Yahuah was on all that he had in the house and in the field.

<sup>6</sup> And he left all that he had in Yoceph's hand, and took no knowledge of anything of his, except his woman with whom he lay. And Yoceph was of goodly form and beautiful aspect.

<sup>7</sup> And it was after these things that the woman of his master lifted up her eyes to Yoceph, and said, Lie with me.

<sup>8</sup> But he refused to come near her, and said to his master's woman, Behold, my master taketh no knowledge of what is with me in the house, and all he hath he delivereth into my hand;

<sup>9</sup> there is none in the house greater than I nor hath he restricted me from anything but thyself, because thou art his woman: and how can I do this great wickedness, and become guilty before Yahuah ?

<sup>10</sup> And it was when she spake with Yoceph this day and the next, and he hearkened not to her to lie with her, lest with her be should be condemned in the day of the great judgment of the world to come;

<sup>11</sup> it was on a certain day that he entered the house to examine the tablets of his accounts, and there was no man of the house within;

<sup>12</sup> that she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and went forth into the street.

<sup>13</sup> And when she saw that he had left his garment in her hand, and had gone forth into the street,

<sup>14</sup> that she called the men of the house and said, See this, \_\_\_\_ which the Hebrew man hath done whom your master hath brought to mock us. He came in to lie with me, and I cried with a high voice.

<sup>15</sup> And when he heard that I lifted up my voice, he left his garment with me, and went forth into the street.

<sup>16</sup> And she let the garment remain until his master came into his house;

<sup>17</sup> and she spake to him according to these words, saying The Hebrew servant whom thou broughtest to us came in to me to mock me.

<sup>18</sup> And when his master heard the words which his woman spake with him, saying, According to these things did thy servant to me, his wrath became strong.

<sup>19</sup> And Yoceph's master took counsel of the priests, who \_\_\_\_ put him not to death, but delivered him into the house of the bound, where the king's prisoners were bound; and he was there in the house of the bound.

<sup>20</sup> And the Word of Yahuah was Yoceph's Helper, and extended mercy to him, and gave him favor in the eyes of the captain of the prison.

<sup>21</sup> And the captain of the prison confided all the prisoners who were in the house to Yoceph's hands, and whatsoever was done there he commanded to be done.



<sup>21</sup> It was not needful for the captain of the prison to watch Yoceph, after the custom of all prisoners, because he saw that there was no fault in his hands; for the Word of Yahuah was his Helper, and that which he did Yahuah made it to prosper.

**40** And after these things it was shown, saying 'The chief of the butlers of the king of Mitsrayim, and the chief of the bakers, have offended; having taken counsel to throw the poison of death into his food, and into his drink, to kill their master the king of Mitsrayim.

<sup>2</sup> And Pharoah was angry when he heard concerning his two servants, the chief cup--bearer and the chief baker.

<sup>3</sup> And he gave them in ward in the house of the chief executioner, the prison house where Yoceph was confined.

<sup>4</sup> And the chief executioner intrusted Yoceph with them, and he served them, and they were certain days in the house of custody.

<sup>5</sup> And they dreamed a dream, both of them, each man his dream in one night, each man his own dream, and the interpretation of his companion's dream, the butler and the baker of the king of Mitsrayim who were confined in the prison.

<sup>6</sup> And Yoceph came to them in the morning, and saw them, and behold, they were troubled.

<sup>7</sup> And Yoceph asked the chiefs of Pharoah who were with him in the custody of his master's house, saying, Why is the look of your faces more evil today than all the other days that you have been here?

<sup>8</sup> And they said to him, We have dreamed a dream, and there is no interpreter for it. And Yoceph answered, Are not the interpretations of dreams from tile Adonai? Tell it now to me.

<sup>9</sup> And the chief of the butlers related his dream to Yoceph, and said to him, I saw in my dream, and behold, a vine was before me.

<sup>10</sup> And in the vine were three branches; and as it sprouted it brought forth buds, and immediately they ripened into clusters, and became grapes.

<sup>11</sup> And I gave the cup of Pharoah into my hand, and I took the grapes, and expressed them into Pharoah's cup, and gave the cup into Pharoah's hand.

<sup>12</sup> And Yoceph said to him, This is the end of the interpretations of the dream. The three branches are the three Fathers of the world, Avraham,

Yitschaq, and Ya'aqov, the children of whose sons are to be enslaved in Mitsrayim in clay and brick (work,) and in all labor of the face of the field: but afterwards shall they be delivered by the hand of three shepherds. As thou hast said, I took the grapes and expressed them into Pharaoh's cup, and gave the cup into Pharaoh's hand: It is the vial of wrath which Pharaoh (himself) is to drink at the last. But thou, the chief butler shalt receive a good reward concerning the good dream which thou hast dreamed; and the interpretation of it, to thyself, is this: The three branches are three days until thy liberation.

<sup>13</sup> At the end of three days the memory of thee will come before Pharaoh and he will lift up thy head with honor, and restore thee to thy service, and thou wilt give the cup of Pharaoh into his hand, according to thy former custom in pouring out for him.

<sup>14</sup> Yoceph, leaving his higher trust and retaining confidence in a man, said to the chief butler, But be thou mindful of me when it shall be well with thee, and act kindly by me, and remember me before Pharaoh and obtain my deliverance from this prison house.

<sup>15</sup> For I was verily carried away dishonestly from the land of the Hivvae and here also I have done nothing evil, that they should put me in prison.

<sup>16</sup> And the chief baker, when he understood the interpretation of his companion's dream, seeing that he had interpreted well, began to speak with an impatient tongue, and said to Yoceph, I also saw in my dream, and behold, three baskets of fine cakes were upon my head.

<sup>17</sup> and in the upper basket of all delicious meat for Pharaoh made by the confectioner and the birds ate them from the basket upon my head.

<sup>18</sup> Yoceph answered and said, This is its interpretation. The three baskets are the three enslavements with which the house of Yashar'el are to be enslaved. But thou, the chief of the bakers, wilt receive an evil award, by the dream which thou hast dreamed. And Yoceph explained it, as it was proper in his eyes and said to him: This is its interpretation to thyself. The three baskets are three days until thy death.

<sup>19</sup> At the end of three days, Pharaoh with the sword will take away thy head from thy body, and will hang thee upon a gibbet, and the birds will cut thy flesh from thee.

<sup>20</sup> And it was on the third day, the nativity of Pharaoh that he made a feast to all his servants. And he lifted up the head of the chief butler, and the head of the chief baker, in the midst of his servants.

<sup>21</sup> And he restored the chief butler to his butlership, because he found he had not been in that counsel. And he gave the cup into Pharoah's hand.

<sup>22</sup> But the chief baker he hanged, because he had taken counsel to kill him, even as Yoceph had expounded to them.

<sup>23</sup> But because, Yoceph had withdrawn from the mercy that is above, and had put his confidence in the chief butler, he waited on the flesh. Therefore the chief butler did not remember Yoceph, but forgot him, until from Yahuah came the time of the end that he should be released.

**41** It was at the end of two years, that the remembrance of Yoceph came before the Word of Yahuah. And Pharoah dreamed, and behold, he stood by the river,

<sup>2</sup> and, behold, from the river came up seven oxen good-looking and fat-fleshed; and they grazed in the midst of the sedges.

<sup>3</sup> And, behold, seven other oxen came up from the river, evil-looking and lean in their flesh, and stood by the side of the oxen on the bank of the river.

<sup>4</sup> And the evil-looking and lean-fleshed oxen devoured the seven good-looking and fat. And Pharoah awoke from his sleep.

<sup>5</sup> And he slept, and saw a second dream; and, behold, seven ears arose on one stalk, full and good;

<sup>6</sup> and, behold, seven ears, thin and blighted with the east wind, sprang up after them.

<sup>7</sup> And the seven thin ears devoured the seven fat and full. And Pharoah awoke, and behold, it was a dream.

<sup>8</sup> And in the morning his ruach was troubled, and he sent and called all the magicians of Mitsrayim and all the wise men; and Pharoah told them the dreams; but no man was able to interpret it; for it was occasioned by Yahuah, because the time had come that Yoceph should come forth from the house of the bound.

<sup>9</sup> And the chief of the cup-bearers spake before Pharoah, saying, My faults do I remember this day.

<sup>10</sup> It was occasioned from Yahuah that Pharoah was angry with his servants, and he put me in ward in the house of the chief executioner, me and the chief baker.

<sup>11</sup> And we dreamed a dream in one night I and he; each man his (own) dream, and the interpretation of his companion's dream we dreamed.

<sup>12</sup> And there was with us a Hebrew youth, a servant of the chief executioner; and we recounted to him, and he explained the dream to us, to each man he explained the interpretation of his dream.

<sup>13</sup> And even as he interpreted to us so it was; me he restored in his sentence to the order of my service, and him he hanged.

<sup>14</sup> And Pharoah sent and called Yoceph, and hastened him from the prison; and he dressed his hair, and changed his garments, and went unto Pharoah.

<sup>15</sup> And Pharoah said to Yoceph, I have dreamed a dream, and there is no interpreter for it; and I have heard of thee, saying, that if thou hear a dream thou canst explain it.

<sup>16</sup> And Yoceph answered Pharoah, saying, (It is) without me; it is not man who interprets dreams: but from before Yahuah shall be an answer of peace unto Pharoah.

<sup>17</sup> And Pharoah spake with Yoceph, saying, I saw in my dream, and behold, I stood on the bank of the river.

<sup>18</sup> And, behold, from the river came up seven oxen, fat-fleshed and good looking, and they grazed in the midst of the sedges.

<sup>19</sup> And behold seven other oxen came up after them, wasted, and very evil looking, and lean in their flesh. I have not seen the like of them in all the land of Mitsrayim for badness.

<sup>20</sup> And the wasted and evil oxen devoured the first seven fat oxen.

<sup>21</sup> And they entered into their stomach, but it could not be known that they had entered into their stomach, for their appearance was evil as before; and I awoke.

<sup>21</sup> And I saw in my dream, and behold, seven ears arose on one stalk, full and good;

<sup>23</sup> and, behold, seven ears withered, thin,\* blighted with the east wind, sprang up after them.

<sup>24</sup> And the seven thin ears devoured the seven good ears. And I told the magicians, but there is no one who can teach me.

<sup>24</sup> And Yoceph said to Pharoah, The dream of Pharoah is one. That which Yahuah is about to do He showeth to Pharoah.

<sup>26</sup> The seven good oxen announce seven years; and the seven good ears announce also those seven years: the dream is one.

<sup>27</sup> And the seven wasted and evil oxen which arose after them announce seven other years; and the seven ears thin and blighted with the east wind likewise make known that there will be seven years of famine.

<sup>28</sup> This is the word that I speak to Pharaoh: what Yahuah is about to do He showeth Pharaoh.

<sup>29</sup> Behold, there come seven years of great plenty in all the land of Mitsrayim.

<sup>30</sup> And after them will arise seven years of famine, which will make all the plenty that was in the land of Mitsrayim to be forgotten; and the famine will consume the inhabitants of the land;

<sup>31</sup> neither will the plenty which had been in the land be known, for the famine that will be afterward, because it will be exceeding strong.

<sup>32</sup> And forasmuch as the dream was repeated to Pharaoh twice, therefore is the thing confirmed before Yahuah, and Yahuah hasteneth to do it.

<sup>33</sup> But now let Pharaoh look out a man prudent and wise, and appoint him over the land of Mitsrayim.

<sup>34</sup> Let Pharaoh make superintendents over the land, and let them take out one part in five of all the produce of the land of Mitsrayim in the seven years of plenty.

<sup>35</sup> And let them collect all the produce of those good years that are coming, and gather together the produce under the hand of Pharaoh's superintendents, and set the produce in the cities to be kept;

<sup>36</sup> and there will be provision laid up (as) in a cavern in the earth, that therefrom they may take in the years of famine which come upon the land of Mitsrayim, that the people of the land perish not through the famine.

<sup>37</sup> And the word was good before Pharaoh, and before all his servants.

<sup>38</sup> And Pharaoh said to his servants, Can we find a man like this, in whom is the ruach of prophecy from Yahuah?

<sup>39</sup> And Pharaoh said to Yoceph, Since Yahuah Hath made known all this to thee, there is no one so prudent and wise as thou art.

<sup>40</sup> Thou shalt be superintendent over my house, and by the decree of thy mouth shall all my people be armed only in the throne of the kingdom will I be greater than thou.

<sup>41</sup> And Pharoah said to Yoceph, See, I have appointed thee prince over the land of Mitsrayim.

<sup>42</sup> And Pharoah took off his ring from his hand, and set it on Yoceph's hand; and he clothed him in vestments of fine linen, and set a collar of gold upon his neck,

<sup>43</sup> and made him ride in the second chariot of Pharoah; and they chanted before him, This is the Father of the king; Great in wisdom, few in years. And he appointed him prince over all the land of Mitsrayim.

<sup>44</sup> And Pharoah said to Yoceph, I am Pharoah the king, and thou art viceregent, and without thy word a man shall not lift up his hand to gird on arms, or his foot to mount a horse in all the land of Mitsrayim.

<sup>45</sup> And Pharoah called the name of Yoceph, The man who revealeth mysteries. And he gave him Asenath, whom Diynah had borne to Shekem, and the woman of Potiphera prince (Rabba) of Tanis had brought up, to be his woman. And Yoceph went forth ruler over the land of Mitsrayim.

<sup>46</sup> And Yoceph was a son of thirty years when he stood before Pharoah, king of Mitsrayim. And Yoceph went out from Pharoah, and passed, a prince and a ruler, through all the land of Mitsrayim.

<sup>47</sup> And the earth (so) brought forth, that every blade made two handsfull in the seven years of plenty, until all the granaries were full.

<sup>48</sup> And they gathered all the produce of the seven years of plenty which were in the land of Mitsrayim, and he laid up the produce in the cities; the produce of the fields which were round about a city he laid up therein.

<sup>49</sup> And to Yoceph were born two sons before the year of famine arose, which Asenath who had been brought up in the house of Potipliera prince of Tanis bare to him.

<sup>50</sup> And Yoceph called the name of his firstborn Menasheh; because, Yahuah hath made me forget all my weariness and all the house of my father.

<sup>51</sup> And the name of the second he called Ephraim; for he said, Yahuah hath made me mighty in the land of my affliction, as he will make the house of my father mighty here in their afflictions.

<sup>52</sup> And the seven years of plenty were completed which were to come in the land of Mitsrayim;

<sup>53</sup> and the seven years of famine began to be, as Yoceph had said. And there was famine in all lands, but in all the land of Mitsrayim there was bread.

<sup>54</sup> And all the land of Mitsrayim had dearth; because the seed wheat bare no fruit, and the people cried before Pharoah for bread. And Pharoah said to all the Mizraee, Go to Yoceph, and what he shall tell you do.

<sup>55</sup> And the famine was upon all the face of the land; and Yoceph opened all the treasures and sold to the Mizraee. And the famine waxed mighty in the land of Mitsrayim;

<sup>56</sup> and all the inhabitants of the earth came into Mitsrayim to buy provision of Yoceph; for the famine was mighty in all the earth.

**42** And Ya'aqov saw that provisions might be bought and that they brought corn from Mitsrayim; and Ya'aqov said to his sons, Why are you afraid to go down to Mitsrayim?

<sup>2</sup> And he said, Behold, I have heard that corn is sold in Mitsrayim: go down thither and buy for us from thence, that we may live and not die.

<sup>3</sup> And the ten brothers of Yoceph went down to buy corn from Mitsrayim.

<sup>4</sup> But Benyamiyn, Yoceph's brother, Ya'aqov sent not down with his brethren; for he said, Behold, he is a youth, and I fear lest death should befall him.

<sup>5</sup> And the sons of Yashar'el went every one by one door, lest the evil eye should have sway over them, as they went together to buy among the Kena'anites who went also to buy; because the famine was in the land of Kena'an.

<sup>6</sup> And Yoceph was ruler over the land; and he knew that his brethren had come to buy; for he had appointed notaries at the gates of the city to register daily, of every one who came, his name and the name of his father; and he it was who sold corn to all the people of the land. And the brethren of Yoceph came. And they looked through all the streets, and public places, and hospices, but could not find Him. And they came unto his house, and worshipped him with their faces to the ground.

<sup>7</sup> And Yoceph saw his brethren, and recognised them; but he made himself as a stranger in their eyes, and spake hard words to them, and said to them, Whence come yon? And they said, From the land of Kena'an, to buy corn.

<sup>8</sup> Now Yoceph recognised his brethren, because, when separated from them, they had the token of the beard; but they did not recognise him, because (at that time) he had not the token of the beard, and at this hour he had it.

<sup>9</sup> And Yoceph remembered the dreams he had dreamed of them. And he said to them, You are spies: to see the nakedness of the shame of the land are you come.

<sup>10</sup> And they answered him, No, my adonai, thy servants are come to buy corn:

<sup>11</sup> we are all the sons of one man; we are true; thy servants are not spies.

<sup>12</sup> But he said to them, No, but to see the nakedness of the shame of the land are you come.

<sup>13</sup> They answered, Thy servants are twelve brothers, the sons of one man, in the land of Kena'an; and, behold, the youngest is tojday with our father, and one went from us, and we know not what hath been in his end!

<sup>14</sup> And Yoceph said to them, This is what I have spoken to you, saying, You are spies.

<sup>15</sup> By that word you shall be proved. (By) the life of Pharoah you shall not go hence unless your youngest brother be brought hither.

<sup>16</sup> Send one of you, and bring your brother; but you shall be bound, and your words be proved if the truth is with you: and if not, (by) the life of Pharoah you are spies.

<sup>17</sup> And he kept them together in the house of confinement three days.

<sup>18</sup> And Yoceph said to them on the third day, This do, that you may live; for I fear Yahuah.

<sup>19</sup> If you are true, let one of your brothers be bound in the house of your confinement and go you, carry the corn, that you may buy for the hunger of your house,

<sup>20</sup> and bring your youngest brother to me, that your words may be verified, and you may not die. And they did so.

<sup>21</sup> And they said, a man to his brother, In truth we are guilty concerning our brother, when we saw the distress of his soul, when he entreated us, and we would not hearken to him; therefore hath this affliction come upon us.

<sup>21</sup> And Re'uven answered them and said, Did I not tell you, saying, Do not sin against the youth? But you would not listen to me; and thus, behold, his blood is required of us.

<sup>23</sup> But they knew not that Yoceph understood (heard) the holy language; for Menasheh was interpreter between them.



<sup>24</sup> And he withdrew from them and wept, and returned and, spake with them. And from them he took Shim'on, who had counselled them to kill him, and bound him before them.

<sup>25</sup> And Yoceph commanded his servant to fill their vehicles with corn, and to return each man's money in his sack, and to give them provisions for the way. And he did so for them.

<sup>26</sup> And they laid their corn upon their asses and went thence.

<sup>27</sup> Leviy, who had been left without Shim'on his companion, opened his sack to give food to his ass at the place of lodging, and saw his money: behold, it was in the mouth of his pannier.

<sup>28</sup> And he said to his brothers, My money is returned, behold, it is in my pannier. And knowledge failed from their hearts, and each wondered with his brother, saying, What is this which Yahuah hath done, and not for sin of ours?

<sup>29</sup> And they came to Ya'aqov their father in the land of Kena'an, and related to him all that had befallen them, saying,

<sup>30</sup> The man Yahuah of the land spake with us harshly, and treated us as spies of the country:

<sup>31</sup> but we said to him, We are faithful men, not spies.

<sup>32</sup> We are twelve brothers, sons of our father; of one, we know not what was his end, and the youngest is tojday with our father in the land of Kena'an.

<sup>33</sup> And the man, Yahuah of the land said to us, By this I shall know that you are true. Leave me one of your brothers with me, and what is needed by the hunger of your houses take, and go,

<sup>34</sup> and bring your youngest brother to me, and I shall know that you are not spies, but faithful. I will (then) restore your brother to you, and you shall transact business in the land.

<sup>35</sup> And it was as they emptied their baggages, behold, every man's bundle of money was in his baggage; and they and their father saw the bundles of money, and they were afraid on account of Shim'on whom they had left there.

<sup>36</sup> And Ya'aqov their father said to them, Me have you bereaved! Of Yoceph you said, An evil beast hath devoured him; of Shim'on you have said, The king of the land hath bound him; and Benyamiyn you seek to take away: upon me is the anguish of all of them.

<sup>37</sup> And Re'uven spake to his father, saying Slay my two sons with a curse if I do not bring him to thee. Give him into my hand, and I will restore him to thee.

<sup>38</sup> But he said, My son shall not go down with you; for his brother is dead, and he alone remains of his mother; and if death should befall him in the way that you go, you will bring down my age with mourning to the grave.

**43** But the famine was strong in the land.

<sup>2</sup> And it was when they had finished eating the corn they had brought from Mitsrayim, their father said to them, Return and buy us a little corn.

<sup>3</sup> And Yehuda spake to him, saying, The man attesting attested to us saying, You shall not see the sight of my face unless your youngest brother be with you.

<sup>4</sup> If thou wilt send our brother with us, we will go down and buy corn for thee;

<sup>5</sup> but if thou wilt not send (him), we will not go down; for the man told us, You shall not see the sight of my face unless your brother be with you.

<sup>6</sup> And Yashar'el said, Why did you do me evil in showing the man that you had yet a brother?

<sup>7</sup> And they said, The man demanding demanded (to know) about us, and about our family, saying Is your father yet living? Have you a brother? And we informed him according to the word of these things. Could we know that he would say, Bring your brother down?

<sup>8</sup> And Yehuda said to Yashar'el his father, Send the youth with me, that we may arise and go; and that we may live and not die, both we, and you, and our little ones.

<sup>9</sup> I will be surety for him: of my hand shalt thou require him. If I bring him not to thee again, and set him before thee, the guilt be upon me before thee all days.

<sup>10</sup> For unless we had thus delayed, we should already have returned these two times.

<sup>11</sup> And Yashar'el their father said to them, If it must be so, do this: Take of the praiseworthy things of the land, and put them in your vessels, and carry down the man a present, a little gum and a little honey, wax and ladanum, the oil of nuts, and the oil of almonds,

<sup>12</sup> and money two upon one take in your hands, even the money that was returned in the mouth of your baggage, take back in your hands; perhaps it was done in error.

<sup>13</sup> And take Benyamiyn your brother, and arise, return to the man,

<sup>14</sup> and Elohiym the Almighty give you mercies before the man, that he may release to you your other brother, and Benyamiyn: and I, behold, I am now certified by the Ruach HaQodesh that if I am bereaved of Yoceph, I shall also be bereaved of Shim'on and of Benyamiyn.

<sup>15</sup> The men took the present, and the money two for one in their hands, and they took Benyamiyn, and went down to Mitsrayim, and stood before Yoceph.

<sup>16</sup> And Yoceph saw Benyamiyn with them: and he said to Menasheh whom he had made superintendent over his house, Bring the men into the house, and unloose the house of slaughter, and take out the sinew that shrank, and prepare meat before them; for the man shall eat with me at the time of the noonjday meal.

<sup>17</sup> And the man did as Yoceph had said, and the man brought the men into Yoceph's house.

<sup>18</sup> The men feared when they were brought into Yoceph's house, and said, For the money that was returned in our sacks at the first are we brought in, that be may find occasion against us and condemn us, and sell us for slaves, and take our asses.

<sup>19</sup> And they drew near the man who had been appointed intendant over Yoceph's house, and spake with him at the gate of the house.

<sup>20</sup> And they said, We entreat you, my adonai: we indeed came down at first to buy corn.

<sup>21</sup> But it was when we had come to our place of lodging, that we opened our sacks, and behold, the money of a man was in the mouth of his sack: but we have brought it back in our hand.

<sup>21</sup> And other money have we brought down in hand to buy corn. We know not who put the money in our sacks.

<sup>23</sup> And he said, Peace to you; be not afraid of my adonai. Your Elohiym and the Elohiym of your fathers gave you treasure in your sacks: your money came to me. And he brought out Shim'on to them.

<sup>24</sup> The man brought the men into Yoceph's house, and gave them water, and they washed their feet; and he gave them provender for their asses.

<sup>25</sup> And they made ready the present against the entrance of Yoceph at the noon-day feast; for they had heard from him that they were to eat bread there.

<sup>26</sup> And Yoceph entered the house, and they offered to him the present which was in their hands for the house; and bowed before him upon the ground.

<sup>27</sup> And Yoceph saluted them, and said, Is it well with your father, the old man of whom you told me? Is he still alive?

<sup>28</sup> They answered, It is well with thy servant our father; he is yet alive. And they bowed and made obeisance.

<sup>29</sup> And he lifted up his eyes and saw Benyamiyn his brother, the son of his mother, and said, Is this your youngest brother of whom you told me? And he said, Mercy from Yahuah be upon thee, my son!

<sup>30</sup> And Yoceph made haste, for his compassions were moved upon his brother, and he sought to weep, and he went into the chamber the house of sleep, and wept there.

<sup>31</sup> And he washed his face from tears, and came forth, and hastened and said, Set bread.

<sup>32</sup> And they set for him by himself, and for them by themselves, and for the Mizraee who ate with him by themselves; for it was not proper for the Mizraee to eat bread with the Miriyame, because the animals which the Mizraee worshipped the Miriyame ate.

<sup>33</sup> And they sat around him, the greatest according to his majority, and the less according to his minority. For he had taken the silver cup in his hand, and, sounding as if divining he had set in order the sons of Le'ah on one side, and the sons of Ziplah on the other side, and the sons of Bilhah on another side, and Benyamiyn the son of Rachel he ordered by the side of himself. And the men wondered each at the other.

<sup>34</sup> And he sent portions from his table, and they set them forth from him before them. But Benyamiyn's portion was larger than the portions of any of them; five portions: one was his own portion one portion from himself, one from his woman, and two portions from his two sons. And they drank and were drunken with him; for from the day when they were separated from him they had not drunk wine, neither he nor they, until that day.

**44** And he commanded Menasheh whom he had appointed intendant of his house, saying, Fill the men's sacks with corn, as much as they can carry, and put each man's money in the mouth of his bag.

<sup>2</sup> And put my cup, the silver cup, in the mouth of the sack of the youngest, and his purchase money. And he did according to the word which Yoceph had spoken.

<sup>3</sup> The morning lightened, and the men were sent away, they and their asses.

<sup>4</sup> They had not gone far from city, when Yoceph said to Measheh whom he had appointed the intendant of his house, Arise, follow after the men, overtake them and say to them, Why have ye returned evil for good ?

<sup>5</sup> Is it not that from which my adonai drinketh, and by which divining he divineth? That which you have done is evil.

<sup>6</sup> And he overtook them, and spake with them all these words.

<sup>7</sup> They said to him, Why does my adonai speak words like these ? Far be it from thy servants to do such a thing.

<sup>8</sup> Behold, the money which we found in the mouth of our bags we brought to thee again from the land of Kena'an; how then should we steal from thy Adonai's house vessels of silver, or vessels of gold?

<sup>9</sup> With whomsoever of thy servants it shall be found, let him be guilty of death, and we also will be slaves of thy adonai.

<sup>10</sup> And he said, According to your words let it be. With whomsoever it is found he shall be my slave, but you shall be innocent.

<sup>11</sup> And they made haste, and brought down each man his sack upon the ground, and every man opened his sack.

<sup>12</sup> And he searched beginning with Re'uven, and ending with Benyamiyn. And the cup was found in Benyamiyn's sack.

<sup>13</sup> And they rent their clothes; but the strength of fortitude was given to them; and they laded every man his ass, and returned to the city.

<sup>14</sup> And Yehuda and his brethren entered into Yoceph's house. He was yet there; and they fell before him on the ground.

<sup>15</sup> And Yoceph said to them, What deed is this that you have done ? Could you not know that a man like me divining can divine?

<sup>16</sup> And Yehuda said to him What shall we say to my adonai concerning the former money, and what concerning the latter money ? and how shall we be acquitted concerning the cup ? From before Yahuah there is sin found upon thy servants. Behold, we are my Adonai's servants, and he in whose hand the chalice hath been found.

<sup>17</sup> But he said, Far be it from me to do thus; the man in whose hand the chalice hath been found shall be my slave; but you, go up in peace to your father.

<sup>18</sup> And Yehuda came near to him and said, In imploring my adonai, let thy servant, I implore, speak a word in the hearing of my adonai, and let not thy anger grow strong against thy servant; for at the hour that we came to thee thou didst say to us, I fear before Yahuah; and now thy judgments are rendered like (the judgments) of a prince of Pharaoh.

<sup>19</sup> My adonai asked his servants, saying, Have you a father or a brother?

<sup>20</sup> And we told my adonai, We have an aged father, and a son of his old age, a little one, whose brother is dead, and he only remains of his mother; and his father on that account loveth him.

<sup>21</sup> And thou saidst to thy servants, Bring him down to me, and I will set mine eyes on him for good.

<sup>21</sup> But we told my adonai, The youth cannot leave his father: for if he leave his father, he will die.

<sup>23</sup> Yet thou saidst to thy servants, If you bring not your youngest brother down, you shall not again see my face.

<sup>24</sup> And it was when we went up to thy servant our father, we related to him my Adonai's words.

<sup>24</sup> And our father said to us, Return, and buy us a little corn.

<sup>26</sup> But we told him, We cannot go down if our youngest brother be not with us when we go down, for we shall not be able to see the man's face, unless our youngest brother be with us.

<sup>27</sup> And thy servant our father said to us, You know that my woman bare me two sons.

<sup>28</sup> One went forth from me, and I said, Surely he is dead, and I have not beheld him since;

<sup>29</sup> and you will now take this other from before me; and if death happen to him, you will bring down mine age with mourning to the house of the grave.

<sup>30</sup> Therefore thy servant became surety for the youth with my father, saying, If I restore him not to thee, let me be guilty before my father all the days.

<sup>31</sup> And now let thy servant remain, I beseech thee, as the slave of my adonai, instead of the young man; and let the young man go up with his brothers.

<sup>32</sup> For how can I go up to my father, and the young man be not with us lest I behold the evil that will strike my father through!

**45** And Yoceph could not endure to (be able to) weep, on account of all who stood before him. And he said, Let every man go out from me: and no one stood with him, while Yoceph made himself known to his brothers.

<sup>2</sup> And he lifted up his voice with weeping; and the Mizraee heard, and a man of the house of Pharoah heard.

<sup>3</sup> And Yoceph said to his brothers, I am Yoceph ! Is my father yet alive ? But his brothers could not answer him a word; for they were troubled before him.

<sup>4</sup> And Yoceph said to his brothers, Come near, I pray, and examine me. And they came near. And he said to them, I am Yoceph your brother, whom you sold into Mitsrayim.

<sup>5</sup> Now, therefore, be not grieved, nor consider it a hard thing that you sold me hither; for Yahuah sent me hither before you to preserve you.

<sup>6</sup> For these two years hath the famine been in the midst of the land, and there are yet five years in which there will be neither ploughing nor harvest.

<sup>7</sup> But Yahuah sent me before you to set you a remnant in the land, and to preserve you by a great deliverance.

<sup>8</sup> And now, it was not you who sent me hither, but it was from before Yahuah that the thing was occasioned, that He might set me for a prince unto Pharoah, a chief over his house, and a ruler in all the land of Mitsrayim.

<sup>9</sup> Make haste, and go up to my father, and say to him, Thus saith thy son Yoceph, Yahuah hath set me for a chief over all the Mizraee; come down to me, delay not,

<sup>10</sup> and thou shalt dwell in the land of Goshen, and be near me, thou, and thy sons, and thy sons' children, thy sheep, thy oxen, and all that thou hast.

<sup>11</sup> And I will sustain you there, for there are yet five years of famine, lest thou and the men of thy house, and all that thou hast be wasted away.

<sup>12</sup> And, behold, your eyes see, and the eyes of my brother Benyamiyn, that my mouth speaketh with you in the language of the house of holiness.

<sup>13</sup> And you must show my father all the honor I have in Mitsrayim, and all my greatness which you see, and hasten my father hither.

<sup>14</sup> And he bowed himself upon his brother Benyamiyn's neck, and wept; because it would be that the house of holiness should be builded in the portion of Benyamiyn, and be twice destroyed: and Benyamiyn wept upon Yoceph's neck, because he saw that the tabernacle of Shiloh would be in the portion of Yoceph and be destroyed.

<sup>15</sup> And he kissed all his brethren, and wept over them, because he saw that the sons of his people would be brought into bondage. And afterward his brethren discoursed with him.

<sup>16</sup> And a voice was heard in the royal house of Pharoah, saying, The brothers of Yocephare come. And the thing was pleasing in the eyes of Pharoah, and in the eyes of his servants.

<sup>17</sup> And he said to Yoceph, Tell thy brethren, Do this. Lade your beasts, and go, carry into the land of Kena'an;

<sup>18</sup> and take your father and the men of your house, and come to me, and I will give you the best of what is desirable in the land of Mitsrayim, and you shall eat the fat of the land.

<sup>19</sup> And thou Yoceph shalt appoint for the honor of thy father: therefore tell thy brethren, Do this. Take with you from the land of Mitsrayim wagons drawn by oxen, in which to carry your children and your wives, and bring your father, and come.

<sup>20</sup> And your eyes must not look wistfully on your utensils: for the best of what is desirable in all the land of Mitsrayim is yours.

<sup>21</sup> And the sons of Yashar'el did so. And Yoceph gave them wagons according to the word of Pharoah, and he furnished them with provision for the way.

<sup>22</sup> And to each of them he gave vestments and apparel; but to Benyamiyn he gave three hundred shekels of silver, and five vestments for apparel.

<sup>23</sup> And these presents he sent to his father; ten asses laden with wine and the good things of Mitsrayim, and ten she asses laden with corn and bread, and provisions for his father's journey.

<sup>24</sup> And he dismissed his brothers to go, and said to them, Do not contend about my having been sold, lest you quarrel in passing along the way.

<sup>25</sup> And they went up from Mitsrayim, and came to the land of Kena'an unto Ya'aqov their father.



<sup>26</sup> And they declared to him, saying, Yoceph is yet alive, and is ruler over all the land of Mitsrayim. But his heart was divided, because he did not believe them.

<sup>27</sup> And they told him all the words of Yoceph which he had spoken to them. And when he saw the wagons which Yoceph had sent to bring him, the Ruach of Prophecy which had gone up from him at the time that Yoceph was sold, returning, rested upon Ya'aqov their father.

<sup>28</sup> And Yashar'el said, Many benefits hath Yahuah wrought for me; He delivered me from the hand of Esau and from the hand of Lavan, and from the hands of the Kena'anites who pursued me; and many consolations have I seen and have expected to see; but this I had not expected, that Yoceph my son should yet be alive. I will go now, and behold him before I die.

**46** And Yashar'el journeyed with all that he had, and came to Beersheba, and offered sacrifices to the Elohiym of his father Yitschaq.

<sup>2</sup> And Yahuah spake to Yashar'el in a prophecy of the night, and said, Ya'aqov! and he said, Behold me.

<sup>3</sup> And He said, I am Elohiym, the Elohiym of thy father; fear not to go down into Mitsrayim on account of the servitude I have decreed with Avraham: for a great people will I make thee there.

<sup>4</sup> I am He who in My Word will go down with thee into Mitsrayim; I will regard the affliction of thy children, and My Word shall bring thee up from thence, and cause thy children to come up; but Yoceph shall lay his hand upon thine eyes.

<sup>5</sup> And Ya'aqov arose from Beer de Sheba; and the sons of Yashar'el journeyed, with Ya'aqov their father, their little ones, and their wives, in the waggons which Pharoah had sent to carry him.

<sup>6</sup> They took their possessions and the substance which they had gotten in the land of Kena'an, and came into Mitsrayim, Ya'aqov and all his sons with him,

<sup>7</sup> his sons and his sons' children with him, his daughters, and the daughters of his sons; and all his seed came with him to Mitsrayim.

<sup>8</sup> These are the names of the sons of Yashar'el who came into Mitsrayim. Ya'aqov and his sons. The firstborn of Ya'aqov, Re'uven.

<sup>9</sup> And the sons of Re'uven, Chanok and Phallu Hetsron and Karmi.

<sup>10</sup> The sons of Shim'on, Jemuel and Jamin, Ochad, Jakin, Sochar and Sha'ul: he is Zimri, who made the work of the Kena'anites in Shittim.

<sup>11</sup> And the sons of Leviy, Gershon, Kehath and Merari.

<sup>12</sup> The sons of Yehuda, Er, Onan, Shelah, Pherets, and Zarach. But Er and Onan died, on account of their evil work in the land of Kena'an; and Shelah and Zarach had no children in the land of Kena'an; but the sons of Pherets who went down to Mitsrayim were Hetsron and Chamul.

<sup>13</sup> The sons of Yisshakar, sages, and masters of reasoning, their names were Tola, Phua, Iyov, and Shimron.

<sup>14</sup> The sons of Zevulun, merchants, masters of commerce nourishing their brethren, the sons of Yisshakar, and receiving a reward like theirs; and their names were Sered, Elon, and Jahleel.

<sup>15</sup> These are the sons of Le'ah, whom she bare unto Ya'aqov in. Padan Aram, with Diynah his daughter; all the souls of his sons and his daughter; thirty and three.

<sup>16</sup> And the children of Gad, Sephon, Haggi, Suni, Ezbon, Eri, Arodi, and Areli.

<sup>17</sup> The children of Asher, Yimna, Yishvah, Yishvi, Beriah and Serach their sister, who was carried away while alive into the Garden (of Eden), because she had announced to Ya'aqov that Yoceph still lived. It was she who saved the inhabitants of (the city) Abel from the judgment of death, in the days of Joab. The sons of Beriah who went down into Mitsrayim were Heber and Malkiel.

<sup>18</sup> These are the children of Ziplah, whom Lavan gave to Le'ah his daughter, and she bare them to Ya'aqov; sixteen souls.

<sup>19</sup> The sons of Rachel, woman of Ya'aqov, Yoceph and Benyamiyn.

<sup>20</sup> And to Yoceph were born two sons in the land of Mitsrayim, whom Asenath the daughter of Diynah, educated in the house of Potiphera prince of Tanis, bare, Menasheh and Ephraim.

<sup>21</sup> The sons of Benyamiyn, ten; and their names, according to the interpretation of Yoceph his brother: Bela, who was swallowed up from him; Beker, who was the chosen of his mother; Eshbal, who went into captivity; Gera, who became a sojourner in a foreign land; Naaman, who was pleasant and honorable; Achi, who had a (twin) brother, the son of his mother; Rosh, who was a chief in his father's house; Muppm, who was sold into Muph; Chuppm, because at the time that he was separated from him he was the son

of eighteen years and was eligible for marriage (Chupha, thalamus nuptialis); and Ared, who descended into Mitsrayim.

<sup>21</sup> These are the children of Rachel who were born unto Ya'aqov, all the souls fourteen.

<sup>23</sup> The sons of Dan, able men (or armed) and merchants, of whose numbers there is no end (or sum).

<sup>24</sup> And the sons of Naphtaliyy, Yakzeel, Guni, Yetser, and Shillem.

<sup>24</sup> These are the sons of Billah whom Lavan gave to Rachel his daughter; and she bare them unto Ya'aqov, all the souls seven.

<sup>26</sup> All the souls which went into Mitsrayim with Ya'aqov which had come forth from his thigh; besides the wives of Ya'aqov's sons, all the souls were sixty and six.

<sup>27</sup> But the sons of Yoceph who were born to him in Mitsrayim were two souls; and Yoceph who was in Mitsrayim, and Jokebed the daughter of Leviy, who was born among the hills in their journey to Mitsrayim, the sum of all the souls of the house of Ya'aqov who came into Mitsrayim, seventy.

<sup>28</sup> And he sent Yehuda before him to Yoceph to indicate the way before him, to subdue the pillars of the earth, and to provide him a house of dwelling in Goshena. And they came to the land of Goshen.

<sup>29</sup> And Yoceph made ready his chariot, and went up to meet Yashar'el his father in Goshen; and his father, before he recognised him, worshipped him, and thus became liable to be shortened (or cut off) in his years. And he wondered, and beheld him, and fell upon his neck, and wept still upon his neck, because he had worshipped him.

<sup>30</sup> And Yashar'el said to Yoceph, If at this time I die, I am Comforted: for with the death that the righteous die shall I die, after seeing thy face, because thou art yet alive.

<sup>31</sup> And Yoceph said to his brethren and his father's house, I will go up and tell Pharoah, and say to him, My brethren and my father's house from the land of Kena'an have come to me.

<sup>32</sup> The men are pastors of sheep; for they are men, the masters of flocks; and their sheep and oxen and all which they have, they have brought.

<sup>33</sup> And it must be, when Pharoah calleth you, and saith, Tell me, what is your work?

<sup>34</sup> you must say, Thy servants have been masters of flocks from our youth until now: that you may dwell in the land of Goshen; because the Mizraee reject all shepherds.

**47** And Yoceph came and informed Pharoah, and said, My father and my brethren, with their sheep all oxen and all that they have, are come from the land of Kena'an, and behold, they are in the land of Goshen.

<sup>2</sup> And from the extreme of his brethren he took five men, Zevulun, Dan, Naphtaliyy, Gad, and Asher, and resented them before Pharoah.

<sup>3</sup> And Pharoah said to Yoceph's brethren, What is your work?

<sup>4</sup> And they said to Pharoah, Thy servants are pastors of sheep, both we and our fathers. And they said to Pharoah, To dwell in the land are we come, because there is no place of pasture for thy servants' sheep, for the famine hath prevailed in the land of Kena'an; let thy servants therefore now dwell in the land of Goshen.

<sup>5</sup> And Pharoah spake to Yoceph, saying, Thy father and thy brethren have come to thee.

<sup>6</sup> The land of Mitsrayim is before thee. In the fairest part of the land make thy father and thy brethren to dwell: let them dwell in the land of Goshen. And if thou know any among them men of ability, appoint them masters over my flocks.

<sup>7</sup> And Yoceph brought Ya'aqov his father, and presented him before Pharoah. And Ya'aqov blessed Pharoah, and said, May it please the Almighty that the waters of Nilos may be replenished, and may the famine pass away from the world in thy days!

<sup>8</sup> And Pharoah said to Ya'aqov, How many are the days of the years of thy life?

<sup>9</sup> And Ya'aqov answered Pharoah, The days of the years of my pilgrimage are an hundred and thirty years. Few and evil have been the days of the years of my life; for in my youth I fled before Esau my brother, and sojourned in a land not my own; and now in the time of my old age have I come down to sojourn here. And my days have not reached the days of the years of the life of my fathers in the days of their pilgrimage.

<sup>10</sup> And Ya'aqov blessed Pharoah, and went out from before Pharoah.

<sup>11</sup> And Yoceph brought his father and brethren to dwell, and gave them a possession in the land of Mitsrayim, in a goodly part of the country, in the country of Pilusin, as Pharoah had commanded.

<sup>12</sup> And Yoceph sustained his father and his brethren and all his father's house with bread, according to the need of their families.

<sup>13</sup> But there was no bread (grown) in all the land, because the famine prevailed greatly, and the inhabitants of the land of Mitsrayim failed, and the dwellers in the land of Kena'an, in presence of the famine.

<sup>14</sup> And Yoceph collected all the money which was found in the land of Mitsrayim, and in the land of Kena'an, for the corn which he sold to them; and Yoceph brought the money into the treasure--house of Pharoah.

<sup>15</sup> And the money was finished from the land of Mitsrayim, and from the land of Kena'an; and the Mizraee came to Yoceph, saying, Give us bread; why should we die before thee? for all our money is finished.

<sup>16</sup> And Yoceph said, Give your flocks, and for your flocks I will give you provisions, if the money be consumed.

<sup>17</sup> And they brought their cattle to Yoceph, and Yoceph gave them bread for their horses, and for the flocks of sheep, the oxen, and the asses; and he sustained them with bread for all their flocks for that year

<sup>18</sup> And that year being ended, all the Mizraee came to him, in the second year, and said to him, We will not hide it from my adonai, that the money is finished and my adonai hath the flocks of cattle: there is nothing left us before my adonai except our bodies, and our land.

<sup>19</sup> Why should we die and thine eye seeing (it), both we and our land also? Buy us, and our land, for bread, and we and our land will be servants of Pharoah, and give the seed of corn, that we may live and not die, and the land be not desolated.

<sup>20</sup> And Yoceph bought all the land of Mitsrayim for Pharoah; for the Mizraee sold every man his portion, because the famine prevailed over them, and the land became the property of Pharoah.

<sup>21</sup> And the people of a province he removed to a city, and the people of the city he removed to a province, for the sake of the brethren of Yoceph, that they might not be called wanderers: therefore he made them migrate from one end of Mitsrayim to the other.

<sup>22</sup> Only the land of the priests he bought not because they had considered him innocent at the time when his master was seeking to put him to death,

and they had delivered him from the judgment of death: and besides he had said that a portion should be given them from Pharoah. So they ate the portion which Pharoah gave them, and sold not their land.

<sup>23</sup> And Yoceph said to the people, Behold, I have this day bought you and your land for Pharoah: behold, (I give) you seed corn to sow the land;

<sup>24</sup> and at the time of the ingathering of your produce you shall give the fifth part to Pharoah, and four parts shall be yours, for the seeding of your land, and for food and for provision for your houses and little ones.

<sup>24</sup> And they said, Thou hast preserved us: let us find favor in the eyes of my adonai, and we will be Pharoah's servants.

<sup>26</sup> And Yoceph established it a law unto this day over the land of Mitsrayim to take to Pharoah a fifth part of the produce, except only the land of the priests which was not Pharoah's.

<sup>27</sup> And Yashar'el dwelt in the land of Mitsrayim, and they built there schools and mansions in the land of Goshen, and inherited therein fields and vineyards; and they increased and multiplied greatly.

<sup>28</sup> And Ya'aqov lived in the land of Mitsrayim seventeen years. And the sum of the days of Ya'aqov, of the days of his life, was a hundred and forty and seven years.

<sup>29</sup> And the days of Yashar'el drew near to die. And he called to his son, to Yoceph, and said to him, If now I have found favor before thee, put thy hand on the place of my circumcision, and deal with me in goodness and truth, That thou wilt not bury me in Mitsrayim,

<sup>30</sup> that I may sleep with my fathers, and thou mayest carry me from Mitsrayim, and bury me in their sepulcher. But because he was his son he did not (so) put his hand; but said, I will do according to thy word.

<sup>31</sup> And he said, Swear tome: and he sware to him. And immediately the Glory of the Shekina of Yahuah was revealed to him, and Yashar'el worshipped upon the pillow of the bed.

**48** And after these things it was told Yoceph, Behold, thy father is lying ill. And he took his two sons with him., Menasheh and Ephraim.

<sup>2</sup> And it was announced to Ya'aqov, saying, Behold, thy son Yoceph hath come to thee: and Yashar'el strengthened himself, and sat upon the bed.

<sup>3</sup> And Ya'aqov said to Yoceph: El Shaddai revealed Himself to me at Luz, in the land of Kena'an, and blessed me.

<sup>4</sup> And He said to me, Behold, I will increase thee and multiply thee, and make thee an assemblage of tribes, and will give this land to thy sons after thee for an everlasting inheritance.

<sup>5</sup> And now, thy two sons who have been born to thee in the land of Mitsrayim before I came to thee into Mitsrayim are mine; Ephraim and Menasheh as Re'uven and Shim'on shall be reckoned unto me.

<sup>6</sup> And thy children whom thou mayest beget after them shall be thine; by the name of their brethren shall they be called in their inheritance.

<sup>7</sup> And I beseech thee to bury me with my fathers. Rachel died by me suddenly in the land of Kena'an, while there was yet much ground to come to Ephrath; nor could I carry her to bury her in the Double Cave, but I buried her there, in the way of Ephrath which is Bethlehem.

<sup>8</sup> And Yashar'el looked at the sons of Yoceph and said, From whom are these born to thee?

<sup>9</sup> And Yoceph answered his father, They are my sons which the Word of Yahuah gave me according to this writing, according to which I took Asenath the daughter of Diynah thy daughter to be my woman. And he said, Bring them now near to me, and I will bless them.

<sup>10</sup> But Yashar'el's eyes were heavy from age, and he could not see. And he brought them to him, and he kissed them and embraced them.

<sup>11</sup> And Yashar'el said to Yoceph, To see thy face I had not reckoned, but, behold, Yahuah hath also showed me thy sons.

<sup>12</sup> And Yoceph brought them out from (between) his knees, and worshipped on his face upon the ground.

<sup>13</sup> And Yoceph took both of them, Ephraim on his right side, which was Yashar'el's left, and Menasheh on his left side, which was Yashar'el's right, and brought them to him.

<sup>14</sup> And Yashar'el stretched out his right hand and laid it upon the head of Ephraim, though he was the younger; and his left hand upon the head of Menasheh, altering his hands, for Menasheh was the firstborn.

<sup>15</sup> And he blessed Yoceph, and said: Yahuah, before whom my fathers Avraham and Yitschaq, did serve; Yahuah who hath fed me since I have been unto this day,

<sup>16</sup> be pleased that the angel whom thou didst ordain for me, to redeem me from all evil, may bless the children; and let my name be called upon them, <sup>1</sup> and the names of my fathers Abrabam and Yitschaq. And as the fishes of the sea in multiplying are multiplied in the sea, so may the children of Yoceph be multiplied abundantly in the midst of the earth.

<sup>18</sup> And Yoceph saw that his father placed his right hand upon Ephraim's head; and it was evil before him, and he uplifted his father's hand to remove it from off the head of Ephraim, that it might rest on the head of Menasheh.

<sup>19</sup> And Yoceph said to his father, Not so, my father, for this is the firstborn; lay thy right hand on his head.

<sup>20</sup> But his father was not willing, and said, I know, my son, I know that he is the firstborn, and also that he will be a great people, and will also be multiplied; yet will his younger brother be greater than he, and his sons be greater among the nations.

<sup>21</sup> And he blessed them in that day, saying, In thee, Yoceph my son, shall the house of Yashar'el bless their infants in the day of their circumcision, saying, Yahuah set thee as Ephraim and as Menasheh. And in the numbering of the tribes the prince of Ephraim shall be numbered before the prince of Menasheh. And he appointed that Ephraim should be before Menasheh.

<sup>22</sup> And Yashar'el said to Yoceph, Behold, my end cometh to die. But the Word of Yahuah shall be your Helper, and restore you to the land of your fathers;

<sup>23</sup> and I, behold, I have given to thee the city of Shekem, one portion for a gift above thy brethren, which I took from the hand of the Emoriy at the time that you went into the midst of it, and I arose and helped you with my sword and with my bow.

**49** And Ya'aqov called his sons and said to them, Purify yourselves from uncleanness, and I will show you the hidden mysteries, the ends concealed, the recompense of reward for the righteous, the retribution of the wicked, and the bower of Eden, what it is. And the twelve tribes of <sup>2</sup> Yashar'el gathered themselves together around the golden bed whereon he reclined, and where was revealed to him the Shekina of Yahuah, (though) the end for which the king Meshiha is to come had been concealed from him. Then said he, Come, and I will declare to you what shall befall you at the end of the days.



<sup>3</sup> Gather yourselves together and hear, ye sons of Ya'aqov, and receive instruction from Yashar'el your father.

<sup>4</sup> Re'uven thou art my firstborn, the beginning of the strength of my generation, and the chief event of my thoughts To thee belonged the birthright, and the high priesthood, and the kingdom: but because thou hast sinned, my son, the birthright is given to Yoceph, and the, kingdom to Yehuda, and the priesthood to Levy.

<sup>5</sup> I will liken thee to a little garden in the midst of which there enter torrents swift and strong, which it cannot bear, but is overwhelmed. Be repentant then, Re'uven my son, for thou hast sinned, and add not; that wherein thou hast sinned it may be forgiven thee; for it is reckoned to thee as if thou wentest in to have to do with the woman of thy father at the time that thou didst confound my bed upon which thou wentest up.

<sup>6</sup> Shim'on and Levy are brothers of the womb; their thoughts are of sharp weapons for rapine.

<sup>7</sup> In their counsel my soul hath not had pleasure, and in their gathering against Shekem. to destroy it mine honor was not united; for in their anger they slew the prince and his ruler, and in their ill will they demolished the wall of their adversary.

<sup>8</sup> And Ya'aqov said, Accursed was the town of Shekem, when they entered within it to destroy it in their violent wrath; and their hatred against Yoceph, for it was relentless. If, said Ya'aqov, they dwell together, no king nor ruler may stand before them. Therefore will I divide the inheritance of the sons of Shim'on into two portions; one part shall come to them out of the inheritance of the sons of Yehuda, and one part from among the rest of the tribes of Ya'aqov; and the tribe of Levy I will disperse among all the tribes of Yashar'el.

<sup>9</sup> Yehuda, thou didst make confession in the matter of Tamar: therefore shall thy brethren confess thee, and shall be called Yehudain from thy name. Thy hand shall avenge thee of thy adversaries, in throwing arrows upon them when they turn their backs before thee; and the sons of thy fathers shall come before thee with salutations.

<sup>10</sup> I will liken thee, my son Yehuda, to a whelp, the young of a lion; for from the killing of Yoceph my son thou didst uplift thy soul, and from the judgment of Tamar thou wast free. He dwelleth quietly and in strength, as a lion; and as an old lion when he repositeth, who may stir him up?

<sup>11</sup> Kings shall not cease, nor rulers, from the house of Yehuda, nor sapherim teaching the law from his seed, till the time that the King the Meshiha, shall come, the youngest of his sons; and on account of him shall the peoples flow together.

<sup>12</sup> How beauteous is the King, the Meshiha who will arise from the house of Yehuda! He hath girded his loins, and descended, and arrayed the battle against his adversaries, Slaying kings with their rulers; neither is there any king or ruler who shall stand before him. The mountains become red with the blood of their slain; his garments, dipped in blood, are like the out pressed juice of grapes.

<sup>13</sup> How beautiful are the eyes of the king Meshiha, as the pure wine! He cannot look upon what is unclean, nor on the shedding of the blood of the innocent; and his teeth, purer than milk, cannot eat that which is stolen or torn; and therefore his mountains are red with wine, and his hills white with corn, and with the cotes of flocks.

<sup>14</sup> Zevulun shall dwell upon the banks of the sea, and have dominion over the havens; he will surmount the breakers of the sea with ships and his border will extend unto Zidon.

<sup>15</sup> Yissshakar is an ass in the law; a strong tribe, knowing the order of the times; and he lieth down between the limits of his brethren.

<sup>16</sup> And he saw the rest of the world to come that it is good, and the portion of the land of Yashar'el that it is pleasant; therefore bowed he his shoulders to labor in the law, and unto him shall come his brethren bearing presents.

<sup>17</sup> From the house of Dan there is to arise a man who will judge his people with the judgment of truth. All the tribes of Yashar'el will hearken to him together.

<sup>18</sup> A chosen man shall arise from the house of Dan, like the basilisk which lieth at the dividing of the way, and the serpent's head which lurketh by the way, that biteth the horse in his heel, and the master from his terror is thrown backward. Even thus will Shimshon bar Manovach slay all the heroes of Philistia, the horsemen and the foot; he will hamstring their horses and hurl their riders backwards.

<sup>19</sup> When Ya'aqov saw Gideon bar Joash and Shimshon bar Manovach, who were established to be deliverers, he said, I expect not the salvation of Gideon, nor look I for the salvation of Shimshon; for their salvation will be the salvation of an hour; but for Thy salvation have I waited, and will look for, O Adonai; for Thy salvation is the salvation of eternity.

<sup>20</sup> The tribe of Gad with the rest of the tribes will, armed, pass over the streams of Arnona and subdue before them the pillars of the earth, and armed will they return into their limits with much substance and dwell in peace beyond the passage of Yarden; for so will they choose, and it shall be to them to receive their inheritance.

<sup>21</sup> Happy is Asher whose fruitage is plenteous, and whose land aboundeth in balsams and costly perfumes.

<sup>22</sup> Naphatali is a swift messenger, like a hind that runneth on the tops of the mountains, bringing good tidings: he it was who announced that Yoceph was living; he it was who hasteneth to go into Mitsrayim, and bring the contract of the double field in which Esau had no portion; and when he shall open his mouth in the congregation of Yashar'el to give praise, he shall be the chosen of all tongues.

<sup>23</sup> Yoceph, my son, thou hast become great; Yoceph, my son, thou hast become great and mighty; the end (determined) on thee was (that thou shouldst) be mighty, because thou didst subdue thy inclination in the matter of thy mistress, and in the work of thy brethren. Thee will I liken to a vine planted by fountains of water, which sendeth forth her roots, and overrunneth the ridges of stone, and covereth by her branches all unfruitful trees; even so didst thou my son Yoceph subject by thy wisdom and thy good works all the magicians of Mitsrayim; and when, celebrating thy praises, the daughters of princes walking on the high places cast before thee bracelets and chains of gold, that thou shouldst lift up thine eyes upon them, thine eyes thou wouldst not lift up on one of them, to become guilty in the great day of judgment.

<sup>24</sup> And all the magicians of Mitsrayim were bitter and angry against him, and brought accusations against him before Pharoah, expecting to bring him down from his honor. They spake against him with the slanderous tongue which is severe as arrows.

<sup>25</sup> But he returned to abide in his early strength, and would not yield himself unto sin, and subdued his inclinations by the strong discipline he had received from Ya'aqov, and thence became worthy of being a ruler, and of being joined in the engraving of the names upon the stones of Yashar'el.

<sup>26</sup> From the Word of Yahuah shall be thy help; and He who is called the All-Sufficient shall bless thee with the blessings which descend with the dew of heaven from above, and with the good blessing of the fountains of the deep which ascend and clothe the herbage from beneath. The breasts are blessed at which thou wast suckled, and the womb in which thou didst lie.

<sup>27</sup> The blessings of thy father be added to the blessings wherewith my fathers Avraham and Yitschaq have blessed me, and which the princes of the world Yishma'el and Esau and all the sons of Keturah have desired: let all these blessings be united, and form a diadem of majesty for the head of Yoceph, and for the brow of the man who became chief and ruler in Mitsrayim, and the brightness of the glory of his brethren.

<sup>28</sup> Benyamiyn is a strong tribe, (like) the wolf (with) his prey. In his land will dwell the Shekina of Yahuah of the world, and the house of the sanctuary be builded in his inheritance. In the morning will the priests offer the lamb continually until the fourth hour, and between the evenings the second lamb, and at eventide will they divide the residue remaining of the offering, and eat, every man, his portion.

<sup>29</sup> All these Tribes of Yashar'el are twelve: they are all righteous together, and this it is which their father spake to them, and blessed them; according to his blessing blessed be each man.

<sup>30</sup> And he commanded them and said to them, I am to be gathered to my people; bury me with my fathers in the cavern which is in the field of Ephron the Hitah,

<sup>31</sup> in the cave that is in the Double Field over against Mamre in the land of Kena'an; for Avraham bought the field of Ephron the Hitah for an inheritance of burial.

<sup>32</sup> There they buried Avraham, and Sarah his woman; there they buried Yitschaq, and Rivqah his woman; and there I buried Le'ah:

<sup>33</sup> the purchase of the field, and the cave that it is in, of the sons of Hitah.

<sup>34</sup> And Ya'aqov ceased to command his sons. And he gathered up his feet into the midst of the bed, and expired, and was gathered unto his people

**50** And Yoceph laid his father upon a couch of ivory which was framed with pure gold, and inlaid with precious stones, and secured with cords of byssus. There they poured out fervid wines, and there burned they most costly perfumes: there stood the chiefs of the house of Esau and the chiefs of the house of Yishma'el; there stood the Lion of Yehuda, the strength of his brethren. He answered and said to his brethren, Come, and let us raise up to our father a tall cedar whose head shall reach to the top of heaven, and its branches overshadow all the inhabitants of the earth, and its roots extend to the depths of the abyss: from it have arisen the twelve tribes, and from it will arise kings, princes, and priests in their divisions, to offer oblations, and from

it the Leviytes in their appointments for singing. Then, behold, Yoceph bowed himself upon his father's face, and wept over him, and kissed him.

<sup>2</sup> And Yoceph commanded his servants the physicians to embalm his father; and the physicians embalmed Yashar'el.

<sup>3</sup> And the forty days of embalming were completed to him; for so fulfil they the days of embalming; and the Mizraee lamented him seventy days; saying one to another, Come, let us lament over Ya'aqov the Holy, whose righteousness turned away the famine from the land of Mitsrayim. For it had been decreed that there should be forty and two years of famine, but through the righteousness of Ya'aqov forty years are withheld from Mitsrayim, and there came famine but for two years only.

<sup>4</sup> And the days of his mourning passed. And Yoceph spake with Yahuahs of the house of Pharoah, saying If I may find favor in your eyes, speak now in the hearing of Pharoah, saying,

<sup>5</sup> My father made me swear, saying, Behold, I die, in the sepulcher which I have prepared for me in the land of Kena'an there shalt thou bury me. And now let me go up and bury my father, and I will return.

<sup>6</sup> And Pharoah said, Go up, and bury thy father, according as he made thee swear.

<sup>7</sup> And Yoceph went up to bury his father; and all the servants of Pharoah, the elders of his house, and all the elders of the land of Mitsrayim, went up with him.

<sup>8</sup> And all the men of Yoceph's house, and his brethren, and his father's household: only their children, and their sheep and oxen, left they in the land of Goshen.

<sup>9</sup> And there went up with him chariots and horsemen and a very great host.

<sup>10</sup> And they came to the threshing floor of Atad, which is beyond the Yardena, and there they lamented with a great and mighty lamentation. And he made there a mourning for his father seven days.

<sup>11</sup> And the inhabitants of the land of Kena'an beheld the mourning at the threshing floor of Atad, and they loosed the girdles of their loins in honor of Ya'aqov, and spread forth their hands, and said, This is a mighty mourning of the Mizraee. Therefore he called the name of the place Abel Mitsrayim, which is on the other side of Yardena.

<sup>12</sup> And his sons did for him as he had commanded them.

<sup>13</sup> But when his sons had brought him into the land of Kena'an, and the thing was heard by Esau the Wicked, he journeyed from the mountain of Gebala with many legions, and came to Hebron, and would not suffer Yoceph to bury his father in the Double Cave. Then forthwith went Naphtaliyy and ran, and went down to Mitsrayim, and came in that day, and brought the Instrument that Esau had written for Ya'aqov his brother in the controversy of the Double Cave. And immediately he beckoned to Hushim the son of Dan, who unsheathed the sword and struck off the head of the Wicked Esau, and the head of Esau rolled into the midst of the cave, and rested upon the bosom of Yitschaq his father; and the sons of Esau buried his body in the double field, and afterward the sons of Ya'aqov buried him in the cave of the double field; in the field which Avraham bought for an inheritance--sepulcher, of Ephron the Hitah, over against Mamre.

<sup>14</sup> And Yoceph returned to Mitsrayim, he and his brethren, and all who went up with him to bury his father, after they had buried his father.

<sup>15</sup> And Yoceph's brethren saw that their father was dead, and that he (Yoceph) did not return to eat together with them, and they said, Perhaps Yoceph ill bring upon us all retaineth enmity against us, and will bring upon us all the evil that we did him.

<sup>16</sup> And they instructed Bilhah to say to Yoceph, Thy father commanded before his death to speak to thee,

<sup>17</sup> Thus shall you say to Yoceph, Forgive now the guilt of thy brethren and their sin, for they committed evil against thee; but forgive, I beseech thee, the guilt of the servants of the Elohiym of thy father. And Yoceph wept when they spake with him.

<sup>18</sup> And his brethren came also, and bowed themselves before him, and said, Behold, we are thy servants.

<sup>19</sup> And Yoceph said to them, Fear not, for I will not do you evil, but good; for I fear and humble myself before Yahuah.

<sup>20</sup> You indeed imagined against me evil thoughts, that when I did not recline with you to eat it was because I retained enmity against you. But the Word of Yahuah thought on me for good; for my father hath caused me to sit at the head, and on account of his honor I received; but now not for the sake of my (own) righteousness or merit was it given me to work out for you deliverance this day for the preservation of much people of the house of Ya'aqov.

<sup>21</sup> And now fear not; I will sustain you and your little ones. And he comforted them, and spake consolation to their heart.

<sup>22</sup> And Yoceph dwelt in Mitsrayim, he and his father's house. And Yoceph lived a hundred and ten years.

<sup>23</sup> And Yoceph saw Ephraim's children of the third generation; also the sons of Makir the son of Menasheh, when they were born, were circumcised by Yoceph.

<sup>24</sup> And Yoceph said to his Brethren Behold, I die; but Yahuah remembering will remember you and will bring you up from this land, into the land which He sware to Avraham, to Yitschaq, and to Ya'aqov.

<sup>25</sup> And Yoceph adjured the sons of Yashar'el to say to their sons Behold, you will be brought into servitude in Mitsrayim; but you shall not presume to go up out of Mitsrayim until the time that two Deliverers shall come, and say to you, Remembering, remember ye Yahuah. And at the time when ye go up ye shall carry up my bones from hence.

<sup>26</sup> And Yoceph died, the son of a hundred and ten years. And they embalmed him with perfumes, and laid him in an ark, and submerged him in the midst of the Nilos of Mitsrayim.







# The Aramaic Targum

## EXODUS



# EXODUS

<sup>1</sup> AND these are the names of the sons of Yashar'el who went into Mitsrayim with Ya'aqov, each with the men of his house entered in:

<sup>2</sup> Re'uven, Shim'on, Leviy, and Yahudah;

<sup>3</sup> Yisshakar, Zevulun, and Benyamiyn;

<sup>4</sup> Dan and Naphtaliy; Gad and Asher.

<sup>5</sup> And the number of all the souls coming from the thigh of Ya'aqov, seventy souls, with Yoceph and his sons, who were in Mitsrayim.

<sup>6</sup> And Yoceph died, and after him died all his brethren, and all that generation.

<sup>7</sup> And the souls of Yashar'el increased, and multiplied children, and became strong, and prevailed greatly, and the land was filled with them.

<sup>8</sup> And there arose a new king (other) than he who was formerly over Mitsrayim, who took no knowledge of Yoceph, and walked not in his laws.

<sup>9</sup> And he said to his people, Behold now, the people of the house of Yashar'el are many, and are stronger than we.

<sup>10</sup> Come, let us take counsel against them in these matters, to diminish them that they multiply not, so as that, should war be arrayed against us, they be not added to our adversaries, and destroy us that not one of us be left, and they afterward go forth from the land.

<sup>11</sup> And they set over them work-masters to afflict them in their servitude; and they builded walled cities to become Pharaoh's treasure-places, Tanis and Pilusin.

<sup>12</sup> But as much as they depressed them, so much they multiplied, and so much they prevailed, and the Mizraee were troubled in their lives before the sons of Yashar'el.

<sup>13</sup> And the Mizraee enslaved the sons of Yashar'el,

<sup>14</sup> and made their lives bitter by hard service in clay and bricks, and all the labor of the face of the field; and in all the work which they made them do was hardness.

<sup>15</sup> And Pharaoh told that he, being asleep, had seen in his dream, and behold, all the land of Mitsrayim was placed in one scale of a balance, and a lamb, the young of a sheep, was ill the other scale; and the scale with the lamb in it overweighed. Forthwith he sent and called all the magicians of Mitsrayim and imparted to them his dream. Immediately Iannes [Jannis] and Iambres [Jambres], the chief of the magicians, opened their mouth and answered Pharaoh, A certain child is about to be born in the congregation of Yashar'el, by whose hand will be destruction to all the land of Mitsrayim. Therefore, did Pharaoh, king of Mitsrayim, give counsel to the Yehudith midwives, the name of one of whom was Shifra, who is Yokeved, and the name of the other Puvah, who is Miriyam her daughter.

<sup>16</sup> And he said, When you attend Yehudith women, and see them bear, if it be a male child, you shall kill him; but if a daughter, you may let her live.

<sup>17</sup> But the midwives feared before Yahuah and would not do according to what the king of Mitsrayim had said to them, but they saved the children.

<sup>18</sup> And the king of Mitsrayim called the midwives, and said to them, Why have you done this thing, and have saved the children?

<sup>19</sup> And the mid-wives said to Pharaoh, The Yehudith women are not as the Mitsriyth, for they are sturdy (or, courageous) and wise-minded: before the midwife cometh to them they lift up their eyes in prayer, supplicating mercy before their Father who is in heaven, who heareth the voice of their prayer, and at once they are heard, and bring forth, and are delivered in peace.

<sup>20</sup> And Yahuah did good to the midwives, and the people multiplied and prevailed greatly.

<sup>21</sup> And forasmuch as the midwives feared before Yahuah, they obtained for themselves a good name unto the ages; and the Word of Yahuah up-built for them a royal house, even the house of the high priesthood.

<sup>22</sup> But when Pharaoh saw this, he commanded all his people, saying, Every male child that is born to the Yehudae you shall cast into the river; but every daughter you may spare.

**2** And Amram, a man of the tribe of Leviy, went and returned to live in marriage with Yokeved his wife, whom he had put away on account of the decree of Pharaoh. And she was the daughter of a hundred and thirty years when he returned to her; but a miracle was wrought in her, and she returned unto youth as she was, when in her minority she was called the daughter of Leviy.

<sup>2</sup> And the woman conceived and bare a son at the end of six months; and she saw him to be a child of steadfastness, (or, of steadfast life,) and hid him three months, which made the number nine.

<sup>3</sup> But she could conceal him no longer, for the Mizraee had become aware of him. And she took an ark of papyrus, (tunes,) and coated it with bitumen and pitch, and placed the child within it, and laid him among the reeds on the bank of the river.

<sup>4</sup> And Miriyam his sister stood at a distance to take knowledge of what would be done to him.

<sup>5</sup> And the Word of Yahuah sent forth a burning sore and inflammation of the flesh upon the land of Mitsrayim; and the daughter of Pharaoh came down to refresh herself at the river. And her handmaids, walking upon the bank of the river, saw the ark among the reeds, and put forth the arm and took it, and were immediately healed of the burning and inflammation.

<sup>6</sup> And she opened, and saw the child, and behold, the babe wept; and she had compassion upon him, and said, This is one of the children of the Yehudae.

<sup>7</sup> And his sister said to Pharaoh's daughter, May I go and call for thee a nursing woman from the Yehudesses, to suckle the babe for thee?

<sup>8</sup> And Pharaoh's daughter said, Go; and the damsel went and called the child's mother.

<sup>9</sup> And the daughter of Pharaoh said, Take this child and suckle it for me, and I will give thee thy wages And the woman took the child and suckled him.

<sup>10</sup> And the child grew, and was brought to Pharaoh's daughter, and he was beloved by her as a son; and she called his name Mosheh, Because, said she, I drew him out of the water of the river.

<sup>11</sup> And in those days when Mosheh was grown up, he went forth to his brethren, and saw the anguish of their souls, and the greatness of their toil. And he saw a Mitsriyth man strike a Yahudim of his brethren;

<sup>12</sup> and Mosheh turned, and considered in the wisdom of his mind, and understood that in no generation would there arise a proselyte from that Mitsriyth man, and that none of his children's children would ever be converted; and he smote the Mitsriyth and buried him in the sand.

<sup>13</sup> And he went out the second day, and looked; and behold, Dathan and Aviram, men of the Yehudae contended; and seeing Dathan put forth his hand against Aviram to smite him, he said to him, Wherefore dost thou smite thy companion?

<sup>14</sup> And Dathan said to him, Who is he who hath appointed thee a chief man and a judge over us? Wilt thou kill me, said he, as thou didst the Mitsriyth? And Mosheh was afraid, and said, Verily, the thing has become known.

<sup>15</sup> And Pharaoh heard this thing and sought to kill Mosheh; and Mosheh escaped before Pharaoh, to dwell in the land of Midian. And he sat by a well.

<sup>16</sup> And the priest of Midian had seven daughters; and they came and drew, and filled the watering-troughs, to give drink to the flocks of their father.

<sup>17</sup> But the shepherds came and drave them away. And Mosheh arose in the power of his might, and rescued them, and gave the flocks drink.

<sup>18</sup> And they came to Reuel, their grandfather, who said to them, How is it that you are come (so) early today?

<sup>19</sup> And they replied, A Mitsriyth man not only delivered us from the hand of the shepherds, but also himself drawing drew and watered the flock.

<sup>20</sup> And he said to his son's daughters, And where is he? Why did you leave the man? Call him and let him eat bread.

<sup>21</sup> But when Reuel knew that Mosheh had fled from before Pharaoh, he cast him into a pit; but Zipporah, the daughter of his son, maintained him with food, secretly, for the time of ten years; and at the end of ten years brought him out of the pit. And Mosheh went into the bedchamber of Reuel, and gave thanks and prayed before Yahuah, who by him would work miracles and mighty acts. And there was shown to him the Rod which was created between the evenings, and on which was engraven and set forth the Great and Glorious Name, with which he was to do the wonders in Mitsrayim, and to divide the sea of Suph, and to bring forth water from the rock. And it was infixed in the midst of the chamber, and he stretched forth his hand at once and took it. Then, behold, Mosheh was willing to dwell with the man, and he gave Zipporah, the daughter of his son, to Mosheh.

<sup>22</sup> And she bare him a male child, and he called his name Gershom, Because, said he, a sojourner have I been in a strange land which is not mine.

<sup>23</sup> And it was after many of those days that the king of Mitsrayim was struck (with disease), and he commanded to kill the firstborn of the sons of Yashar'el, that he might bathe himself in their blood. And the sons of Yashar'el groaned with the labor that was hard upon them; and they cried, and their cry ascended to the high heavens of Yahuah. And He spake in His Word to deliver them from the travail.

<sup>24</sup> And their cry was heard before Yahuah, and before Yahuah was the covenant remembered which He had covenanted with Avraham, with Yitschaq, and with Ya'aqov.

<sup>25</sup> And Yahuah looked upon the affliction of the bondage of the sons of Yashar'el; and the repentance was revealed before Him which they exercised in concealment, so as that no man knew that of his companion.

**3** But Mosheh was keeping the flock of Yethro his father-in-law, the rabba of Midian; and he had led the flock to a pleasant place of pasturage which is behind the desert and had come to the mountain on which was revealed the glory of Yahuah, even Horeb.

<sup>2</sup> And Zagnugael, the angel of Yahuah, appeared to him in a flame of fire in the midst of the bush. And he gazed, and behold, the bush burned with fire, yet the bush was neither burned nor consumed with fire.

<sup>3</sup> And Mosheh said, I will turn aside now and consider this great sight, why the bush is not burned.

<sup>4</sup> And when it was seen before Yahuah that he turned to look, Yahuah called to him from the midst of the bush and said, Mosheh, Mosheh! And he said, Behold me.

<sup>5</sup> And He said, Approach not hither, take the shoe from thy feet, for the place on which thou standest is a holy place; and upon it thou art to receive the Law, to teach it to the sons of Yashar'el.

<sup>6</sup> And He said, I am the Elohiym of thy father, the Elohiym of Avraham, the Elohiym of Yitschaq, and the Elohiym of Ya'aqov. And Mosheh covered his face; for he was afraid to look upon the height of the glory of the Shekinah of Yahuah.

<sup>7</sup> And He said, The oppression of My people who are in Mitsrayim is verily manifest before Me, and heard before Me is their cry on account of them who hold them in bondage; for their affliction is known before Me.

<sup>8</sup> And I have revealed Myself to thee this day, that by My Word they may be delivered from the hand of the Mizraee, to bring them up out of the unclean land, unto a good land, and large in its boundaries, a land yielding milk and honey, unto the place where dwell the Kena'aniy, and the Chittiy, and the Emoriy, and the Perizziy, and the Chivviy, and the Yebusae.

<sup>9</sup> And now, behold, the cry of the sons of Yashar'el cometh up before Me, and the bruising of the Mizraee wherewith they bruise them is also revealed before Me.

<sup>10</sup> And now, come, and I will send thee unto Pharaoh, and thou shalt bring forth My people, the sons of Yashar'el, out of Mitsrayim.

<sup>11</sup> And Mosheh said before Yahuah, Who am I, that I should go to Pharaoh, and bring forth the sons of Yashar'el out of Mitsrayim?

<sup>12</sup> But He said, Therefore My Word shall be for thy help; and this shall be the sign to thee that I have sent thee: when thou hast, brought the people forth from Mitsrayim, ye shall worship before Yahuah, because ye shall have received the Law upon this mountain.

<sup>13</sup> And Mosheh said before Yahuah, Behold, I will go to the sons of Yashar'el, and say to them, Yahuah Elohiym of your fathers hath sent me to you: and they will say to me, What is His Name? What shall I say to them?

<sup>14</sup> And Yahuah said unto Mosheh, He who spake, and the world was; who spake, and all things were. And He said, This thou shalt say to the sons of Yashar'el, [Ehayah Asher Ehayah] I AM HE WHO IS, AND WHO WILL BE, hath sent me unto you.

<sup>15</sup> And Yahuah said again unto Mosheh, Thus shalt thou speak to the sons of Yashar'el, The Elohiym of your fathers, the Elohiym of Avraham, the Elohiym of Yitschaq, and the Elohiym of Ya'aqov, hath sent me unto you. This is His Name forever, and this is His Memorial to every generation and generation.

<sup>16</sup> Go, and assemble the elders of Yashar'el, and say to them, Yahuah Elohiym of your fathers hath appeared unto me, the Elohiym of Avraham, Yitschaq, and Ya'aqov, saying, Remembering, I have remembered you, and the injury that is done you in Mitsrayim;

<sup>17</sup> and I have said in My Word, I will bring you up out from the oppression of the Mizraee into the land of the Kena'aniy, and Chittiy, and Emoriy, and Perizziy, and Chivviy, and Yebusae, to the land that yieldeth milk and honey.

<sup>18</sup> And they will hearken to thee: and thou and the elders of Yashar'el shall go to the king of Mitsrayim and say to him, Yahuah Elohiym of the Yehudae hath called us; and now let us go a journey of three days into the wilderness, to sacrifice before Yahuah our Elohiym.

<sup>19</sup> But it is manifest before Me that the king of Mitsrayim will not let you go, (no,) not from fear of Him who is Mighty, until that by My Word he shall have been punished with evil plagues.



<sup>20</sup> And ye will be hindered there until I have sent forth the stroke of My power, and have smitten Mizraee with all My wonders, that I will do among them; and afterward he will release you.

<sup>21</sup> And I will give this people grace in the eyes of the Mizraee; and it shall be that when ye go free from thence, ye shall not go empty.

<sup>22</sup> But a woman shall ask of her neighbor, and from those next to the wall of her house, vessels of silver, and vessels of gold, and vestments; and you shall set them as crowns upon your sons and your daughters and make the Mizraee empty.

**4** And Mosheh answered and said, But behold, they will not believe me, nor hearken to me; for they will say, Yahuah hath not appeared to thee.

<sup>2</sup> And Yahuah said to him, What is that in thy hand? And he said, The rod.

<sup>3</sup> And He said, Cast it on the ground; and he cast it to the ground, and it became a serpent; and Mosheh fled from before it.

<sup>4</sup> And Yahuah said to Mosheh, Stretch forth thy hand and seize (it) by its tail. And he stretched forth his hand and grasped it, and it became the rod in his hand:

<sup>5</sup> In order that they may believe that Yahuah Elohiym of their fathers, the Elohiym of Avraham, the Elohiym of Yitschaq, and the Elohiym of Ya'aqov, hath revealed Himself to thee.

<sup>6</sup> And Yahuah said to him again, Put now thy hand within thy breast (Choba); and he put it within his breast, and withdrew it, and behold, his hand was leprous, it was white as snow.

<sup>7</sup> And He said, Return thy hand into thy bosom (Aitaph); and he returned his hand to his breast, and withdrew it from his breast, and it had become clean as his flesh.

8

<sup>9</sup> And if they believe not these two signs, nor receive from thee, thou shalt take of the water of the river and pour it on the ground, and the water that thou shalt take from the river shall become blood upon the ground.

<sup>10</sup> And Mosheh said before Yahuah, O Yahuah, I pray: I am not a man of words, nor ever have been before that Thou didst speak with Thy servant; for I am of a staggering \* mouth and staggering speech. \*Or, lame

<sup>11</sup> And Yahuah said, Who is he who first put the language of the mouth into the mouth of man? or who hath appointed the dumb or the deaf, the open-seeing or the blind, but I Yahuah?

<sup>12</sup> And now go, and I by My Word will be with the speaking of thy mouth and will teach thee what thou shalt say.

<sup>13</sup> And he said, I pray for mercy before Yahuah. Send now Thy sending by the hand of Phinehas, by whom it is to be sent at the end of the days.

<sup>14</sup> And the anger of Yahuah was kindled against Mosheh, and He said, Is it not manifest before Me that Aharon thy brother speaking can speak? And behold, also, he cometh forth to meet thee, and will see thee and rejoice in his heart.

<sup>15</sup> And thou shalt speak with him, and put the matter in his mouth, and My Word shall be with the word of thy mouth, and with the word of his mouth, and I will instruct you what you are to do.

<sup>16</sup> And he shall speak for thee with the people, and be to thee an interpreter, and thou to him the principal, seeking instruction from before Yahuah.

<sup>17</sup> And this rod take thou in thy hand to work therewith the signs.

<sup>18</sup> And Mosheh went, and returned unto Jethro his father-in-law, and said, I will now go to my brethren who are in Mitsrayim, to see how they now live. And Jethro said to Mosheh, Go in peace.

<sup>19</sup> And Yahuah said unto Mosheh in Midian, Go, return to Mitsrayim; for they have come to nought, and gone down from their possessions; behold, all the men who sought to take thy life are reckoned as the dead.

<sup>20</sup> And Mosheh took his wife and his sons, and made them ride on the ass, and returned to the land of Mitsrayim. And Mosheh took the rod which he had brought away from the chamber of his father-in-law; and it was from the sapphire Throne of glory, in weight forty sein; and upon it was engraven and set forth the Great and Glorious Name by which the signs should be wrought before Yahuah by his hand.

<sup>21</sup> And Yahuah said to Mosheh, In going to return into Mitsrayim, consider all the miracles that I have put in thy hand, and do them before Pharaoh: and I will make obstinate the disposition (passion) of his heart, and he will not deliver the people.

<sup>22</sup> And thou shalt say to Pharaoh, Thus saith Yahuah, Yashar'el is My first-born son;

<sup>23</sup> and to thee I say, Let My son go free, that he may worship before Me; and if thou refuse to let him go, behold, I will slay thy first-born son.

<sup>24</sup> But it was on the way, in the place of lodging that the angel of Yahuah met him, and sought to kill him, because Gershom his son had not been circumcised, inasmuch as Jethro his father-in-law had not permitted him to circumcise him: but Eliezer had been circumcised, by an agreement between them two.

<sup>25</sup> And Zipporah took a stone, and circumcised the foreskin of Gershom her son, and brought the severed part to the feet of the angel, the Destroyer, and said, The husband sought to circumcise, but the father-in-law obstructed him; and now let this blood of the circumcision atone for my husband.

<sup>26</sup> And the destroying angel desisted from him, so that Zipporah gave thanks, and said, How lovely is the blood of this circumcision that hath delivered my husband from the angel of destruction!

<sup>27</sup> And Yahuah had said to Aharon, Go and meet Mosheh in the desert. And he came and met him at the mountain where was revealed the glory of Yahuah, and he embraced him.

<sup>28</sup> And Mosheh delivered to Aharon all these words with which he had sent him, and all the signs that he had instructed him to work.

<sup>29</sup> And Mosheh and Aharon went and gathered together all the elders of the sons of Yashar'el.

<sup>30</sup> And Aharon spake all the words which Yahuah had spoken with Mosheh and did the signs in the eyes of the people.

<sup>31</sup> And the people believed and heard that Yahuah had remembered the sons of Yashar'el, and that their bondage was manifest before Him; and they bowed themselves and worshipped.

**5** And after this Mosheh and Aharon went in unto Pharaoh, and said, Thus saith Yahuah, the Elohiym of Yashar'el: Release My people, that they may make unto Me a festival in the wilderness.

<sup>2</sup> And Pharaoh said, The name of Yahuah is not made known to me, that I should receive His word to release Yashar'el. I have not found written in the Book of the Angels the name of Yahuah. Of Him I am not afraid, neither will I release Yashar'el.

<sup>3</sup> And they said, The Name of the Elohiym of the Yehudae is invoked by (or upon) us. We will go, then, to proceed three days into the desert, and offer

the sacrifices of a festival before Yahuah Elohiym, that death and slaughter befall us not.

<sup>4</sup> And the king of Mitsrayim said to Mosheh and Aharon, Why do you make the people cease from their labors? Go to your work.

<sup>5</sup> And Pharaoh said, Behold, this people of the land are many, whom you would stop from their service.

<sup>6</sup> And Pharaoh that day commanded the officers of the people and their exactors, saying,

<sup>7</sup> You shall no more give straw to the people to cast bricks as heretofore; let them go and collect straw for themselves;

<sup>8</sup> but the (same) number of bricks which they have heretofore made ye shall lay upon them, and not diminish from it, because they are idle; therefore, they clamor, saying, Let us go to offer the sacrifice of a festival before our Elohiym.

<sup>9</sup> Make their work strenuous upon the men, that they may be occupied with it, and not be setting their hopes upon lying words.

<sup>10</sup> And the officers and exactors of the people went forth, and said to the people, Thus saith Pharaoh, I will not give you straw;

<sup>11</sup> you must go and take straw wherever you can find it; for your work will not in anywise be diminished.

<sup>12</sup> And the people were scattered abroad in all the land of Mitsrayim to gather stubble for the straw.

<sup>13</sup> But the officers were pressing, saying, Fulfil your work day by day, as you did when the straw was given you.

<sup>14</sup> And the exactors whom Pharaoh set over them as officers beat the sons of Yashar'el, saying, Why have not you fulfilled your appointment, to cast (the same number of) bricks as heretofore, today as yesterday?

<sup>15</sup> And the foremen came, and cried before Pharaoh, saying, Why hast thou dealt thus with thy servants?

<sup>16</sup> Thou hast not given thy servants the straw, and (yet) say they to us, Make the bricks; and, behold, they beat thy servants, and the guilty treatment of thy people is strong, but it goeth up!

<sup>17</sup> But he said, You are idle, idle: therefore, you are saying, Let us go and over the sacrifice of a festival before our Elohiym.

<sup>18</sup> And now, go, work; but the straw shall not be given you, yet the number of the bricks you shall produce.

<sup>19</sup> And the foremen of the sons of Yashar'el saw that they were in evil, (in his) saying, Ye are not to withhold the assignment of your bricks from day to day.

<sup>20</sup> And they met Mosheh and Aharon, who stood before them when they came out from the presence of Pharaoh,

<sup>21</sup> and they said to them, Our affliction is manifest before Yahuah, but our punishment is from you who have made our smell offensive before Pharaoh and his servants; for you have occasioned a sword to be put into their hand to kill us.

<sup>22</sup> And Mosheh returned before Yahuah, and said, O Yahuah, why hast Thou done evil to this people, and wherefore hast Thou sent me?

<sup>23</sup> From the hour that I went in unto Pharaoh to speak in Thy name, this people hath suffered evil, and delivering Thou hast not delivered them.

**6** And Yahuah said unto Mosheh, Now have I seen what Pharaoh hath done: for by a strong hand shall he release them, and with a strong hand drive them forth from his land.

<sup>2</sup> AND Yahuah spake with Mosheh, and said to him, I am Yahuah who revealed Myself to thee in the midst of the bush, and said to thee, I am Yahuah.

<sup>3</sup> And I was revealed unto Avraham, and to Yitschaq, and to Ya'aqov, as EI-Shaddai; but My Name Ye-ya, as it discovereth My Glory,\* was not known to them. \*Or, in the face of My Shekinah

<sup>4</sup> And I confirmed also My covenant with them, to give them the land of Kenaan, the land of their sojourning in which they were sojourners.

<sup>5</sup> And now cometh before Me the groaning of the sons of Yashar'el, because the Mizraee do enslave them; and I remember My covenant.

<sup>6</sup> Therefore say to the sons of Yashar'el, I am Yahuah; and I will bring you forth from the oppressive bondage of the Mizraee, and will deliver you from your servitude, and save you with an uplifted arm, and by great judgments.

<sup>7</sup> And I will bring you nigh before Me to be a people, and I will be a Elohiym unto you, and you shall know that I am Yahuah your Elohiym who hath led you forth from the hard service of the Mizraee.

<sup>8</sup> And I will bring you into the land which I covenanted by My Word to give unto Avraham, to Yitschaq, and to Ya'aqov; and I will give it to you for an inheritance. I Am Yahuah.

<sup>9</sup> And Mosheh spake according to this to the sons of Yashar'el; but they received not from Mosheh, through anxiety of ruach, and from the strange and hard service which was upon their hands.

<sup>10</sup> And Yahuah spake to Mosheh saying,

<sup>11</sup> Go in, speak with Pharaoh, the king of Mitsrayim, that he release the children of Yashar'el from his land.

<sup>12</sup> And Mosheh said before Yahuah, Behold, the sons of Yashar'el do not hearken to me; how then will Pharaoh hearken to me, and I a man difficult of speech?

<sup>13</sup> And Yahuah spake with Mosheh and with Aharon, and gave them admonition for the sons of Yashar'el, and sent them to Pharaoh, king of Mitsrayim, to send forth the children of Yashar'el from the land of Mitsrayim.

<sup>14</sup> These are the heads of the house of their fathers. The sons of Re'uven, the firstborn of Yashar'el, Chanok and Phallu, Hezron and Karmi; these are the race of Re'uven.

<sup>15</sup> And the sons of Shim'on, Yemuel, and Yamin, and Ohad, and Yakin, and Sochar, and Sha'ul (he is Zimri, who yielded himself unto fornication, as among the Kena'aniy); these are the race of Shim'on.

<sup>16</sup> And these are the names of the sons of Leviy, according to their race: Gershon, and Kehath, and Merari. And the years of the life of Leviy a hundred and thirty and seven years: he lived to see Mosheh and Aharon the deliverers of Yashar'el.

<sup>17</sup> And the sons of Gershon, Libni and Shemei, according to their generations.

<sup>18</sup> And the sons of Kehath, Amram, and Yitshar, and Hebron, and Uzziel. And the years of the life of Kehath the saint, a hundred and thirty and three years. He lived to see Phinehas, who is Eliyahu, the Great Priest, who is to be sent to the captivity of Yashar'el at the end of the days.

<sup>19</sup> And the sons of Merari, Mahali and Mushi; these are the race of Leviy according to the generations.

<sup>20</sup> And Amram took Yokeved his cousin to wife, and she bare him Aharon and Mosheh; and the years of Amram the saint were a hundred and thirty

and seven years. He lived to see the children of Rechabiah bar Gershom bar Mosheh.

<sup>21</sup> And the sons of Yitshar (were) Korah, and Nepheg, and Zichri.

<sup>22</sup> And the sons of Uzziel, Mishael, and Elshaphan, and Sithri.

<sup>23</sup> And Aharon took Elisheba, daughter of Aminadab, sister of Nachshon, Unto him to wife, and she bare him Nadab and Abihu, Elasar and Ithamar.

<sup>24</sup> And the sons of Korah, Assir, and Elkanah, and Abiasaph: these are the race of Korah.

<sup>25</sup> And Elasar bar Aharon took unto him a wife from the daughters of Jethro who is Putiel, and she bare him Phinehas. These are the heads of the fathers of the Levyites, according to their generations.

<sup>26</sup> These are Aharon and Mosheh, to whom Yahuah said, Bring forth the sons of Yashar'el free from the land of Mitsrayim, according to their hosts;

<sup>27</sup> these are they who spake with Pharaoh, king of Mitsrayim, that he should send out the sons of Yashar'el from Mitsrayim; it is Mosheh the prophet, and Aharon the priest.

<sup>28</sup> And it was in the day when Yahuah spake with Mosheh in the land of Mitsrayim, that Aharon gave a listening ear, and heard what He spake with him.

<sup>29</sup> And Yahuah spake with Mosheh, and said to him, I am Yahuah. Say to Pharaoh, king of Mitsrayim all that I tell thee.

<sup>30</sup> And Mosheh said before Yahuah, Behold, I am difficult in speaking; how then will Pharaoh hearken to me?

**7** But Yahuah said to Mosheh, Wherefore art thou fearful? Behold, I have set thee a terror to Pharaoh, as if thou were his Elohiym, and Aharon thy brother shall be thy prophet.

<sup>2</sup> Thou shalt speak to Aharon that which I command thee, and Aharon thy brother shall speak to Pharaoh, that he release the sons of Yashar'el from his land.

<sup>3</sup> But I will harden the disposition of Pharaoh's heart to multiply My signs and My wonders in the land of Mitsrayim.

<sup>4</sup> Nor will Pharaoh hearken to you. But I will shoot among them the arrows of death, and inflict the plagues of My mighty hand upon Mitsrayim, and will bring out the sons of Yashar'el free from among them.

5

<sup>6</sup> And Mosheh and Aharon did as Yahuah commanded them, even so did they.

<sup>7</sup> And Mosheh was the son of eighty years, and Aharon the son of eighty and three years, at their speaking with Pharaoh.

<sup>8</sup> And Yahuah spake to Mosheh and to Aharon, saying,

<sup>9</sup> When Pharaoh talketh with you, saying, Give us a miracle, thou shalt say to Aharon, Take thy rod, and cast it down before Pharaoh, and it shall become a basilisk-serpent; for all the inhabitants of the earth shall hear the voice of the shriek of Mitsrayim when I shatter them, as all the creatures heard the shriek of the serpent when made naked at the beginning.

<sup>10</sup> And Mosheh and Aharon went in unto Pharaoh and did as Yahuah had commanded. And Aharon threw down the rod before the sight of Pharaoh, and before the sight of his servants, and it became a basilisk.

<sup>11</sup> But Pharaoh called the hachems and magicians; and they also, Iannes and Jambres [Jannis and Jambres], magicians of Mitsrayim, did the same by their burnings of divination.

<sup>12</sup> They threw down each man his rod, and they became basilisks; but were forthwith changed to be what they were at first; and the rod of Aharon swallowed up their rods.

<sup>13</sup> And the disposition Pharaoh's heart was hardened, and he would not hearken to them, as Yahuah had said.

<sup>14</sup> And Yahuah said to Mosheh, The disposition of Pharaoh's heart is obdurate in refusing to release the people.

<sup>15</sup> Go unto Pharaoh in the morning; behold, he cometh forth to observe divinations at the water as a magician; so shalt thou prepare thee to meet him on the bank of the river, and Aharon's rod that was changed to be a serpent thou shalt take in thy hand.

<sup>16</sup> And thou shalt say to him, Yahuah Elohiym of the Yehudae hath sent me unto thee, saying Release My people, that they may serve Me in the desert; and behold, as yet thou hast not hearkened.



<sup>17</sup> Thus saith Yahuah: By this sign thou shalt know that I am Yahuah. Behold, with the rod that is in my hand, I will smite the waters of the river, and they shall be changed into blood.

<sup>18</sup> And the fish that are in the river shall die, and the river become foul, and the Mizraee shall desist from drinking water from the river.

<sup>19</sup> And Yahuah said to Mosheh, Tell Aharon, Take thy rod and stretch forth thy hand over the waters of the Mizraee over their rivers, Over their trenches, over their canals, and over every place for collecting their waters, and they will become blood; and there shall be blood in all the land of Mitsrayim, and in vessels of wood and in vessels of stone.

<sup>20</sup> And Mosheh and Aharon did so, as Yahuah commanded; and he lifted up the rod, and smote the waters of the river in the sight of Pharaoh, and in the sight of his servants; and all the waters of the river were turned into blood;

<sup>21</sup> and the fish that were in the river died; and the river became foul, and the Mizraee could not drink of the waters, of the river and the plague of blood was in all the land of Mitsrayim.

<sup>22</sup> But so (also) did the astrologers of Mitsrayim by their burnings, and turned the waters of Goshen into blood. And the design of Pharaoh's heart was strengthened, and he would not hearken. to them, as Yahuah had said.

<sup>23</sup> And Pharaoh did what was needful to him, and went unto his house, nor did he set his heart upon this plague.

<sup>24</sup> And the Mizraee digged about the river for water to drink, but could not find them pure; for they were not able to drink of the water from the river.

<sup>25</sup> And seven days were completed after Yahuah had smitten the river, and the Word of Yahuah had afterward healed the river.

<sup>26</sup> And Yahuah spoke to Mosheh, Go in unto Pharaoh and say to him, Thus saith Yahuah, Emancipate My people, that they may serve before Me.

<sup>27</sup> But if thou refuse to set them free, behold, I will plague all thy borders with frogs.

<sup>28</sup> And the river shall multiply frogs, and they shall ascend and come up into thy house, and into the bedchamber where thou sleepest, and upon thy couch; and into the house of thy servants, and among thy people, and into the ovens, and into thy baking-troughs,

<sup>29</sup> and upon thy body, and upon the bodies of thy people, and upon all thy servants, shall the frogs have power.

8 And Yahuah said to Mosheh, Lift up thy hand with thy rod over the rivers, over the trenches, and over the canals, and I will bring up the frogs upon the land of Mitsrayim.

2 And Aharon uplifted his hand over the waters of Mitsrayim, and the plague of frogs came up and covered the land of Mitsrayim. But Mosheh (himself) did not smite the waters, either with the blood or with the frogs because through them (the waters of the Nile) he had (found) safety the time that his mother laid him in the river.

3 And the astrologers did likewise by their burnings, and brought up frogs upon the land of Mitsrayim.

4 And Pharaoh called to Mosheh and to Aharon, saying, Pray before Yahuah, that He may remove the frogs from me and from my people; and I will release the people to offer the sacrifices of a feast before Yahuah.

5 And Mosheh said to Pharaoh, Glorify thyself on account of me. At what time dost thou request that I should pray for thee, and for thy servants, and for thy people, that the frogs may be destroyed from thee and from thy house, and be left only in the river?

6 And he said, Tomorrow. And he said, According to thy word: that thou mayest know that there is none like Yahuah our Elohiym.

7 And the frogs shall depart from thee, and from thy house, and from thy servants, and from thy people; and those only that are in the river shall remain.

8 And Mosheh and Aharon went out from Pharaoh, and Mosheh prayed before Yahuah respecting the frogs, as he had proposed to Pharaoh.

9 And Yahuah did according to the word of Mosheh; and the frogs died from the houses and from the courts and from the field,

10 and they collected them in heaps and heaps, and the land was corrupted.

11 And Pharaoh saw that he was refreshed from his molestation, but hardened his heart, and would not hearken to them, as Yahuah had said.

12 And Yahuah said to Mosheh, Speak unto Aharon, Lift up thy rod and smite the dust of the earth, and it shall become venomous insects in all the land of Mitsrayim. But it shall not be by thee that the ground shall be smitten, because therein for thee was (the means of) safety when thou hadst slain the Mitsriyth and it received him.

<sup>13</sup> And they did so, and Aharon lifted up his hand with his rod, and smote the dust of the ground, and it became a plague of venomous insects upon the flesh of men and of cattle; all the dust of the earth was changed to become insects, in all the land of Mitsrayim.

<sup>14</sup> And the astrologers wrought with their burnings to bring forth the insects but were not able; and the plague of insects prevailed upon men and upon cattle.

<sup>15</sup> And the astrologers said to Pharaoh, This is not by the power or strength of Mosheh and Aharon; but this is a plague sent from before Yahuah. Yet the design of Pharaoh's heart was strengthened, and he would not hearken to them, as Yahuah had said.

<sup>16</sup> And Yahuah spake to Mosheh, Arise in the morning, and stand before Pharaoh: behold, be goeth forth to observe divinations at the water, as a magician; and thou shalt say to him, Thus saith Yahuah, Emancipate My people, that they may worship before Me;

<sup>17</sup> but if thou wilt not set My people free, behold, I will stir up among thee, and thy servants, and thy people, and thy house, a mixed multitude of wild beasts and the houses of the Mizraee shall be filled with a swarm of wild beasts, and they shall be upon the land also.

<sup>18</sup> And I will do wonders that day in the land of Goshen where My people dwell, that there no swarms of wild beasts shall be; - that thou mayest know that I Yahuah am the Ruler in the midst of the land.

<sup>19</sup> And I will appoint redemption for My people, and upon thy people will I lay the plague: tomorrow this sign shall be.

<sup>20</sup> And Yahuah did so; and sent the mixed multitude of wild beasts in strength to the house of Pharaoh, and to the house of his servants and in all the land of Mitsrayim the inhabitants of the land were devastated from the swarm of wild beasts.

<sup>21</sup> And Pharaoh called to Mosheh and to Aharon., saying, Go, worship with festival sacrifices before Yahuah your Elohiym in this land.

<sup>22</sup> But Mosheh said, It will not be right to do so; because we shall take sheep, which are the abomination of the Mizraee, and offer them before Yahuah our Elohiym. Behold if we offer the abomination of the Mizraee before them, they would stone us with stones as an act of justice.

<sup>23</sup> We will go three days journey into the wilderness to offer the festival sacrifices before our Elohiym, as He hath bidden us.

<sup>24</sup> And Pharaoh said, I will release you to sacrifice before Yahuah your Elohiym in the wilderness, only you shall not go to a greater distance. Pray, (too,) for me.

<sup>25</sup> And Mosheh said, I will go forth from thee, and pray before Yahuah to remove the swarm of wild beasts from Pharaoh, and from his servants, and from his people, tomorrow; only let not Pharaoh add to deceive, in not releasing the people to offer the festal sacrifices before Yahuah.

<sup>26</sup> And Mosheh went out from Pharaoh, and prayed before Yahuah;

<sup>27</sup> and Yahuah did according to the word of the prayer of Mosheh, and removed the swarm of wild beasts from Pharaoh, and from his servants, and from his people; not one was left.

<sup>28</sup> Yet did Pharaoh strengthen the design of his heart this time also, and released not the people.

**9** And Yahuah said to Mosheh, Go in to Pharaoh, and say to him, Thus saith Yahuah, the Elohiym of the Yehudae, Emancipate My people, that they may worship before Me.

<sup>2</sup> But if thou refuse to release, and hitherto thou hast constrained them,

<sup>3</sup> behold, the stroke of Yahuah's hand shall be as it hath not been yet, upon thy cattle that are in the field, upon the horses, and upon the asses, upon the camels, oxen, and sheep, with a very mighty death.

<sup>4</sup> And Yahuah will work wonders between the flocks of Yashar'el and the flocks of the Mizraee, that not any of those which belong to the sons of Yashar'el shall die.

<sup>5</sup> And Yahuah set a time, saying, Tomorrow will Yahuah do this thing in the land.

<sup>6</sup> And Yahuah did that thing the day after, and all the cattle of the Mizraee died; but of the cattle of the sons of Yashar'el died not one.

<sup>7</sup> And Pharaoh sent certain to look; and behold, not one of the cattle of the sons of Yashar'el had died, not even one. But the disposition of Pharaoh, heart was aggravated, and he would not release the people.

<sup>8</sup> And Yahuah said to Mosheh and to Aharon, Take with you hands-full of fine ashes from the furnace, and let Mosheh sprinkle them towards the height of the heavens in the sight of Pharaoh.

<sup>9</sup> And the dust shall be upon all the land of Mitsrayim, upon man and upon beast, for a boil, producing tumors in all the land of Mitsrayim

<sup>10</sup> And they took ashes of the furnace and arose to meet Pharaoh; and Mosheh sprinkled them towards the height of the heavens; and there came a boil multiplying tumors upon man and beast.

<sup>11</sup> And the astrologers could not stand before Mosheh, on account of the boil; for the plague of the boil was upon the astrologers, and upon all the Mizraee.

<sup>12</sup> And Yahuah hardened the design of Pharaoh's heart, and he would not hearken to them, as Yahuah had said to Mosheh.

<sup>13</sup> And Yahuah said to Mosheh, Arise in the morning, and place thyself before Pharaoh, and say to him, Thus saith Yahuah, the Elohiym of the Yehudae, Emancipate My people, that they may worship before Me.

<sup>14</sup> For at this time I will send upon thee a plague from the heavens, and all My plagues Wherewith I have plagued thee thou wilt cause to return upon thy heart, and upon thy servants, and upon thy people, (plagues) which have been sent from before Me, and not from the magic of the sons of men, that thou mayest know that there is none like Me in all the earth.

<sup>15</sup> Now could I send the plague of My strength by judgment (or, with justice) to strike thee and thy people with death, and destroy thee from the earth;

<sup>16</sup> but verily I have spared thee alive, not that I may benefit thee, but that My power may be made manifest to thee, and that My Holy Name may be made known in all the earth.

<sup>17</sup> Hitherto hast thou tyrannized over My people, instead of releasing them.

<sup>18</sup> Behold, at this time tomorrow I will cause to come down from the treasures of the heavens a mighty hail, the like of which hath never been in Mitsrayim since the day when men were settled upon it until now.

<sup>19</sup> But now send, gather together thy flocks, and all that thou hast in the field (for) upon all men and cattle that are found in the field, and not gathered together within the house, will the hail come down, and they will die.

<sup>20</sup> Iyov (Job), who revered the word of Yahuah, among the servants of Pharaoh, gathered together his servants and his flocks within the house.

<sup>21</sup> But Bileam, who did not set his heart upon the word of Yahuah, left his servants and his flocks in the field.

<sup>22</sup> And Yahuah said to Mosheh, Uplift thy hand towards the height of the heavens, and there shall be hail on all the land of Mitsrayim, upon men, and upon beasts, and upon every herb of the field in the land of Mitsrayim.

<sup>23</sup> And Mosheh lifted up his rod toward the height of the heavens, and Yahuah gave forth thunders and hailstones with flaming, fire upon the ground; Yahuah made the hail descend upon the land of Mitsrayim.

<sup>24</sup> And there was hail, and fire darting among the hail with exceeding force: unto it had never been the like in all the land of Mitsrayim ever since it was a nation and a kingdom.

<sup>25</sup> And the hail smote in all the land of Mitsrayim whatsoever was in the field, of men and of cattle, and all the herbage of the field the hail smote, and every tree of the field it shattered and uprooted.

<sup>26</sup> Only in the land of Goshen, where the children of Yashar'el were, there was no hail.

<sup>27</sup> And Pharaoh sent certain to call Mosheh and Aharon; and he said to them, This time I have sinned. I know that Yahuah is a righteous Elohiym, and that I and my people have deserved every one of these plagues.

<sup>28</sup> Intercede before Yahuah, that with Him it may be enough, and there may be no more maledictory thunders nor hail from the presence of Yahuah; and I will release you, and no longer hinder.

<sup>29</sup> And Mosheh said to him, When I have gone out from thee into the city, I will outspread my hands in prayer before Yahuah, and the thunders shall cease, and there shall be no more hail; that you may know that the earth is Yahuah's.

<sup>30</sup> But I know that thou and thy servants release the people, they will have to be afraid before Yahuah Elohiym.

<sup>31</sup> And the flax and the barley were beaten down, because the barley was in the ear, and the flax was making pods.

<sup>32</sup> But the wheat and the spelt were not smitten, because they are later.

<sup>33</sup> And Mosheh and Aharon went out from Pharaoh to the suburb, and he stretched out his hands in prayer before Yahuah, and the thunders of the curse were withheld, and the hail and rain that were descending came not on the earth.

<sup>34</sup> And Pharaoh saw that the rain and hail and the thunders of the curse had ended, and he added to sin, and made strong the design of his heart, both he and his servants.

<sup>35</sup> And Pharaoh's heart was made obstinate, and he would not release the children of Yashar'el, as Yahuah had said through Mosheh.

**10** And Yahuah spake to Mosheh, Go in unto Pharaoh; for I have made strong the design of his heart, and the design of the heart of his servants, to set these My signs among them.

<sup>2</sup> and that in the hearing of thy sons and of thy children's children may be told the wonders I have done in Mitsrayim, and the signs that I set among them, that ye may know that I am Yahuah.

<sup>3</sup> And Mosheh and Aharon went in unto Pharaoh, and said to him, Thus saith Yahuah, the Elohiym of Yashar'el, How long wilt thou refuse to humble thyself before Me? Let My people go, that they may worship before Me.

<sup>4</sup> But if thou refuse to let My people go, behold, tomorrow I bring the locust upon thy borders,

<sup>5</sup> and they shall cover the face of the ground, so that it will be impossible to see the ground, and shall destroy the remainder that was spared to you from the hail, and destroy every tree which groweth for you out of the field.

<sup>6</sup> And they shall fill thy house, and the houses of all thy servants, and the houses of the Mizraee, (the like of) which neither thy fathers nor thy forefathers have seen since the day that they were upon the earth unto this day. And he turned and went out from Pharaoh.

<sup>7</sup> And the servants of Pharaoh said, How long shall this man be a stumbling-block to us? Let the men be released, that they may worship before Yahuah their Elohiym. Art thou not aware that by His hand it will be that the land of Mitsrayim shall be destroyed?

<sup>8</sup> And he commanded to bring back Mosheh and Aharon to Pharaoh, and said to them, Go, worship before Yahuah your Elohiym: but who are they that are to go?

<sup>9</sup> And Mosheh said, With our children and with our old men will we go; with our sons and with our daughters we will go; with our sheep and with our oxen we will go; for we have a solemn feast before Yahuah.

<sup>10</sup> And he said to them, So may the Word of Yahuah be a help to you: (but) how can I release (both) you and your children? The evil offence is in the look of your faces: (you think to go onward) in the way that you would walk,

till the time that you shall have come to the house of the place of your habitation.

<sup>11</sup> (It shall be) not so as ye devise; but the men only shall go and worship before Yahuah; for that it was which ye demanded. And he drave them out from before the face of Pharaoh.

<sup>12</sup> And Yahuah spake to Mosheh, Lift up thy hand over the land of Mitsrayim for the locust, that he may come up over the land of Mitsrayim, and destroy every herb of the earth, whatsoever the hail hath left.

<sup>13</sup> And Mosheh lifted up his rod over the land of Mitsrayim, and Yahuah brought an east wind upon the country all that day and all the night; and in the morning the east wind bare the locust.

<sup>14</sup> And the locust came up over all the land of Mitsrayim, and settled in all the limits of Mitsrayim exceedingly strong. Before him there had been no locust so hard, nor will there be like him.

<sup>15</sup> And he covered the face of all the land, until the land was darkened, and every herb of the ground was consumed, and all the fruit of the tree that the hail had left; and nothing green of tree or herb of the field was left in all the land of Mitsrayim.

<sup>16</sup> And Pharaoh made haste and sent certain to call Mosheh and Aharon. And he said, I have sinned before Yahuah your Elohiym and against you.

<sup>17</sup> But now, pardon my sin only this once, and pray before Yahuah, that He would only remove from me this death.

<sup>18</sup> And he went out from Pharaoh and prayed before Yahuah.

<sup>19</sup> And Yahuah turned a wind from the west of exceeding strength, and it carried away the locust, and bare him to the sea of Suph: there was not one locust left in all the borders of Mitsrayim. And even such as had been salted in vessels for needed food, those, too, the western wind bare away, and they went.

<sup>20</sup> But Yahuah strengthened the design of Pharaoh's heart, and he would not release the children of Yashar'el.

<sup>21</sup> And Yahuah said to Mosheh, Lift up thy hand towards the height of the heavens, and there shall be darkness over all the land of Mitsrayim, in the morning, at the passing away of the first darkness of the night.

<sup>22</sup> And Mosheh stretched out his hand towards the height of the heavens, and there was dark darkness in all the land of Mitsrayim three days.



<sup>23</sup> No man saw his brother, and none arose from his place three days. But among all the sons of Yashar'el there was light, that the wicked among them who died might be buried, and that the righteous might be occupied with the precepts of the law in their dwellings.

<sup>24</sup> And at the end of three days Pharaoh called Mosheh, and said, Go, worship before Yahuah; only your sheep and your oxen shall abide with me: your children also may go with you.

<sup>25</sup> But Mosheh said, Thou must also give into our hands holy oblations and burnt offerings, that we may perform service before Yahuah our Elohiym.

<sup>26</sup> Our flocks, moreover, must go with us; not one hoof of them shall remain; for from them we are to take, to do service before Yahuah our Elohiym. We cannot leave them; for we know not (as yet) in what manner we are to worship before Yahuah, until we come thither.

<sup>27</sup> But Yahuah made strong the design of Pharaoh's heart, and he would not release them.

<sup>28</sup> And Pharaoh said to him, Go from me. Beware that thou add not to see my face to speak before me one of these words that are so hard: for in the day that thou seest my face, my anger will grow strong against thee, and I will deliver thee into the hands of the men who seek thy life to take it.

<sup>29</sup> And Mosheh said, Thou hast spoken fairly. While I was dwelling in Midian, it was told me in a word from before Yahuah, that the men who had sought to kill me had fallen from their means, and were reckoned with the dead. At the end there will be no mercy upon thee; but I will pray, and the plague shall be restrained from thee. And now I will see thy face no more.

**11** And Yahuah spake unto Mosheh, Yet one stroke will I bring upon Pharaoh and upon the Mizraee, which shall be greater than all, and afterward will he send you hence: when he releases, there shall be to himself an end: driving, he will drive you forth from hence.

<sup>2</sup> Speak now in the hearing of the people, That every man shall demand from his Mitsriyth friend, and every woman of her Mitsriyth friend, vessels of silver and vessels of gold.

<sup>3</sup> And Yahuah gave the people favor before the Mizraee; also the man Mosheh was very great in the land of Mitsrayim before the servants of Pharaoh and before his people.

<sup>4</sup> And Mosheh spake (or, had spoken) to Pharaoh, Thus saith Yahuah, At this hour of the following night will I be revealed in the midst of the Mizraee,

<sup>5</sup> and every firstborn in the land of Mitsrayim shall die: from the firstborn of Pharaoh who should sit upon the throne of his kingdom, unto the firstborn son of the humblest mother in Mitsrayim who grindeth behind the mills, and all the firstborn of cattle.

<sup>6</sup> And there will be a great cry in all the land of Mitsrayim, because like the plague of this night there hath not been, and like the plague of this night there never will be one.

<sup>7</sup> But any of the children of Yashar'el a dog shall not harm by lifting up his tongue against either man or beast; that they may know that Yahuah maketh distinction between the Mitsriyths and the sons of Yashar'el.

<sup>8</sup> And thou shalt send down all thy servants to me, coming and beseeching me, saying, Go forth, thou and all the people who are with thee; and afterwards I will go. And he went out from Pharaoh in great anger.

<sup>9</sup> But Yahuah said to Mosheh, Pharaoh will not hearken to you ; that I may multiply My wonders in the land of Mitsrayim.

<sup>10</sup> And Mosheh and Aharon did all these wonders before Pharaoh; and Yahuah strengthened the design of Pharaoh's heart, and he would not release the sons of Yashar'el from his land.

**12** And Yahuah spoke to Mosheh and to Aharon in the land of Mitsrayim, saying,

<sup>2</sup> This month is ordained to be to you the beginning of the months; and from it you shall begin to number for festivals, and times, and cycles; it shall be to you the first of the number of the months of the year.

<sup>3</sup> Speak to all the congregation of the children of Yashar'el, saying, In the tenth of this month, whose time is appointed for this time (occasion), and not for (coming) generations, they shall take to them a lamb for the house of a family, and, if many in number, they shall take a lamb for a house:

<sup>4</sup> but if the men of the house are fewer than ten in number, in proportion to a sufficient number to eat the lamb, he and his neighbor who is nearest to his house shall take according to the number of souls: each man according to the sufficiency of his eating shall be counted for the lamb.

<sup>5</sup> The lamb shall be perfect, a male, the son of a year he shall be to you; from the sheep or from the young goats ye may take.

<sup>6</sup> And it shall be bound and reserved for you until the fourteenth day of this month, that you may not know the fear of the Mizraee when they see it; and ye shall kill him according to the rite of all to congregation of the assembly of Yashar'el, between the suns.

<sup>7</sup> And you shall take of the blood and set it upon the two posts and upon the upper board outside of the houses in which you eat and sleep.

<sup>8</sup> And you shall eat the flesh on that night, the fifteenth of Nisan, until the dividing of the night roasted with fire, without leaven, with horehound and lettuce shall you eat it.

<sup>9</sup> Eat not of it while living, neither boiled in wine, or oil, or other fluids, neither boiled in water, but roasted with fire, with its head, and its feet, and its inwards.

<sup>10</sup> Nor shall any be left of it till the morning; but what may remain of it in the morning you shall cover over, and in the daylight of the sixteenth day burn with fire; for you may not burn the residue of a holy oblation on the feast day.

<sup>11</sup> And according to this manner you shall eat it, this time, but not in (other) generations: your loins shall be girded, your shoes on your feet, and your staves in your hands; and you shall eat in the fear of the majesty of Yahuah of the world; because mercy hath been shown to you from before Yahuah.

<sup>12</sup> And I will be revealed in the land of Mitsrayim in the majesty of My glory this night, and with Me ninety thousand myriads of destroying angels; and I will slay all the firstborn in the land of Mitsrayim, of man and of beast, and against all the idols of the Mizraee I will execute four judgments: the molten idols shall be melted, the idols of stone be broken, the idols of clay shall be shattered, and the idols of wood be made dust, that the Mizraee may know that I am Yahuah.

<sup>13</sup> And the blood of the paschal oblation, (like) the matter of circumcision, shall be a bail for you, to become a sign upon the houses where you dwell; and I will look upon the worth of the blood, and will spare you; and the angel of death, to whom is given the power to destroy, shall have no dominion over you in the slaughter of the Mizraee.

<sup>14</sup> And this day shall be to you for a memorial, and you shall celebrate it a festival before Yahuah in your generations; by a perpetual statute shall you solemnize it.

<sup>15</sup> Seven days you shall eat unleavened bread: in the dividing of the day which precedes the feast you shall put away leaven from your houses; for whosoever

eateth what is leavened, from the first day of the feast until the seventh day, that man shall be destroyed from Yashar'el.

<sup>16</sup> And on the first day there shall be a holy congregation, and on the seventh day there shall be to you a holy congregation. No work shall be done among you, only that which must be done forever; one's eating may be done by you.

<sup>17</sup> And you shall observe the feast of the unleavened bread, because in this same day Yahuah will bring out your hosts free from the land of Mitsrayim; and you shall observe this day in your generations, a statute forever.

<sup>18</sup> In Nisan, on the fourteenth day of the month, you shall kill the Passover, and at evening on the fifteenth you shall eat unleavened bread until the twenty-first of the month. On the evening of the twenty-second, you may eat leavened bread.

<sup>19</sup> For seven days leaven shall not be found in your houses; for whosoever eateth of leaven, that man shall perish from the congregation of Yashar'el, whether he be a stranger or home-bred in the land.

<sup>20</sup> Any mixture of leaven you shall not eat; in every place of your habitation, you shall eat unleavened bread.

<sup>21</sup> And Mosheh called all the elders of Yashar'el, and said to them, withdraw your hands from the idols of the Mizraee, and take to you from the offspring of the flock, according to your houses, and kill the paschal lamb.

<sup>22</sup> And you shall take a bunch of hyssop, and dip it in the blood that is in the earthen vessel, and upon the upper bar without and upon the two posts you shall sprinkle of the blood which is in the earthen vessel, and not a man of you must come forth from the door of his house till the morning.

<sup>23</sup> For the Glory of Yahuah will be manifested in striking the Mizraee, and He will see the blood upon the lintel and upon the two posts, and the Word of Yahuah will spread His protection over the door, and the destroying angel will not be permitted to enter your houses to smite.

<sup>24</sup> And you shall observe this thing for a statute to thee and to thy sons for a memorial forever.

<sup>25</sup> And it shall be when you are come into the land that Yahuah will give to you, as He hath spoken, that from the time of your coming you shall observe this service.

<sup>26</sup> And it shall be that when at that time your children shall say to you, What is this your service?

<sup>27</sup> You shall say, It is the sacrifice of mercy before Yahuah, who had mercy in His Word upon the houses of the sons of Yashar'el in Mitsrayim, when He destroyed the Mizraee, and spared our houses. And when the house of Yashar'el heard this word from the mouth of Mosheh, they bowed and worshipped.

<sup>28</sup> And the sons of Yashar'el went and did as Yahuah commanded Mosheh and Aharon, so did they hasten and do.

<sup>29</sup> And it was in the dividing, of the night of the fifteenth, that the Word of Yahuah slew all the firstborn in the land of Mitsrayim, from the firstborn son of Pharaoh, who would have sat upon the throne of his kingdom, unto the firstborn sons of the kings who were captives in the dungeon as hostages under Pharaoh's hand; and who, for having rejoiced at the servitude of Yashar'el, were punished as (the Mizraee): and all the firstborn of the cattle that did the work of the Mizraee died also.

<sup>30</sup> And Pharaoh rose up in that night, and all the rest of his servants, and all the rest of the Mizraee; and there was a great cry, because there was no house of the Mizraee where the firstborn was not dead.

<sup>31</sup> And the border of the land of Mitsrayim extended four hundred pharsee; but the land of Goshen, where Mosheh and the sons of Yashar'el were, was in the midst of the land of Mitsrayim; and the royal palace of Pharaoh was at the entrance of the land of Mitsrayim. But when he cried to Mosheh and to Aharon in the night of the Pascha, his voice was heard unto the land of Goshen; Pharaoh crying with a voice of woe, and saying thus: Arise, Go forth from among my people, both you and the sons of Yashar'el; and go, worship before Yahuah, as you have said;

<sup>32</sup> your sheep also take, and whatever of mine you have spoken about, and go; and nothing ask I of you except that you pray for me that I may not die.

<sup>33</sup> When Mosheh and Aharon, and the sons of Yashar'el, heard the voice of Pharaoh's weeping, they were not mindful, until he came himself, and all his servants, and all the Mizraee, and urged all the people of the house of Yashar'el, that they might hasten to send them forth from the land; For, said they, if they prolong here one hour more, behold, we are all dead.

<sup>34</sup> And the people carried their dough upon their heads, being unleavened, and what remained to them of the paschal cakes and bitter things they carried, bound up with their raiment, upon their shoulders.

<sup>35</sup> And the sons of Yashar'el did according to the word of Mosheh and asked of the Mizraee vessels of silver and vessels of gold.

<sup>36</sup> And Yahuah gave the people favor and compassion before the Mizraee, and they brought forth to them, and they emptied the Mizraee of their riches.

<sup>37</sup> And the sons of Yashar'el moved forth from Pilusin towards Succoth, a hundred and thirty thousand, protected there by seven clouds of glory on their four sides: one above them, that neither hail nor rain might fall upon them, nor that they should be burned by the heat of the sun; one beneath them, that they might not be hurt by thorns, serpents, or scorpions; and one went before them, to make the valleys even, and the mountains low, and to prepare them a place of habitation. And they were about six hundred thousand men, journeying on foot, none riding on horses except the children five to every man;

<sup>38</sup> and a multitude of strangers, two hundred and forty myriads, went up with them, and sheep, and oxen, and cattle, very many.

<sup>39</sup> And they divided the dough which they brought out of Mitsrayim, which they had carried on their heads, and it was baked for them by the heat of the sun, (into) unleavened cakes, because it had not fermented; for the Mizraee had thrust them out, neither could they delay; and it was sufficient for them to eat until the fifteenth of the month Ijar; because they had not prepared provision for the way.

<sup>40</sup> And the days of the dwelling of the sons of Yashar'el in Mitsrayim were thirty weeks of years, (thirty times seven years,) which is the sum of two hundred and ten years. But the number of four hundred and thirty years (had passed away since) Yahuah spake to Avraham, in the hour that He spake with him on the fifteenth of Nisan, between the divided parts, until the day that they went out of Mitsrayim.

<sup>41</sup> And it was at the end of thirty years from the making of this covenant, that Yitschaq was born; and thence until they went out of Mitsrayim four hundred (years), on the selfsame day it was that all the hosts of Yahuah went forth made free from the land of Mitsrayim.

<sup>42</sup> Four nights are there written in the Book of Memorials before Yahuah of the world. Night the first,--when He was revealed in creating the world; the second,--when He was revealed to Avraham; the third,--when He was revealed in Mitsrayim, His hand killing all the firstborn of Mitsrayim, and His right hand saving the firstborn of Yashar'el; the fourth,--when He will yet be revealed to liberate the people of the house of Yashar'el from among the nations. And all these are called Nights to be observed; for so explained Mosheh, and said thereof, It is to be observed on account of the liberation which is from Yahuah, to lead forth the people of the sons of Yashar'el from

the land of Mitsrayim. This is that Night of preservation from the destroying angel for all the sons of Yashar'el who were in Mitsrayim, and of redemption of their generations from their captivity.

43

44

וְכָל גּוֹבֶרְאֵי דְאַזְדָּבֹן לְעֶבֶד לְגִבְרָא בֶר יִשְׂרָאֵל וּבֵין כִּסְפָּא וְתַגְזוֹר תִּתִּיה וְתִטְבְּלִינִיה בְּכֶן יִיכּוֹל בִּיה

45 A sojourner or a hired stranger shall not eat thereof.

46 In his own company he shall eat. Thou shalt not carry any of the flesh out of the house from (thy) company, nor send a gift one mail to his neighbor; and a bone of him shall not be broken for the sake of eating that which is within it.

47 All the congregation of Yashar'el shall mix together, this one with that, one family with another, that they may perform it.

48 And if a proselyte sojourn with you, and would perform the pascha before Yahuah, let every male belonging to him be circumcised, and so be made fit to perform it; and he shall be as the native of the land: but no uncircumcised one of the sons of Yashar'el shall eat thereof.

49 One law shall there be as to appointments for the native and for the proselyte who sojourneth among you.

50 And all the sons of Yashar'el did as Yahuah had commanded Mosheh and Aharon, so did they.

51 And it was on that same day that Yahuah brought forth the sons of Yashar'el from the land of Mitsrayim, with their hosts.

**13** And Yahuah spake unto Mosheh, saying,

<sup>2</sup> Sanctify before Me every firstborn male. Whatsoever openeth the womb of all the sons of Yashar'el among men, and (also) among beasts, is Mine.

<sup>3</sup> And Mosheh said to the people, Remember this the day in which you went out free from Mitsrayim from the house of the bondage of slaves; for by great strength of hand did Yahuah bring you forth from thence; and you shall not eat leaven.

<sup>4</sup> This day you are come out free; on the fifteenth of Nisan, which is the month of Abiba.

<sup>5</sup> And it shall be, when Yahuah your Elohiym shall have brought you into the land of the Kena'aniy, and Chittiy, and Emoriy, and Chivviy, and Yevuciy, which He swore by His Word unto Avraham to give thee, a land producing milk and honey, that thou shalt keep this service in this month.

<sup>6</sup> Seven days shalt thou eat unleavened cakes, and on the seventh day shall be a feast before Yahuah.

<sup>7</sup> Unleavened cakes shall be eaten seven days, and nothing leavened shall be seen with thee, nor leaven itself be seen with thee in all thy borders.

<sup>8</sup> And thou shalt instruct thy son on that day, saying, This precept is on account of what the Word of Yahuah did for me in miracles and wonders, in bringing me forth from Mitsrayim.

<sup>9</sup> And this miracle shall be inscribed and set forth upon the tephilla of the hand, on the top of thy left (arm,) and for a memorial inscribed and set forth upon the tephilla of thy head, set between thine eyes on thy forehead; that the law of Yahuah may be in thy mouth, because in strength, with a mighty hand, Yahuah brought thee forth from Mitsrayim.

<sup>10</sup> Thou shalt therefore keep this statute of the Tephillin in the season to which it belongs, on work days, not on sabbaths or solemnities; and by day, not by night.

<sup>11</sup> And when I Yahuah have brought thee into the land of the Kena'aniy, which I have sworn to thee and to thy fathers to give thee,

<sup>12</sup> thou shalt set apart before Yahuah every one that openeth the womb; and every animal that its dam beareth and that openeth the womb if it be to thee a male thou shalt sanctify before Yahuah.

<sup>13</sup> And every ass that openeth the womb thou shalt redeem with a lamb; and if thou redeem him not, thou shalt cut him off; and every firstborn man (child) among thy sons thou shalt redeem; but thy servant thou mayest not redeem with money.

<sup>14</sup> And when in future thy son shall ask thee, saying, What is this ordinance of the firstborn? thou shalt tell him: By the power of a mighty hand Yahuah delivered us from Mitsrayim, redeeming us from the house of the servitude of slaves.

<sup>15</sup> And when the Word of Yahuah had hardened the heart of Pharaoh (that he would) not deliver us, he killed all the firstborn in the land of Mitsrayim, from the firstborn of man to the firstborn of cattle; therefore do I sacrifice before Yahuah every male that openeth the womb, and every firstborn of my sons I redeem with silver.



<sup>16</sup> And it shall be inscribed and set forth upon thy left land, and on the tephilla between thine eyebrows; because by mighty strength of hand Yahuah brought us out of Mitsrayim.

<sup>17</sup> AND it was when Pharaoh had released the people, that Yahuah did not conduct them by the way of the land of the Phelishtae, though that was the near one; for Yahuah said, Lest the people be affrighted in seeing their brethren who were killed in war, two hundred thousand men of strength of the tribe of Ephraim, who took shields, and lances, and weapons of war, and went down to Gath to carry off the flocks of the Phelishtae; and because they transgressed against the statute of the Word of Yahuah, and went forth from Mitsrayim three years before the (appointed) end of their servitude, they were delivered into the hand of the Phelishtae, who slew them. These are the dry bones which the Word of Yahuah restored to life by the ministry (hand) of Yechezkel the prophet, in the vale of Dura; but which, if they (now) saw them, they would be afraid, and return into Mitsrayim.

<sup>18</sup> But Yahuah led the people round by the way of the desert of the sea of Suph; and every one of the sons of Yashar'el, with five children, went up from the land of Mitsrayim.

<sup>19</sup> And Mosheh carried up the ark in which were the bones of Yoceph, from out of the Nilos, and took them with him; because, adjuring, he adjured the sons of Yashar'el, saving, Yahuah will surely remember you, and you shall carry up my bones with you.

<sup>20</sup> And they journeyed from Succoth, the place where they had been covered with the clouds of glory, and sojourned in Ethan, which is on the side of the desert.

<sup>21</sup> And the glory of the Shekinah of Yahuah went before them by day in the column of the Cloud to lead them in the way, and at night the column of the Cloud removed behind them to darken on their pursuers behind them ; but to be a column of fire to enlighten them before, that they might go forward by day and by night.

<sup>22</sup> The column of the Cloud departed not by day, nor the column of fire by night, in leading on before the people.

**14** And Yahuah spake to Mosheh, saying,

<sup>2</sup> Speak to the sons of Yashar'el, that they return back, and encamp before the Mouths of Hiratha, as they lie, created after the manner (likeness) of the children of men, male and female, and their eyes open to them: it is the place

of Tanes, which is between Migdol and the sea, before the idol Zephon (Typhon), that is left of all the idols of Mitsrayim. For the Mizraee will say, More excellent is Baal Zephon than all idols, because it is left, and not smitten; and therefore, will they come to worship it, and will find that you are encamped nigh unto it, on the border of the sea.

<sup>3</sup> And Pharaoh said to Dathan and Aviram, sons of Yashar'el, who had remained in Mitsrayim, The people of the house of Yashar'el are bewildered in the land: the idol Zephon hath shut them in close upon the desert.

<sup>4</sup> And I will strengthen the design of Pharaoh's heart to pursue after them, and I will be glorified upon Pharaoh and upon his hosts, and the Mizraee shall know that I am Yahuah. And they did so.

<sup>5</sup> And the officers who went with Yashar'el announced that the people had fled. And the heart of Pharaoh and his servants was turned unto evil against the people; and they said, What is this that we have done? for we have released Yashar'el from serving us.

<sup>6</sup> And he himself prepared his chariot, and his people led he with him by soft words.

<sup>7</sup> And he took six hundred choice chariots, and all the chariots of the Mizraee his servants, who were afraid of the Word of Yahuah, lest they should be killed with pestilence, if not with hail: and a third mule, for drawing and following swiftly, he added to each chariot.

<sup>8</sup> And Yahuah hardened the design of the heart of Pharaoh king of Mitsrayim, and he pursued after the sons of Yashar'el. But the sons of Yashar'el, going out with a high hand, were stronger than the Mizraee.

<sup>9</sup> And the Mizraee followed after them and came upon them as they were encamped by the sea, gathering of pearls and goodly stones, which the river Pishon had carried from the garden of Eden into the Gihon, and the Gihon had carried into the sea of Suph, and the sea of Suph had cast upon its bank. But all the chariot horses of Pharaoh, and his horsemen, and his hosts (were coming) towards the Mouths of Hiratha, which are before the idol Zephon.

<sup>10</sup> And Pharaoh saw the idol Zephon (still) preserved and offered oblations before it. And the children of Yashar'el lifted up their eyes, and, beheld, the Mizraee were pursuing them; and they were sorely afraid, and the children of Yashar'el prayed before Yahuah.

<sup>11</sup> But the wicked generation said to Mosheh, Because there were no places of burial for us in Mitsrayim, hast thou led us forth to die in the wilderness? What hast thou done to us, in bringing us out of Mitsrayim?

<sup>12</sup> Was as not this the word that we spake to thee in Mitsrayim, Let Yahuah manifest Himself over us and judge, saying, Desist from us, and we will serve the Mizraee? for it is better for us to serve the Mizraee than to perish in the desert.

<sup>13</sup> Four parties were made (among) the sons of Yashar'el on the shore of the Weedy Sea: one said, Let us go down into the sea; another said, Let us return into Mitsrayim; another said Let us set against them the line of battle; and another said Let us raise a cry against them, and confound them. Unto the company which said, Let us go down to the sea, spake Mosheh, Fear not, stand still, and see the salvation of Yahuah, which will be wrought for you today. To the company which said, Let us return into Mitsrayim Mosheh said, You shall not return; for, though you see the Mizraee today, you will see them no more forever.

<sup>14</sup> To the company who said, Let us set against them the line of battle, said Mosheh, Contend not; for the victory shall be wrought among you from the presence of Yahuah. And to the company who said. Let us raise a cry against them, Mosheh said, Be silent; and give the glory, and praise, and exaltation to your Elohiym.

<sup>15</sup> And Yahuah said to Mosheh, Why standest thou praying before Me? Behold, the prayers of My people have come before thy own: speak to the sons of Yashar'el, that they go forward;

<sup>16</sup> and thou, lift up thy rod, and stretch forth thy hand with it over the sea, and divide it: and the sons of Yashar'el shall go through the midst of ,the sea upon the ground.

<sup>17</sup> For, behold, I will harden the design of the heart of the Mizraee, and they will go in after them; and I will be glorified upon Pharaoh and upon all his hosts, upon his chariots and his horsemen;

<sup>18</sup> that the Mizraee may know that I am Yahuah, when I am glorified upon Pharaoh, upon his chariots and horsemen.

<sup>19</sup> And the Angel of Yahuah who led the way before the hosts of Yashar'el went and came behind them; and the column of the Cloud went from before and stood behind them: because the Mizraee threw darts and stones at the Yashar'elites, but the Cloud intercepted them

<sup>20</sup> and it came between the host of Yashar'el and the host of the Mizraee; a cloud, one half of which was light and one half darkness. On the one side it darkened upon the Mizraee, and on the other side it shined upon Yashar'el all night; and one host did not attack the other all the night.

<sup>21</sup> And Mosheh stretched out his hand over the sea, with the great and glorious rod which was created at the beginning, and on which were engraven and set forth the Great and Glorious Name, and the ten signs which had smitten the Mizraee, and the three fathers of the world, and the six mothers, and the twelve tribes of Ya'aqov: and straightway Yahuah brought a vehement east wind upon the sea all night, and made the sea dry; and divided the waters into twelve divisions according to the twelve tribes of Ya'aqov.

<sup>22</sup> And the children of Yashar'el went through the midst of the sea upon the ground, and the waters were congealed like a wall, three hundred miles on their right hand and on their left.

<sup>23</sup> And the Mizraee followed and went in after them, all the horses of Pharaoh, and his chariots and horsemen, into the midst of the sea.

<sup>24</sup> And it was that in the morning watch, at the time that the powers on high come to offer praise, Yahuah looked forth with anger upon the hosts of the Mizraee from the column of fire, to hurl upon them flakes of fire and hail, and from the column of cloud, and confounded the host of the Mizraee

<sup>25</sup> and He brake (or, made rough) the wheels of Pharaoh's carriages, so that they drave them with hardship, and that they went on and left them behind. And the Mizraee said one to another, Let us flee from the people of the house of Yashar'el; for this is the Word of Yahuah who fought for them in Mitsrayim.

<sup>26</sup> And Yahuah said to Mosheh, Stretch forth thy hand over the sea, that the waters may return upon the Mizraee, upon their chariots and upon their horsemen.

<sup>27</sup> And Mosheh stretched out his hand over the sea, and the sea returned at the time of the morning unto its strength; and the Mizraee fled from before its waves. And Yahuah strengthened the Mizraee in the midst of the sea, that they should not (soon) die in the midst of it, that they might receive the punishment which had been sent to them.

<sup>28</sup> And the waves of the sea returned, and covered the chariots, and the horsemen and all the host of Pharaoh who had gone in after them, into the sea, not one among them was left.

<sup>29</sup> But the sons of Yashar'el walked on the ground in the midst of the sea, and the waters to them were as walls on their right hand and on their left.

<sup>30</sup> That day Yahuah redeemed and saved Yashar'el from the hand of the Mizraee; and Yashar'el saw the Mizraee, dead and not dead, cast upon the shore of the sea.

<sup>31</sup> And Yashar'el saw the power of the mighty hand by which Yahuah had wrought the miracles in Mitsrayim; and the people feared before Yahuah, and believed in the Name of the Word of Yahuah, and in the prophecies of Mosheh His servant.

**15** Behold: then sang, Mosheh and the sons of Yashar'el this song of praise before Yahuah and saying they said: Thanksgiving and praise we bring before Yahuah Most High, who is glorified above the glorious, and exalted above the exalted; who punisheth by His Word whomsoever glorifieth himself before Him. Therefore when Pharaoh the wicked bare himself proudly before Yahuah, and, being uplifted in his heart, followed after the people of the sons of Yashar'el, their horses and their chariots He threw and buried in the sea of Suph.

<sup>2</sup> Yahuah is Mighty, and greatly to be feared over all the world. He spake in His Word and became to me a Elohiym of salvation. From their mothers' breasts even the children have given signs with their fingers to their fathers, and said This is our Elohiym, who nourished us with honey from the rock, and with oil from the stone of clay, at the time when our mothers went forth upon the face of the field to give us birth, and leave us there; and He sent an angel who washed us and enwrapped us; and now will we praise Him: He is the Elohiym of our fathers, and we will exalt Him.

<sup>3</sup> The sons of Yashar'el said, Yahuah is a man making war for us: from generation to generation, He maketh known His power unto the people of the house of Yashar'el. Yahuah is His Name; according to His Name, so is His power; His Name shall be blessed forever and ever.

<sup>4</sup> The chariots of Pharaoh and his hosts He hath cast into the sea; the goodliest of his young men hath He thrown and drowned in the sea of Suph.

<sup>5</sup> The deep covered them over, they went down and are buried in the depths of the sea and are as silent as a stone.

<sup>6</sup> Thy right hand, O Yahuah, how glorious is it in power? Thy right hand, O Yahuah, hath cut off the adversaries of Thy people who rose against them to do them hurt.

<sup>7</sup> And in the plenitude and greatness of Thy majesty Thou hast destroyed the walls of the enemies of Thy people. Thou wilt pour upon them Thy fierce anger, Thou wilt consume them as the burning fire prevails over the stubble.

<sup>8</sup> For by the Word from before Thee the waters became heaps; they stood, as if bound like skins that confine flowing water, and the depths were congealed in the flood of the great sea.

<sup>9</sup> Pharaoh the wicked, the hater and adversary, did say, I will follow after the people of the sons of Yashar'el, and will lay waste their camp on the bank of the sea: I will set war in array against them, and kill them, small and great, despoil them of much spoil, bring them back into great captivity, and divide their substance among my people who make war: and when my soul is satisfied with the blood of their slain, I will sheathe my sword, having, destroyed them with my right hand.

<sup>10</sup> Thou didst blow with the wind from before Thee, O Yahuah, and the waves of the sea covered them; they went down and sank as lead in the proud waters.

<sup>11</sup> Who is like Thee among the exalted elohiym, O Yahuah, who is like Thee, glorious in holiness, fearful in praises, doing wonders and manifestations for Thy people, the house of Yashar'el?

<sup>12</sup> The sea spake to the earth, Receive thy children: but the earth spake to the sea, Receive thy murderers. And the sea was not willing to overwhelm them, and the earth was not willing to swallow them up. The earth was afraid to receive them, lest they should be required from her in the day of the great judgment in the world to come, even as the blood of Habel will be required of her: whereupon Thou, O Yahuah, didst stretch forth Thy right hand in swearing to the earth that in the world to come they should not be required of her. And the earth opened her mouth and consumed them.

<sup>13</sup> Thou hast led in Thy mercy the people whom Thou hast redeemed and given them the heritage of the mountain of Thy sanctuary, the place of the dwelling of Thy holy Shekinah.

<sup>14</sup> The nations will hear and be afraid; terror will lay hold upon them, even upon all the pillars of the inhabitants of the Palestinian land.

<sup>15</sup> Behold, then will the princes of the Edomae be confounded, the strong ones of Moaba will be seized with fear, their heart within them will melt away, even all the pillars of the inhabitants of the Kenaanian land.

<sup>16</sup> Through the power of Thy mighty arm, let the terrors of death fall upon them, let them be silent as a stone, till the time when Thy people, O Yahuah, shall have passed the streams of Arnona, till the time when Thy people whom Thou didst ransom shall have crossed the dividing current of Jabeka.

<sup>17</sup> Thou wilt bring them in, and plant them on the mountain of Thy sanctuary, the place which Thou hast provided before the throne of Thy glory, the house of Thy holy Shekinah, which Thou, O Yahuah, hast prepared, Thy sanctuary that with both hands Thou hast established.

<sup>18</sup> When the people of the house of Yashar'el beheld the signs and manifestations which the Holy One, whose Name be praised, had done at the sea of Suph, and the power of His hand, the children of the captives answering said one to the other, Come, and let us set the crown of majesty on the head of our Redeemer, who maketh to pass over, and passeth not; who changeth, and is not changed; whose is the crown of the kingdom; the King of kings in this world; whose, too, is the kingdom in the world to come, forever and ever.

<sup>19</sup> For Pharaoh's horses with his chariots and horsemen went into the sea, and Yahuah made the waters of the sea to return upon them; but the sons of Yashar'el walked upon the land in the midst of the sea, and there did spring up sweet fountains and trees yielding food and verdure and ripe fruits, (even) on the ground of the sea.

<sup>20</sup> And Miriyam the prophetess, the sister of Aharon, took a tambourine in her hand, and all the women came out after her, dancing with tambourines and playing on instruments.

<sup>21</sup> And Miriyam sang to them, Let us give thanks and praise before Yahuah, for might and supremacy are His; above the proud He is glorified, and above the lofty He is exalted. When the wicked, Pharaoh in his pride followed after the people of the sons of Yashar'el, his horses and his chariots did He cast and drown in the sea of Suph.

<sup>22</sup> And Mosheh made Yashar'el go forward from the sea of Suph, and they went forth into the wilderness of Chalutsa. And they journeyed three days in the desert, empty of instruction, and found no water.

<sup>23</sup> And they came to Marah, but could not drink the waters of Marah because they were bitter; therefore he called the name of it Marah.

<sup>24</sup> And the people murmured against Mosheh, saying, What shall we drink?

<sup>25</sup> And he prayed before Yahuah, and Yahuah showed him the bitter tree of Ardiphne; and he wrote upon it the great and glorious Name, and cast it into the midst of the waters, and the waters were rendered sweet. And there did the Word of Yahuah appoint to him the ordinance of the Sabbath, and the statute of honouring father and mother, the judgments concerning wounds

and bruises., and the punishments wherewith offenders are punished; and there he tried (them) with the tenth trial,

<sup>26</sup> and said, If you will truly hearken to the Word of Yahuah your Elohiym, and do that which is right before Him, and will listen to His precepts and keep all His statutes, all those evil things that I laid upon the Mizraee I will not lay upon thee: but if thou wilt transgress against the word of the law, upon thee shall they be sent. If thou convert, I will remove them from thee; for I am Yahuah thy Healer.

<sup>27</sup> And they came to Elim; and in Elim were twelve fountains of water, a fountain for each tribe; and seventy palm-trees, corresponding with the seventy elders of Yashar'el: and they encamped there by the waters.

**16** And the whole congregation of Yashar'el journeyed from Elim, and came to the desert of Sin, which is between Elim and Sinai, on the fifteenth day of the month of Ijar, the second month from their going forth from the land of Mitsrayim.

<sup>2</sup> And on that day the bread which they had brought out of Mitsrayim was finished. And all the sons of Yashar'el grumbled against Mosheh and against Aharon in the desert.

<sup>3</sup> And the sons of Yashar'el said to them, Would that we had died by the Word of Yahuah in the land of Mitsrayim, when we sat by the cisterns of meat, and ate bread and had enough! Why hast thou brought us out into this wilderness to kill all this congregation with hunger?

<sup>4</sup> And Yahuah said to Mosheh, Behold, I will cause the bread which hath been laid up for you from the beginning to descend from heaven: and the people shall go out and gather the matter of a day by the day, that I may try them whether they will keep the commandments of My law or not.

<sup>5</sup> And on the sixth day they shall prepare what they set before them to eat on the day of the Sabbath; and they shall mix in the houses and communicate in their dwellings, so that by carrying this to that, they may have double of that which they gather from day to day.

<sup>6</sup> And Mosheh and Aharon said to all the sons of Yashar'el, At evening you shall know that Yahuah hath brought you out free from the land of Mitsrayim;

<sup>7</sup> and in the morning will be revealed to you the glory of the Shekinah of Yahuah; and we, what are we accounted, that you complain against us?



<sup>8</sup> And Mosheh said, By this you shall know, when Yahuah prepareth you at evening flesh to eat, and in the morning bread to satisfy, that your complainings wherewith you complain against Him are heard before Yahuah. And we, what are we accounted? Your complaints are not against us, but against the Word of Yahuah.

<sup>9</sup> Mosheh said to Aharon, Bid all the congregation of the sons of Yashar'el draw nigh before Yahuah; for your murmuring are heard before Him.

<sup>10</sup> And it was while Aharon was speaking with all the congregation of Yashar'el that they turned towards the desert, and behold, the glory of the majesty of Yahuah was revealed in the cloud of glory.

<sup>11</sup> And Yahuah spake to Mosheh, saying

<sup>12</sup> Hearing I have heard the murmurings of the sons of Yashar'el before Me. Speak thou with them, saying, Between the evenings (suns) you shall eat flesh, and in the morning shall you eat bread, and shall know that I am Yahuah your Elohiym.

<sup>13</sup> And it came to pass, that in the evening the pheasants came up and covered the camp; and in the morning there was a fall of holy dew, prepared as a table, round about the camp:

<sup>14</sup> and the clouds ascended and caused manna to descend upon the dew; and there was upon the face of the desert a minute (substance) in lines, minute as the hoar frost upon the ground.

<sup>15</sup> And the sons of Yashar'el beheld, and wondered, and said, a man to his companion, Man Hu? for they knew not what it was. And Mosheh said to them, It is the bread which hath been laid up for you from the beginning in the heavens on high, and now Yahuah will give it you to eat.

<sup>16</sup> This is the word which Yahuah hath dictated: You are to gather of it, every man according to the number of your souls; every man according to the mouth of the number of the persons of his tabernacle, are you to take.

<sup>17</sup> And the sons of Yashar'el did so, and gathered manna more or less;

<sup>18</sup> but when they measured by the homer, nothing remained above the measure of him who had gathered much; and he who had gathered little, wanted nothing of the measure: every man according to the mouth of his eating, so they gathered.

<sup>19</sup> And Mosheh said to them, Let no man make a reserve of it till the morning.

<sup>20</sup> But (some of them) hearkened not to Mosheh: Dathan and Aviram, men of wickedness, did reserve of it till the morning; but it produced worms and putrefied; and Mosheh was angry with them.

<sup>21</sup> And they gathered from the time of the dawn until the fourth hour of the day, every man according to his eating; but at the fourth hour, when the sun had waxed hot upon it, it liquefied, and made streams of water, which flowed away into the Great Sea; and wild animals that were clean, and cattle, came to drink of it, and the sons of Yashar'el hunted, and ate them.

<sup>22</sup> And it came to pass on the sixth day they gathered double bread, two homers a man; and all the princes of the congregation came and told Mosheh.

<sup>23</sup> And Mosheh said to them, This which Yahuah hath told you, do. Tomorrow is the rest of the holy Sabbath before Yahuah: That which is needful to have to bake for tomorrow, bake today; and what is needful to boil for tomorrow, boil today: and all whatever remaineth of that which on eat today lay it up, and it shall be preserved until the morning.

<sup>24</sup> And they laid it up until the morning, as Mosheh had directed them; and it did not corrupt, and no worm was in it.

<sup>25</sup> And Mosheh said to them, Eat today, because this is the Sabbath day before Yahuah. This day you will not find any in the field.

<sup>26</sup> Six days you shall gather, but on the seventh day, which is the Sabbath, no manna will come down.

<sup>27</sup> And it was that on the seventh day some of the wicked people went forth to gather manna, but they found none.

<sup>28</sup> And Yahuah said to Mosheh, How long will ye refuse to keep My commandments and My laws?

<sup>29</sup> Behold, because I have given you the Sabbath, I gave you on the sixth day bread for two days. Let every man abide in his Place, and not wander from one locality to another, beyond four yards; nor let any man go forth to walk beyond two thousand yards on the seventh day;

<sup>30</sup>for the people shall repose on the seventh day.

<sup>31</sup> And the house of Yashar'el called the name of it Manna; and it was like the seed of coriander, white, and the taste of it like preparations of honey.

<sup>32</sup> And Mosheh said, This is the thing which Yahuah hath commanded to lay up of it a homer full to keep in your generations; that perverse generations may see the bread which you have eaten in the wilderness, in your coming forth out of the land of Mitsrayim.

<sup>33</sup> And Mosheh said to Aharon, Take one earthen vase, and put therein a full homera of manna, and lay it up before Yahuah to be kept unto your generations.

<sup>34</sup> As Yahuah commanded Mosheh, so did Aharon, lay it up before the testimony to be kept.

<sup>35</sup> And the children of Yashar'el ate the manna forty years, until they came to an inhabited land: manna did they eat forty days after his death, until they had passed the Jordena, and entered upon the borders of the land of Kenaan.

<sup>36</sup> And a homera is one tenth of three seahs.

**17** And all the congregation of the sons of Yashar'el journeyed from the desert of Sin by their journeyings according to the word of Yahuah, and they encamped in Rephidim, a place where their hands were idle in the commandments of the law, and the fountains were dry, and there was no water for the people to drink.

<sup>2</sup> And the wicked of the people contended with Mosheh, and said, Give us water, that we may drink. And Mosheh said to them, Why contend you with me? and why tempt you before Yahuah?

<sup>3</sup> But the people were athirst for water, and the people murmured against Mosheh, and said, Why hast thou made us come up out of Mitsrayim, to kill us, and our children, and our cattle with thirst?

<sup>4</sup> And Mosheh prayed before Yahuah, saying What shall I do for this people? Yet a very little, and they will stone me.

<sup>5</sup> And Yahuah said to Mosheh, Pass over before the people, and take with thee some of the elders of Yashar'el, and the rod with which thou didst smite the river take in thy hand, and go from the face of their murmuring.

<sup>6</sup> Behold, I will stand before thee there, on the spot where thou sawest the impress of the foot on Horeb; and thou shalt smite the rock with thy rod, and therefrom shall come forth waters for drinking, and the people shall drink. And Mosheh did so before the elders of Yashar'el.

<sup>7</sup> And he called the name of that place Temptation and Strife; because there the sons of Yashar'el contended with Mosheh, and because they tempted Yahuah, saying, Doth the glory of the majesty of Yahuah truly dwell among us, or not?

<sup>8</sup> And Amalek came from the land of the south and leaped on that night a thousand and six hundred miles; and on account of the disagreement which

had been between Esau and Ya'aqov, he came and waged war with Yashar'el in Rephidim, and took and killed (some of the) men of the house of Dan; for the cloud did not embrace them, because of the strange worship that was among them.

<sup>9</sup> And Mosheh said to Yehoshua, Choose such men as are strong in the precepts, and victorious in fight; and go, under the Cloud of glory, and set battle in array against the hosts of Amalek. Tomorrow I will stand, prepared with fasting, with the righteous fathers of the chiefs of the people, and the righteous mothers who are like the hills, with the rod with which the miracles have been wrought from before Yahuah, in my hand.

<sup>10</sup> And Yehoshua did as Mosheh had bidden him, to wage war with Amalek. And Mosheh, and Aharon, and Hur went up to the top of the height.

<sup>11</sup> And it was, when Mosheh lifted up his hands in prayer, that the house of Yashar'el prevailed; and when he rested his hand from praying, that the house of Amalek prevailed.

<sup>12</sup> And the hands of Mosheh were heavy, because the conflict was prolonged till the morrow, and the deliverance of Yashar'el was not prepared on that day; and he could not hold them up in prayer; on which account he would have afflicted his soul. And they took a stone, and placed it under him, and he sat upon it; and Aharon and Hur supported his hand, this the one, and that the other; and his hands were outstretched with firmness, (or, fidelity,) in prayer and fasting, until the going down of the sun.

<sup>13</sup> And Yehoshua shattered Amalek, and cut off the heads, of the strong men of his people, by the mouth of the Word of Yahuah, with the slaughter of the sword.

<sup>14</sup> And Yahuah said unto Mosheh, Write this memorial in the book of the elders that were of old, and these words in the hearing, of Yehoshua, that blotting, I will blot out the memory of Amalek from under the heavens.

<sup>15</sup> And Mosheh builded an altar, and called the name of it, The Word of Yahuah is my banner; for the sign which He hath wrought (in this) place was on my behalf.

<sup>16</sup> And he said, Because the Word of Yahuah hath sworn by the throne of His glory, that He by His Word will fight against those of the house of Amalek, and destroy them unto three generations; from the generation of this world, from the generation of the Meshiha, and from the generation of the world to come.

**18** And Jethro, prince of Midian, the father-in-law of Mosheh, heard all that Yahuah had done for Mosheh and for Yashar'el His people, and that Yahuah had brought forth Yashar'el from Mitsrayim.

<sup>2</sup> And Jethro the father-in-law of Mosheh took Zipporah his wife, whom Mosheh had sent back from him after going into Mitsrayim,

<sup>3</sup> and his two sons, the name of the one of whom was Gershom, Because He had said, I am a dweller in a strange land which is not mine;

<sup>4</sup> and the name of the other Eliezer, For (he had said) the Elohiym of my fathers was my helper, and saved me from the sword of Pharaoh.

<sup>5</sup> And Jethro the father-in-law of Mosheh, and the sons of Mosheh, and his wife came to Mosheh at the desert in which he was sojourning hard by the mountain upon which the glory of Yahuah was revealed to Mosheh at the beginning.

<sup>6</sup> And he said to Mosheh, I, thy father-in-law Jethro, have come to thee to be a proselyte; and if thou wilt not receive me on my own account, receive me for the sake of thy wife and of her two sons who are with her.

<sup>7</sup> And Mosheh came forth from under the cloud of glory to meet his father-in-law, and did obeisance, and kissed him and made him a proselyte; and they asked of each other's welfare, and came to the tabernacle, the house of instruction.

<sup>8</sup> And Mosheh recounted to his father-in-law all that Yahuah had done to Pharaoh and to the Mizraee on behalf of Yashar'el; all the hardship they had found in the way, at the sea of Suph, and at Marah, and at Rephidim, and how Amalek had fought with them, and Yahuah had delivered them.

<sup>9</sup> And Jethro rejoiced over all the good which Yahuah had done unto Yashar'el, and that He had given them manna, and the well, and that he had saved them from the hand of the Mizraee.

<sup>10</sup> And Jethro said, Blessed be the Name of Yahuah who hath saved you from the hand of the Mizraee, and from the hand of Pharaoh, and hath saved the people from under the tyranny of the Mizraee.

<sup>11</sup> Now have I known that Yahuah is stronger than all elohiym; for by the very thing by which the Mizraee wickedly would have punished Yashar'el by (drowning them in) the sea, upon themselves came the punishment, in being punished in the sea.

<sup>12</sup> And Jethro took burnt offerings and holy sacrifices before Yahuah, and Aharon and all the elders of Yashar'el came to eat bread with the father-in-

law of Mosheh before Yahuah; and Mosheh stood and ministered before them.

<sup>13</sup> And the day after, the day of reconciliation, Mosheh sat to judge the people: and the people stood before Mosheh from morning till evening.

<sup>14</sup> And the father-in-law of Mosheh saw how much he toiled and labored for his people; and he said, What thing is this that thou art doing to the people? Why dost thou sit alone to judge, and all the people stand before thee from morning until evening?

<sup>15</sup> And Mosheh said to his father-in-law, Because the people come to me to inquire for instruction from before Yahuah.

<sup>16</sup> When they have a matter for judgment, they come to me, and I judge between a man and his fellow, and make them to know the statutes and the law of Yahuah.

<sup>17</sup> And the father-in-law of Mosheh said to him, This thing that thou art doing is not well ordered;

<sup>18</sup> thou wilt verily wear thyself away. Aharon also, and his sons, and the elders of thy people, because the thing is heavier than thou art, able to do by thyself, (should take part in it.)

<sup>19</sup> Now hearken to me and I will advise thee; and may the Word of Yahuah be thy helper! When thou art with the people who seek instruction from before Yahuah, thou shouldst take their affair before Yahuah,

<sup>20</sup> and give them counsel about the statutes and laws, make them understand the prayer they are to offer in the house of congregation, the manner of visiting the sick, of burying the dead, of being fruitful In doing good, and in the work and process of justice, and how to conduct themselves among the wicked.

<sup>21</sup> But thou shouldst elect from all the people men of ability who fear Yahuah, upright men who hate to receive the mammon of dishonesty, and superappoint them to be heads of thousands, of hundreds, of fifties, and of tens.

<sup>22</sup> And let them judge the people at all times, and every great matter bring to thee, but every little thing let them judge themselves, that they may lighten the burden that is upon thee and bear it with thee.

<sup>23</sup> If thou wilt do this and exempt thyself from judging (every case) as Yahuah shall give thee instruction, thou wilt be able to continue to hear them; and

Aharon also and his sons, and all the elders of this people, will resort to the place of Judgment in peace.

<sup>24</sup> And Mosheh hearkened to his father-in-law and did all that he had said.

<sup>25</sup> And Mosheh selected able men from all Yashar'el, and appointed them chief, over the people, rabbans of thousands, six hundred; rabbans of hundreds, six thousand; rabbans of fifties, twelve thousand; and rabbans of tens, six Myriads.

<sup>26</sup> And they judged the people at all times; a bard case they, brought to Mosheh; but every light matter they judged it.

<sup>27</sup> And Mosheh parted from his father-in-law, and he went, and himself made proselytes of all the children of his land.

**19** In the third month of the Exodus of the sons of Yashar'el from the land of Mitsrayim, on that day, the first of the month, came they to the desert;

<sup>2</sup> for they had journeyed from Rephidim and had come to the desert of Sinai and Yashar'el encamped there in the desert, of one heart, nigh to the mountain.

<sup>3</sup> And Mosheh on the second day went up to the summit of the mount; and Yahuah called to him from the mount, saying, 'This shalt thou speak to the men of the house of Ya'aqov, and instruct the house of Yashar'el.

<sup>4</sup> Ye have seen what I did to the Mizraee; and how I bare you upon the clouds as upon eagles' wings from Pelusin, to take you to the place of the sanctuary, there to solemnize the Pascha; and in the same night brought you back to Pelusin, and from thence have brought you nigh, to (receive) the doctrine of My law.

<sup>5</sup> And now, if you will truly hearken to My Word and keep My covenant, you shall be more beloved before Me than all the peoples on the face of the earth.

<sup>6</sup> And before Me you shall be crowned kings, and sanctified priests, and a holy people. These are the words thou shalt speak to the sons of Yashar'el.

<sup>7</sup> And Mosheh came that day, and called the elders of the people, and set in order before them all these words which Yahuah had commanded.

<sup>8</sup> And all the people responded together, and said, All that Yahuah hath spoken we will do. And Mosheh carried back the words of the people before Yahuah.

<sup>9</sup> And Yahuah said to Mosheh, Behold, on the third day I will reveal Myself to thee in the depth of the cloud of glory, that the people may hear while I speak with thee, and may believe in thee forever. And Mosheh delivered the words of the people before Yahuah.

<sup>10</sup> And Yahuah said to Mosheh on the fourth day, Go unto the people, and prepare them today and tomorrow; let them wash their raiment,

<sup>11</sup> and be prepared On the third day; for on the third day Yahuah will reveal Himself to the eyes of all the people, upon the Mount of Sinai.

<sup>12</sup> And thou shalt set limits for the people that they may stand round about the mountain, and shalt say, Beware that you ascend not the mount, nor come near its confines; whoever cometh nigh the mount will be surely put to death.

<sup>13</sup> Touch it not with the hand; for he will be stoned with hailstone, or be pierced with arrows of fire; whether beast or man, he will not live. But when the voice of the trumpet is heard, they may go up (forwards) towards the mount.

<sup>14</sup> And Mosheh went down that day to the people, and prepared the people, and they blanched their clothes.

<sup>15</sup> And he said to the people, Be ready for the third day; abstain from the marriage-bed.

<sup>16</sup> And it was on the third day, on the sixth of the month, in the time of the morning, that on the mountain there were voices of thunders, and lightnings, and mighty clouds of smoke, and a voice of a trumpet exceeding loud; and all the people in the camp trembled.

<sup>17</sup> And Mosheh brought forth the people from the camp to meet the glorious Presence of Yahuah; and suddenly Yahuah of the world uprooted the mountain, and lifted it in the air, and it became luminous as a beacon, and they stood beneath the mountain.

<sup>18</sup> And all the mount of Sinai was in flame; for the heavens had overspread it, and He was revealed over it in flaming fire, and the smoke went up as the smoke of a furnace, and all the mountain quaked greatly.

<sup>19</sup> And the voice of the trumpet went forth, and grew stronger: (then) Mosheh spake, and was answered from before Yahuah with a gracious and majestic voice, and with pleasant and gracious words.

<sup>20</sup> And Yahuah revealed Himself on mount Sinai upon the summit of the mountain, and Yahuah called unto Mosheh from the summit of the mount, and Mosheh went up.



<sup>21</sup> And Yahuah said to Mosheh, Descend, and warn the people, lest they come directly before Yahuah to gaze, and many of them fall.

<sup>22</sup> The priests, also, who approach to minister before Yahuah, must be sanctified, lest Yahuah destroy them.

<sup>23</sup> And Mosheh said before Yahuah, The people cannot come up to mount Sinai, because Thou didst instruct us, saying, Make limits to the mount, and sanctify it.

<sup>24</sup> And Yahuah said to him, Go down, and then ascend, thou and Aharon with thee; but let not the, priests or the people directly come up to gaze before Yahuah, lest He slay them.

<sup>25</sup> And Mosheh went down from the mountain to the people, and said to them, Draw nigh and hear the Law with Ten Words.

**20** And Yahuah spake all these words, saying:

<sup>2</sup> The first word, as it came forth from the mouth of the Holy One, whose Name be blessed, was like storms, and lightnings, and flames of fire, with a burning light on His right hand and on His left. It winged its way through the air of the heavens, and was made manifest unto the camp of Yashar'el, and returned, and was engraven on the tables of the covenant that were given by the hand of Mosheh, and were turned in them from side to side: and then called He, and said: Sons of Yashar'el My people, I am Yahuah your Elohiym, who brought you out free from the land of Mitsrayim, from the house of the bondage of slaves.

<sup>3</sup> The second word which came forth from the mouth of the Holy One, whose name be blessed, was like storms, and lightnings, and flames of fire. A burning light was on His right hand and on His left and was borne through the air of the heavens, returned, and was made manifest unto the camp of Yashar'el; it returned, and was engraven on the tables of the covenant, and was turned in them from side to side. Then called He, and said, House of Yashar'el, My people, Thou shalt have no other Elohiym beside Me.

<sup>4</sup> You shall not make to yourselves image or figure, or any similitude of what is in the heavens above, or on the earth beneath, or in the waters under the earth.

<sup>5</sup> You shall not bow down to them, or worship before them; for I Yahuah your Elohiym am a jealous Elohiym and an avenger, punishing with vengeance, recording the guilt of wicked fathers upon rebellious children unto the third and unto the fourth generation of them who hate Me;

<sup>6</sup> but keeping mercy and goodness for thousands of generations of the righteous who love Me, and who keep My commandments and My laws.

<sup>7</sup> My people of the house of Yashar'el, Let no one of you swear by the name of the Word of Yahuah your Elohiym in vain; for in the day of the great judgment Yahuah will not hold guiltless any one who sweareth by His name in vain.

<sup>8</sup> My people of the house of Yashar'el, Remember the day of Shabbatha, to sanctify it.

<sup>9</sup> Six days you shall labor, and do all your service:

<sup>10</sup> but the seventh day is (for) rest and quietude before Yahuah your Elohiym: you shall not perform any work, you, and your sons, and your daughters, and your servants, and your handmaids, and your sojourners who are in your cities.

<sup>11</sup> For in six days Yahuah created the heavens, and the earth, and the sea, and whatever is therein, and rested on the seventh day: therefore, Yahuah hath blessed the day of Shabbatha and sanctified it.

<sup>12</sup> My people, the house of Yashar'el, Let every man be instructed in the honour of his father and in the honour of his mother: that your days may be multiplied upon the land which Yahuah your Elohiym giveth you.

<sup>13</sup> My people, the sons of Yashar'el, You. shall not be murderers; you shall not be companions of or partakers with murderers: in the congregations of Yashar'el there shall not be seen a murderous people; neither shall your sons rise up after you and teach one another to take part with murderers: for on account of the guilt of murder the sword cometh forth upon the world: My people of the house of Yashar'el, Be ye not adulterers, nor companions nor partakers with adulterers: nor in the congregations of Yashar'el shall there be seen an adulterous people, that your sons may not arise after you to teach one another to have part with adulterers: for through the guilt of adultery death cometh forth upon the world: Sons of Yashar'el My people, Ye shall not be thieves, nor companions nor partakers with thieves: there shall not be seen in the congregations of Yashar'el a thievish people; that your sons may not arise after you to teach one another to have part with thieves: for on account of the guilt of theft famine cometh forth upon the world: Sons of Yashar'el My people, Ye shall not testify against your neighbors a testimony of falsehood, nor be companions or partakers with those who bear false witness nor shall there be seen in the congregations of Yashar'el a people who testify a testimony of falsehood; neither shall your sons arise after you to teach one another to have part with those who testify falsehood: for

because of the guilt of false testimony the clouds go up and the rain cometh not down, and dryness cometh upon the world.

<sup>14</sup> Sons of Yashar'el My people, Ye shall not be covetous companions or partakers with the covetous: nor shall there be seen in the congregations of Yashar'el a covetous people; that your sons may not arise after you to teach one another to have part with the covetous: neither shall any among you covet the wife of his neighbor, nor his servant, nor his handmaid, nor his ox, nor his ass nor anything that belongeth to his neighbor; because through the guilt of covetousness the government breaketh in upon the possessions of men to take them, and the wealthy are made poor, and slavery cometh upon the world.

<sup>15</sup> And all the people saw the thunders, and were turned back, everyone as he heard them coming forth from the midst of the lights, and the voice of the trumpet as it will raise the dead, and the mountain smoking; and all the people saw and drew back, and stood twelve miles off.

<sup>16</sup> And they said to Mosheh, Speak thou with us, and we can hear; but let it not be spoken with us any more from before Yahuah, lest we die.

<sup>17</sup> And Mosheh said to the people, Fear not; for the glory of Yahuah is revealed to try you, whether His fear is before your faces, that ye may not sin.

<sup>18</sup> And the people stood twelve miles off; but Mosheh drew near to the height of the darkness where was the glory of Yahuah.

<sup>19</sup> And Yahuah said to Mosheh, Speak thus to the sons of Yashar'el: You have seen that from the heavens I have spoken with you;

<sup>20</sup> sons of Yashar'el, My people, you shall not make, that you may worship, the likeness of the sun or the moon or the stars, or the planets, or the angels who minister before Me; idols of silver, nor idols of gold, ye shall not make to you.

<sup>21</sup> An altar of earth ye shall make to My Name, and sacrifice upon it thy burnt offerings and thy sanctified oblations from thy sheep and from thy oxen. And in every place where My Shekinah shall dwell, and thou worship before Me, there will I send My blessing upon thee, and will bless thee.

<sup>22</sup> But if thou wilt make an altar of stones unto My Name, thou shalt not build them sculptured; for if thou lift up iron, from which the sword is made, upon the stone, thou wilt profane it.

<sup>23</sup> And you, the priests, who stand to minister before Me, shall not ascend to My altar by steps, but by (sloping) bridges; that thy shame may not be seen thereupon.

**21** AND these are the orders of judgments which thou shalt order before them.

<sup>2</sup> If thou shalt have bought a son of Yashar'el, on account of his theft, six years he shall serve, and at the incoming of the seventh he shall go out free without price.

<sup>3</sup> If he came in alone, he shall go out alone: but if (he be) the husband of a wife, a daughter of Yashar'el, his wife shall go out with him.

<sup>4</sup> If his master give him a wife, an handmaid, and she bear him sons or daughters, the wife and her children shall belong to his master, and he may go out alone.

<sup>5</sup> But if the servant shall affirm and say, I love my master, my wife, and my children, (and) I will not go out free,

<sup>6</sup> then his master shall bring him before the judges, and shall receive from them the power, and bring him to the door that hath posts; and his master shall pierce his right ear with an awl; and he shall be a servant to serve him until the jubela.

<sup>7</sup> And if a man of Yashar'el sell his daughter, a little handmaid, she shall not go forth according to the going forth of the servants of the Kena'aniy, who are set at liberty on account of the tooth or the eye; but in the years of remission, and with tokens, and at the jubela, and on the death of her master, and by redemption with money.

<sup>8</sup> If she hath not found favor before her master who bought her, then her father may redeem her; but to a foreigner he shall not have power to sell her; for as a vessel of her Adonai he hath power over her.

<sup>9</sup> And if he had intended her for the side of his son, he shall do by her after the manner of the daughters of Yashar'el.

<sup>10</sup> If he take another daughter of Yashar'el to him beside her, her food, her adorning, and her conjugal rights, he shall not withhold from her.

<sup>11</sup> And if these three things he doth not for her, to covenant her to himself, or to his son, or to release her into the hand of her father, she shall go free without payment, and a writing of release he shall give her.

<sup>12</sup> Whosoever smiteth a son or a daughter of Yashar'el, so as to cause death, shall be put to death with the sword.

<sup>13</sup> But he who did not attack him, but mischance from before Yahuah befell him at his hand, I will appoint thee a place where he may flee.

<sup>14</sup> But if a man come maliciously upon his neighbor to kill him with craft, though the priests are ministering at My altar, thence thou shalt take him, and slay him with the sword.

<sup>15</sup> And he who woundeth his father or his mother shall die by strangling.

<sup>16</sup> And he who stealeth a soul of the children of Yashar'el, and selleth him, or if he be found in his possession, shall die by strangling.

<sup>17</sup> And he who curseth his father or his mother by the Great Name, dying he shall die by being stoned with stones.

<sup>18</sup> And when men strive together, and one smite his neighbor with a stone, or with his fist, so that he die not, but fall ill,

<sup>19</sup> if he rise again from his illness, and walk in the street upon his staff, he who smote him shall be acquitted from the penalty of death; only for his cessation from labor, his affliction, his injury, his disgrace, and the hire of the physician, he shall make good until he be cured.

<sup>20</sup> And when a man hath smitten his Kenaanite man-servant or maid-servant with a staff, and he die the same day under his hand, he shall be judged with the judgment of death by the sword.

<sup>21</sup> But if the wounded person continue one or two days from time to time, he shall not be (so) judged; because with money he had bought him.

<sup>22</sup> If men when striving strike a woman with child, and cause her to miscarry, but not to lose her life, the fine on account of the infant which the husband of the woman shall lay upon him, he shall pay according to the sentence of the judges.

<sup>23</sup> But if death befall her, then thou shalt judge the life of the killer for the life of the woman.

<sup>24</sup> The value of an eye for an eye, the value of a tooth for a tooth, the value of a hand for a hand, the value of a foot for a foot,

<sup>25</sup> all equivalent of the pain of burning for burning, and of wounding for wounding, and of blow for blow.

<sup>26</sup> And when a man strikes the eye of his Kenaanite servant or handmaid, and causeth blindness, he shall let him go free, on account of the eye.

<sup>27</sup> And if he strike out the tooth of his Kenaanite man or maid-servant, he shall make the servant free on account of the tooth.

<sup>28</sup> And if an ox goreth a man or woman to cause death, the ox must be stoned, but shall not be killed that his flesh may be eaten; and the owner of the ox shall be exempt from the condemnation of death, and also from the price of the servant or handmaid.

<sup>29</sup> But if the ox (had been wont) to gore yesterday and before, and it had been attested before his owner three times, and he (had neglected) to restrain him, the ox, when he killeth man or woman, shall be stoned, and his master also shall die with a death sent upon him from heaven.

<sup>30</sup> Yet if a fine of money be laid upon him, he may give a ransom for his life, according to what shall be imposed on him by the sanhedrin of Yashar'el.

<sup>31</sup> Whether the ox hath gored a son or a daughter of Yashar'el, according to that judgment it shall be done to him.

<sup>32</sup> If an ox goreth a Kenaanite manservant or handmaid, the master of the man or woman-servant shall give thirty sileen of silver, and the ox shall be stoned.

<sup>33</sup> And if a man openeth a pit in the street, and doth not cover it, and an ox or an ass fall therein;

<sup>34</sup> the master of the pit shall deliver silver to give to its owner the price of the ox or the ass, and the dead body shall be his.

<sup>35</sup> And when an ox woundeth his neighbor's ox, and he die, they shall sell the living ox, and divide the price, and the price of the dead one shall they also divide.

<sup>36</sup> But if it hath been known that the ox was wont to gore in time past, and his master did not restrain him, he shall surely deliver ox for ox; but the carcase and the skin shall be his.

<sup>37</sup> When a man stealeth an ox or a sheep, and killeth or selleth it, five oxen shall he make good for one ox, because he hath hindered him from his ploughing; and four sheep for one, because he hath impoverished him by his theft, and not done service by it.

**22** If a thief be found in a window of the wall, and be smitten and die, there shall not be on his account the guilt of the shedding of innocent blood.

<sup>2</sup> If the thing be as clear as the sun that he was not entering to destroy life, and one hath killed him, the guilt of the shedding of innocent blood is upon him; and if spared from his hand, restoring he shall restore. If he have not

wherewith to restore, the beth din shall sell him for his theft until the year of release.

<sup>3</sup> If before witnesses, the thing stolen was found in his possession, from an ox or an ass, unto a sheep alive, he shall restore two for one.

<sup>4</sup> If a man break in upon a field or a vineyard, and send in his beast to feed in another man's field, the best of his field and the best of his vineyard he shall restore.

<sup>5</sup> If fire break out, and catch thorns, and consume the sheaves, or whatever is standing, or the field, whoever kindled the fire shall surely restore.

<sup>6</sup> When a man confideth to his neighbor silver, or vessels to keep, without recompense for the care, and they be stolen from the man's house,

<sup>7</sup> if the thief be found, he shall restore two for one. If the thief be not found, the master of the house shall be brought before the judges, and shall swear that he hath not put forth his own hand upon the property of his neighbor.

<sup>8</sup> And about whatever is injured covertly, whether ox, or ass, or sheep, or raiment, of whatever is (so) lost, he shall make oath when he saith that so it is; and when the thing stolen shall be afterward found in the hand of the thief, the cause of both shall be brought before the judges, the cause of the householder and the cause of the thief; and whom the judges shall condemn, the thief shall restore twofold to his neighbor.

<sup>9</sup> If a man deliver to his neighbor all ox, or a sheep, or any animal to keep, (if) he is to keep it without recompense, and it die, or be torn by wild beast, or be carried off, and no witness seeing who can testify it;

<sup>10</sup> an oath of Yahuah shall be between them both, that he hath not put forth his hand upon the property of his neighbor; and the owner of the thing shall accept his oath, and he shall not (be required to) make it good.

<sup>11</sup> But if it be stolen from him who was to receive recompense for the care, he shall make it good to its owner.

<sup>12</sup> If it hath been torn by a wild beast, let him bring witnesses, or bring him to the carcase: because for that which is (so) torn he shall not make restitution.

<sup>13</sup> And if a man borrow anything of his neighbor, and the vessel be broken, or the animal die, and the owner be not with it, he shall certainly make it good.

<sup>14</sup> If the owner be with it, he shall not make it good: if it had been lent for profit, its loss came on account of its hire.

<sup>15</sup> If a man seduce a virgin unbetrothed, and have criminal conduct with her, endowing, he shall endow her to be his wife.

<sup>16</sup> If this doth not appear to him (to be desirable), or if her father be not willing to give her to him fifty sileen of silver shall be laid upon him, according to the endowment of a virgin.

<sup>17</sup> Sons of My people Yashar'el, whosoever practiseth witchcraft you shall not suffer to live.

<sup>18</sup> Whosoever lieth with a beast shall be stoned to death.

<sup>19</sup> Whosoever sacrificeth to the idols of the Gentiles shall be slain with the sword, and his goods be destroyed; for ye shall worship only the Name of Yahuah.

<sup>20</sup> And the stranger you shall not vex with words, nor distress him by taking his goods: Remember, sons of Yashar'el, My people, that you were strangers in the land of Mitsrayim.

<sup>21</sup> You shall not impoverish the widow or the orphan.

<sup>22</sup> If thou impoverish her, beware; for if they rise up and cry against you in prayer before Me, I will hear the voice of their prayer, and will avenge them,

<sup>23</sup> and My anger will be kindled, and I will slay you with the sword, and your wives shall be widows, and your children be orphans.

<sup>24</sup> If thou lend money to (one of) My people, to (one of) the humble of My people, thou shalt not be to him as an usurer, neither lay it upon him that there shall be witnesses against him, or that he give pledges, or equivalents, or usury.

<sup>25</sup> If thou take (at all) for a pledge the garment of thy neighbor, thou shalt restore it to him before sunset;

<sup>26</sup> for it may be his taleth which alone covereth him; (or) it is his only garment in which he rests, which falleth upon his skin; and if thou take the coverlet of the bed whereon he lies, and he be heard before Me, I will hearken to his prayer; for I am Eloah the Merciful.

<sup>27</sup> Sons of Yashar'el My people, ye shall not revile your judges, nor curse the rabbans who are appointed rulers among thy people.

<sup>28</sup> The firsts of thy fruits, and the firsts of thy winepress, thou shalt not delay to bring up in their time to the place of My habitation. The firstlings of thy males thou shalt separate before Me.



<sup>29</sup> So shalt thou do with the firstlings of thy oxen and sheep; seven days it shall be suckled by its mother, and on the eighth day thou shalt separate it before Me.

<sup>30</sup> And holy men, tasting unconsecrated things innocently, shall you be before Me; but flesh torn by wild beasts alive you may not eat, but throw it to the dog as his portion.

**23** Sons of Yashar'el My people, take not up lying words from a man who accuseth his neighbor before thee, nor put thine hand with the wicked to become a false witness.

<sup>2</sup> Sons of Yashar'el My people, you shall not go after the many to do evil, but to do good; and no one among you shall restrain himself from affirming justly concerning his neighbor in the judgment, by saying, Behold, the judgment sides with the many.

<sup>3</sup> And to the poor man who is guilty in his cause, thou shalt not be partial in having compassion upon him; for there must not be respect of persons in judgment.

<sup>4</sup> If thou meet the ox of thine enemy whom thou dislikest on account of the wickedness which thou only knowest is in him, or an ass that wandereth from the way, thou shalt surely bring it to him.

<sup>5</sup> If thou seest the ass of thy enemy whom thou dislikest on account of the wickedness which thou only knowest to be in him, lying under his burden, and thou wouldst refrain thyself from going near him, thou shalt relinquish at once the dislike of thy heart against (thy enemy), and release and take care of the ass (or, charge thyself with him).

<sup>6</sup> Sons of Yashar'el My people, ye shall not warp the judgment of the poor in his cause.

<sup>7</sup> From a false matter keep distant. And when one hath gone forth from thy house of justice acquitted, and they (afterwards) find out his guilt; or one hath been brought out condemned, and they (afterward) find out his innocence, - thou shalt not put him to death; for I will not hold (the former) innocent, nor the latter guilty.

<sup>8</sup> And thou mayest not receive a bribe; for a bribe blindeth their eyes who have taken it, and casteth down the wise from their seats, and perverteth the right words which are written in the law, and confoundeth the words that are in the mouth of the innocent in the hour of judgment.

<sup>9</sup> Thou shalt not oppress the stranger; for ye know the sigh of a stranger's soul; because ye were sojourners in the land of Mitsrayim.

<sup>10</sup> Six years thou shalt sow thy land, and gather the produce;

<sup>11</sup> but the seventh year thou shalt exempt it from labor, and give up the fruit of it to be eaten by the poor of My people; and what they leave shall be eaten by the beasts of the field. And in like manner shalt thou do with thy vine and olive grounds.

<sup>12</sup> Six days do thy work, and on the seventh day repose, that thy ox and thy ass may rest, and that the uncircumcised son of thy handmaid, and the stranger, may rest.

<sup>13</sup> And of all the precepts that I have spoken to you, be careful; and the names of the idols of the Gentiles remember not, nor let them be heard upon your lips.

<sup>14</sup> Three times in the year thou shalt keep festival before Me.

<sup>15</sup> The feast of unleavened cakes thou shalt keep. Seven days thou art to eat unleavened bread, as I have instructed thee, in the time of the month of Abiba, because in it thou camest forth from Mitsrayim; and you shall not appear before Me empty.

<sup>16</sup> And the feast of the harvest first-fruits of the work thou didst sow in the field; and the feast of gathering, at the end of the year, when thou hast gathered in thy work from the field.

<sup>17</sup> Three times in the year shall all thy males appear before Yahuah the Ruler of the world.

<sup>18</sup> Sons of Yashar'el My people, while there is leaven in your houses you may not immolate the bloody sacrifice of My Pascha; nor shall the fat of the sacrifice of My Pascha remain without the altar until morning, nor of the flesh that you eat in the evening.

<sup>19</sup> The first of the choice fruits of thy ground thou shalt bring to the sanctuary of Yahuah thy Elohiym. My people of the house of Yashar'el, you are not permitted to dress or to eat of flesh and milk mingled together, lest I be greatly displeased; and I prepare you the wheat and the straw together for your food.

<sup>20</sup> Behold, I will send an Angel before thee, to keep thee in the way, and to bring thee in to the place of My habitation which I have prepared.

<sup>21</sup> Be circumspect before Him, and obey His word, and be not rebellious against His words; for He will not forgive your sins, because His word is in My Name.

<sup>22</sup> For if thou wilt indeed hearken to His Word, and do all that I speak by Him, I will be the enemy of thy enemy, and will trouble them who trouble thee.

<sup>23</sup> For My Angel shall go before thee, and bring thee to the Emoriy, and Perizziy, and Kena'aniy, Chivviy, and Yevuciy; and I will destroy them.

<sup>24</sup> Thou shalt not worship their idols, nor serve them, nor do after their evil works; but thou shalt utterly demolish the house of their worship and break the statues of their images.

<sup>25</sup> And you shall do service before Yahuah our Elohiym and He will bless the provision of thy food and thy drinks and remove the bitter plague from among thee.

<sup>26</sup> None shall be abortive or barren in thy land; the number of the days of thy life I will fulfil from day to day.

<sup>27</sup> My terror will I send before thee and will perturb all the peoples to whom thou comest, that thou mayest wage battle against them; and I will make all thy enemies turn back before thee.

<sup>28</sup> And I will send the hornet before thee to drive out the Chivviy, and Kena'aniy, and Hitaee, from before thee.

<sup>29</sup> I will not expel them before thee in one year, lest the land become a wilderness, and the beasts of the field multiply upon thee, when they come to eat their carcasses, and injure thee.

<sup>30</sup> By little and little I will drive them out before thee, until thou art increased, and inherit the land.

<sup>31</sup> And I will set thy boundary from the sea of Suph, to the sea of the Philistae, and from the desert unto the Pherat; for I will deliver into your hand all the inhabitants of the land, and thou shalt drive them out from before thee.

<sup>32</sup> Thou shalt make no covenant with them, nor with their idols.

<sup>33</sup> Thou shalt not let them dwell in thy land, lest they cause thee to err, and to sin before Me, when thou dost worship their idols; for they will be a stumbling-block to thee.

**24** And Mikha'el, the Prince of Wisdom, said to Mosheh on the seventh day of the month, Come up before Yahuah, thou and Aharon, Nadab and Abihu, and seventy of the elders of Yashar'el, and worship at a distance.

<sup>2</sup> And Mosheh alone shall approach before Yahuah; but they shall not draw nigh, nor may the people come up with him.

<sup>3</sup> And Mosheh came and set before the people all the words of Yahuah, and all the judgments. And all the people answered with one voice, and said, All that Yahuah hath spoken we will do.

<sup>4</sup> And Mosheh wrote the words of Yahuah and arose in the morning and builded an altar at the lower part of the mountain; and twelve pillars for the twelve tribes of Yashar'el.

<sup>5</sup> And he sent the firstborn of the sons of Yashar'el, for until that hour had the firstborn had the (office of performing) worship, the tabernacle of ordinance not (as yet) being made, nor the priesthood given unto Aharon; and they offered burnt offerings and consecrated oblations of oxen before Yahuah.

<sup>6</sup> And Mosheh took half of the blood of the offering, and put it in basins, and half of the blood of the offering he sprinkled upon the altar.

<sup>7</sup> And he took the Book of the Covenant of the Law and read before the people; and they said, All the words which Yahuah hath spoken we will perform and obey.

<sup>8</sup> And Mosheh took half of the blood, which was in the basins, and sprinkled upon the altar, to expiate the people, and said, Behold, this is the blood of the Covenant which Yahuah hath made with you upon all these words.

<sup>9</sup> And Mosheh and Aharon, Nadab and Abihu, and seventy of the elders of Yashar'el, went up.

<sup>10</sup> And Nadab and Abihu lifted up their eyes, and saw the glory of the Elohiym of Yashar'el; and under the footstool of His feet which was placed beneath His throne, was like the work of sapphire stone a memorial of the servitude with which the Mizraee had made the children of Yashar'el to serve in clay and bricks, (what time) there were women treading clay with their husbands; the delicate young woman with child was also there, and made abortive by being beaten down with the clay. And thereof did Gabriel, descending, make brick, and, going up to the heavens on high, set it, a footstool under the cathedra of Yahuah of the world whose splendour was as the work of a precious stone, and as the power of the beauty of the heavens when they are clear from clouds.

<sup>11</sup> But upon Nadab and Abihu, the comely young men, was the stroke not sent in that hour, but it awaited them on the eighth day for a retribution to destroy them; but they saw the glory of the Shekinah of Yahuah, and rejoiced that their oblations were received with favor, and so did eat and drink.

<sup>12</sup> And Yahuah said to Mosheh, Ascend before Me at the mount, and I will there give thee the tables of stone on which I have set forth the rest of the words of the Law, and the six hundred and thirteen precepts which I have written for their instruction.

<sup>13</sup> And Mosheh arose and Yehoshua his minister; and Mosheh went up to the mountain on which was revealed the glory of the Shekinah of Yahuah.

<sup>14</sup> And to the sages he had said, Expect us here, at the time of our return to you; and, behold, Aharon and Hur are with you; if there be any matter of judgment, bring it to them.

<sup>15</sup> And Mosheh went up into the mount, and the Cloud of Glory covered the mount.

<sup>16</sup> And the glory of Yahuah's Shekinah abode upon the mountain of Sinai, and the Cloud of Glory covered it six days. And on the seventh day He called to Mosheh from the midst of the Cloud.

<sup>17</sup> And the appearance of the splendour of the glory of Yahuah was as burning fire with flashes of devouring fire; and the sons of Yashar'el beheld and were awe-struck.

<sup>18</sup> And Mosheh entered into the midst of the Cloud, and ascended the mountain; and Mosheh was upon the mountain forty days and forty nights, learning the words of the Law from the mouth of the Holy One, whose Name be praised.

**25** And Yahuah spake with Mosheh, saying,

<sup>2</sup> Speak unto the children of Yashar'el, that they shall set apart (take) before me a Separation: of every one whose heart is willing, but not by constraint, ye shall take my separation.

<sup>3</sup> And this is the separation which you shall take of them: gold, and silver, and brass;

<sup>4</sup> and hyacinth, and purple, and crimson, and fine linen; and goats' skins,

<sup>5</sup> and skins of rams dyed red, and purpled skins, and woods of sittin,

<sup>6</sup> and olive oil for the light, and aromatics for the confection of the pure anointing oil, and of the fragrant incense;

<sup>7</sup> gems of beryl that are gems of perfection, for engraving and insertion in the ephoda and in the breastplate.

<sup>8</sup> And they shall make a Sanctuary to My Name, that My Shekinah may dwell among them.

<sup>9</sup> According to all that I show thee, the likeness of the tabernacle and the likeness of all its vessels, so shalt thou make.

<sup>10</sup> And they shall make an ark of sitta wood; two cubits and a half its length, a cubit and a half its breadth, and a cubit and a half its height.

<sup>11</sup> And thou shalt cover it with pure gold within and without, and shalt make upon it a crown of gold round about.

<sup>12</sup> And thou shalt cast for it four rings of gold, and set them upon its four corners; two rings for one side, and two rings for the second side.

<sup>13</sup> And thou shalt make staves of sitta wood, and cover them with gold;

<sup>14</sup> and thou shalt introduce the staves into the rings on the sides of the ark, that the ark may be carried upon them.

<sup>15</sup> The staves shall be inlaid in the rings of the ark, and not be removed from it.

<sup>16</sup> And thou shalt put within the ark the Testament that I will give thee.

<sup>17</sup> And thou shalt make a (kaphortha) mercy-seat of pure gold; two cubits and a half the length, and a cubit and a half the breadth, and its depth shall be a handbreadth (pusheka).

<sup>18</sup> And thou shalt make two kerubin, of pure beaten gold shalt thou make them on the two sides of the mercy-seat.

<sup>19</sup> Thou shalt make one keruba on this side, and one keruba on that side of the mercy-seat; you shall make the kerubaia on its two sides.

<sup>20</sup> And the kerubaia shall stretch forth their wings above, their heads over against each other, their wings overshadowing the mercy-seat, and their faces over against each other; towards the mercy-seat shall be the faces of the kerubaia.

<sup>21</sup> And thou shalt put the mercy-seat above upon the ark, and within the ark thou shalt lay the Tables of the Testament that I will give thee.

22 And I will appoint My Word with thee there, and will speak with thee from above the mercy-seat, between the two kerubaia that are over the ark of the testament, concerning all that I may command thee for the sons of Yashar'el.

23 And thou shalt make a table of sitta wood; two cubits its length, and a cubit its breadth, and a cubit and a half its height.

24 And thou shalt overlay it with pure gold, and make for it a rim of gold round about.

25 And thou shalt make to it a border, a handbreadth high round about, and make a golden wreath for its border round about.

26 And thou shalt make for it four golden rings, and set the rings in its four corners which are at its four feet.

27 Over against the border shall the rings be, for the place of the staves, to carry the table.

28

וְתַעֲבִיד יֵת אֲרִיסְיָא דְקִיסִי שִׁטָּא וְתַחֲפִי יִתְהוּן דְּהֶבֶא וִיהוּן נְטָלִין בְּהוּן יֵת פְּתוּרָא

29 And thou shalt make its dishes and its spoons, its tankards and its measures, which are for the service of libation; of pure gold shalt thou make them.

30 And upon the table thou shalt set in order the interior bread before Me continually.

31 And thou shalt make a Menorah; of pure beaten gold shalt thou make the menorah; its base and shaft, its cups and apples and lilies, shall be of the same.

32 Six branches shall spread out from its sides; three branches of the menorah from one side, and three branches of the menorah on the second side.

33 Three calyxes adorned with their figurations on one branch, with apple and lily; and three calyxes adorned with their figurations on the other branch, with apple and lily: so for the six branches that spread out from the menorah.

34 And upon the menorah there shall be four calyxes adorned with their figurations, their apples and lilies.

35 And there shall be an apple under two branches of it, and an apple under two branches of it, and an apple under two branches of it, for the six branches which extend from the menorah.

36 Their apples and their branches shall be of the same; all of it one beaten work of pure gold.

<sup>37</sup> And thou shalt make its seven lights, and the priest who ministers shall kindle the lights, that they may shine over upon its face.

<sup>38</sup> And its snuffers and its shovels of pure gold.

<sup>39</sup> Of a talent of pure gold shall he make it and all these its vessels.

<sup>40</sup> And look thou, and make according to their forms which thou hast seen in the mount.

**26** And the Tabernacle thou shalt make with ten curtains of fine linen twined, and hyacinth, and purple, and crimson, with figures of kerubin; with the work of the artificer shalt thou make them.

<sup>2</sup> The length of one curtain twenty and eight cubits, and the breadth of one curtain four cubits; the measure of one shall be that of all the curtains.

<sup>3</sup> Five curtains shall be coupled one with another, and five other curtains coupled one with another.

<sup>4</sup> And thou shalt make loops of hyacinth upon the edge of one curtain at the side in the place of coupling, and so shalt thou do in the edge of the second curtain in the place of conjunction.

<sup>5</sup> Fifty loops shalt thou make in one curtain, and fifty loops shalt thou make in the side of the second curtain in the place of conjunction, so that the loops may answer one to the other.

<sup>6</sup> And thou shalt make fifty taches of gold, and couple the curtains one with another with the taches, and the Tabernacle shall be conjoined to be one.

<sup>7</sup> And thou shalt make curtains of goats' hair to extend over the tabernacle: twelve curtains thou shalt make them.

<sup>8</sup> The length of one curtain thirty cubits, and the breadth of one curtain four cubits; and the measure of one (shall be that of each) of the eleven (other) curtains.

<sup>9</sup> And thou shalt conjoin five curtains together, corresponding with the five books of the Law; and six curtains together, corresponding with the six orders of the Mishna; and shalt fold the sixth curtain over the front of the tabernacle.

<sup>10</sup> And thou shalt make fifty loops upon the edge of one curtain at the side of the place of coupling; and fifty loops in the edge of the second curtain at the place of coupling.



<sup>11</sup> And thou shalt make taches of brass, fifty, and put the taches into the loops, and conjoin the tabernacle, that it may be one.

<sup>12</sup> And the surplus which remaineth of the curtains of the Tabernacle, the half curtain which remaineth, thou shalt spread over the hinder part of the Tabernacle.

<sup>13</sup> And the cubit here and the cubit there, of that which remaineth in the curtains of the tabernacle, shall hang over the sides of the tabernacle here and there, to cover it.

<sup>14</sup> And thou shalt make a covering for the tabernacle of rams' skins dyed red, and a covering of purple skins above.

<sup>15</sup> And thou shalt make the boards of the tabernacle of sittin woods; they shall stand up, after the manner of their plantation.

<sup>16</sup> Ten cubits the length of the board, and a cubit and a half the breadth of one board.

<sup>17</sup> Two tenons to one board, each in its side answering to the other: so shalt thou do for all the boards of the tabernacle.

<sup>18</sup> And thou shalt make the boards of the tabernacle, twenty boards towards the wind on the south side.

<sup>19</sup> And thou shalt make forty bases of silver beneath the twenty boards; two bases beneath one board with its two tenons, and two bases under the other board with its two tenons.

<sup>20</sup> And for the second side of the tabernacle towards the north wind twenty boards,

<sup>21</sup> and their forty bases of silver; two bases under one, and two bases under the other board.

<sup>22</sup> And for the side of the tabernacle westward thou shalt make six boards.

<sup>23</sup> And two boards shalt thou make at the corners of the tabernacle at their ends.

<sup>24</sup> And they shall be conjoined beneath, and in one manner shall be conjoined at their heads, with one ring; so shall it be with them both; for the two corners shall all they be.

<sup>25</sup> And there shall be eight boards and their silver bases; sixteen bases; two bases under one board, and two bases under another board.

<sup>26</sup> And thou shalt make bars of sittin woods, five for the boards of one side of the tabernacle,

<sup>27</sup> and five bars for the boards of the second side of the tabernacle, and five bars for the side of the tabernacle at their extremity towards the west,

<sup>28</sup> And the middle bar in the midst of the boards passing from end to end shall be from the tree which Avraham planted in Beara of Sheba: for when Yashar'el had crossed the sea, the angels cut down the tree and cast it into the sea, and it floated on the face of the waters. And an angel proclaimed, and said, This is the tree which Avraham planted in Beara of Sheba, and prayed there in the name of the Word of Yahuah. And the sons of Yashar'el shall take and make thereof the middle bar, seventy cubits in length, and with it shall wondrous things be done: for when they have reared up the tabernacle, it shall go round it like a serpent among the boards of the tabernacle and when they take it down, it shall become straight as a rod.

<sup>29</sup> And the boards thou shalt overlay with gold, and make of gold their rings for the place of the bars, and shalt overlay the bars with gold.

<sup>30</sup> And thou shalt rear the tabernacle according to the manner showed thee in the mountain.

<sup>31</sup> And thou shalt make a veil of hyacinth, and purple, and crimson, and fine linen entwined; the work of the artificer shalt thou make it, with figures of kerubin.

<sup>32</sup> And thou shalt range it upon four pillars of sitta, covered with gold, their hooks of gold, upon four bases of silver.

<sup>33</sup> And thou shalt place the veil under the taches, and bring in thither within the veil the ark of the testament: and thou shalt spread the veil for you between the Holy and the Holy of Holies.

<sup>34</sup> And thou shalt place the mercy-seat with the kerubaia produced of beaten work for it in the Holy of Holies.

<sup>35</sup> And thou shalt set the Table outside of the veil, and the Menorah over against the table on the southern side of the tabernacle; but the table thou shalt arrange on the northern side.

<sup>36</sup> And thou shalt make a curtain for the door of the tabernacle, of hyacinth, purple, and crimson, and fine linen twined, the work of the embroiderer.

<sup>37</sup> And thou shalt make for the curtain five pillars of sitta, and cover them with gold, and their nails shall be of gold; and thou shalt cast for them five bases of brass.

**27** And thou shalt make the Altar of woods of sitta; five cubits the length, and five cubits the breadth: square shall be the altar, and its height three cubits.

**2** And thou shalt make its horns upon its four corners: the, horns shall be of it, they shall rise upward, and thou shalt cover it with brass.

**3** And thou shalt make its pots to carry away its ashes and its shovels, and its basins, and its thuribles; all its vessels thou shalt make of brass.

**4** And thou shalt make for it a grate of network of brass, and upon the network four brass rings upon its four corners.

**5** And thou shalt place it under the surroundings of the altar, beneath, that the network may be to the middle of the altar, that, if any fragment or fiery coal fall from the altar, it may fall upon the grate, and not touch the ground, and that the priests may take it from the grate, and replace it upon the altar.

**6** And thou shalt make staves of sittin woods, and overlay them with brass;

**7** and thou shalt place the staves within the rings, and the staves shall be on the two sides of the altar in carrying the altar,

**8** hollow: (with) boards filled with dust shalt thou make it; according to what showed thee in the mountain, so shall they make.

**9** And thou shalt make the court of the tabernacle. For the southern side shall be hangings of fine linen twined; a hundred cubits the length for one side.

**10** And its pillars twenty, and their foundations twenty, of brass; the looks of the pillars, and their rods, of silver.

**11** And so for the northern side, for length, the hangings a hundred (cubits) long, and their pillars twenty, and their foundations twenty, of brass; the hooks of the pillars, and their rods, of silver.

**12** And for the breadth of the court on the western side, the hangings shall be fifty cubits; their columns ten and their foundations ten.

**13** And for the breadth of the eastern side eastward fifty cubits;

**14** and fifteen cubits the hangings of the side, their pillars three and their foundations three.

<sup>16</sup> And for the door of the court shall be a veil of ten cubits of hyacinth, and purple, and crimson, and fine linen twined, of embroidered work; their pillars four, and their foundations four.

<sup>17</sup> All the pillars of the court round about shall be united with silver rods; their hooks of silver, and their foundations of brass.

<sup>18</sup> The length of the court one hundred cubits, and the breadth fifty on the west and fifty on the east, and the height five cubits, of fine linen twined, and their foundations of brass.

<sup>19</sup> All the vessels of the tabernacle in all its service, and all the pins of the court around, of brass.

<sup>20</sup> And thou shalt instruct the sons of Yashar'el to bring the pure olive oil, beaten, for illumination, that the lamps may burn continually.

<sup>21</sup> In the tabernacle of the covenant, without the veil that is before the testimony, Aharon and his sons shall set it in order from evening until morning before Yahuah, an everlasting statute to your generations of the house of Yashar'el.

**28** And thou, bring near to thee Aharon thy brother, and his sons with him, from among the sons of Yashar'el, to minister before Me: Aharon, Nadab, and Abihu, Elazar and Ithamar, the sons of Aharon.

<sup>2</sup> And thou shalt make garments of holiness for Aharon thy brother, for glory and for praise.

<sup>3</sup> And thou shalt speak with all who are wise of heart, and whom I have filled with the ruach of wisdom, that they make the vestments of Aharon to consecrate him to minister before Me.

<sup>4</sup> And these are the vestments they shall make: the breastplate and ephoda, and the robe, and the embroidered tunics, the mitres and girdles; and they shall make the holy garments for Aharon thy brother, and for his sons, to minister before Me.

<sup>5</sup> And they shall take from their treasures gold, and hyacinth, and purple, and crimson, and fine linen.

<sup>6</sup> And they shall make the ephod of hyacinth, and purple, and crimson, and fine linen, twined, the work of the artificer.

<sup>7</sup> Two shoulder (pieces) shall it have, conjoined to its two sides, and (so) it shall be united.

<sup>8</sup> And the ornamented girdle which is to be upon it shall be of the same work; of gold, hyacinth, purple, and crimson, and fine twined linen, shall it be.

<sup>9</sup> And thou shalt take two gems of onyx and engrave upon them the names of the sons of Yashar'el.

<sup>10</sup> Six of their names shall be engraven upon one gem, and the six remaining names upon the second gem; they shall be set in the order of their nativity.

<sup>11</sup> The engraved gems shall be the work of the artificer, engraven, and the engraving be distinct as the engraving of a ring;

<sup>12</sup> thou shalt engrave the two gems according to the names of the sons of Yashar'el in their work round about; inset in gold shalt thou make them. And thou shalt fix the two gems upon the shoulders of the ephod, to be set for a memorial of righteousness for the sons, of Yashar'el; and Aharon shall bear the names of the sons of Yashar'el upon his two shoulders for a memorial.

<sup>13</sup> And thou shalt make the sockets of gold.

<sup>14</sup> And two chains of pure gold, measured shalt thou make them, of twisted work, and insert the twisted chains in the sockets.

<sup>15</sup> And thou shalt make the BREASTPLATE OF JUDGMENT, by which are made known the judgments that are hidden from the judges; and the order of the victories of their battles, and amends that are made for the judges; the work of the artificer; as the work of the ephod, thou shalt make it; of gold, hyacinth, and purple, and crimson, and fine linen twined, thou shalt make it.

<sup>16</sup> Square shall it be, doubled; a span its length, and a span its breadth.

<sup>17</sup> And thou shalt fill it with a fulness of precious stones: four rows of precious gems, answering to the four regions of the world. The first row, carnelian, topaz, carbuncle; and on them shall be engraven and expressed the names of the tribes Re'uven, SHEMEON, and LEVIY.

<sup>18</sup> And the name of the second row, smaragd, and sapphire and chalcedony; and upon them shall be engraven and expressed the names of the three tribes, Jehuda, Dan, and Naphtaliy.

<sup>19</sup> And the name of the third row, ligure, and agate, and amethyst; and upon them shall be written and expressed the names of three tribes, Gad, and Asher, and Yisshakar.

<sup>20</sup> And the name of the fourth row, chrysolite, onyx, and jasper; and upon them shall be written and expressed the names of three tribes, Zevulun, Yoceph, and Benyamiyn. Set in gold shall they be, in their completeness.

<sup>21</sup> And the jewels shall be taken according to the names of the sons of Yashar'el, twelve are they according to their names, engraven and set forth as the engraving of a ring; the gem of each man according to his name: (so) shall they be for the twelve tribes.

<sup>22</sup> And thou shalt make upon the breastplate measured chains of twisted work of pure gold,

<sup>23</sup> and shalt make upon the breastplate two rings of pure gold, and put the two rings upon the two sides of the breastplate.

<sup>24</sup> And thou shalt put the two golden chains upon the two rings in the sides of the breastplate,

<sup>25</sup> and the two chains which are upon the two sides thou shalt put upon the two sockets, and set on the shoulders of the ephod against its front.

<sup>26</sup> And thou shalt make two golden rings, and fix them upon the two sides of the breastplate, in the border of it which is on the edge of the ephod inwardly.

<sup>27</sup> And thou shalt make (likewise) two golden chains, and fix them upon the two shoulders of the ephod beneath, towards its front, towards the place of its conjunction above the girdle of the ephod;

<sup>28</sup> and they shall unite the breastplate with its rings to the rings of the ephod, with twined ribbon, of hyacinth, to be joined upon the girdle of the ephod, that the breastplate may not be removed from the ephod.

<sup>29</sup> And Aharon shall bear the names of the sons of Yashar'el upon his heart what time he entereth into the sanctuary for a good memorial before Yahuah continually.

<sup>30</sup> And thou shalt put upon the breastplate of judgment the Uraia, which illuminate their words, and manifest the hidden things of the house of Yashar'el, and the Tumaia, which fulfil (or perfect) their work to the high priest, who seeketh instruction by them before Yahuah; because in them is engraven and expressed the Great and Holy Name by which were created the three hundred and ten worlds, and which was engraven and expressed in the foundation stone wherewith Yahuah of the world sealed up the mouth of the great deep at the beginning. Whosoever remembereth that holy name in the hour of necessity shall be delivered. And they shall be upon Aharon's heart in the time that he entereth before Yahuah; and Aharon shall bear the judgment of the sons of Yashar'el before Yahuah continually.

<sup>31</sup> And thou shalt make the mantle-robe (mintar meila) of the ephod, of twined thread of hyacinth;

<sup>32</sup> and an orifice shall be in the middle of its upper part; a border shall be upon its opening round about its orifice, the work of the sewer; as the orifice of a coat of mail it shall be, that it may not be rent.

<sup>33</sup> And thou shalt make upon the hem of it pomegranates of hyacinth, and purple, and crimson, upon its hem, round about, and bells of gold among them round about.

<sup>34</sup> A golden bell, and a pomegranate of hyacinth and crimson; a golden bell, and a pomegranate of hyacinth and crimson upon the border of the robe round about; their number, seventy and one.

<sup>35</sup> And it shall be a vestment upon Aharon to minister, and its voice shall be heard at the time that he hath entered the holy place before Yahuah, and at the time that he cometh out, that he die not by the flaming fire.

<sup>36</sup> And thou shalt make a plate (or crown) of pure gold, and engrave upon it with distinct engraving, HOLINESS TO YAHUAH.

<sup>37</sup> And thou shalt put it on a twined ribbon of hyacinth, to make amends for boldness of face; and it shall be on the mitre above the tephillin of the head in front of the mitre shall it be.

<sup>38</sup> And it shall be in the front of Aharon's forehead, from time to time as it comes; and Aharon shall bear the iniquity of the consecrated things which the sons of Yashar'el may consecrate; even of all their sacred gifts in which they have been insincere. And it shall be upon the front continually, for their reconciliation before Yahuah.

<sup>39</sup> And thou shalt weave the tunic of fine linen to expiate for the shedding of innocent blood; and shalt make the tiara of fine linen to expiate for the pride of their thoughts; and the girdle shalt thou make of the work of the embroiderer.

<sup>40</sup> And for the sons of Aharon thou shalt make tunics, and girdles, and mitres, for glory and for praise.

<sup>41</sup> And with them thou shalt invest Aharon thy brother, and his sons with him, and anoint them, that they may offer their oblations; and sanctify them to minister before Me.

<sup>42</sup> And thou shalt make for them under-garments of fine linen to cover the flesh of their shame; from the girt of the girdle of their loins unto their thighs they shall be.

<sup>43</sup> And they shall be upon Aharon and upon his sons at the time when they enter the tabernacle of testimony, or when they approach the altar to minister

in the sanctuary, that they may not receive the punishment of flaming fire. This is an everlasting statute for him and for his sons after him.

**29** And this is the thing that thou shalt do to them to sanctify them, that they may serve before Me. Take one bullock, the young of a bullock, without spot; and two rams, unblemished (perfect);

<sup>2</sup> and unleavened bread, and unleavened cakes, mingled with olive oil; and wafers of unleavened bread anointed with olive oil, and with flour of wheat shalt thou make them.

<sup>3</sup> And thou shalt put them upon one basket, and offer them in the basket, and the bullock and the two rams they shall bring in a vehicle.

<sup>4</sup> And Aharon and his two sons thou shalt bring near to the door of the tabernacle of testimony, and wash them, in four measures of living water.

<sup>5</sup> And thou shalt take the vestments, and clothe Aharon with the tunic, and the robe of the ephod, and the ephod, and the breastplate, and gird him (or ordain him) with the girdle of the ephod.

<sup>6</sup> And thou shalt set the mitre on his head, and put the diadem upon which is engraven the Name of Holiness upon the mitre.

<sup>7</sup> And thou shalt take the anointing oil, and pour it upon his head and anoint him.

<sup>8</sup> And thou shalt bring his sons near, and dress them in the tunics,

<sup>9</sup> and indue (ordain) them with the girdles, Aharon and his sons, and wrap on them the mitres; and the priesthood shall be theirs by an everlasting statute. And thou shalt offer the oblation of Aharon, and the oblation of his sons.

<sup>10</sup> And thou shalt bring the bullock before the tabernacle of ordinance, and Aharon and his sons shall lay their hands upon the head of the bullock,

<sup>11</sup> and thou shalt kill the bullock before the door of the tabernacle of ordinance;

<sup>12</sup> and take of the blood of the bullock, and put (it) on the horns of the altar with thy finger, and all the (remaining) blood thou shalt pour out at the foot of the altar.

<sup>13</sup> And thou shalt take all the fat that covereth the inwards, and what remaineth upon the caul of the liver, and the two kidneys, and the fat which is upon them, and set them in order upon the altar.



<sup>14</sup> And the flesh of the bullock, and his skin, and his dung, thou shalt burn with fire without the camp; it is a sin offering.

<sup>15</sup> And the one ram thou shalt take, and Aharon and his sons shall lay their hands on the head of the ram.

<sup>16</sup> And thou shalt kill the ram, and take his blood and sprinkle on the altar round about.

<sup>17</sup> And the ram shalt thou divide according to his members (dividings), and wash his inwards and his legs, and set them in order upon his members, and upon his head.

<sup>18</sup> And thou shalt offer the whole ram upon the altar, it is a holocaust before Yahuah to be accepted with favor, an oblation it is before Yahuah.

<sup>19</sup> And thou shalt take the second ram, and Aharon and his sons shall lay their hands upon the head of the ram.

<sup>20</sup> And thou shalt kill the ram, and take of his blood, and put upon the tip of Aharon's right ear, and upon the tip of the right ear of his sons, and upon the thumb of their right hands, and upon the toe of their right feet, and pour the rest of the blood upon the altar round about.

<sup>21</sup> And thou shalt take of the blood which is upon the altar, and of the anointing oil, and drop it upon Aharon, and upon his vestments, and on his sons, and on his sons' vestments with him.

<sup>22</sup> And thou shalt take of the ram, the fat and the tail, and the fat that covereth the inwards, and which remaineth upon the caul of the liver, and the two kidneys, and the fat that is upon them, and the right shoulder, for it is the ram of the oblation;

<sup>23</sup> and one round of bread, and one cake of bread mingled with oil, and one wafer from the basket of unleavened bread which is before Yahuah;

<sup>24</sup> and thou shalt put all upon the hands of Aharon and upon the hands of his sons, and shalt uplift them for an elevation before Yahuah.

<sup>25</sup> And thou shalt take them from their hands, and set them in order upon the altar upon the burnt offering, to be received with acceptance before Yahuah: it is an oblation before Yahuah.

<sup>26</sup> And thou shalt take the breast of the ram of Aharon's oblation, and uplift it, an elevation before Yahuah, and it shall be thy portion.

<sup>27</sup> And thou shalt consecrate the breast of the elevation and the shoulder of the separation, which have been uplifted and separated from the ram of the oblation from the hand of Aharon and from the hand of his sons.

<sup>28</sup> And it shall be for Aharon and for his sons by a perpetual statute for the sons of Yashar'el; because it is a separation, and a separation it shall be from the sons of Yashar'el from the offerings of their consecration, their separation before Yahuah.

<sup>29</sup> And the holy vestments of Aharon shall be to his sons after him, to be anointed in them, and in them to offer their oblations.

<sup>30</sup> Seven days shall the priest wear them, who ariseth after him from his sons, but not from the Leviytes, at the time when he entereth into the tabernacle of ordinance to minister in the sanctuary.

<sup>31</sup> And thou shalt take the ram of the oblation, and boil its flesh in the holy place;

<sup>32</sup> and Aharon and his sons shall eat the flesh of the ram, and the bread that is in the basket at the door of the tabernacle of ordinance.

<sup>33</sup> And they shall eat those things by which atonement, was made for them in offering their oblations to sanctify them to minister before Me: but the profane shall not eat; for they are holy.

<sup>34</sup> And if any of the flesh of the oblation and of the bread remain until the morning, thou shalt burn that which remaineth with fire; it shall not be eaten; for it is sacred.

<sup>35</sup> And thus thou shalt do to Aharon and to his sons according to all that I have prescribed to thee; seven days thou shalt offer their oblation.

<sup>36</sup> And a bullock for a sin offering thou shalt offer daily for atonement, and shalt anoint the altar in offering the atonement upon it; thou shalt anoint it, to consecrate it.

<sup>37</sup> Seven days make thou atonement upon the altar to consecrate it; and it shall be the altar of the Holy of Holies. Every one of the sons of Aharon who approacheth to the altar must be holy; to the rest of the people it is not lawful to approach, lest they be burned with the fiery flame which cometh from the holy place.

<sup>38</sup> And this is the oblation which thou shalt perform upon the altar; two lambs of one year, daily, evermore.

<sup>39</sup> The one lamb thou shalt perform in the morning; and the second lamb thou shalt perform between the evenings.

<sup>40</sup>And the tenth of flour mingled with oil of olives beaten; (with) the fourth of a hina, and the libation of a fourth of a hina for the one lamb.

<sup>41</sup> And the second lamb thou shalt perform between the evenings: it shall be as the mincha of the morning, and as the libation thou shalt do it, to be received with acceptance, an oblation before Yahuah;

<sup>42</sup> a perpetual holocaust for your generations at the door of the tabernacle of ordinance before Yahuah; where I will appoint My Word to (meet) thee there, to speak with thee there.

<sup>43</sup> And there I will appoint My Word (to meet) with the sons of Yashar'el, and I will be sanctified in their rulers for My glory.

<sup>44</sup> And I will sanctify the tabernacle of ordinance and the altar; and Aharon and his sons will I sanctify to minister before Me:

<sup>45</sup> and My Shekinah shall dwell in the midst of the sons of Yashar'el, and I will be their Elohiym.

<sup>46</sup> And the sons of Yashar'el shall know that I am their Elohiym, who led them out free from the land of Mitsrayim to make My Shekinah dwell among them. I am Yahuah their Elohiym.

**30** And thou shalt make an altar on which to burn incense of perfumes: of sitta wood shalt thou make it.

<sup>2</sup> A cubit its length, and a cubit its breadth; foursquare shall it be: and two cubits its height: and its upright horns shall be of it.

<sup>3</sup> And thou shalt overlay it with pure gold, its top, and its wall round about, and its horns; and make for it a border of gold round about.

<sup>4</sup> And two golden rings make thou for it beneath its border at the two corners, thou shalt make upon its two sides, to be the place for the staves by which it may be carried.

<sup>5</sup> And thou shalt make the staves of sitta wood, and cover them with gold.

<sup>6</sup> And thou shalt place it before the veil which is over the ark of the testimony, before the mercy seat that is upon the testimony, where I will appoint My Word to be with thee.

<sup>7</sup> And Aharon shall burn sweet incense upon it from morning to morning: when he ordereth the lamps, he shall burn it.

<sup>8</sup> And when Aharon kindleth the lamps between the evenings, he shall burn sweet incense perpetually before Yahuah in your generations.

<sup>9</sup> Thou shalt not offer thereon the sweet incense of strange peoples, nor offer upon it burnt offerings, or minchas, nor pour libations.

<sup>10</sup> And Aharon shall expiate upon its horns once in the year with the blood of the sin offering for an expiation: once in the year shall he make atonement upon it on the day of atonement in your generations: it shall be most holy before Yahuah.

<sup>11</sup> And Yahuah spake unto Mosheh, saying,

<sup>12</sup> When thou takest the sum of the sons of Yashar'el according to their number, they shall give every man the ransom of their souls before Yahuah when thou numberest them; that there may not be among them the calamity of death when thou dost number them.

<sup>13</sup> This valuation was shown to Mosheh in the mountain as with a denarius of fire, and thus spake He to him:

<sup>14</sup> So shall every one who passeth to the numberment give a half shekel of the coin of the sanctuary: (a half shekel is twenty manin:) the half shekel is to be the separation before Yahuah. Every one who passeth to the numbering, from a son of twenty years and upwards, shall give the separation before Yahuah.

<sup>15</sup> He who is rich shall not add to, and he who is poor shall not diminish from, the half shekel in giving the separation before Yahuah, to atone for your souls.

<sup>16</sup> And thou shalt take the silver of the ransom from the sons of Yashar'el, and apply it to the work of the tabernacle of ordinance; that it may be for the sons of Yashar'el for a good memorial before Yahuah, as a ransom for your souls.

<sup>17</sup> And Yahuah spake to Mosheh, saying,

<sup>18</sup> And thou shalt make a laver of brass, and its foundation of brass, for purification; and shalt set it between the tabernacle of ordinance and the altar, and put water therein.

<sup>19</sup> And they shall take from it for a cleansing ablution. And Aharon and his sons shall sanctify their hands and their feet with its water;

<sup>20</sup> at the time of their entering into the tabernacle of ordinance they shall sanctify with water, that they die not by the fiery flame \_\_\_\_

<sup>21</sup> \_\_\_\_ and it shall be to them an everlasting statute, to him and to his sons in their generations.

<sup>22</sup> And Yahuah spake to Mosheh, saying,

<sup>23</sup> And thou also take to thee the first aromatics, choice myrrh, in weight five hundred minas, and sweet cinnamon of half the weight, two hundred and fifty minas,

<sup>24</sup> and sweet calamus in weight two hundred and fifty minas and cassia in weight five hundred minas of shekels, in the shekel of the sanctuary, and olive oil a vase full, in weight twelve logas, a loga for each tribe of the twelve tribes.

<sup>25</sup> And thou shalt make of it a holy anointing oil, perfumed with perfume, the work of the perfumer, of compounded perfumes : a holy anointing oil shall it be.

<sup>26</sup> And with it anoint thou the tabernacle of ordinance, and the ark of the testimony,

<sup>27</sup> and the table and all its vessels, and the menorah and its vessels, and the altar of sweet incense,

<sup>28</sup> and the altar of burnt offering and all its vessels, and the laver and its foundation,

<sup>29</sup> and consecrate them, and they shall be most holy. Every one of the priests who approacheth to them shall be sanctified; but of the rest of the tribes, (whoever toucheth them) shall be consumed by the fiery flame from before Yahuah.

<sup>30</sup> But Aharon and his sons anoint thou, and consecrate them to minister before Me.

<sup>31</sup> And speak thou to the sons of Yashar'el, saying, This shall be a holy anointing oil before Me unto your generations.

<sup>32</sup> Upon the flesh of man it may not be poured, and the like of it you shall not make to resemble it; unto you it shall be most sacred.

<sup>33</sup> The man who compoundeth the like of it, or putteth it upon the unconsecrated who are not of the sons of Aharon, shall be destroyed from his people.

<sup>34</sup> And Yahuah said to Mosheh, Take to thee spices, balsam, and onycha, and galbanum, choice spices, and pure frankincense, weight for weight shall it be.

<sup>35</sup> And confect therewith a fragrant incense, the work of the compounder, a pure and sacred mixture.

<sup>36</sup> And beat, and make it small, and of it some shalt thou put before the testimony in the tabernacle of ordinance, where I will appoint My Word to be with thee. Most sacred shall it be to you.

<sup>37</sup> And of the sweet incense thou shalt make, the like shall not be made among you; it shall be sacred to you before Yahuah:

<sup>38</sup> the man who maketh the like of it to smell thereto shall be destroyed from his people.

**31** And Yahuah Spake with Mosheh, saying,

<sup>2</sup> Look, Mosheh, I have called by name the good Betsal'el: bar Uri bar Hur, of the tribe of Yahudah,

<sup>3</sup> and have fulfilled him with the Ruach of holiness from before Yahuah, in wisdom and in intelligence, in knowledge, and in all workmanship;

<sup>4</sup> to think in their thoughts so as to work (perfectly) in gold, and in silver, and in brass;

<sup>5</sup> and in the cutting of jewels for their inseting, and in the carving of woods, to make all manner of work.

<sup>6</sup> And, behold, I have appointed with him Aholiy'av bar Achisamah, of the tribe of Dan; and in the heart of every one wise hearted I have added the Ruach of wisdom, that they may perform all whatever I have commanded thee.

<sup>7</sup> The tabernacle of ordinance, and the ark of the testimony and the mercy seat which is over it; and all the vessels of the tabernacle;

<sup>8</sup> and the table, and all its vessels; and the altar of sweet incense,

<sup>9</sup> and the altar of burnt offering, and all its vessels; and the laver, and its foot;

<sup>10</sup> and the vestments for ministration, the holy vestments of Aharon the priest, and the vestments of his sons for ministry;

<sup>11</sup> and the oil of anointing; and the sweet incense for the sanctuary; even all whatever I have commanded thee, they shall make.

<sup>12</sup> And Yahuah spake with Mosheh, saying,

<sup>13</sup> Also, speak thou with the sons of Yashar'el, saying, Ye shall keep the day of My Sabbaths; indeed, for it is a sign between My Word and you, that you may know that I am Yahuah who sanctify you.

<sup>14</sup> Ye shall keep the Sabbath, because it is holy to you; whosoever profaneth it, dying he shall die; whoso doeth work therein, that man shall be destroyed from his people.

<sup>15</sup> Six days ye shall do work; but the seventh day is Sabbath, the holy Sabbath before Yahuah. Whoso doeth work upon the Sabbath, dying he shall die, by the casting of stones.

<sup>16</sup> The sons of Yashar'el shall therefore keep the Sabbath, to perform the delightful exercises of the Sabbath; (it is) for your generations an everlasting statute;

<sup>17</sup> between My Word and the sons of Yashar'el it is a sign forever. For in six days Yahuah created and perfected the heavens and the earth; and in the seventh day He rested and refreshed.

<sup>18</sup> And He gave to Mosheh, when He had finished to speak with him in Mount Sinai, the two tablets of the testimony, tablets of sapphire-stone from the throne of glory, weighing forty seim, inscribed by the finger of Yahuah.

**32** But the people saw that Mosheh delayed to come down from the mount, and the people gathered together unto Aharon, when they saw that the time he had appointed to them had passed; and Satana had come, and caused them to err, and perverted their hearts with pride. And they said to him, Arise, make us elohiym that shall go before us; for as for this Mosheh the man who brought us up from the land of Mitsrayim, he may have been consumed in the mountain by the fire which flameth from before Yahuah, (and) we know not what hath befallen him in his end.

<sup>2</sup> And Aharon said to them, Deliver the golden rings that are in the ears of your wives, your sons, and your daughters, and bring them to me.

<sup>3</sup> And their wives denied themselves to give their ornaments to their husbands; and all the people at once delivered up the golden rings which were in their ears, and brought them to Aharon.

<sup>4</sup> And he took them from their hands, and bound them in a wrapper, and wrought it with a tool, having made a molten calf; and he said, These, Yashar'el, are thy elohiym, which brought thee forth from the land of Mitsrayim.

<sup>5</sup> For Aharon had seen Hur slain before him, and was afraid; and he builded an altar before him, and Aharon cried with doleful voice, and said, Let there be a feast before Yahuah tomorrow, of the sacrifice of the slain of these

adversaries who have denied their Adonai, and have changed the glory of the Shekinah of Yahuah for this calf.

<sup>6</sup> And on the day following, they arose, and sacrificed burnt offerings; and the people sat around to eat and to drink, and rose up to disport themselves with strange service.

<sup>7</sup> And Yahuah said to Mosheh, Descend from the greatness of thine honour; for I have not given thee greatness except on account of Yashar'el. But now thy people, whom thou didst bring up from the land of Mitsrayim, have corrupted their works;

<sup>8</sup> quickly have they declined from the way which I taught them in Sinai, (that) ye shall not make yourselves image, or figure, or any similitude; for now have they made to them a molten calf, and have worshipped it, and sacrificed to it, and proclaimed before it, These are thy elohiym, Yashar'el, which brought thee up from the land of Mitsrayim. And Yahuah said to Mosheh,

<sup>9</sup> The pride of this people is manifest before Me, and behold, it is a people of hard neck.

<sup>10</sup> And now, cease from thy prayer, and cry not for them before Me; for I will let My anger burn like strong fire against them, and consume them, and I will make thee a great people.

<sup>11</sup> And Mosheh was shaken with fear, and began to pray before Yahuah his Elohiym; and he said, Wherefore should Thy wrath, O Yahuah, prevail against Thy people whom Thou didst bring up from the land of Mitsrayim, with great power and with a mighty hand.

<sup>12</sup> Why should the Mizraee who are remaining say, It was for evil that He led them out, to kill them among the mountains of Tabor and Hermon, and Sirion and Sinai, and to destroy them from the face of the earth? Turn from Thy strong anger and let there be relenting before Thee over the evil that Thou hast threatened to do unto Thy people.

<sup>13</sup> Remember Avraham, and Yitschaq, and Yashar'el, Thy servants, to whom Thou didst swear in Thy Word and didst say to them, I will multiply your children as the stars of the heavens, and all this land of which I have told you will I give to your sons, and they shall inherit forever.

<sup>14</sup> And there was relenting before Yahuah over the evil which He had thought to do unto His people.

<sup>15</sup> And Mosheh turned, and went down from the mount, and the two tables of the testimony were in his hands, inscribed on their two sides, here and there were they inscribed.



<sup>16</sup> And the tables were the work of Yahuah, and the writing was Yahuah's writing, inscribed and manifested upon the tables.

<sup>17</sup> And Yehoshua heard the voice of the people exulting with joy before the calf. And he said to Mosheh, There is the voice of battle in the camp.

<sup>18</sup> But he said, It is not the voice of the strong, who are victorious in battle, nor the voice of the weak, who are overcome by their adversaries in the fight; but the voice of them who serve with strange service, and who make merriment before it, that I hear.

<sup>19</sup> And it was when Mosheh came near the camp, and saw the calf, and the instruments of music in the hands of the wicked, who were dancing and bowing before it, and Satana among them dancing and leaping before the people, the wrath of Mosheh was suddenly kindled, and he cast the tables from his hands, and brake them at the foot of the mountain;- the holy writing that was on them, however, flew, and was carried away into the air of the heavens;- and he cried, and said, Woe upon the people who heard at Sinai from the mouth of the Holy One, Thou shalt not make to thyself an image, or figure, or any likeness,- and yet, at the end of forty days, make a useless molten calf!

<sup>20</sup> And he took the calf which they had made, and burned it in fire, and bruised it into powder, and cast (it) upon the face of the water of the stream, and made the sons of Yashar'el drink; and whoever had given thereto any trinket of gold, the sign of it came forth upon his nostrils.

<sup>21</sup> And Mosheh said unto Aharon, What did this people do to thee, that thou hast brought upon them a great sin?

<sup>22</sup> And Aharon said, Let not my adonai's anger be strong: thou knowest the people, that they are the children of the Just; but evil concupiscence hath made them to err:

<sup>23</sup> and they said to me, Make us elohiym that may go before us; for this Mosheh, the man who brought us up from the land of Mitsrayim, is consumed in the mountain, by the flaming fire from before Yahuah, and we know not what hath been done to him in his end.

<sup>24</sup> And I said to them, Whoever hath gold, let him deliver and give it to me; and I cast it into the fire, and Satana entered into it, and there came out of it the similitude of this calf!

<sup>25</sup> And Mosheh saw that the people were naked; for they had been stripped by the hand of Aharon of the holy crown which was upon their head, inscribed and beautified with the great and glorious Name; and that their evil

report would go forth among the nations of the earth, and they would get to them an evil name unto their generations.

<sup>26</sup> And Mosheh stood in the sanhedrin gate of the camp, and said, Who feareth Yahuah, let him come to me. And there gathered to him all the sons of Leviy.

<sup>27</sup> And he said to them, Thus hath said Yahuah, the Elohiym of Yashar'el, Whosoever hath sacrificed to the idols of the Gentiles, let him be slain with the sword. And now, go, pass through from the gate of the sanhedrin to the gate of the house of judgment, in the camp, and with prayer before Yahuah that He will forgive you this sin, take vengeance upon the wicked workers of strange worship and slay, even a man his brother, and a man his companion, and a man his neighbor.

<sup>28</sup> And the sons of Leviy did according to the word of Mosheh; and of the people who had the mark in their nostrils there fell that day by the slaughter of the sword about the number of three thousand men.

<sup>29</sup> And Mosheh said, Offer your oblation for the shedding of the blood that is upon your hands, and make atonement for yourselves before Yahuah, because you have smitten a man his son or his brother, and that you may bring a blessing upon you this day.

<sup>30</sup> And it came to pass on the day following, that Mosheh said to the people, You have sinned a great sin; but now I will go up and will pray before Yahuah, if haply I may obtain forgiveness of your sin.

<sup>31</sup> And Mosheh returned, and prayed before Yahuah, and said, I supplicate of Thee, Thou Yahuah of all the world, before whom the darkness is as the light! Now have this people sinned a great sin, and have made to them elohiym of gold;

<sup>32</sup> but now, if Thou wilt forgive their sin, forgive; but if not, blot me, I pray, from the book of the just, in the midst of which Thou hast written my name.

<sup>33</sup> And Yahuah said to Mosheh, It is not right that I should blot out thy name; but whosoever sinneth before Me, him will I blot from My book.

<sup>34</sup> But now, go lead the people to the place of which I have told thee; behold, My angel shall proceed before thee; but in the day of My visitation I will visit upon them their sin.

<sup>35</sup> And the Word of Yahuah plagued the people, because they had bowed themselves to the calf that Aharon had made.

**33** And Yahuah spake with Mosheh, Go, remove thee hence, lest My anger grow hot against the people, and I consume them. Therefore, proceed thou, and the people whom thou didst bring up out of the land of Mitsrayim, (to that land) which I have covenanted unto Avraham, to Yitschaq, and to Ya'aqov, saying, Unto thy sons will I give it.

<sup>2</sup> And I will appoint before thee an angel, and by his hand will cast out the Kena'aniy, Emoriy, Chittiy, and Perizziy, Chivviy, and Yevuciy;

<sup>3</sup> to the land producing milk and honey. For the Shekinah of My Glory cannot go up among you, nor My Majesty dwell in the habitation of their camp, because thou art a hard-necked people, lest I destroy you in the way.

<sup>4</sup> And the people heard this evil word and mourned; and no man put on his accustomed ornaments, which had been given them at Mount Sinai, and on which was inscribed and set forth the great and holy Name.

<sup>5</sup> And Yahuah said to Mosheh, Speak to the sons of Yashar'el, Ye are a hard-necked people: were the glory of My Shekinah to go up with you, in one little hour I should destroy you. And now put thy accustomed ornaments from thee, that it may be manifest before Me what I may do to thee.

<sup>6</sup> And the sons of Yashar'el were deprived of their usual adornments, on which was written and set forth the great Name; and which had been given them, a gift from Mount Horeb. And Mosheh took and hid them in his tabernacle of instruction.

<sup>7</sup> But the tabernacle he took away from thence, and spread it without the camp, and removed it from the camp of the people to the distance of two thousand cubits; and it was called the Tabernacle of the House of Instruction: and it was that when any one turned by repentance with a true heart before Yahuah, he went forth to the Tabernacle of the House of Instruction that was without the camp, to confess and pray for the pardon of his sins; and praying he was forgiven.

<sup>8</sup> And it was when Mosheh passed forth from the camp to go to the tabernacle that all the wicked people arose, and stood, every man at the door of his tent, and looked with the evil eye after Mosheh, when he entered the tabernacle.

<sup>9</sup> And it came to pass when Mosheh had gone into the tabernacle, the column of the glorious Cloud descended and stood at the door of the tabernacle; and the Word of Yahuah spake with Mosheh.

<sup>10</sup> And all the people beheld the column of the Cloud standing at the door of the tabernacle, and the whole people at once rose up and worshipped towards the tabernacle, standing every man at the door of his tent.

<sup>11</sup> And Yahuah spake with Mosheh word for word,- the voice of the Word (dibbura) was heard, but the Majesty of the Presence was not seen,- in the way that a man converseth with his companion: and after the speaking voice had ascended, he returned to the camp, and delivered the word to the congregation of Yashar'el. But his minister, Yehoshua bar Nun, a young man, removed not from the tabernacle.

<sup>12</sup> And Mosheh said before Yahuah, Lo, what hast Thou said to me, Take this people up? but Thou hast not made me to know whom Thou wilt send with me. By Thy Word Thou hast said, I have ordained thee with a goodly name, and thou hast found favor before Me.

<sup>13</sup> But now I pray, if I have found mercy before Thee, make me to know the way of Thy goodness, to understand Thy mercy when in Thy dealing with just men it falleth to them as it (falleth) to the guilty, and to the guilty as to the just; but, on the contrary how it (indeed) befalleth the just according to their righteousness and the guilty according to their guilt: that I may find mercy before Thee, and it be made manifest by Thee that this people is Thy people.

<sup>14</sup> And He said, Await, until the face of My displeasure shall have gone away, and afterward I will give thee rest.

<sup>15</sup> And he said to Him, If Thy wrath go not from us, suffer us not to go up from hence under the frown of Thy displeasure.

<sup>16</sup> In what will it be known that I have found mercy before Thee but in the converse of Thy Shekinah with us, that distinguishing signs may be wrought for us, in the withholdment of the Ruach of prophecy from the nations, and by Thy speaking by the Ruach HaQodesh to me and to Thy people, that we may be distinguished from all the peoples upon the face of the earth?

<sup>17</sup> And Yahuah said to Mosheh, This thing also which thou hast spoken of, will I do; for thou hast found mercy before Me, and I have ordained thee with a goodly name.

<sup>18</sup> And he said, Show now unto me Thy glory:

<sup>19</sup> but He said, Behold, I will make all the measure of My goodness pass before thee, and I will give utterance in the good name of the Word of Yahuah before thee; and I will have compassion upon whom I see it right to have compassion, and will be merciful to whom I see it right to have mercy.

<sup>20</sup> And He said, Thou canst not see the visage of My face; for no man can see Me and abide alive. And Yahuah said,

<sup>21</sup> Behold, a place is prepared before Me, and thou shalt stand upon the rock.

<sup>22</sup> And it shall be that when the glory of My Shekinah passeth before thee, I will put thee in a cavern of the rock and will overshadow thee with My Word until the time that I have passed by.

<sup>23</sup> And I will make the host of angels who stand and minister before Me to pass by, and thou shalt see the handborder of the tephilla of My glorious Shekinah; but the face of the glory of My Shekinah thou canst not be able to see.

**34** And Yahuah said to Mosheh, Hew thee two tables of stone, as the former, and write upon the tables the words that were upon the former tables which thou didst break;

<sup>2</sup> and be ready in the morn; and at morning ascend thou Mount Sinai and stand there before Me on the summit of the mountain.

<sup>3</sup> No man shall ascend with thee, nor any man be seen on all the mountain, nor sheep, nor oxen grazing on the side of the mount.

<sup>4</sup> And he hewed two tables of stone like the former: and Mosheh arose in the morning and ascended Mount Sinai, as Yahuah had instructed him, and took in his hand the two tables of stone.

<sup>5</sup> And Yahuah revealed Himself in the cloud of the glory of His Shekinah, and Mosheh stood with Him there; and Mosheh called on the Name of the Word of Yahuah.

<sup>6</sup> And Yahuah made His Shekinah to pass by before his face, and proclaimed, Yahuah, Yahuah Elohiym, merciful and gracious, long-suffering, and nigh in mercies, abounding to exercise compassion and truth;

<sup>7</sup> keeping mercy and bounty for thousands of generations, absolving and remitting guilt, passing by rebellions, and covering sins; pardoning them who convert unto the law, but holding not guiltless in the great day of judgment those who will not convert; visiting the sins of fathers upon rebellious children upon the third and upon the fourth generation.

<sup>8</sup> And Mosheh made haste and bowed himself upon the earth and worshipped.

<sup>9</sup> And he said, If now I have found mercy before Yahuah let the Shekinah of the Glory of Yahuah go among us; for it is a people of hard neck; but pardon Thou our guilt and our sin, and give us the inheritance of the land which Thou didst covenant unto our fathers, and change us not to become an alien people.

<sup>10</sup> And He said, Behold, I make covenant that I will not change this people to become an alien people; nevertheless from thee shall proceed a multitude of the righteous; and with all thy people will I do wondrous things in the time when they go into captivity by the rivers of Bavel: for I will bring them up from thence, and make them dwell from within the river Sambation; and like wonders shall not be created among all the inhabitants of the earth, nor among any nation. And all the people among whom thou wilt dwell shall see in that day the work of Yahuah; for terrible is the thing that I will do with thee.

<sup>11</sup> Observe thou that which I command thee this day: behold, I drive out from before thee the Emoriy, and Kena'aniy, and Chittiy, and Perizziy, and Chivviy, and Yevuciy.

<sup>12</sup> Take heed to thee, lest thou strike covenants with the inhabitants of that land into which thou art to enter; that it may not be a stumbling-block unto thee.

<sup>13</sup> But thou shalt rather destroy their high places, and break their statues, and cut down their groves;

<sup>14</sup> for it is not lawful for thee to worship other elohiym; for Yahuah is zealous and avengeful; His Name is Elohiym, the Zealous and the Avenger.

<sup>15</sup> Lest thou strike covenant with the dwellers in the land, and they draw thee astray after their idols, and they sacrifice to their idols, and invite thee, and thou eat of the sacrifices of their idols

<sup>16</sup> and thou take of their daughters for thy sons, and when their daughters wander after their idols they make thy sons also go astray after their idols.

<sup>17</sup> Molten elohiym you shall not make to you.

<sup>18</sup> You shall observe the feast of the unleavened. Seven days thou shalt eat unleavened (cakes), as I have commanded thee, in the time of the month Abiba; for in the month of Abiba you came out free from Mitsrayim.

<sup>19</sup> Whatever openeth the womb is Mine; and of all cattle thou art to consecrate the males, of oxen, and of sheep.

<sup>20</sup> But the firstling of an ass thou mayest redeem with a lamb; but if thou redeem him not, thou shalt cut him off with the blade. And each firstborn of thy sons thou must redeem; and they shall not appear before Me empty.

<sup>21</sup> Six days shalt thou work, and in the seventh day have rest; in ploughing time and in harvest thou shalt rest.

<sup>22</sup> The feast of weeks also shalt thou make to thee in the time of the firsts of the wheat harvest; and the feast of ingathering at the conclusion of the ear.

<sup>23</sup> Three times in the year shall all thy males appear before the Master of the world, Yahuah Elohiym of Yashar'el.

<sup>24</sup> For I will drive out the nations from before thee, and enlarge thy borders; and no man shall covet thy land at the time of thy going up to appear before Yahuah thy Elohiym thrice in the year.

<sup>25</sup> You shall not sacrifice the victim of My Passover before you have done away with leaven; nor suffer the fat of the paschal sacrifice to remain about the altar till the morning.

<sup>26</sup> The best of the firstfruits of your land ye shall bring to the sanctuary of Yahuah your Elohiym. You are not allowed to boil or to eat flesh and milk mixed together, lest My displeasure be kindled against you, and the fruit of your trees, with the grapes in their branches and their leaves, be laid waste together.

<sup>27</sup> And Yahuah said to Mosheh, Write thou these words; for upon the expression of these words have I stricken My covenant with thee and with the people of Yashar'el.

<sup>28</sup> And he was there before Yahuah forty days and forty nights; he ate no bread nor did he drink water; and he wrote upon the other tables the words of the covenant, the Ten Words which had been written upon the former tables.

<sup>29</sup> And it was at the time when Mosheh came down from the mountain of Sinai, with the two tables of the testimony in the hand of Mosheh, in his descending from the mount, that Mosheh knew not that the visage (form) of his face shone with the splendour which had come upon him from the brightness of the glory of Yahuah's Shekinah in the time of His speaking with him.

<sup>30</sup> And Aharon and all the sons of Yashar'el saw Mosheh, and behold, the glory of the form of his face shined, and they were afraid to come near to him.

<sup>31</sup> And Mosheh called to them and Aharon, and all the princes who had been appointed chiefs in the congregation returned, and Mosheh conversed with them.

<sup>32</sup> And afterward drew nigh all the sons of Yashar'el, and he taught them all that Yahuah had spoken to him on Mount Sinai.

<sup>33</sup> And when Mosheh had finished to speak with them, he put over the form of his face a veil.

<sup>34</sup> And when Mosheh went in before Yahuah to speak with Him, he removed the veil from his countenance until he came forth; and he came forth and spake to the sons of Yashar'el what had been commanded.

<sup>35</sup> And the sons of Yashar'el saw the countenance of Mosheh, that the glory of the form of Mosheh's face was shining. And Mosheh replaced the veil upon his face until the time of his going in to speak with Him.

**35** And Mosheh gathered together all the congregation of the sons of Yashar'el and said to them: These are the things which Yahuah hath commanded to be done.

<sup>2</sup> Six days thou shalt do work, and on the seventh day there shall be to you the holy Sabbath of repose before Yahuah. Whoever doeth work on the Sabbath day, dying he shall die by the casting of stones.

<sup>3</sup> My people of the sons of Yashar'el, ye shall not kindle a fire in any place of your habitations on the day of the Sabbath.

<sup>4</sup> And Mosheh spake to all the assembly of the children of Yashar'el, saying, This is the word which Yahuah hath commanded, saying,

<sup>5</sup> Take of you a separation before Yahuah: whosoever is moved in his heart, let him present the separation for Yahuah; gold, or silver, or brass,

<sup>6</sup> or hyacinth, or purple, or scarlet, or fine linen, or goats' hair,

<sup>7</sup> or rams' skins dyed red, or skins of seals, (purple skins), and woods of sitta;

<sup>8</sup> or oil for the lights, aromatics for the anointing oil, and sweet incense;

<sup>9</sup> the onyx stones, and stones for completing the enchasement of the ephoda and the breastplate.

<sup>10</sup> And let all the wise-hearted among you give and make all that Yahuah hath commanded:



<sup>11</sup> The tabernacle, its tent, and its covering, its hasps, and its boards, its bars, and its pillars, and its bases.

<sup>12</sup> The ark, with its staves, and the mercy seat, and the veil for the covering;

<sup>13</sup> and the table, and its staves, and all its vessels, and the bread for the Presence;

<sup>14</sup> and the menorah for illumination, with the lamps, and the oil for the light;

<sup>15</sup> and the altar of sweet incense, and its staves, and the anointing oil, and the sweet incense, and the curtain for the door of the tabernacle of ordinance;

<sup>16</sup> the altar of burnt offering, and its brasen grate, with its staves, and its vessels, and the laver, with its base;

<sup>17</sup> and the curtains of the court, with its pillars, and bases, and the hanging for the gate of the court,

<sup>18</sup> and the pins of the tabernacle, and the pins of the court, and their cords;

<sup>19</sup> the vestments of ministration, for ministering in the sanctuary, and the holy vestments for Aharon the priest, and the vestments of his sons for ministering.

<sup>20</sup> And all the congregation of the sons of Yashar'el went out from before Mosheh.

<sup>21</sup> And every man whose heart moved him, and every one who was filled with the Ruach of prophecy, came, and brought what he had for a separation before Yahuah for the work of the tabernacle of ordinance, and for all its service, and for the holy vestments.

<sup>22</sup> And with the men came the women, every one whose heart was moved, and brought chains, and necklaces, rings, bracelets, and every ornament of gold; every one offering up the offering of gold before Yahuah.

<sup>23</sup> And every one with whom was found hyacinth, or purple, or crimson, or fine linen, goats' hair, or purple skins, brought the separation before Yahuah;

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<sup>24</sup> \_\_\_\_ and all with whom were found woods of sitta for all the work of the service brought.

<sup>25</sup> And every woman whose heart was wise spun with her hands, and brought the spun work of hyacinth, and purple, and crimson, and fine linen.

<sup>26</sup> And all the women whose hearts were moved in wisdom spun goats' hair (while) upon their bodies, and sheared them, being alive.

<sup>27</sup> And the clouds of heaven went to the Phison, and drew up from thence onyx stones, and stones for infilling, to enchase the ephod and the breastplate, and spread them upon the face of the wilderness; and the princes of Yashar'el went and brought them for the need of the work.

<sup>28</sup> And the clouds of heaven returned, and went to the garden of Eden, and took from thence choice aromatics, and oil of olives for the light, and pure balsam for the anointing oil, and for the sweet incense.

<sup>29</sup> Every man, a son of Yashar'el, and (every) woman, a daughter of Yashar'el, who was moved in heart, brought for all the work which Yahuah by Mosheh had commanded to be made; so brought the children of Yashar'el the votive gift before Yahuah.

<sup>30</sup> And Mosheh said to the sons of Yashar'el, See, Yahuah hath ordained with a good name Betsal'el bar Uri bar Hur, of the tribe of Yahudah,

<sup>31</sup> and hath filled him with the Ruach of prophecy from before Yahuah, in wisdom, in understanding, in knowledge, and in all handicraft;

<sup>32</sup> and to instruct artificers to work in gold, and in silver, and in brass,

<sup>33</sup> and in the cutting of precious stones, to perfect by them the work, and in the fabrication of wood, to work in all the work of artificers.

<sup>34</sup> And to teach artwork to the rest of the artificers he imparted skill to his heart, and to (that of) Aholiy'av bar Achiycamak, of the tribe of Dan.

<sup>35</sup> He filled them with wisdom of heart to make all the work of the carpenter and the embroiderer, in hyacinth, and in purple, and in crimson, and in fine linen; and of the sewer, to fashion all the work, and to teach the workmen.

**36** And Betsal'el and Aholiy'av wrought, and every man wise in heart, to whom Yahuah had given wisdom and intelligence to understand and to make all the work for the service of the sanctuary, according to all that Yahuah had commanded.

<sup>2</sup> And Mosheh called Betsal'el and Aholiy'av, and every man wise in heart, to whose heart Yahuah had given wisdom, everyone whose heart was moved, to draw near, and do the work itself.

<sup>3</sup> And they took from before Mosheh all the separation that the children of Yashar'el had brought for the work of the service of the sanctuary, to make it. And they still brought to him the voluntary gift, morning after morning from their possessions.

<sup>4</sup> And all the wise men who did all the work of the sanctuary came, each man from the work which he had done;

<sup>5</sup> and they said to Mosheh, The people abound in bringing (more) than is enough for the service of the work, which Yahuah hath ordained.

<sup>6</sup> And Mosheh commanded, and they made proclamation through the camp, saying, Neither man nor woman may make any more work for the holy separation: and the people ceased from bringing.

<sup>7</sup> For what had been done was according to the sufficiency of all the work; and they did it, and had more than enough.

<sup>8</sup> And all the wise in heart made the TABERNACLE; ten curtains of fine linen, and hyacinth, and purple, and scarlet, figured with kerubin, the work of the embroiderer, he made them.

<sup>9</sup> The length of one curtain twenty and eight cubits, the sum of one curtain ; the measure was one for all the curtains.

<sup>10</sup> And he conjoined five curtains one with another, and (the other) five curtains conjoined he one with another.

<sup>11</sup> And he made loops of hyacinth upon the edge of one curtain, at the place of conjunction in the side; so made he in the side at the place of conjunction in the other curtain.

<sup>12</sup> Fifty loops he made in one curtain, and fifty loops made he at the place of juncture of the edge of the second curtain; the loops were arranged one over against the other.

<sup>13</sup> And he made fifty taches of gold, and conjoined one curtain with another with the taches, and there was one tabernacle.

<sup>14</sup> And he made curtains of goats' hair to spread upon the tabernacle: eleven curtains he made them.

<sup>15</sup> The length of one curtain thirty cubits, and four cubits the breadth of one curtain; one measure for the eleven curtains.

<sup>16</sup> And he joined five curtains together, corresponding with the five books of the law; and six curtains together, corresponding with the six orders of the Mishna.

<sup>17</sup> And he made fifty loops in the border of the curtain at the place of conjuncture, and fifty loops made he upon the border of the curtain at the second place of conjuncture.

<sup>18</sup> And he made taches of brass to compact the tabernacle, that it might become one.

<sup>19</sup> And he made a covering for the tabernacle of rams' skins reddened, and of purple skins to protect it above.

<sup>20</sup> And he made the boards of the tabernacle of sitta wood, standing up, after the way of their plantation;

<sup>21</sup> ten cubits the length of the board, and a cubit and a half of a cubit the breadth of one board.

<sup>22</sup> Each board had two tenons arranged, one side for the midst of the other side; and so did he for all the boards of the tabernacle.

<sup>23</sup> And he made the boards of the tabernacle twenty boards, on the side of the south wind;

<sup>24</sup> and forty sockets of silver he made under the twenty boards; two sockets beneath one board for its two tenons, and two sockets under another board for its two tenons.

<sup>25</sup> And for the second side of the tabernacle on the north he made twenty boards,

<sup>26</sup> and their forty sockets of silver; two sockets beneath one board, and two sockets beneath another board.

<sup>27</sup> And to the border of the tabernacle westward he made six boards,

<sup>28</sup> and two boards made he at the corners of the tabernacle at their extremes.

<sup>29</sup> And they were conjoined below, and joined together were they at their tops with one ring; so made he both of them at the two corners.

<sup>30</sup> And eight boards there were, and their sockets of silver, sixteen sockets; two sockets, and two sockets under one board.

<sup>31</sup> made bars of sitta wood; five for the boards of one side of the tabernacle,

<sup>32</sup> and five bars for the boards of the second side of the tabernacle, and five bars for the boards of the tabernacle at the ends westward.

<sup>33</sup> made the middle bar to mortise in the midst of the boards from end to end, of the tree which our father Avraham planted in Beira of Sheba, praying there in the Name of the Word of Yahuah, the everlasting, Elohiym.

<sup>34</sup> And the boards he overlaid with gold, and the rings be made of gold, as the place for the bars; and he covered the bars with gold.

<sup>35</sup> And he made the VEIL of hyacinth, and purple, and crimson, and fine linen twined, the work of the artificer; figured with kerubin he made it.

<sup>36</sup> And he made for it four pillars of sitta wood, and covered them with gold, and their hooks of gold, and cast for them four sockets of silver.

<sup>37</sup> And he made a curtain for the door of the tabernacle, of hyacinth, and purple, and crimson., and fine linen twined, the work of the embroiderer, and its five pillars, and their five hooks; covered their capitals and their joinings with gold, and their five bases with brass.

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וַיַּת עֲמוּדָיִי חֲמִשָּׁא וַיַּת וָוִיהוֹן וְחִפֵּי רִישֵׁיהוֹן וְכַבּוּשֵׁיהוֹן דְּהֶבֶא וְחוּמְרֵיהוֹן חֲמִשָּׁא דְּנֶחֱשָׂא

**37** And Betsal'el made the ARK of sitta wood; two cubits and a half its length, and a cubit and half its breadth, and a cubit and half its height.

<sup>2</sup> And he covered it with pure gold within and without, and made for it a crown of gold round about.

<sup>3</sup> And he cast for it four golden rings upon its four corners; two rings upon one side of it, and two rings upon its second side.

<sup>4</sup> And he made the staves of it of sitta wood, and covered them with gold,

<sup>5</sup> and put the staves into the rings upon the sides of the ark, to carry the ark.

<sup>6</sup> And he made the MERCY SEAT of pure gold; two cubits and a half the length, and a cubit and half its breadth; but its thickness was a span.

<sup>7</sup> And he made two kerubin of pure gold, beaten made be them, on the two sides of the mercy seat.

<sup>8</sup> One keruba on this side, and one keruba on that side, of beaten work; and the kerubin were face to face. They were not separated from the mercy seat; but by the wisdom of the Ruach of prophecy, he made the kerubin on its two sides.

<sup>9</sup> And the kerubaia spread forth their wings, with their heads upward, overshadowing the mercy seat with their wings, and their faces were toward each other, over against the mercy seat were the faces of the kerubaia.

<sup>10</sup> And he made the TABLE of sitta wood, two cubits its length, and a cubit its breadth, and a cubit and half its height.

<sup>11</sup> And he covered it with pure gold, and made for it a golden crown round about.

<sup>12</sup> And he made a border for it, its height a span round about. And he made a crown of gold for the border round about.

<sup>13</sup> And he cast for it four golden rings, and set the rings upon the four corners of its four feet.

<sup>14</sup> Over against the border were the rings, the place for the staves in carrying the table.

<sup>15</sup> And he made the staves of sitta wood, and covered them with gold, for carrying the table.

<sup>16</sup> And he made the vessels to be upon the table, its dishes, and its bowls, and its measures, and its cups for the lavings of pure gold.

<sup>17</sup> And he made the MENORAH of pure gold, beaten made he the menorah; its base and its shaft, its cups, its apples, and its lilies were of the same.

<sup>18</sup> And six branches came forth from its sides; three branches of the menorah on one side, and three branches of the menorah on the second side.

<sup>19</sup> Three embossed cups with their figurations on one branch, with the apple and lily, and three embossed cups with their figurations on the other branch, with the apple and lily; so the six branches which proceeded from the menorah.

<sup>20</sup> And upon the menorah, four embossed cups with their figurations of apples and lilies.

<sup>21</sup> And an apple (was) under two branches of the same, and an apple under two branches of the same, and an apple under two branches of the same, for the six branches that proceeded from it.

<sup>22</sup> Their apples and their branches were of the same, all of it one beaten work of pure gold:

<sup>23</sup>

<sup>24</sup> of a talent of pure gold made he it, and all its vessels.

<sup>25</sup> And he made the ALTAR OF SWEET INCENSE of sitta wood, a cubit its length, and a cubit its breadth, foursquare, and two cubits was its height; its two upright horns were of the same.

<sup>26</sup> And he overlaid it with pure gold, its top and its sides round about, and its horns; and he made for it a golden crown round about.

<sup>27</sup> And two golden rings he made for it under its crown, at its two corners, upon its two sides, to be the place of the staves by which to carry it.

28 And the staves be made of sitta wood, and overlaid them with gold.

29 And he made the sacred oil of anointing, and the pure sweet incense, the work of the perfumer.

**38** And he made the ALTAR OF BURNT OFFERING of Sitta wood; five cubits its length, and five cubits its breadth, four-square, and three cubits its height.

2 And he made horns upon its four corners; of the same were its horns stretching upward; and he covered it with brass.

3 And he made all the vessels of the altar; the pots, and the cleaners, and the basins, and the fleshhooks, and the pans, all its vessels made he of brass.

4 And he made the grate of the altar, of brasen network under the border beneath, reaching to the middle of it, to receive the cinders and bones that fell from the altar.

5 And he cast four rings, for the four corners of the grate, of brass, (to be) places for the staves.

6 And he made the staves of sitta wood, and coated them with brass.

7 And he put the staves into the rings, upon the sides of the altar, to carry it by them: hollow with boards, and filled with earth made he it.

8 And he made the brasen Laver, and its foundation of brass, from the brasen mirrors of the pious women, who, at the season, came to pray at the door of the tabernacle of appointment, standing with their oblations, giving thanks and confession, and returning to their husbands, the mothers of righteous children, who had been purified from the uncleanness of their blood.

9 And he made the court; on the southern side, the curtains of the court (made he) with fine linen, a hundred cubits,

10 their pillars twenty, and their bases twenty, of brass; the hooks of the pillars and their rods were of silver.

11 And on the north side, a hundred cubits, their pillars twenty, and their bases twenty of brass; the hooks of the pillars and their rods were of silver.

12 And the curtains of the western side, fifty cubits, their pillars ten, and their bases ten; the hooks of the pillars, and their rods, were of silver.

13 And on the east side, eastward, fifty cubits.

<sup>14</sup> And the curtains were fifteen cubits on a side; their pillars three, and their bases three.

<sup>15</sup> And for the second side of the door of the court, here and there, at the gate of the court, curtains fifteen cubits, their pillars three and their bases three.

<sup>16</sup> All the curtains of the court round about were of fine linen twined.

<sup>17</sup> And the bases of the pillars were of brass, the hooks of the pillars and their rods of silver, and the overlaying of their capitals silver, and the rods silver; so were made all the pillars of the court.

<sup>18</sup> And the hanging for the gate of the court was made of embroidered work in hyacinth, and purple, and crimson, and fine linen twined; and twenty cubits (was) the length, and the height on its breadth five cubits, corresponding with the curtains of the court.

<sup>19</sup> And their pillars four, and their bases four, of brass; their hooks silver, and the overlaying of their capitals, and their rods, silver.

<sup>20</sup> But all the pins of the tabernacle, and of the court round about, were of brass.

<sup>21</sup> These are the sums, weights, and numbers of the Tabernacle of the Testimony, which were counted by the word of the mouth of Mosheh. But the service of the Levyites was by the hand of Ithamar bar Aharon the priest.

<sup>22</sup> And Betsal'el bar Uri bar Hur, of the tribe of Yahudah, made all that Yahuah had commanded Mosheh;

<sup>23</sup> and with him, Aholiy'av bar Achisamak, of the tribe of Dan, a worker in wood, and an artificer, and an embroiderer in hyacinth, and in purple, and in crimson, and in fine linen.

<sup>24</sup> All the gold that was used in making the whole work of the sanctuary, and it was the amount of the gold of the oblation, (was) twenty and nine talents, and seven hundred and thirty shekels, in the shekel of the sanctuary. This was the gold of the oblation, which every man of the sons of Yashar'el, whose heart was willing, had offered as a separation.

<sup>25</sup> And the silver of them who were numbered of the sons of Yashar'el, who gave at the time when Mosheh numbered them, every one for the redemption of his soul, a hundred talents, and a thousand and seven hundred and seventy and five shekels, of the shekel of the sanctuary.

<sup>26</sup> A drachma for (each) head, a half shekel of the shekel of the sanctuary, forever, one who passed to the numberments, from twenty years and



upwards, for six hundred and three thousand and five hundred and fifty (men).

<sup>27</sup> And there were a hundred talents of silver for casting the bases of the sanctuary, and the bases of the veil, a hundred bases, answering to the talents, a talent for a base.

<sup>28</sup> And with the thousand and seven hundred and seventy and five shekels, he made hooks for the pillars, and the overlaying of their capitals and their rods.

<sup>29</sup> And the brass of the oblation was seventy talents, and two thousand and four hundred shekels.

<sup>30</sup> And he made with it the bases of the gate of the tabernacle of ordinance, and the brasen altar, and the brasen grate for it, and all the vessels of the altar.

<sup>31</sup> And the bases of the court round about, and the bases of the gate of the court, and all the pins of the tabernacle, and all the pins of the court round about.

**39** And of the hyacinth, and purple, and crimson, they made the vestments of ministration, to minister in the sanctuary. And they made the holy vestments of Aharon the priest, as Yahuah had commanded Mosheh.

<sup>2</sup> And he made the ephoda of gold, hyacinth, and purple, and fine linen twined.

<sup>3</sup> And they beat out the plates of gold, and cut them into threads to inwork with the hyacinth, and the purple, and the crimson, and the fine linen, the work of the artificer.

<sup>4</sup> Shoulderpieces made they for it conjoined; upon its two sides were they conjoined.

<sup>5</sup> And its ordered band that was upon it was of the same; it was according to its work, of gold, hyacinth, and purple, and crimson, and fine linen twined, even as Yahuah had commanded Mosheh.

<sup>6</sup> And they wrought the jewels of onyx, enchased, set, inwrought, graven with graven writing, setting forth the names of the sons of Yashar'el.

<sup>7</sup> And he set them on the shoulders of the ephoda, as stones of memorial for the sons of Yashar'el, as Yahuah commanded Mosheh.

<sup>8</sup> And he made the Breastplate, the work of the artificer, according to the work of the ephoda, of gold, hyacinth, and purple, and crimson, and fine linen twined.

<sup>9</sup> Foursquare was it; doubled they made the breastplate, a span its length, and a span its breadth.

<sup>10</sup> And they filled it with four rows of precious gems, (margalyan,) corresponding with the four corners of the world. The first row, carnelian, topaz, and carbuncle, row one: and upon them were engraven and expressed the names of three tribes, Re'uben, Shim'on, and Leviy.

<sup>11</sup> And the name of the second row, smarag, and sapphire, and chalcedony: and upon them was inscribed and set forth the name of three tribes, Yahudah, Dan, and Naphtaliy.

<sup>12</sup> And the name of the third row, ligure, agate, and amethyst: and upon them inscribed and set forth the name of three tribes, Gad, Asher, and Yissbakar.

<sup>13</sup> And the name of the fourth row, chrysolite, and onyx, and jasper: and upon them inscribed and set forth the name of three tribes, Zevulun, Yoceph, and Benyamiyn: enchased and set in gold in their infillings.

<sup>14</sup> And the gems were according to the names of the sons of Yashar'el, twelve, according to their names; the writing engraven, inscribed, and set forth as the engraving of a ring; each man's gem according to his name in the twelve tribes.

<sup>15</sup> And they made upon the breastplate wreathen chains, entwined work, of pure gold.

<sup>16</sup> And they made two sockets of gold, and two golden rings, and set the two rings on the two sides of the breastplate.

<sup>17</sup> And they put the two entwinedments of gold within the two rings upon the two sides of the breastplate,

<sup>18</sup> and the two chains that were arranged on the two sides they fastened upon the two sockets, and set them on the shoulders of the ephoda, toward its front.

<sup>19</sup> And they made two golden rings and set them upon the two sides of the breastplate, upon its edge, that was on the border of the ephod inward.

<sup>20</sup> And they made two golden rings, and arranged them upon the two shoulders of the ephod below, toward its front, over against the place of conjoinment above the band of the ephod,

<sup>21</sup> and fitted the breastplate by its rings to the rings of the ephod by a ribbon of hyacinth, that it might adhere to the band of the ephod, and that the breastplate be not loosened from being upon the ephod, as Yahuah commanded Mosheh.

<sup>22</sup> And he made the mantle-robe, a work of the weaver, of twined thread of hyacinth.

<sup>23</sup> And the aperture of the upper robe (was) double in the midst, like the opening of a piece of armour, with a border round about its edge, that it might not be torn.

<sup>24</sup> And they made upon the bottom of the upper robe pomegranates of hyacinth, and purple, and crimson, and (fine linen) entwined.

<sup>25</sup> And they made golden bells, and set the bells among the pomegranates upon the border of the mantle-robe, round about among the pomegranates;

<sup>26</sup> a bell and a pomegranate, a bell and a pomegranate, all of them seventy upon the bottom of the upper robe round about to minister in; as Yahuah commanded Mosheh.

<sup>27</sup>

וַעֲבָדוּ נֵת פְּתוּיִין דְּבוּץ עֹבֵד גִּרְדִּי לְאַהֲרֹן וּלְבָנָיו

<sup>28</sup>

וְנֵת מִצְנֶפֶתָא דְּבוּצָא וְנֵת בְּרָצִיץ כּוֹבְעָא דְּבוּצָא וְנֵת אֲנוֹרְקִיסִי בּוּצָא דְּבוּץ שָׁזִיר

<sup>29</sup>

וְנֵת קְמוּרָא דְּבוּץ שָׁזִיר וְתַקְלָא וְאַרְגָּמוֹנָא וְצִבְעֵי זָהָרִי עֹבֵד צִיּוֹר הִיכְמָא דְּפָקִיד יְיָ נֵת מִשָּׁה

<sup>30</sup> And they made the plate of the crown of holiness of pure gold, and wrote upon it, inscribed, engraven, and set forth, HOLINESS TO YAHUAH.

<sup>31</sup> And they set upon it a twined ribbon of hyacinth, to put it upon the tiara above the forehead; as Yahuah commanded Mosheh.

<sup>32</sup> And all the work of the tabernacle, the tabernacle of ordinance, was completed: and the sons of Yashar'el did as Yahuah commanded Mosheh, so did they.

<sup>33</sup> And they brought the tabernacle to Mosheh at his house of instruction, (beth Midrash,) where sat Mosheh, and Aharon, and his sons, where he gave direction to them concerning the order of the priesthood; and there, and Aharon, (also) sat the elders of Yashar'el. And they brought to him the

tabernacle and all its vessels: its taches, its boards, its bars, its pillars, and its bases;

<sup>34</sup> and the covering of reddened rams' skins, and the covering of purple skins, and the veil that was to be spread;

<sup>35</sup> and the ark of the testimony, and its staves, and the mercy-seat, and the kerubaia produced of beaten work of the same, the one here, and the other there;

<sup>36</sup> and the table, and all its vessels, and the bread of faces;

<sup>37</sup> and the menorah, and its lamps, the lamps of order, which were ordained to correspond to the seven stars, that rule in their prescribed places in the firmament by day and by night; and the oil for the lights,

<sup>38</sup> and the golden altar, and the consecration oil, and the sweet incense, and the hanging for the door of the tabernacle;

<sup>39</sup> and the brasen altar, and its brasen grate, and its staves, and all its utensils; and the laver, and its base;

<sup>40</sup> the curtain-work of the court, and its pillars, and the bases and the veil of the gate of the court, its cords, and pins, and all the vessels for the service of the tabernacle, even the tabernacle of ordinance;

<sup>41</sup> and the vestments of ministration for ministering in the sanctuary, the holy vestments of Aharon the priest, and the vestments of his sons, to minister.

<sup>42</sup> According to all that Yahuah had commanded Mosheh, so had the sons of Yashar'el made all the service,

<sup>43</sup> And Moshe surveyed all the service, and behold, they had made it as Yahuah had commanded, so had they made it. And Mosheh blessed them, and said, May the Shekinah of Yahuah dwell within the work of your hands!

**40** And Yahuah spake with Mosheh, saying,

<sup>2</sup> On the day of the first month, that is the month of Nisan, on the first of the month, thou shalt rear up the tabernacle, the tabernacle of ordinance.

<sup>3</sup> And thou shalt set there the ark of the testimony, and overlay the ark with the mercy seat.

<sup>4</sup> And thou shalt bring in the table on the north side, because, from thence are given riches; for from thence distil the drops of the latter rain upon the herbs, for the food of the inhabitants of the world; and thou shalt arrange its

orders, two rows of bread, comprising six cakes in a row, answering to the tribes of Ya'aqov. And thou shalt bring in the menorah, on the south side, because there are the paths of the sun and of the moon, and the pathways of the luminaries; and thence are the treasures of the wisdom which resembleth the light. And thou shalt kindle the seven lamps, corresponding to the seven stars which resemble the just, who shine unto eternity in their righteousness.

<sup>5</sup> And thou shalt place the golden altar for sweet incense before the ark of the testimony; because the wise who are diligent in the law have a perfume fragrant as the sweet incense. And thou shalt set the veil at the gate of the tabernacle; because the righteous so covereth with their righteousness the people of the house of Yashar'el.

<sup>6</sup> And thou shalt place the altar of burnt offering before the door of the tabernacle of ordinance; because the rich, who spread the table before their doors and feed the poor, shall have their sins forgiven what time they make the offering upon the altar.

<sup>7</sup> And thou shalt place the laver between the tabernacle of ordinance and the altar and put water therein for the sins of such as convert by repentance, and pour off their perversity like water.

<sup>8</sup> And thou shalt place the court round about, because of the merit of the fathers of the world, which encompasseth the people of the house of Yashar'el round about. And thou shalt set the hanging of the gate of the court on account of the merit of the mothers of the world, which spreadeth at the gate of Gehennam, that none may enter there of the souls of the children of the people of Yashar'el.

<sup>9</sup> And thou shalt take the consecration-oil, and anoint the tabernacle, and all that is therein, and shalt sanctify it, on account of the crown of the kingdom of the house of Yahudah, and of the King Meshiha, who is to redeem Yashar'el at the end of the days.

<sup>10</sup> And thou shalt anoint the altar of burnt offering, and all its vessels, and consecrate the altar, that it may be an altar most holy, on account of the crown of the priesthood of Aharon, and his sons, and of Eliyahu, the great Priest who is to be sent at the end of the captivity.

<sup>11</sup> And thou shalt anoint the laver, and its base, and consecrate it, on account of Yehoshua thy minister, chief of the sanhedrin of his people; by whose hand the land of Yashar'el is to be partitioned: and of Meshiha bar Ephraim, who shall spring from him, by whose hand the house of Yashar'el is to vanquish Gog and his confederates at the end of the days.

<sup>12</sup> And thou shalt bring Aharon and his sons to the door of the tabernacle of ordinance, and wash them with water,

<sup>13</sup> and clothe Aharon with the holy vestments, and anoint him, and consecrate him; that he may minister before Me.

<sup>14</sup> And his sons thou shalt bring near, and dress them with tunics,

<sup>15</sup> and anoint them, as thou didst anoint their father, that they may minister before Me; and their consecration shall be for a perpetual priesthood in their generations.

<sup>16</sup> And Mosheh did all that Yahuah commanded, so did he.

<sup>17</sup> And it was in the first month, that is, the month Nisan, in the second year, in the first of the month, that he reared up the tabernacle.

<sup>18</sup> And Mosheh reared the tabernacle, and placed its bases, and set its boards, and placed its bars, and reared its pillars.

<sup>19</sup> And he spread the tent over the tabernacle and placed the covering of the tabernacle upon it above, as Yahuah commanded Mosheh.

<sup>20</sup> And he took the two tables of stone, the tables of the covenant which were given to him in Horeb and set them up for a sign in the House of Instruction: they are the tables of the testimony. And the broken tables (he deposited) in the ark. And he set the staves in the ark, and placed the mercy seat, with the kerubaia that were produced for it of beaten work, upon the ark above.

<sup>21</sup> And he brought the ark into the tabernacle and set the veil of the covering and shadowed there with the ark of the testimony, as Yahuah commanded Mosheh.

<sup>22</sup> And he placed the table in the tabernacle of ordinance, at the side of the tabernacle northward without the veil,

<sup>23</sup> and set in order upon it the rows of bread before Yahuah, as Yahuah commanded Mosheh.

<sup>24</sup> And he placed the menorah in the tabernacle of ordinance, over against the table upon the side of the tabernacle southward,

<sup>25</sup> and kindled the lamps before Yahuah, as Yahuah commanded Mosheh.

<sup>26</sup> And he set the golden altar in the tabernacle of ordinance before the veil,

<sup>27</sup> and burned sweet incense upon it, as Yahuah commanded Mosheh.

<sup>28</sup> And he set the hanging at the gate of the tabernacle.

<sup>29</sup> And the altar of burnt offering he placed at the gate of the tabernacle, and offered thereon the burnt offering and the oblation, as Yahuah commanded Mosheh.

<sup>30</sup> And he set the laver upon its foundation between the tabernacle of ordinance and the altar, and put living water therein for purification, that it may not fail, nor become corrupt all the days.

<sup>31</sup> And Mosheh, and Aharon, and his sons, took from it for their ablutions, and sanctified therewith their hands and their feet;

<sup>32</sup> at the time they entered into the tabernacle of ordinance, or approached unto the altar, they purified themselves, as Yahuah commanded Mosheh.

<sup>33</sup> And he reared up the court round about the tabernacle and the altar, and placed the hanging which was for the gate of the tabernacle. And Mosheh completed the work.

<sup>34</sup> Then the Cloud of Glory overspread the tabernacle of ordinance, and the glory of the Shekinah of Yahuah filled the tabernacle.

<sup>35</sup> And Mosheh was not able to enter the tabernacle of ordinance, because the Cloud of Glory rested upon it, and the glory of Yahuah's Shekinah filled the tabernacle.

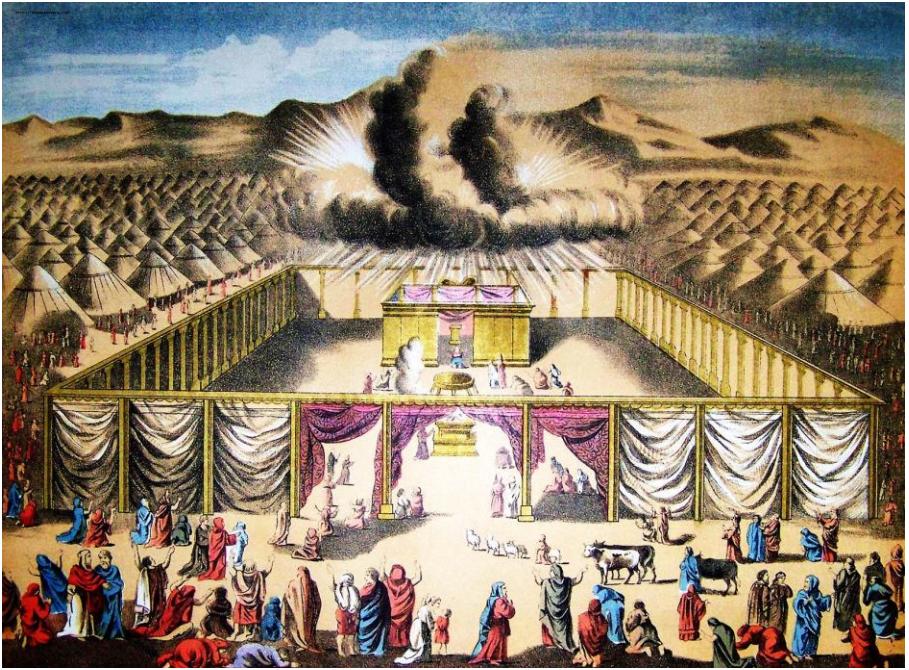
<sup>36</sup> At the time when the Cloud of Glory ascended from the tabernacle, the sons of Yashar'el went forward in all their journeys;

<sup>37</sup> but if the Cloud of Glory went not up, they did not go forward until the day when it ascended.

<sup>38</sup> For the Cloud of the Glory of Yahuah overspread the tabernacle by day, and (as) a column of fire it gave light in the night, that all the sons of Yashar'el might see in all their journeys.







# The Aramaic Targum LEVITICUS



# LEVITICUS

<sup>1</sup> And it was when Mosheh had completed to erect the tabernacle that Mosheh reasoned and judged in his heart, and said: To Mount Sinai, whose excellency is the excellence only of an hour and its holiness the holiness but of three days, I could not ascend till the time that the word was spoken to me; but the excellence of this the tabernacle of ordinance is an eternal excellency, and its holiness an everlasting holiness; therefore is it right that I should not enter within it until the time that I am spoken with from before Yahuah. Then did the word of Yahuah call unto Mosheh and the Word of Yahuah spake with him from the tabernacle of ordinance saying:

<sup>2</sup> Speak with the sons of Yashar'el, and say to them: If a man of you,-but not of the rebellious worshippers of idols,-bring an oblation before Yahuah, (it must be) from the clean cattle, from the oxen or from the sheep; but not from the wild beasts may you offer your oblations.

<sup>3</sup> If his oblation be a burnt offering of oxen, he shall bring a male unblemished to the door of the tabernacle of ordinance and offer him to be accepted for himself before Yahuah.

<sup>4</sup> And he shall lay his right hand with firmness upon the head of the sacrifice, that it may be acceptable from him to propitiate on his behalf.

<sup>5</sup> And the slayer shall kill the ox at the place of slaughter before Yahuah, and the sons of Aharon the priest shall bring the blood in vessels and sprinkle the blood which is in the basins round about the altar that is at the door of the tabernacle of ordinance.

<sup>6</sup> And he shall take away the skin from the sacrifice and divide him according to his members.

<sup>7</sup> And the sons of Aharon the priest shall put fire upon the altar, and lay wood in order upon the fire;

<sup>8</sup> and the priests the sons of Aharon shall lay the members in order and the heart and the covering of the fat upon the wood that is on the fire upon the altar.

<sup>9</sup> And he shall wash the inwards and his legs with water; and the priest shall offer the whole upon the altar of burnt offering an oblation to be accepted with grace before Yahuah.

<sup>10</sup> And if his oblation be of the flock, whether of the lambs or of the young goats, he shall bring a male unblemished.

<sup>11</sup> And the slayer shall kill it at the foot of the altar on the north side, before Yahuah, and the priests the sons of Aharon shall sprinkle the blood that is in the basins upon the altar round about.

<sup>12</sup> And he shall divide it by its members, its head and its body, and the priest shall set them in order on the wood which is upon the fire on the altar.

<sup>13</sup> And the inwards and his legs he shall wash with water, and the priest shall offer the whole and burn it at the altar of burnt sacrifice; it is an offering to be received with grace before Yahuah.

<sup>14</sup> And if his oblation before Yahuah be of birds he shall bring his oblation from the turtle doves or the young of pigeons; but of the turtle doves he shall bring the largest, and of the pigeons the young ones.

<sup>15</sup> And the priest shall offer it upon the altar, and shall wring off its head, and burn upon the altar, and press out its blood at the side of the altar.

<sup>16</sup> And he shall remove its gullet and the contents thereof and throw it by the eastern side of the altar in the place where they burn the cinders.

<sup>17</sup> And he shall cut it between its wings, but not to sever the wings from it; and the priest shall burn it at the altar upon the wood which is on the fire: it is a sacrifice, an oblation to be received with favor before Yahuah.

**2** But when a man will offer the oblation of mincha before Yahuah, his oblation shall be of flour, and he shall pour oil upon it, and put incense thereon,

<sup>2</sup> and bring it to the priests the sons of Aharon; and he shall take from thence his hand full of the meal and of the best of the oil, with all the frankincense; and the priest shall burn the goodly memorial at the altar, an oblation to be accepted with grace before Yahuah.

<sup>3</sup> And what remaineth of the mincha shall be Aharon's and his sons, most holy among the oblations of Yahuah.

<sup>4</sup> And when thou wilt offer the oblation of a mincha of that which is baked in the oven, it shall be cakes of flour, unleavened and mixed with oil, and wafers unleavened, which are anointed with oil.

<sup>5</sup> And if thy oblation of a mincha be from the pan, it shall be of flour mingled with oil, unleavened shall it be.

<sup>6</sup> He shall break it in pieces, and pour oil thereupon. It is a mincha.

<sup>7</sup> And if thy oblation be a mincha from the gridiron, it shall be made of flour broiled with oil.

<sup>8</sup> And the mincha which hath been made with the flour and the oil thou shalt bring in before Yahuah, and the man who bringeth it shall present it to the priest, and the priest shall take it to the altar.

<sup>9</sup> And the priest shall separate from the mincha a memorial of praise, and burn it at the altar, an oblation to be accepted with grace before Yahuah.

<sup>10</sup> And what remaineth of the mincha shall be for Aharon and his sons, it is most holy among the oblations of Yahuah.

<sup>11</sup> But no mincha which thou offerest to Yahuah shalt thou make with leaven; for neither leaven nor honey mayest thou offer as an oblation before Yahuah.

<sup>12</sup> When thou offerest an oblation of first fruits before Yahuah, the bread of the first fruits thou mayest bring leavened, and the dates in the season of first fruits, and the fruit with its honey thou mayest bring, and the priest may eat them; but they shall not burn them at the altar as an oblation to be received with favor.

<sup>13</sup> And every oblation of thy mincha thou shalt salt with salt; thou shalt not withhold the salt of the covenant of thy Elohiym from thy mincha, because the twenty and four gifts of the priests are appointed with a covenant of salt; therefore salt shalt thou offer with all thy oblations.

<sup>14</sup> And if thou wilt present a mincha of first fruits before Yahuah, (ears of wheat) roasted by fire, roasted flour and meal of barley shalt thou offer as a mincha of thy first fruits.

<sup>15</sup> And thou shalt put olive oil upon it, and lay frankincense thereon; it is a mincha.

<sup>16</sup> And the priest shall burn its memorial of praise from the meal and from the best of the oil, with all the frankincense, an oblation before Yahuah.

**3** And if his oblation be of the sanctified victims, if from thy cattle he offer, whether male or female, he shall offer it perfect.

<sup>2</sup> And he shall lay his right hand firmly on the head of his oblation, and the slayer shall kill it at the door of the tabernacle of ordinance, and the priests the sons of Aharon shall sprinkle the blood upon the altar round about.

<sup>3</sup> And of the sanctified victim, his oblation before Yahuah, he shall offer the covering of fat which covereth the inwards, even all the fat which is upon the inwards.

<sup>4</sup> And the two kidneys, and the fat which is upon them, that is, upon the folding and the caul that is upon the liver with the kidneys, he shall remove.

<sup>5</sup> And the sons of Aharon shall offer it on the altar with the sacrifice that is on the wood which is upon the fire, an oblation to be received with favor before Yahuah.

<sup>6</sup> And if his oblation of a consecrated offering before Yahuah be from the flock, whether male or female, his oblation shall be perfect.

<sup>7</sup> If he present a lamb for his oblation, he shall bring it before Yahuah;

<sup>8</sup> and lay his right hand firmly on the head of his oblation, and the slayer shall kill it before the tabernacle of ordinance, and the sons of Aharon shall sprinkle its blood upon the altar round about.

<sup>9</sup> And of the offering of his consecrated oblation he shall offer the best of its fat,, and remove the whole of the tail, close to the spine, the covering of fat which covereth the inwards, even all the fat that is upon the inwards.

<sup>10</sup> And the two kidneys and the fat which is upon them, upon the foldings, and the caul that is over the liver, together with the kidneys, he shall take away.

<sup>11</sup> And the priest shall sacrifice it at the altar, the meat of an oblation before Yahuah.

<sup>12</sup> And if his oblation be from the young goats, he shall bring it before Yahuah,

<sup>13</sup> and lay his right hand upon its head, and the slayer shall kill it before the tabernacle of ordinance, and the sons of Aharon shall sprinkle its, blood upon the altar round about.

<sup>14</sup> And of his oblation before Yahuah he shall offer the covering of fat which covereth the inwards, even all the fat that is upon the inwards.

<sup>15</sup> And the two kidneys and the fat which is upon them (and) on the foldings, and the caul which is over the liver, along with the kidneys, he shall take away.

<sup>16</sup> And the priest shall sacrifice them at the altar, the meat of an oblation to be received with favor. All the fat (shall be offered) before Yahuah.

<sup>17</sup> It is an everlasting statute unto all your generations, that neither the fat nor the blood shall be eaten in any of your dwellings, but upon the back of the altar it shall be sacrificed unto the Name of Yahuah.

**4** And Yahuah spake with Mosheh, saying:

<sup>2</sup> Speak with the sons of Yashar'el, saying: When a man hath sinned inadvertently against any of the commandments of Yahuah (in doing) what ought not to be done, and he hath done it against any one of them:

<sup>3</sup> if the high priest who is consecrated with oil hath sinned,-as when he hath offered a sin offering for the people not according to the rite, he shall bring for his sin a young bullock unblemished before Yahuah for a sin offering.

<sup>4</sup> He shall bring in the bullock to the gate of the tabernacle of ordinance, to the presence of Yahuah, and lay his right hand upon the head of the bullock, and the slayer shall kill the bullock before Yahuah.

<sup>5</sup> And the high priest who is anointed with oil shall take of the blood of the bullock, and carry it into the tabernacle of ordinance;

<sup>6</sup> and the priest shall dip his fingers in the blood, and sprinkle the blood seven times in the presence of Yahuah before the veil of the sanctuary.

<sup>7</sup> And the priest shall put some of the blood upon the horns of the altar of sweet incense that is before Yahuah in the tabernacle of ordinance, and all the rest of the blood of the bullock he shall pour out at the foundation of the altar of burnt sacrifice which is at the gate of the tabernacle of ordinance.

<sup>8</sup> And all the fat of the bullock of the sin offering he shall separate from him, the covering of fat which covereth the inwards, even all the fat which is upon the inwards.

<sup>9</sup> And the two kidneys, and the fat which is upon them, upon the folding, and the caul that is upon the liver, with the kidneys, he shall remove.

<sup>10</sup> As it was separated from the bullock of the consecrated sacrifice, so shall (these things) be separated from the lambs and from the goats, and the priest shall burn them upon the altar of burnt offering.

<sup>11</sup> And all the skin of the bullock, and his flesh with his head and with his legs, and his inward parts and his dung,

<sup>12</sup> the whole of the bullock he shall carry forth into a clean place without the camp, to a place where the cinders are poured out, and shall burn him with wood in the fire, at the place where cinders are poured out shall be burned.

<sup>13</sup> And if the whole congregation of Yashar'el have erred, and the thing hath been hidden from the sight of the congregation in doing inadvertently against one of the commandments of Yahuah what was not right to be done, and (thus) have sinned;

<sup>14</sup> and the sin which they have sinned be made known to them; the congregation shall offer a young bullock as a sin offering, and shall bring him before the tabernacle of ordinance.

<sup>15</sup> And twelve of the elders of the congregation, the counsellors (amarkelin) appointed over the twelve tribes, shall lay their hands firmly upon the head of the bullock, and the slayer shall kill the bullock before Yahuah.

<sup>16</sup> And the high priest shall carry some of the blood of the bullock into the tabernacle of ordinance.

<sup>17</sup> And the priest shall dip his finger into the blood, and sprinkle some thereof seven times in the presence of Yahuah before the veil;

<sup>18</sup> and he shall put some of the blood upon the horns of the altar that is before Yahuah within the tabernacle of ordinance, and all the (residue of the) blood he shall pour out at the foundation of the altar of burnt offering which is at the door of the tabernacle of ordinance.

<sup>19</sup> And all the fat he shall separate from him, and burn at the altar.

<sup>20</sup> And he shall do with the bullock as he did with the bullock for the sin of the high priest, so shall he do with him. And the priest shall atone for them, and it shall be forgiven them.

<sup>21</sup> And the bullock shall be carried forth without the camp and be burned, as the former bullock of the high priest was burned, that through it the sin of Yashar'el may be forgiven. It is a sin offering for the congregation.

<sup>22</sup> At what time the ruler of his people shall have sinned, and done against any of the commandments of Yahuah his Elohiym that which ought not to have been done, and he hath sinned through ignorance;

<sup>23</sup> if his sin that he hath sinned be made known to him, he shall bring for his oblation a kid of the goats, a male, unblemished;

<sup>24</sup> and he shall lay his right hand firmly upon the head of the goat, and the slayer shall kill him at the place of the sacrifice of the burnt offering before Yahuah. It is a sin offering.

<sup>25</sup> And the priest shall take of the blood of the sin offering upon his finger, and put it on the horns of the altar of burnt sacrifice, shall pour out the blood at the foundation of the altar of burnt sacrifice.



<sup>26</sup> And all the fat he shall burn at the altar, as was the fat of the sanctified oblations; and the priest shall atone for him on account of his sin, and it shall be forgiven him.

<sup>27</sup> And if a man of the people of the land sin through ignorance in doing (against) one of the commandments of Yahuah what was not right to do, and he hath sinned;

<sup>28</sup> if his sin that he hath sinned be made known to him, he shall bring for his oblation an unblemished female of the goats for the sin that he hath sinned;

<sup>29</sup> and he shall lay his right hand on the head of the sin offering and kill the sin offering at the place of burnt sacrifice;

<sup>30</sup> and the priest shall take of the blood with his fingers and put it on the horns of the altar of burnt sacrifice, and pour out all the blood at the foundation of the altar.

<sup>31</sup> And he shall remove all her fat, as the fat of the consecrated sacrifices was taken off, and the priest shall burn it at the altar, to be received with acceptance before Yahuah; and the priest shall atone for him, and he shall be forgiven.

<sup>32</sup> But if he bring a lamb as his offering for sin, he shall bring a female, unblemished;

<sup>33</sup> and lay his right hand on the head of the sin offering, and kill it as an oblation for sin, at the place of burnt sacrifice.

<sup>34</sup> And the priest shall take of the blood of the sin offering, and put it upon the horns of the altar of burnt sacrifice, and pour out all the blood at the foundation of the altar.

<sup>35</sup> And all the fat he shall remove, as the fat of the lamb of the sanctified victims was removed, and the priest shall burn it at the altar with the oblations of Yahuah, and the priest shall make atonement for him on account of the sin that he hath sinned, and it shall be forgiven him.

**5** When a man shall have sinned, and heard the voice of the oath of execration, or have been himself a witness, or shall have seen that cue of the world hath transgressed against the words of an oath, or shall have known that his companion hath sworn or imprecated vainly, if he show it not, he shall bear his sin.

<sup>2</sup> Or if a man touch anything, unclean, whether the carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of an unclean reptile, and

it be hidden from him, and he, being unclean, shall touch any consecrated thing, he is guilty.

<sup>3</sup> Or if he touch the uncleanness of a man, even whatever uncleanness that defileth him, and it be hidden from him, and he touch anything consecrated, after that it is discovered by him, and he knoweth that he is defiled and not clean, he shall be guilty.

<sup>4</sup> Or if a man shall swear to make declaration with his lips to do evil or good upon any matter upon which a man may affirm, whether of the present or the future, that he can make declaration by oath, and he falsify therein, and it be hidden from him, but afterward it be discovered to him and he know that he hath falsified, and he repent not; though he hath become guilty in any one of these,

<sup>5</sup> if he shall have (thus) sinned in any one of these four things, but afterwards repent, he shall make confession of the sin by which he hath sinned.

<sup>6</sup> And he shall bring the oblation of his trespass offering to the Presence of Yahuah for the sin that he hath sinned, a female lamb of the flock, or a kid of the goats, for a sin offering; and the priest shall atone for him (that he may be absolved) from his sin.

<sup>7</sup> But if his hand find not sufficiency to bring a lamb, let him bring, as an offering for the trespass that he hath committed, two large turtle doves or two young pigeons before Yahuah; one for a sin offering, and one for a burnt sacrifice.

<sup>8</sup> And he shall bring them to the priest, who shall offer that which he may choose for the sin offering first: and lie shall wring its head near to the spine, but not separate its head from the neck;

<sup>9</sup> and he shall sprinkle some of the blood upon the side of the altar, and pour out the remainder of the blood at the foot of the altar: it is a sin offering.

<sup>10</sup> And of the second bird he shall make a burnt sacrifice, according to the rite with the bird which he had chosen for the sin offering, and not according to the rite for the bullock, or the lamb, or the young goat. And the priest shall expiate him from the sin that he hath sinned, and it shall be forgiven him.

<sup>11</sup> But if his hand find not sufficiency to bring two large turtle doves or two young pigeons, let him bring as an oblation for sin a tenth part of three seim of flour for a sin offering; but let him not put oil thereon nor frankincense, for it is a sin offering.

<sup>12</sup> And he shall bring it to the priest, and the priest shall take a handful for a commendable memorial thereof, and burn it at the altar with the oblations of Yahuah: it is a sin offering.

<sup>13</sup> And the priest shall atone for his sin that he hath sinned, and it shall be forgiven him. And the remainder shall be a mincha to the priest.

<sup>14</sup> And Yahuah spake with Mosheh, saying:

<sup>15</sup> When a man falsifieth with falsity and sinneth, though with inadvertence, in making misuse of the holy things of Yahuah, he shall bring the oblation for his trespass to the presence of Yahuah, an unblemished ram from the flock, with an estimation in silver according to the value of the holy thing which hath been misappropriated, in shekels, after the shekels of the sanctuary, for a trespass offering.

<sup>16</sup> And the misuse of the holy thing by which he sinned, (the perversion of what was) sanctified, he shall make good, and shall add the fifth of its value unto it, and bring it to the priest who shall atone for him with the ram of the trespass offering, and it shall be forgiven him.

<sup>17</sup> If a man sin, and do against any one of all the commandments of Yahuah that which is not right to do, though he knew it not, he hath sinned, and shall bear his guilt;

<sup>18</sup> but (when he hath discovered it), let him bring a ram unblemished from the flock according to his estimation for a trespass offering unto the priest; and the priest shall atone for him for the ignorance with which he erred ignorantly and sinned, and it shall be forgiven him.

<sup>19</sup> It is an oblation for trespass. Whosoever hath become guilty, a trespass oblation let him bring, an oblation for trespass unto the Name of Yahuah, for the sin that he hath sinned.

<sup>20</sup> And Yahuah spake with Mosheh, saying:

<sup>21</sup> When a man sinneth and falsifieth with falsehoods unto the Name of the Word of Yahuah, or denieth to his neighbor the deposit which hath been deposited with him, whether in partnership of hands, or by rapine, or reckless dealing with his neighbor;

<sup>22</sup> or if he find a thing that hath been lost and denieth it, and sweareth falsely about any one of all these by which a mail in doing them shall become guilty,

<sup>23</sup> he who shall thus transgress, and sin, and swear, shall restore what he hath robbed with robbery or injured by injury, or the deposit that was deposited with him, or the lost thing which he had found,

<sup>24</sup> or whatsoever about which he had sworn with falsehood, he shall make good in the capital, and shall add a fifth of its value thereto, and deliver it to its owner on the day that he maketh penance for his sin.

<sup>25</sup> And he shall bring an oblation for his trespass to the presence of Yahuah; a male unblemished from the flock, according to its estimation for the trespass, (shall he bring) unto the priest.

<sup>26</sup> And the priest shall atone for him before Yahuah, and it shall be forgiven him concerning any one of all these which he may have done and become guilty.

**6** And Yahuah spake with Mosheh, saying

<sup>2</sup> Instruct Aharon and his sons, saying, This is the law of the burnt offering which is brought to make atonement for the thoughts (errors) of the heart: it is a burnt offering, which is made in (the manner of) the burnt offering at Mount Sinai, and abideth upon the place of burning on the altar all the night until the morning: for the fire of the altar shall be burning in it.

<sup>3</sup> And the priest shall dress himself in vestments of linen and put drawers of linen upon his flesh; and shall separate the ashes which the fire (maketh) in consuming the burnt offering upon the altar, and shall place them at the side of the altar.

<sup>4</sup> And he shall take off his vestments and put on other garments and carry forth the ashes without the camp into a clean place.

<sup>5</sup> But the fire upon the altar shall burn upon it unextinguished, and the priest shall lay wood upon it from morning to morning, at four hours of the day, and shall set in order the burnt offering upon it, and burn upon it the fat of the sanctified oblations.

<sup>6</sup> The fire shall be ever burning upon the altar; it shall never be extinguished.

<sup>7</sup> And this is the law of the Mincha, which the priests, the sons of Aharon, shall offer in the presence of Yahuah before the altar.

<sup>8</sup> And he shall separate his handful of the flour of the mincha, of the best thereof, with all the frankincense, which is upon the mincha, and burn it at the altar to be received with favor, as a memorial of praise before Yahuah.

<sup>9</sup> And that which remaineth of it shall Aharon and his sons eat; unleavened shall they eat it in the holy place, in the court of the tabernacle of ordinance shall they eat it.

<sup>10</sup> Their portion of the residue of the mincha of My oblations given to them shall not be baked with leaven; it is most sacred, as the sin offering and as the trespass offering.

<sup>11</sup> Every man of the sons of Aharon may eat of it. This is an everlasting statute for your generations concerning the oblations of Yahuah: every one who toucheth them must be sanctified.

<sup>12</sup> And Yahuah spake with Mosheh, saying:

<sup>13</sup> This is the oblation of Aharon and of his sons, which they are to offer before Yahuah on the day that they anoint him, that he may possess the inheritance of the high priesthood. A tenth of three seahs of fine flour for a mincha, one half in the morning and a half at eventide.

<sup>14</sup> Thou shalt make it upon a pan, mixed with olive oil shalt thou offer it; in divided pieces shalt thou offer the mincha, to be received with acceptance before Yahuah,

<sup>15</sup> And the high priest who is anointed with oil, (and also when (any one) of his sons who are constituted priests (is consecrated) in his place) shall perform this: it is an everlasting statute before Yahuah: the whole shall be set in order and burned.

<sup>16</sup> For every mincha of the priest shall be wholly set in order and consumed: it shall not be eaten.

<sup>17</sup> And Yahuah spake with Mosheh, saying:

<sup>18</sup> Speak with Aharon and with his sons, saying: This is the law of the sin offering which is to be killed in the place where the burnt offering is killed; it shall be slain as a sin offering before Yahuah; it is most sacred.

<sup>19</sup> The priest who maketh atonement with blood may eat of it in the holy place; it shall be eaten in the court of the tabernacle of ordinance;

<sup>20</sup> whosoever toucheth the flesh of it must be sanctified. And if any one let some of its blood fall upon a garment, (the garment so) bedropped shall be washed in the holy place.

<sup>21</sup> And every earthen vessel in which (the flesh of it) is boiled shall be broken, lest that which is common be boiled in it; or if it be boiled in a vessel of brass, it shall be scoured with potter's earth and washed in waters.

<sup>22</sup> Every man of the priests may eat thereof; it is most sacred.

<sup>23</sup> But no sin offering whose blood is carried into the tabernacle of ordinance to make atonement in the sanctuary may be eaten; it must be burned with fire.

**7** And this is the law of the Trespass Offering; it is most holy.

<sup>2</sup> In the place where they kill the burnt sacrifice they shall kill the trespass offering, and the blood thereof shall he sprinkle upon the altar round about.

<sup>3</sup> And he shall offer all the fat thereof, and the tail, and the fat which covereth the inwards;

<sup>4</sup> and the two kidneys, and the fat which is upon them, and upon the inwards. And the caul that is upon the liver upon the kidneys shall he take away;

<sup>5</sup> and the priest shall burn them at the altar, an oblation before Yahuah: it is a trespass offering.

<sup>6</sup> Every man of the priests may eat of it, in the holy place shall it be eaten it is most sacred.

<sup>7</sup> As the rite of the sin offering, so is the rite of the trespass; there is one law for them: the priest who maketh atonement with its blood shall have it.

<sup>8</sup> And when the priest offereth another man's burnt sacrifice, the skin of the burnt sacrifice which he offereth shall be the priests.

<sup>9</sup> And every mincha which is baked in the oven, and every one that is made in a pot, or in a frying pan, or upon a dish, the priest who offereth it shall have it for his own.

<sup>10</sup> And every mincha mixed with oil, or which is dry, shall be for any of the sons of Aharon, a man as his brother.

<sup>11</sup> And this is the law of the Sanctified Victims which they may offer before Yahuah.

<sup>12</sup> If he offer it for a thanksgiving let him offer with the oblation of thanks unleavened cakes mingled with olive oil, and unleavened wafers anointed with olive oil, and flour fried with a mixture of olive oil.

<sup>13</sup> Upon the cakes he shall offer his oblation of leavened bread with the hallowed sacrifice of thanksgiving.

<sup>14</sup> And of it he shall present one as a separation before Yahuah; the priest who sprinkleth the blood of the hallowed sacrifice shall have it.

<sup>15</sup> And the flesh of his hallowed sacrifice of thanksgiving shall be eaten on the day when it is offered; none of it may be laid up (or covered up) until the morning.

<sup>16</sup> But if his hallowed sacrifice be a vow or a free-will gift, the sacrifice may be (partly) eaten on the day when it is offered, and the remainder may be eaten on the day following at evening.

<sup>17</sup> And what remaineth of the flesh of the hallowed sacrifice on the third day shall be burned in fire.

<sup>18</sup> If, eating, he will eat of the flesh of his hallowed sacrifice on the third day, it shall not be accepted of him who offered it, nor reckoned to him for righteousness; it will be a profane thing, and the man who eateth of it shall bear his sin.

<sup>19</sup> And if the flesh of things hallowed touch any uncleanness, it must not be eaten, but be burned in fire; but (as to) flesh that is consecrated, every one who is clean by sanctification may eat the hallowed flesh.

<sup>20</sup> But the man who eateth of the flesh of the hallowed sacrifice that is offered before Yahuah with his uncleanness upon him, that man shall be destroyed from among his people.

<sup>21</sup> The man also who toucheth any unclean thing, whether the uncleanness of man, or of unclean beasts, or any unclean reptile, and eateth of the flesh of the hallowed sacrifices offered before Yahuah, that man shall be cut off from his people.

<sup>22</sup> And Yahuah spake with Mosheh, saying:

<sup>23</sup> Speak with the sons of Yashar'el, saying: You may not eat any fat of oxen, or sheep, or goats;

<sup>24</sup> but the fat of an animal which corrupteth in the hour of sacrifice, or which dieth a dead thing by death, or the fat of a beast that is torn, may be used in any work; but the fat of an animal that is in a right (condition) shall be burned upon the altar, and shall in no wise be eaten.

<sup>25</sup> For he who eateth (the fat) of an animal that is fit to be offered as an oblation before Yahuah, that man who eateth the fat shall be cut off from his people.

<sup>26</sup> In none of your dwellings shall you eat the blood whether of bird or of beast.

<sup>27</sup> Every man who eateth the blood of any living thing, that man shall be cut off from his people.

<sup>28</sup> And Yahuah spake with Mosheh, saying:

<sup>29</sup> Speak with the sons of Yashar'el, saying: Whosoever presenteth his hallowed sacrifice before Yahuah, shall himself bring the oblation of his hallowed sacrifice unto the presence of Yahuah.

<sup>30</sup> His hands shall bring the oblations of Yahuah which he would set apart as his hallowed sacrifice, the fat, the fatness that is upon the breast, and the breast cut out with two ribs here and two ribs there at the top, shall be brought to be uplifted, an elevation before Yahuah.

<sup>31</sup> And the priest shall burn the fat upon the altar, and the breast shall be for Aharon and for his sons.

<sup>32</sup> And the right shoulder of your hallowed sacrifice from the side unto the extremity (deroa, arm) you shall give as a separation unto the priest.

<sup>33</sup> He of the sons of Aharon who offereth the blood and the fat of the hallowed sacrifice shall have the right shoulder as his portion.

<sup>34</sup> For the uplifted breast and the shoulder of separation have I taken of your hallowed sacrifice, and given them to Aharon the priest and to his sons by an everlasting statute, from the children of Yashar'el.

<sup>35</sup> This pertaineth to the consecration of Aharon and to the consecration of his sons over all the Levytes their brethren, that they may eat of Yahuah's oblations in the day that they present them to minister before Yahuah;

<sup>36</sup> which Yahuah commanded to be given them in the day of their consecration from among the sons of Yashar'el, by an everlasting statute to your generations.

<sup>37</sup> This is the law of the burnt offering which is brought to atone for the thoughts of the heart; of the mincha, of the sin offering, of the trespass offering, and of the peace offering, or the hallowed sacrifices

<sup>38</sup> which Yahuah commanded Mosheh in Mount Sinai, in the day that he commanded the sons of Yashar'el to offer their oblations before Yahuah in the tabernacle that he made unto him in the wilderness of Sinai.

**8** And Yahuah spake with Mosheh, saying:

<sup>2</sup> Bring near Aharon who is afar off on account of the work of the calf; and take the vestments that I commanded thee, and the oil of consecration, and the bullock, and the two rams, with the basket of unleavened cakes.



<sup>3</sup> And let all the congregation gather together at the gate of the tabernacle of ordinance.

<sup>4</sup> And Mosheh did as Yahuah commanded, and the congregation assembled on the twenty and third of the days of the month of Adar, at the gate of the tabernacle of ordinance.

<sup>5</sup> And Mosheh said to the congregation: This is the thing which Yahuah hath commanded to be done.

<sup>6</sup> And Mosheh took Aharon and his sons, and washed them with water.

<sup>7</sup> And he set in order upon him the vestment, and girded him with the girdle, and clothed him with the mantle robe, and put upon him the ephod, and bound him with the band of the ephod, and ordained him therewith.

<sup>8</sup> And he set the breast plate upon him, and ordered in the breastplate the uraia and the tummaia.

<sup>9</sup> And, he put the mitre upon his head, and set upon the mitre over his forehead the plate of gold, the diadem of holiness, as Yahuah commanded Mosheh.

<sup>10</sup> And Mosheh took the oil of consecration, and anointed the tabernacle, and sanctified it.

<sup>11</sup> And he sprinkled upon the altar seven times, and sanctified the altar and all its vessels, and the laver and its foundation to sanctify them.

<sup>12</sup> And he poured of the oil of consecration upon Aharon's head, and anointed him after he had invested him, to sanctify him.

<sup>13</sup> And Mosheh brought near Aharon and his sons, and clothed them with vestments, and girded them with girdles, and decked them with mitres, as Yahuah commanded Mosheh.

<sup>14</sup> And he brought the bullock for the sin offering, and Aharon and his sons laid their right hands upon the head of the bullock, for their sin offering.

<sup>15</sup> And Mosheh killed the bullock: and Mosheh took the blood and put it upon the horns of the altar round about with his finger, and anointed the altar (to expiate it) from all double-mindedness, constraint, and force, from the thoughts of his heart, should any one of the princes of the sons of Yashar'el have taken his separation from his brethren by violence, and brought it for the work of the tabernacle, or lest any one was found among the children of Yashar'el who had it not in his heart to bring for the work, but heard the voice of the crier, and was constrained, and brought without willingness; therefore cleansed he it with the blood of the bullock, and poured

the rest of the blood at the foot of the altar, and sanctified it to make atonement thereon.

<sup>16</sup> And he took all the fat that was on the inwards, and the caul of the liver, and the two kidneys with their fat, and Mosheh burned them at the altar.

<sup>17</sup> But the bullock, and the skin, and his flesh, and his offal, he burned in fire without the camp, as Yahuah commanded Mosheh.

<sup>18</sup> And he took the ram for the burnt offering, and Aharon and his sons laid their right hand upon the head of the ram.

<sup>19</sup> And he killed the ram; and Mosheh sprinkled the blood upon the altar round about.

<sup>20</sup> And he divided the ram after its parts, and Mosheh burned the head and the parts and the fat.

<sup>21</sup> And the inwards and the feet he washed with water; and Mosheh burned the ram at the altar, a burnt sacrifice to be received with acceptance, an oblation before Yahuah, as Yahuah commanded Mosheh.

<sup>22</sup> And he brought the second ram, the ram of completion which completed all; and Aharon and his sons laid their hand upon the head of the ram.

<sup>23</sup> And he killed the ram, and Mosheh took of its blood, and put it upon the etremity of Aharon's ear, the middle cartilage of the right ear, and upon the middle joint of his right foot.

<sup>24</sup> And he brought the sons of Aharon, and Mosheh put of the blood upon the middle cartilage of their right ears, and upon the middle joint of their right feet, and Mosheh poured out all the remaining blood upon the altar round about.

<sup>25</sup> And he took the fat, and the tail, and all the fat which was upon the inwards, and the caul of the liver, and the two kidneys, and their fat, and the right shoulder;

<sup>26</sup> and from the basket of unleavened cakes which was before Yahuah he took one unleavened cake of bread mixed with oil, and one wafer, and put it upon the fat and upon the right shoulder,

<sup>27</sup> and laid the whole in order upon Aharon's hands, and upon the hands of his sons, lifted them up, an elevation before Yahuah.

<sup>28</sup> And Mosheh took them from off their hands, and burned (them) upon the altar with the burnt sacrifice; a completing offering were they to complete all, to be received with acceptance before Yahuah.

<sup>29</sup> And he took the breast, and uplifted it, an elevation before Yahuah: of the oblation-ram that was the separated portion of Mosheh, as Yahuah commanded Mosheh.

<sup>30</sup> And Mosheh took the consecrating oil, and of the blood which was upon the altar, and sprinkled upon Aharon, and upon his vestments, and on his sons, and on their vestments with him; and sanctified Aharon and his vestments, and his sons and their vestments with him.

<sup>31</sup> And Mosheh said to Aharon and to his sons, Boil the flesh of the oblations in pots at the door of the tabernacle of ordinance, and there shall you eat it with the bread which is in the basket of oblation, according to the precept which was spoken; Aharon and his sons shall eat it.

<sup>32</sup> And what remaineth of the flesh, and of the bread, you shall burn with fire.

<sup>33</sup> And from the door of the tabernacle you shall not go forth seven days, until the day that your consecration be completed, (because in seven days is the tabernacle set up and taken in pieces,) and your oblation be offered.

<sup>34</sup> (So did he, and ordained the order of the oblations on that day.) Likewise Yahuah hath commanded to be done by you after the days of consecration, to make atonement for you.

<sup>35</sup> And at the door of the tabernacle of ordinance you shall reside day and night seven days, and watch the vigils of the Word of Yahuah, that you may not die, for thus it hath been commanded.

<sup>36</sup> And Aharon and his sons did all the things which Yahuah had commanded by the hand of Mosheh.

**9** On the eighth day of the anointing of Aharon and his sons, and the eighth day of that consecration, being the first day of the month of Nisan, when Mosheh had erected the tabernacle, he took it not down, neither ministered any longer at the altar; but Mosheh called Aharon and his sons, and the elders of the sanhedrin of Yashar'el.

<sup>2</sup> And he said to Aharon, Take thou a calf, the young of a bullock, for a sin offering, that Satan may not accuse thee concerning the calf that thou madest at Horeb; and take a ram for the burnt sacrifice, that there may be a memorial for thee of the righteousness of Yitschaq whom his father bound as a ram on the mountain of worship, both of them shall be perfect, and bring them before Yahuah.

<sup>3</sup> And to the children of Yashar'el spoke he, saying: Take for yourselves a kid of the goats, because Satana resembles him, lest he recount against you the accusation concerning the kid of the goats, which the sons (tribes) of Ya'aqov killed, (Gen. xxxvii. <sup>31</sup> ,) and offer him for a sin offering; and a calf, because ye worshipped the calf, (Exod. xxxii. <sup>4</sup> ,) and a lamb of the year, that there may be for you a memorial of the righteousness of Yitschaq, whom his father did bind as a lamb, both of them perfect, for a burnt offering;

<sup>4</sup> with a bullock and a lamb, for a hallowed oblation to sacrifice before Yahuah, that He may be gracious to you; and a mincha mingled with oil of the olive. For this day will the glory of Yahuah's Shekinah be revealed unto you.

<sup>5</sup> And Aharon and his sons, and all the sons of Yashar'el, hastened and took what Mosheh commanded, and presented them in front of the tabernacle of ordinance; and the whole congregation drew near, and lifted up their heart fully before Yahuah.

<sup>6</sup> And Mosheh said, This is the thing which you must do. Put away the imagination of evil from your hearts, and there will speedily (at once) be revealed to you the glory of the Shekinah of Yahuah.

<sup>7</sup> But when Aharon saw at the corner of the altar the form of the calf, he was afraid to approach to its side. Mosheh, therefore, said to him, Take courage, and go near to the altar, fearing not, and offer thy sin offering, and make atonement for thyself and for the people, and perform the oblation of the people, and make atonement for them, as Yahuah hath commanded.

<sup>8</sup> And Aharon approached to the altar with resolution, and slew the calf for his own sin offering.

<sup>9</sup> And the sons of Aharon brought the blood to him, and he dipped his finger in the blood of the young bullock, and put it upon the horns of the altar, and the rest of the blood he poured out at the foundation of the altar, and sanctified it for the making of atonement upon it.

<sup>10</sup> And the fat, and the kidneys, with the caul of the liver of the sin offering, he burned at the altar, as Yahuah had commanded Mosheh.

<sup>11</sup> But the flesh and the skin burned he with fire without the camp.

<sup>12</sup> And he killed the burnt offering, and the sons of Aharon brought the blood to him, and he sprinkled it upon the altar round about.

<sup>13</sup> And they brought the burnt offering to him by its divisions, and the head, and he burned (them) upon the altar.

<sup>14</sup> And he washed the inwards and the fat, and burned the burnt offering, at the altar.

<sup>15</sup> And they brought the oblation of the people. And he took the goat for the people's sin offering and killed it, and made atonement with the blood of the goat, as he had made atonement with the blood of the calf of the sin offering for himself, which he had offered before.

<sup>16</sup> And they brought the burnt offering, and he performed it after the rite of the burnt offering which he had offered for himself.

<sup>17</sup> And they brought the mincha, and he filled his hands therefrom, and took of it a portion for its memorial, and burned upon the altar, beside the morning sacrifice

<sup>18</sup> And he killed the bullock and the ram of the hallowed oblations (peace offering) of the people, and the sons of Aharon brought the blood to him, and he sprinkled it upon the altar round about:

<sup>19</sup> and the fat of the bullock, and of the ram, the tail, and that which covereth the inwards, and the two kidneys, and the caul of the liver;

<sup>20</sup> and he laid the fat upon the breast, and burned the fat upon the altar.

<sup>21</sup> But the breast and the right shoulder Aharon uplifted, an elevation before Yahuah, as Yahuah commanded Mosheh.

<sup>22</sup> And Aharon stretched out his hands towards the people and blessed them, and came down from the altar with joy, after he had finished to perform the sin offering and the burnt offering and the hallowed oblation.

<sup>23</sup> But when, after the oblations had been performed, the Shekinah did not reveal itself, Aharon was ashamed, and said to Mosheh, It may be that the Word of Yahuah hath no pleasure in the work of my hands. Then went Mosheh and Aharon into the tabernacle of ordinance, and prayed for the people of the house of Yashar'el, and came forth and blessed the people, and said, May the Word of Yahuah receive your oblations with favor, and remit and forgive your sins. Then, instant, instantly the Glory of Yahuah's Shekinah revealed itself to all the people:

<sup>24</sup> and the Fire came forth from the Presence of Yahuah and consumed upon the altar the sacrifice and the fat. And all the people saw, and gave praise, and bowed in prayer upon their faces.

**10** But the sons of Aharon, Nadab and Abihu, took each man his censer, and put fire therein, and laid sweet incense upon it, and offered before Yahuah

strange fire taken from (under) the hearth-pots, which had not been commanded them.

<sup>2</sup> And a flame of fire came out from before Yahuah (as) with anger, and divided itself into four streams, (or lines,) and penetrated their nostrils, and burned their lives (souls) without destroying their bodies; and they died before Yahuah.

<sup>3</sup> And Mosheh said, This is that which Yahuah spake with me in Sinai, saying: In them who come near before Me I will have the tabernacle to be sacred, that, if they be not heedful in the service of the oblations, I will burn them with flaming fire from before Me, that in the sight of all the people I may be glorified. And Aharon heard, and was silent; and he received a good reward for his silence.

<sup>4</sup> And Mosheh called unto Mishael and to Elzaphan, the sons of Uzziel the Leviyte, the relative of Aharon, and said to them, Take your brethren from the sanctuary, and carry them, without the camp.

<sup>5</sup> And they came nigh, and carried them with hooks of iron in their garments, and buried them without the camp, as Mosheh had directed.

<sup>6</sup> And Mosheh said to Aharon, and to Elasar and to Ithamar, his sons, Unbare not your heads, neither rend your garments, lest you die by the burning fire, and there be wrath upon all the congregation; but be silent and justify the judgment upon you, and let all your brethren of the house of Yashar'el bewail the burning which Yahuah hath kindled.

<sup>7</sup> And from the door of the tabernacle of ordinance go not forth lest you die; for the oil of Yahuah's consecration is upon you. And they did according to the word of Mosheh.

<sup>8</sup> And Yahuah spake with Aharon, saying,

<sup>9</sup> Drink neither wine nor anything that maketh drunk, neither thou nor thy sons with thee at the time when ye are to enter into the tabernacle of ordinance, as thy sons did who have died by the burning of fire. It is an everlasting statute for your generations;

<sup>10</sup> and for the distinguishing between the sacred and the common, and between the unclean and the clean,

<sup>11</sup> and for teaching the children of Yashar'el all the statutes which Yahuah hath spoken to them by the hand of Mosheh.

<sup>12</sup> And Mosheh spake with Aharon, and Elasar and Ithamar, his sons, who were left from the burning: Take the mincha that remaineth of Yahuah's

oblations, and eat it unleavened at the side of the altar, because it is most sacred:

<sup>13</sup> and you may eat it in the holy place; for it is thy portion and the portion of thy souls of the oblations of Yahuah: for so have I been commanded.

<sup>14</sup> But the breast of the uplifting and the shoulder of the separation you may eat in (any) clean place, thou and thy sons with thee, because it is thy portion and the portion of thy sons which hath been given from the hallowed sacrifices of the children of Yashar'el.

<sup>15</sup> The shoulder of the separation and the elevated breast with the fats of the oblations they shall bring to be uplifted an elevation before Yahuah, and they shall then be thine and thy sons' with thee, by an everlasting statute, as Yahuah commanded.

<sup>16</sup> And on this day three goats shall be offered; the goat for the beginning of the month, (or, new moon,) the goat of the people's sin offering, and the goat for the sin offering which Nachson bar Aminadab hath brought for the dedication of the altar. And Aharon and his sons went and burned those three. (But) Mosheh came and inquired for the goat of the people's sin offering; he sought it, but, behold, it had been burned, and he was angry with Elasar and Ithamar, the sons of Aharon who were left, and said,

<sup>17</sup> Why have you not eaten the sin offering in the holy place? forasmuch as it is most sacred, and hath been given to you for absolving the sin of the congregation, to make atonement for you before Yahuah;

<sup>18</sup> and, behold, none of its blood hath been carried in within the sanctuary. You should have indeed eaten it in the holy place, as I have been instructed.

<sup>19</sup> And Aharon said to Mosheh, Behold, this day the sons of Yashar'el have brought the oblation of their sin offering and their burnt sacrifice before Yahuah; but a stroke hath befallen me, in those my two sons. Of the second tythe is it not commanded, Thou shalt not eat of it while mourning? How much more, then of the sin offering? If I had eaten of the sin offering this day with my two sons who are left, would it not have been all error, so that they too might have been burned by a judgment, for doing that which was not pleasing before Yahuah?

<sup>20</sup> And Mosheh heard, and it was approvable before him, and he sent out a crier through the camp, saying, I am he from whom the rite hath been hidden, and Aharon my brother hath brought its remembrance to me.

**11** And Yahuah spake with Mosheh and with Aharon, bidding them and the sons of Aharon admonish the children of Yashar'el to taste their food in purity, and to separate on account of uncleanness eighteen kinds of food to be rejected.

<sup>2</sup> Speak with the children of Yashar'el, saying: These are the animals which are fit to you for food, of every beast which is upon the earth.

<sup>3</sup> Whatsoever divideth the hoof and is cloven-footed, and that which hath horns bringing up the cud among the beasts, that you may eat.

<sup>4</sup> But you may not eat of the kinds that (only) bring up the cud, nor (of them which only) divide the hoof, because (they are) born of the unclean. The camel, because he bringeth up the cud, but divideth not the hoof; he is unclean to you.

<sup>5</sup> And the coney, because he bringeth up the cud, but divideth not the hoof, is unclean to you.

<sup>6</sup> And the hare, because he bringeth up the cud, but divideth not the hoof, is unclean to you.

<sup>7</sup> And the swine, because he divideth the hoof, and is cloven, footed, but cheweth not the cud, is unclean to you.

<sup>8</sup> Of their flesh you shall not eat, nor touch their carcase; they are abominable to you.

<sup>9</sup> And these you may eat, of all that are in the waters: every one that hath fins and scales in the seas and the rivers,

<sup>10</sup> and of anything that is in the sea that crawleth, shall be an abomination to you,

<sup>11</sup> and an abomination shall their jelly and their sauce be to you; of their flesh you shall not eat, and their carcase you shall have in abhorrence, and from the use of them you must keep aloof.

<sup>12</sup> Every one that hath fins nor scales in the waters shall be an abomination to you.

<sup>13</sup> And these kinds of birds must be abominated: those not a finger long, or that have no vesicle (zephag), or whose crop (kurkeban, ingluvies) peeeth not away, are not to be eaten they are abomination; the eagle, the black eagle, and the osprey,

<sup>14</sup> and the kite, and the vulture after his kind,

<sup>15</sup> and every raven after his kind,



<sup>16</sup> and the ostrich, and the night raven, and the gull, and the hawk after his kind,

<sup>17</sup> and the snatcher of fish from the sea, and the ibis,

<sup>18</sup> and the bustard, and the cuckoo, and the woodpecker,

<sup>19</sup> and the white stork, and the black, after his kind and the woodcock, and the bat.

<sup>20</sup> And every flying reptile that goeth upon four, the fly species, the wasp (or hornet) species, and the bee species shall be an abomination to you: nevertheless of honey of the bee you may eat.

<sup>21</sup> So also of these you may eat, of every flying reptile that goeth upon four; every one that hath joints above his feet to leap therewith upon the ground.

<sup>22</sup> Of these kinds of them you may eat: the wingless locust after his kind, and the bald locust after his kind, the serpent-killer after his kind, and the karzeba, which is the palmerworm, after his kind.

<sup>23</sup> But all flying reptiles which have four feet are to be an abomination to you;

<sup>24</sup> and by them you would be defiled: whosoever toucheth their carcass shall be unclean until evening.

<sup>25</sup> Whoever carrieth any of their carcass must wash his clothes and be unclean until evening.

<sup>26</sup> All cattle which divide the hoof, but are not cloven-footed nor throw up the cud, are to be unclean to you any one who toucheth them shall be unclean.

<sup>27</sup> Every one that goeth upon his paws of all animals that walk upon four shall be unclean to you.

<sup>28</sup> Whoever toucheth their carcass shall be unclean until evening. Whoever beareth their carcass shall wash his clothes and be unclean until evening; unclean are they to you.

<sup>29</sup> And these also to you are such as defile; the blood, the skin, and the flesh of every reptile that creepeth upon the ground: the weasel, the mouse, black, red, and white, and the toad, after his kind;

<sup>30</sup> and the sucking serpent, and the chameleon, and the lizard, and the snail, and the salamander.

<sup>31</sup> These eight kinds are unclean to you among all reptiles: whoever toucheth them, their skin or their blood, shall be unclean until the evening.

<sup>32</sup> And whatever upon which any part of their dead body may fall, as their members when separated from them, shall be unclean; every vessel of wood, or garment, or leather, or sack, anything in which work is done, in four measures of water it shall be dipped, and be unclean for use until evening, when it shall be purified.

<sup>33</sup> And any earthen vessel into which any of them may fall, any vessel in which they may be, shall be unclean and be broken;

<sup>34</sup> all food for eating upon which (such) water cometh shall be unclean, and any fluid which is used for drinking in any such vessel shall be unclean.

<sup>35</sup> And any thing upon which a part of their carcass may fall shall be unclean, whether ovens or pans they shall be broken, they are defiled and shall be unclean to you.

<sup>36</sup> But fountains and cisterns, the place of the collection of running waters, shall be clean: but he who toucheth the carcass of any of those things (that may have fallen) into the water shall be unclean.

<sup>37</sup> And if any part of their carcass fall in the way upon seed that is to be sown, that which is sown dry shall be clean;

<sup>38</sup> but if the carcass of any of them fall upon water that is put upon the seed when so wetted, the seed is unclean to you.

<sup>39</sup> And if the limb of any clean beast that you may eat be torn and it die, whosoever toucheth its carcass shall be unclean until the evening.

<sup>40</sup> He who eateth of its carcass shall wash his clothes, and be unclean until the evening; and he who carrieth its carcass shall wash his clothes, and be unclean till evening.

<sup>41</sup> And every reptile that creepeth on the ground is an abomination, it shall not be eaten.

<sup>42</sup> And whatever goeth upon its belly, and whatever animal crawleth upon four, from the serpent unto the caterpillar which hath many feet, of any reptile that creepeth upon the ground you may not eat, for they are an abomination.

<sup>43</sup> You shall not contaminate your souls by any reptile that creepeth, nor defile yourselves with them, lest by them you make yourselves unclean.

<sup>44</sup> For I am Yahuah your Elohiym; therefore sanctify yourselves, and be holy, for I am Holy, and defile not your souls by any reptile that creepeth upon the ground:

<sup>45</sup> for I am Yahuah who have brought you up free from the land of Mitsrayim, that I may be a Elohiym to you; and you may be holy, for I am Holy.

<sup>46</sup> This is the decree of the law concerning beasts, and birds, and every living animal that creepeth upon the ground;

<sup>47</sup> for making distinction between the unclean and the clean; between the animal whose flesh may be eaten, and the animal whose flesh may not be eaten.

**12** And Yahuah spake with Mosheh, saying:

<sup>2</sup> Speak with the sons of Yashar'el, saying: When a woman hath conceived and borne a male child, she shall be unclean seven days, as the days of the removal of her uncleanness shall she be unclean.

<sup>3</sup> But on the eighth day she shall be loosed, and her child shall be circumcised in the flesh of his foreskin.

<sup>4</sup> And thirty and three continuous days she shall have for the purification of the whole blood; but she must not touch things sacred, nor come into the sanctuary until the time when the days of her purification be completed.

<sup>5</sup> And if she hath borne a daughter, she shall be unclean fourteen continuous days according to (the law of) her separation; and on the fifteenth she shall be released; but sixty and six continuous days shall she have for the (full) purification of the blood.

<sup>6</sup> And when the days of her purification are completed for the son or the daughter, she shall bring a lamb of its year for a burnt offering, and a young pigeon or a turtle dove for a sin offering, unto the priest at the door of the tabernacle of ordinance;

<sup>7</sup> and the priest shall offer it before Yahuah and make atonement for her; then shall she be purified from either source of (her) blood. This is the law of the purification of her who hath borne a son or a daughter.

<sup>8</sup> But if she find not her hand sufficient to bring a lamb, let her bring two turtle doves or two young pigeons; one for the burnt offering, and one for the sin offering, and the priest shall make atonement for her, and she shall be clean.

**13** And Yahuah spake with Mosheh, saying:

<sup>2</sup> If a man have in the skin of his flesh a rising tumour or a white spot, and it be in the skin of his flesh (as) the plague of leprosy, let him be brought unto Aharon the priest, or to one of the priests his sons.

<sup>3</sup> And the priest shall look at the plague in the skin of the flesh,--and if the hair of the stricken place be turned to whiteness, and the appearance of the plague be deeper (than the surface), and be whiter than the skin of his flesh, like snow, it is the plague of leprosy; and the priest having inspected him shall make him to be unclean.

<sup>4</sup> But if the bright spot be white like chalk in the skin of his flesh, and the appearance of it be not deep, with whiteness like snow rather than skin, the hair, too, not being turned to whiteness like chalk, the priest shall shut up him who is plagued seven days;

<sup>5</sup> and the priest shall inspect him on the seventh day, and behold, if the plague stand as it was, and have not gone on wider in the skin, the priest shall shut him up a second seven days.

<sup>6</sup> And the priest shall inspect him the second seventh day; and, behold, if the plague hath become darker, and hath not gone wider in the skin, the priest shall make him to be clean; it is an obstinate sore, and he shall wash his clothes and be clean.

<sup>7</sup> But if the inveterate sore widen in the skin after he had been shown to the priest who had pronounced him clean, let him a second time be seen by the priest.

<sup>8</sup> And the priest shall look; and, behold, if the widening of the inveterate sore hath gone on in the skin, the priest shall make him unclean; for it is the leprosy.

<sup>9</sup> When the plague of leprosy is upon a man, let him be brought to the priest.

<sup>10</sup> And the priest shall observe; and, behold, if there be a white tumour rising on the skin like pure wool, and the hair be turned to whiteness as the white of an egg, and the sign of quick flesh be in the tumour,

<sup>11</sup> it is an inveterate leprosy in the skin of his flesh; and the priest shall adjudge and pronounce him unclean, but not shut him up, for he is (known to be) unclean.

<sup>12</sup> Yet if the leprosy increasing increaseth in the skin, and the leprosy covereth all the skin of his flesh, from his head even to his feet, in whatever part the eyes of the priest may look on, in deliberating between cleanness and uncleanness,

<sup>13</sup> the priest shall consider; and, behold, if the leprosy covereth all his flesh, the plagued man shall be (pronounced) to be clean: all of him is turned to whiteness, he is clean.

<sup>14</sup> But in the day that live flesh appeareth in him he is unclean.

<sup>15</sup> And the priest shall observe the live flesh, and make him to be unclean; on account of the live flesh in him he is unclean; it is leprosy.

<sup>16</sup> Or if the live flesh be turned and changed into whiteness, he shall be brought to the priest;

<sup>17</sup> and the priest shall observe, and behold, the plague is turned white, and the priest shall adjudge the plague to be clean; he is clean.

<sup>18</sup> And if a man have in his skin an ulcer, and it hath healed;

<sup>19</sup> but in the place of the ulcer there hath come a white rising tumour, or a bright fixed spot, (in colour) white mixed with red; he shall be seen by the priest.

<sup>20</sup> And the priest shall look; and behold, if the appearance of it be deeper than the skin, and it becometh white, and the hair is turned white, the priest shall make him to be unclean; for it is a plague of leprosy which increaseth in the ulcer.

<sup>21</sup> And if the priest look, and behold, the hair in it is not whitened, and the whiteness (of the spot) is not in appearance deeper than the skin, and that it hath become dim, then must the priest shut him up seven days.

<sup>22</sup> And the priest shall look on the seventh day; and if it hath gone on widening in the skin, the priest shall make him to be unclean; for it is the plague of leprosy.

<sup>23</sup> But if the spot abideth in its place, and hath not gone on widening in the skin, but hath become fainter, it is an inflamed blotch; and the priest shall make him to be clean; it is a burning scar.

<sup>24</sup> Or if there be in a man's skin a hot burning, and in the burning wound a spot of white mixed with red, or white only;

<sup>25</sup> the priest shall look upon it: and behold, the hair is turned white as chalk, and its appearance is deeper than the skin becoming white as snow; it is leprosy growing in the burning spot; and the priest shall make him unclean, it is the plague of leprosy.

<sup>26</sup> But if the priest look on it, and behold, the hair on the burning place be not white, and it be not deep, nor becoming whiter than the skin, though it may be dim; then the priest shall shut him up seven days.

<sup>27</sup> And the priest shall see him on the seventh day; and if it hath gone on widening in the skin, the priest shall make him unclean; it is the plague of leprosy.

<sup>28</sup> \*But if the inflamed spot abide in its place, and go not on to widen in the skin and it be dim (in appearance), it is a burning spot; and the priest shall make him to be clean, for it is a burning wound.

<sup>29</sup> And if a man or a woman have a plague upon the head, or in the beard,

<sup>30</sup> the priest shall look upon the plague; and, behold, if the appearance is deeper and whiter than the skin, and yellow hair be in it, in sight like a thin thread of gold, the priest shall make him unclean; it is a scurvy, a leprosy in the head or the beard.

<sup>31</sup> But if the priest view the scurfed plague, and behold, if the appearance of it be not deeper nor whiter than the skin, and there be no black hair in it, the priest shall shut up him who hath the scurfed plague seven days.

<sup>32</sup> And the priest on the seventh day shall look upon the plague; and, behold, if the plague hath not gone on in breadth, and no yellow hair like gold be in it, and the appearance of the scurf is not deeper than the skin,

<sup>33</sup> he shall cut away the hair which surrounds the scar, but the scurfed part he must not shave; and the priest shall shut him who hath the scurf, seven days.

<sup>34</sup> Then shall the priest look upon the scurf on the seventh day; and, behold, if the scar hath not gone on in breadth in the skin, and its appearance is not deeper nor becoming whiter than the skin, the priest shall make him to be clean; and he shall wash his clothes and be clean.

<sup>35</sup> But should the breadth of the scar go on in the skin after his purification,

<sup>36</sup> the priest shall inspect it: and behold, if the breadth hath increased, the priest need not look narrowly after the yellow hair; for he is unclean.

<sup>37</sup> But if the scar abideth, (without widening,) and black hair hath sprung up in it, the scar hath healed; he is clean, and the priest shall make him to be clean.

<sup>38</sup> And if a man or a woman have in the skin of their flesh bright white spots,

<sup>39</sup> the priest shall look, and behold, if the spots in the skin of their flesh are a greyish white, it is a bright freckle growing in the skin; he is clean.

<sup>40</sup>And if a man's hair fall off from his head, he is bald, but he is clean.

<sup>41</sup> And if the hair fall away from the brow of his face, he is partly bald, but he is clean.

<sup>42</sup> But, if his baldness or partial baldness hath in it a white plague mixed with red, it is a leprosy growing in his baldness or partial baldness.

<sup>43</sup> And the priest shall look upon it, and behold, if the spot of the plague be white mixed with red in his baldness, or partial baldness, like the appearance of leprosy in the skin of the flesh,

<sup>44</sup> he is a leprous man, he is unclean, and the priest shall verily make him to be unclean, for the plague is on his head.

<sup>45</sup> And the leper in whom is the plague shall have his clothes rent, and his hair shall be taken off, going to the shearer's, and his lips shall be covered; and he shall be clothed like a mourner, and crying, as a herald, he shall say, Keep off, keep off from the unclean!

<sup>46</sup> All the days that the plague is in him he shall be unclean, for unclean he is; he shall dwell alone by himself, to the side of his wife he must not come nigh, and his habitation shall be without the camp.

<sup>47</sup> And a garment in which is the plague of leprosy, whether a garment of wool or a garment of linen,

<sup>48</sup> whether in the warp or in the woof, in linen or in woollen, or in a skin, or in anything made of skin:

<sup>49</sup> if the plague be green or red in the garment, or in the skin, whether in the warp or in the woof, or in anything of leather, it is the plague of leprosy, and must be shown to the priest.

<sup>50</sup>And the priest shall look upon the plague, and shall shut it up seven days:

<sup>51</sup> and he shall look upon the plague on the seventh day, and if the plague hath become wider in the garment, whether in the warp or woof, or in the skin, or anything made of skin, it is a manifest plague of leprosy, it is unclean.

<sup>52</sup>

וְיִזְקֶה יֵת לְבוּשָׁא אוֹ יֵת שְׂתִינָא אוֹ יֵת עֶרְבָא בְּעִמְרָא אוֹ בְּכִיתָנָא אוֹ יֵת כָּל מֵאן דִּי צִלָּא דִּיהִי בֵּיה  
מִכְתָּשָׂא אֲרִי סִגִּירוֹת מִסְסָרָא הוּא בְּנוֹרָא תְּתוּקָד

<sup>53</sup> But if the priest look, and behold, the width of the plague hath not advanced in the garment, in warp or woof, or anything of skin,

<sup>54</sup> let the priest direct that they wash the material which hath the plague in it, and shut it up a second seven days.

<sup>55</sup> And the priest shall look after they have washed the plague, and behold, the (condition of the) plague hath not altered from what it was, and the plague hath not advanced in its size, it is unclean, thou shalt burn it in the fire, for the leprosy is deep in its bareness (or in its outward side).

<sup>56</sup> And if the priest observe, and behold, the plague hath become dim, then shall he tear it out of the garment, or from the leather, or out of the warp or the woof.

<sup>57</sup> But if it reappear in the garment, or in the warp or woof, or in anything of skin, and maketh increase, thou shalt burn such material which hath the plague in it.

<sup>58</sup> And the garment, or the warp or woof, or anything of skin, which thou shalt wash and the plague depart from it shall be washed a second time, and it shall be clean.

<sup>59</sup> This is the law for the plague of leprosy in a garment of woollen or of linen, or the warp or the woof, or anything of skin, to make it to be clean or to be unclean.

**14** And Yahuah spake with Mosheh, saying,

<sup>2</sup> This shall be the law for the leper: on the day of his purification he shall be brought to the priest.

<sup>3</sup> And the priest shall go forth out of the camp, and look, and behold, the leper hath been healed of his leprosy.

<sup>4</sup> Then the priest shall direct that he who is to be cleansed take two birds, alive and clean, and wood of the cedar, and scarlet (wool), and hyssop.

<sup>5</sup> And the priest shall instruct the killer to kill one of the birds in an earthen vessel with spring water.

<sup>6</sup> Let him take the living bird with the cedar wood, and the scarlet, and the hyssop, and dip them and the living bird in the blood of the bird that had been killed, and in the spring water.

<sup>7</sup> And let him sprinkle it upon the face of him who is to be cleansed of the leprosy seven times, and cleanse him; and send forth. the living bird over the face of the field. And it will be that if that man is again to be stricken with leprosy, the living bird will come back to his house on that day, and may be



held fit to be eaten. But the bird that had been killed the priest shall bury in the presence of the leper.

<sup>8</sup> And he who is cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, and be clean; and afterward he may enter the camp, but shall dwell without his tent, the house of his habitation, and come not to the side of his wife for seven days.

<sup>9</sup> And on the seventh day he shall again shave off all the hair of his head, of the beard, and of the eyebrows, even all his hair shall he shave, and dip his clothes, and wash his flesh in water, and he is clean.

<sup>10</sup> And on the eighth day let him take two lambs unblemished, and one ewe lamb of the year unblemished; and three-tenths of flour for the mincha mingled with olive oil, and one log of olive oil.

<sup>11</sup> And the priest who purifieth the man who is to be cleansed shall make him stand with the lambs before Yahuah at the door of the tabernacle of ordinance.

<sup>12</sup> And the priest shall take one lamb, and offer him as an oblation for trespass, with the log of oil, and uplift them all elevation before Yahuah.

<sup>13</sup> And the slayer shall kill the lamb in the place where the sin offering is killed, and the burnt offering, in the holy place; because, as the sin offering, so the trespass offering is the priest's; it is most sacred.

<sup>14</sup> And the priest shall take of the blood of the trespass offering, and shall put it upon the middle point of the right ear of him who is to be cleansed, and upon the middle joint of his right hand, and on the middle joint of his right foot.

<sup>15</sup> And the priest, with his right hand, shall take (some) from the log of oil, and pour it upon the priest's left hand;

<sup>16</sup> and the priest shall dip his right hand finger in the oil which is in his left hand, and sprinkle the oil with his finger seven times.

<sup>17</sup> And of what remaineth of the oil that is in his hand the priest shall put some upon the cartilage of the right ear of him who is to be cleansed, and upon the middle finger of his right hand, and on the middle toe of his right foot upon the spot whereon he had first put the blood of the trespass offering.

<sup>18</sup> And that which yet remaineth of the oil that is in the priest's hand he shall put upon the head of him who is to be cleansed, and the priest shall make atonement for him before Yahuah.

<sup>19</sup> And the priest shall perform the oblation of the sin offering, and make atonement for him who is to be cleansed from his defilement; and afterwards shall he kill the burnt offering.

<sup>20</sup> And the priest shall offer the burnt offering with the mincha at the altar, and the priest shall make atonement for him, and he will be clean.

<sup>21</sup> But if he be a poor man, and his hand have not sufficiency, let him take one lamb for the trespass offering to be an elevation to make atonement for him, and one tenth of flour mingled with olive oil for the mincha, and a log of olive oil.

<sup>22</sup> And two large turtle doves, or two young pigeons, of the sufficiency of his hand, and let one be for the sin and one for the burnt offering.

<sup>23</sup> And he shall bring them on the eighth day for his purification unto the priest, at the door of the tabernacle of ordinance. \_\_\_\_

<sup>24</sup> And the priest shall take the lamb for the trespass offering, and the log of oil, and uplift them, an elevation before Yahuah.

<sup>25</sup> And the slayer shall kill the lamb of the trespass offering, and the priest shall take the blood of the trespass offering, and put it upon the middle cartilage of the right ear of him who is to be cleansed, and on the middle joint of his right hand, and on the middle joint of his right foot.

<sup>26</sup> And the priest shall pour some of the oil with his right hand into the priest's left hand,

<sup>27</sup> and the priest with the finger of his right hand shall sprinkle of the oil that is in his left hand seven times before Yahuah.

<sup>28</sup> And the priest shall put of the oil that is in his hand on the middle cartilage of the right ear of him who is to be cleansed, and on the middle joint of his right hand, and on the middle joint of his right foot, upon the spot whereon he first put the blood of the trespass offering.

<sup>29</sup> And what remaineth of the oil that is upon the priest's hand he shall put upon the head of him who is to be cleansed, to atone for him before Yahuah.

<sup>30</sup> And the priest shall perform (the offering of) one of the large turtle doves, or of the pigeons of which his hand had sufficiency.

<sup>31</sup> That which his hand was sufficient to bring, let him bring, one for the sin, and one for the burnt offering, with the oblation of the mincha, and let the priest make atonement for him who is to be cleansed before Yahuah.

<sup>32</sup> This is the decree of instruction for him in whom is the plague of leprosy. If there be not sufficiency in his hands to bring the greater oblations, let him bring of these oblations which are easier (and) which are here explained, on the day of his purification.

<sup>33</sup> And Yahuah spake with Mosheh and with Aharon, saying,

<sup>34</sup> When you have entered upon the land of Kenaan which I will give you for a possession, and a man who hath builded a house by rapine finds that I have put the plague of leprosy in the house of the land of your inheritance;

<sup>35</sup> and he who owneth the house shall come to the priest, saying, There is a plague, as it appeareth to me, in the house:

<sup>36</sup> then the priest shall direct that they make the house empty before the priest cometh to inspect the house, that all that is in the house may not be (condemned as) unclean; and after that the priest shall go in to inspect the house.

<sup>37</sup> And the priest shall look, and behold, if the plague be like (the colour of) two beans crushed with stones, and goeth lower than the four walls, green or red, and its appearance be deeper than the walls;

<sup>38</sup> the priest shall go out from the house to the door of the house, and shut up the house seven days.

<sup>39</sup> And the priest, returning on the seventh day, shall look, and behold, if the breadth of the plague hath increased in the wall of the house,

<sup>40</sup> then the priest shall direct that they break out the stones which have the plague in them, and throw them without the city into an unclean place.

<sup>41</sup> And they shall scrape the inside of the house round about, and throw the dust which they have scraped off without the city into an unclean place.

<sup>42</sup> And they shall take other stones, and insert them in the place of the (former) stones, and let other mortar be taken, and the house be replastered.

<sup>43</sup> But if the plague return and increase in the house, after the stones have been broken out, and after the house hath been scraped, and after that it hath been replastered,

<sup>44</sup> then the priest shall come and look, and behold, (if) the breadth of the plague hath increased in the house, it is a plain leprosy in the house, it is unclean.

<sup>45</sup> Then shall they destroy that house, and its stones, and its timber, and all the plaster of the house, and lie shall remove it without the city to an unclean place.

<sup>46</sup> And whoever goeth into the house in the days that it is shut up, shall be unclean until evening.

<sup>47</sup> And whoever sleepeth in the house shall wash his clothes, and whoever eateth in the house shall wash his clothes.

<sup>48</sup> But if, having gone in, the priest looketh, and, behold the breadth of the plague hath not increased in the house, after the house hath been plastered, then the priest shall make the house to be clean, for the plague hath healed.

<sup>49</sup> And he shall take, for the purification plague of the house, two turtle doves and cedarwood and scarlet and hyssop;

<sup>50</sup> and the slayer shall kill one turtle dove in a vessel of earthenware with spring water;

<sup>51</sup> and he shall take the cedarwood and the hyssop and the scarlet and the living bird, and dip them in the blood of the bird that had been killed and in the spring water, and sprinkle the house seven times.

<sup>52</sup> And he shall purify the house with the blood, with the living bird, and with the cedarwood, and with the hyssop, and with the scarlet.

<sup>53</sup> And the living bird he shall send forth out of the town upon the face of the field, and shall atone for the house, and it shall be clean. But if it is to be that the house will be again struck with leprosy, the bird on that day will return, and may be fit for food. But the bird that was killed shall the priest bury in the presence of the owner of the house.

<sup>54</sup> This is the decree of instruction in the law forevery plague of leprosy and scorbutus,

<sup>55</sup> and for leprosy in apparel, or in a house;

<sup>56</sup> and for tumours, scars, and inflamed blotches.

<sup>57</sup> That the priest may teach the people to discern between the day of darkness in which they may not be able to see the plague, and the day of light; and between a man who is unclean and a man who is clean. This shall be the decree of instruction for the leprosy.

**15** And Yahuah spake with Mosheh and with Aharon, saying:

<sup>2</sup> Speak with the sons of Yashar'el, and say to them: A man, whether young or old, who hath a defluxion from his flesh, when he hath seen it three times, is unclean.

<sup>3</sup> And this shall be his uncleanness, the appearance of the colour of white in his defluxion inflaming, the defluxion of his flesh; or when his flesh hath stopped from his defluxion, it is his uncleanness.

<sup>4</sup> Every bed on which one who hath such defluxion lieth shall be unclean; and every thing on which such an one sitteth shall be unclean.

<sup>5</sup> And the man who toucheth his bed shall wash his clothes, and wash himself in forty seahs of water, and shall be unclean until evening.

<sup>6</sup> And whoever may sit upon a thing whereon such an one who hath an issue hath sat, let him wash his clothes, and bathe in forty seahs of water, and be unclean until evening.

<sup>7</sup> And whoever may touch the flesh of one having an issue, let him wash his clothes, and bathe in forty seahs of water, and be unclean until evening.

<sup>8</sup> And if he who hath an issue spit upon any one who is clean, let him wash his clothes, and bathe in forty seahs of water, and be unclean until evening.

<sup>9</sup> And every girdle or saddle upon which he who hath an issue rideth shall be unclean.

<sup>10</sup> And whoever toucheth any thing that hath been under him shall be unclean until evening; and he who carrieth them shall wash his clothes, and bathe in forty seahs of water, and be unclean until evening.

<sup>11</sup> And whoever toucheth him who hath the issue, and washeth not his hands in water, shall be unclean; if he be a man, he shall wash his clothes, and bathe in forty seahs of water, and be unclean until the evening.

<sup>12</sup> And any vessel of earthenware whose inside may have been touched by him who hath the issue shall be broken; and any vessel of wood shall be washed in water.

<sup>13</sup> But if he who hath had the issue shall have ceased from it, he shall number to himself seven days for his purification, and wash his clothes, and bathe his flesh in spring water, to be clean.

<sup>14</sup> And on the eighth day let him take for himself two large turtle doves, or two young pigeons, and bring them before Yahuah at the gate of the tabernacle of ordinance, and deliver them to the priest.

<sup>15</sup> And the priest shall make one a sin offering and one a burnt offering, and the priest shall atone for him before Yahuah, and he shall be cleansed from his issue.

<sup>16</sup> But if a man sin through ignorance and seed goeth from him, let him wash all his flesh in forty seahs of water, and be unclean until evening.

<sup>17</sup> And any garment or skin on which seed may be shall be washed in water, and be unclean until evening;

<sup>18</sup> and secondly, a woman with whom a man lieth shall wash in forty seahs of water, and be unclean until evening.

<sup>19</sup> And if a woman hath an issue of blood, red or dark, yellow as saffron, or water of clay, or as red wine mixed with two parts of water, she hath an uncleanness of blood in her flesh; she shall dwell apart seven days; any one who toucheth her shall be unclean until evening.

<sup>20</sup> Whatever such an one shall lie upon during the time of her separation shall be unclean; and whatever such an one sitteth upon during the time of her separation shall be unclean.

<sup>21</sup> And whoever toucheth her bed shall wash his clothes, and bathe himself with forty seahs of water, and be unclean until evening.

<sup>22</sup> And whoever toucheth any thing upon which such an one hath sat shall wash his clothes, and bathe in forty seahs of water, and be unclean until evening.

<sup>23</sup> And if the effusion of her body be upon her bed, or on a thing upon any part of which she sitteth, what time any one toucheth it, he shall be unclean until evening.

<sup>24</sup> If a man lie with her in the time of her separation, he shall be unclean seven days; and any bed upon which he lieth shall be unclean.

<sup>25</sup> But a woman who hath a defluxion of blood three days beyond the time of her separation, or when it floweth after the days of her separation, all the days of the uncleanness of her defluxion shall she be unclean; he who lieth with her shall be unclean.

<sup>26</sup> And any bed upon which such any one lieth all the days of her defluxion shall be as the bed which was accounted hers during the time of her separation, and any thing upon which such an one sitteth shall be unclean as the uncleanness of her separation.

<sup>27</sup> And whoever toucheth those (things) shall be unclean, and shall wash his clothes, and bathe in forty seahs of water, and be unclean until the evening.

<sup>28</sup> But when she is cleansed from her issue, let her number to herself seven days, and afterwards wash in forty seahs of water, and be clean.

<sup>29</sup> And on the seventh day, let her take for herself two turtle doves, or two young pigeons cons, and bring them to the priest, at the door of the tabernacle of ordinance;

<sup>30</sup> and the priest shall make one a sin offering, and the other a burnt offering and the priest shall make atonement before Yahuah, on account of the defluxion of her uncleanness.

<sup>31</sup> So shall you separate the children of Yashar'el from their uncleanness, and make them to be separate from their wives at the time of their seclusion, and to give not occasion that they die for their uncleanness in defiling My tabernacle, where the glory of My Shekinah dwelleth among them.

<sup>32</sup> This is the decree of instruction for him who hath a defluxion, and for him whose seed goeth forth and defileth him;

<sup>33</sup> and for her who is unclean in the time of her separation, and for any one who hath an issue, whether male or female, and for a man who lieth with the unclean. All these shall be advised of their uncleanness, and, when purified, shall bring the oblations that make atonement for them.

**16** And Yahuah spake with Mosheh, after that the two sons of Aharon the high priest had died (or, the priests the two elder sons of Aharon had died) at the time of their offering extraneous fire (aisha baria) before Yahuah; died they by the flaming fire.

<sup>2</sup> And Yahuah said unto Mosheh: Speak with Aharon thy brother, that he enter not at any time into the holy place within the veil before the mercy-seat; for the cloud of the glory of My Shekinah is revealed over the place of the mercy-seat.

<sup>3</sup> This shall be the rite (mida) for the entering of Aharon into the holy place. With a young bullock, having no mixture, for the sin offering, and a ram for the burnt offering.

<sup>4</sup> With the vestments of fine linen, the holy robe, shall he be dressed, and linen drawers shall be upon his flesh, and with the girdle of fine linen shall he be bound, and the mitre of fine linen shall be ordained for his head. These are the holy garments; but with the golden robes he shall not enter, that there be not brought to memory the sin of the golden calf; and at the time when he is to enter he shall wash his flesh in forty seahs of water, and attire himself with them.

<sup>5</sup> And from the congregation of the sons of Yashar'el let him take two kids of the goats, without mixture, for a sin offering, and one ram for a burnt offering.

<sup>6</sup> And Aharon shall offer the bullock of the sin offering which (hath been purchased) with his own money, and make an atonement with words of confession for himself and for the men of his house.

<sup>7</sup> And he shall take the two goats, and cause them to stand before Yahuah, at the door of the tabernacle of ordinance.

<sup>8</sup> And Aharon shall put upon the goats equal lots; one lot for the Name of Yahuah, and one lot for Azazel: and he shall throw them into the vase, and draw them out, and put them upon the goats.

<sup>9</sup> And Aharon shall bring the goat upon which came up the lot for the Name of Yahuah, and make him a sin offering.

<sup>10</sup> And the goat on which came up the lot for Azazel he shall make to stand alive before Yahuah, to expiate for the sins of the people of the house of Yashar'el, by sending him to die in a place rough and hard in the rocky desert which is Beth-hadurey.

<sup>11</sup> And Aharon shall bring the bullock which is for himself, and make atonement with confession of words for himself, and for the men of his house, and kill the bullock for his sin offering.

<sup>12</sup> And he shall take a censer full of coals burning with fire from off the altar from before Yahuah, and with his hand full of sweet incense, beaten small, he shall enter within the veil.

<sup>13</sup> And he shall put the sweet incense upon the fire before Yahuah, and the cloud of the fuming incense shall envelope the mercy-seat that is over the testimony, that he may not die by the flaming fire before Yahuah.

<sup>14</sup> And he shall take of the blood of the bullock, and sprinkle with his right finger upon the face of the mercy-seat eastward, and before the mercyseat he shall sprinkle the blood seven times with his right finger.

<sup>15</sup> Then shall he kill the goat of the sin offering which is (purchased with) the money of the people, and carry in of the blood of the goat within the veil, and do with the blood of the goat as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat.

<sup>16</sup> And he shall make atonement for the holy place, with confession of words for the uncleanness of the children of Yashar'el, and for their rebellions, and



for their sins; and so shall he do for the tabernacle of ordinance which remaineth with them in the midst of their uncleanness.

<sup>17</sup> But let no one be in the tabernacle of ordinance at the time of his going in to make atonement in the holy place for the sins of Yashar'el, until the time of his coming out; and so shall he make atonement for himself, and for the men of his house, and for all the congregation of Yashar'el.

<sup>18</sup> And he shall withdraw, and come forth from the holy place, unto the altar which is before Yahuah, and make atonement upon it with confession of words, and take of the blood of the bullock and of the blood of the goat, mingled together, and put it upon the horns of the altar round about.

<sup>19</sup> And he shall sprinkle upon it from the blood with his right finger seven times, and cleanse it, and sanctify it from the defilements of the children of Yashar'el.

<sup>20</sup> And when he hath completed to make atonement for the holy place, and for the tabernacle of ordinance, and for the altar, with confession of words, he shall bring near the living goat.

<sup>21</sup> And Aharon shall lay his hands (upon him) in this order, his right hand upon his left, upon the head of the living goat, and confess over him all the iniquities of the children of Yashar'el, and all their rebellions, and all their sins, and shall put them, with an oath uttered and expressed with the Great and glorious Name, upon the head of the goat, and send (him) away by the hand of a man prepared from the year foregoing, to take him into a rocky desert which is Beth-hadurey;

<sup>22</sup> and the goat shall bear upon him all their sins into a desert place; and the man shall send forth the goat to a rocky desert; and the goat will go up on the mountains of Beth-hadurey, and a tempestuous wind from the presence of Yahuah will carry him away, and he will die.

<sup>23</sup> And Aharon shall enter the tabernacle of ordinance, and take off the robes of fine linen with which he was attired at the time of his going into the holy place, and shall lay them aside there.

<sup>24</sup> Then shall he wash his flesh in the sanctuary, and afterward attire himself, and withdraw, and come forth, and perform his burnt offering and the burnt offering of the people, and make atonement for himself and for his people.

<sup>25</sup> And the fat of the sin offering he shall burn at the altar.

<sup>26</sup> And he who led away the goat to Azazel shall wash his clothes, and bathe his flesh in forty seahs of water, and afterward he may enter the camp.

<sup>27</sup> But the bullock for the sin offering, and the goat for the sin offering, whose blood was brought into the sanctuary to make atonement, shall be carried away upon carriages by the hands of young men who are priests; and they shall bear them without the camp, and burn them with fire, their skin, their flesh, and their dung.

<sup>28</sup> And he who burneth them shall wash his clothes, and bathe his flesh in forty seahs of water, and afterwards he may enter the camp.

<sup>29</sup> And this shall be to you for an everlasting statute: in the seventh month, it is the month Tishri, on the tenth day of the month, you shall humble your souls, (abstaining) from food, and from drinks, and from the use of the bath, and from rubbing, and from sandals, and from the practice of the bed: nor shall you do any work, neither the native-born nor the stranger who dwelleth among you.

<sup>30</sup> For on this day ye shall make ATONEMENT for you to cleanse you from all your sins; and you shall confess your transgressions before Yahuah, and shall be clean.

<sup>31</sup> It is a Sabbath of rest to you: no work of business shall you do, but shall humiliate your souls. It is an everlasting statute.

<sup>32</sup> And the priest who is anointed, and who hath offered his oblation to minister instead of his father, shall be clothed in the robes of fine linen, even the consecrated robes.

<sup>33</sup> And he shall make atonement for the Holy of Holies, and for the tabernacle of ordinance, and for the altar; and for the priests, and for all the people of the congregation, shall he atone, with confession of words.

<sup>34</sup> And this shall be to you for an everlasting statute, to expiate the children of Yashar'el from all their sins, once in the year. And Aharon did as Yahuah commanded Mosheh.

**17** And Yahuah spake with Mosheh, saying:

<sup>2</sup> Speak with Aharon and with his sons, and with the sons of Yashar'el, and tell them: This is the word which Yahuah hath commanded, saying:

<sup>3</sup> A man of the house of Yashar'el, young or old, who shall kill as a sacrifice a bullock, or lamb, or goat in the camp, or who killeth it without the camp,

<sup>4</sup> and bringeth it not to the door of the tabernacle of ordinance to offer it an oblation before Yahuah, before the tabernacle of Yahuah, the blood of

slaughter shall be reckoned to that man, and it shall be to him as if he had shed innocent blood, and that man shall be destroyed from his people.

<sup>5</sup> In order that the sons of Yashar'el may bring their sacrifices which they have heretofore killed on the face of the field, they may henceforth bring them before Yahuah, at the door of the tabernacle of ordinance, unto the priest, and sacrifice their consecrated victims before Yahuah.

<sup>6</sup> And the priest shall sprinkle the blood upon the altar of Yahuah, at the door of the tabernacle of ordinance, and burn the fat, to be received with acceptance before Yahuah.

<sup>7</sup> Neither shall they offer any more their sacrifices unto idols which are like unto demons, after which they have wandered. This shall be an everlasting statute to them, unto their generations.

<sup>8</sup> And thou shalt tell them: A man, whether young or old, of the house of Yashar'el, or of the strangers who sojourn among you, who shall sacrifice a burnt offering, or consecrated oblation,

<sup>9</sup> and bring it not to the door of the tabernacle of ordinance, to be made an oblation before Yahuah, that man shall be destroyed from his people.

<sup>10</sup> A man also, whether young or old, of the house of the family of Yashar'el, or of the strangers who sojourn, in dwelling among them, who shall eat any blood, I will cause employment to turn away (or cease) from that man who eateth any blood, and will destroy him from among his people.

<sup>11</sup> Because the subsistence of the life of all flesh is in the blood, and I have given it to you for a decree, that you shall bring the blood of the victim unto the altar to make atonement for the blood of your lives, because the blood of the victim is to atone for the guilt of the soul.

<sup>12</sup> Therefore have I said to the sons of Yashar'el, Beware lest any man among you eat the blood. Neither shall the strangers who sojourn by dwelling among you eat the blood.

<sup>13</sup> And any man, whether young or old, of the house of the stock of Yashar'el, or of the sojourners who sojourn by dwelling among you, who hunteth venison of beast or fowl proper to be eaten, shall pour out its blood when it is killed; and if what he hath killed be not destroyed (or strangled?), let the blood be covered with dust.

<sup>14</sup> Because the subsistence of the life of all flesh is its blood; it is its life; and I have told the sons of Yashar'el, You shall not eat the blood of any flesh; for the subsistence of the life of all flesh is its blood: whosoever among you eateth it shall be destroyed.

<sup>15</sup> And any man who shall eat flesh which hath been thrown away on account of having been strangled (or corrupted), or the flesh of that which hath been torn, (any man,) whether native or sojourner, shall wash his clothes, and bathe in forty seahs of water, and be unclean until evening when he shall be clean;

<sup>16</sup> but if he be perverse and will not wash, nor bathe his flesh, he shall bear his transgression.

**18** And Yahuah spake with Moshch, saying:

<sup>2</sup> Speak with the sons of Yashar'el, and say to them, I am Yahuah your Elohiym.

<sup>3</sup> After the evil work of the people of the land of Mitsrayim, among whom you have dwelt, you shall not do; so likewise, after the evil work of the people of the land of Kenaan, whither I am bringing you, ye shall not do, neither shall you walk according to their laws;

<sup>4</sup> but you shall perform the orders of My judgments, and observe My statutes to walk in them: I am Yahuah your Elohiym.

<sup>5</sup> And you shall keep My statutes, and the order of My judgments, which if a man do he shall live in them, in the life of eternity, and his portion shall be with the just: I am Yahuah.

<sup>6</sup> No man, either young or old, shall come nigh to any of the kindred of his flesh to dishonour (their) nakedness by carnality, or by the knowledge of their nakedness. I am Yahuah.

<sup>7</sup> The nakedness of thy father, or the nakedness of thy mother, thou shall not dishonour. A woman shall not lie with her father, nor a man with his mother; she is thy mother: thou shalt not discover her nakedness.

<sup>8</sup> The nakedness of thy father's wife thou shalt not dishonour, for it is the nakedness of thy father.

<sup>9</sup> The nakedness of thy sister, the daughter of thy father, or the daughter of thy mother, (or of her) whom, thy father begat by another wife, or of thy mother, whom thy mother bare by thy father or by another husband, thou shalt not dishonour.

<sup>10</sup> The nakedness of thy son's daughter, or the daughter of thy daughter, thou shalt not dishonour, because they are as thy own nakedness.

<sup>11</sup> The nakedness of thy father's wife's daughter, who hath been begotten of thy father, she is thy sister, thou shalt not dishonour.

<sup>12</sup> The nakedness of thy father's sister thou shalt not dishonour; she is of kin to thy father's flesh.

<sup>13</sup> The nakedness of thy mother's sister thou shalt not dishonour; for she is of kin to thy mother's flesh.

<sup>14</sup> The nakedness of thy father's brother thou shalt not dishonour, nor come nigh to his wife carnally; she is the wife of thy father's brother.

<sup>15</sup> The nakedness of thy daughter-in-law thou shalt not dishonour; she is the wife of thy son, thou shalt not dishonour her nakedness.

<sup>16</sup> The nakedness of thy brother's wife thou shalt not dishonour in the lifetime of thy brother, or after his death, if he have children; for it is the nakedness of thy brother.

<sup>17</sup> The nakedness of a woman and of her daughter thou shalt not dishonour, neither shalt thou take her son's daughter or the daughter of her daughter, to dishonour their nakedness; for they are of kin to her flesh; it is corruption.

<sup>18</sup> Neither shalt thou take a wife in the lifetime of her sister, to aggrieve her by dishonouring her nakedness, over her, all the days of her life.

<sup>19</sup> And unto the side of a woman in the time of the separation of her uncleanness thou shalt not draw nigh to dishonour her nakedness.

<sup>20</sup> Nor unto the side of thy neighbor's wife shalt thou come to defile her.

<sup>21</sup> And of thy offspring thou shalt not give up any to lie carnally with the daughters of the Gentiles, to perform strange worship; nor shalt thou profane the Name of thy Elohiym: I am Yahuah.

<sup>22</sup> Nor with a male person shalt thou lie as with a woman; it is an abhorrent thing.

<sup>23</sup> Neither shalt thou lie with any beast to corrupt thyself therewith nor shall any woman approach before a beast for evil pleasure; it is confusion.

<sup>24</sup> Defile not yourselves by any one of all these; for by all these have the peoples defiled themselves whom I am about to drive away from before you.

<sup>25</sup> And the land hath been defiled, and I have visited the guilt upon it, and the land delivereth itself of its inhabitants.

<sup>26</sup> But you, O congregation of Yashar'el, observe My statutes, and the order of My judgments, and commit not one of these abominations, neither (you who are) native born, or the strangers who sojourn among you.

<sup>27</sup> For these abominable things have been done by the men of the land who have been before you, so that the land hath been polluted:

<sup>28</sup> lest, when you pollute the land, it cast you forth, as it will have delivered itself of the people that were before you.

<sup>29</sup> For whoever committeth any one of these abominations, the souls who do so shall be destroyed from among their people.

<sup>30</sup> Observe you (then) the keeping of My Word, in being careful to avoid the practice of these abominable rites, which have been practised in the land before you, and the defilement of yourselves by them: I am Yahuah.

**19** And Yahuah spake with Mosheh, saying:

<sup>2</sup> Speak with the whole congregation of the sons of Yashar'el, and say to them: Ye, shall be holy, for I Yahuah your Elohiym am Holy.

<sup>3</sup> Let every man revere his mother and his father, and keep the days of My Sabbaths: I am Yahuah your Elohiym.

<sup>4</sup> Go not astray after the worship of idols, nor make elohiym for yourselves that are molten: I am Yahuah your Elohiym.

<sup>5</sup> And when you sacrifice the consecrated victims before Yahuah, you shall make the sacrifice acceptable.

<sup>6</sup> On the day that it is sacrificed you may eat of it, and on the day following; but what remaineth on the third day shall be burned with fire.

<sup>7</sup> But if it be indeed eaten on the third day, it is profaned, and shall not be accepted.

<sup>8</sup> And he who eateth it shall receive (the penalty of) his sin; for he hath profaned the holy of Yahuah, and that man shall be destroyed from among his people.

<sup>9</sup> And in the time that you reap the harvest of your land you shall not finish one corner that is in the circuit of thy field, and the (full) ingathering of thy harvest thou shalt not collect.

<sup>10</sup> Neither mayest thou shake out thy vines; (the whole of) their bunches, and the remnant of thy vines thou shalt not gather: thou shalt leave them for the

poor and for the strangers at the time of their collection: I am Yahuah your Elohiym.

<sup>11</sup> Sons of Yashar'el, My people, you shall not steal, nor prevaricate, nor do fraudulently one man with his neighbor.

<sup>12</sup> Sons of Yashar'el, My people, let no one of you swear by My Name in vain, to profane the Name of thy Elohiym: I am Yahuah.

<sup>13</sup> Thou shalt not be oppressive (hard) upon thy neighbor, nor take away by force, nor let the hire of the hireling be remaining all night at thy side until the morning.

<sup>14</sup> Thou shalt not curse one who heareth not, nor set a stumbling-block before the blind, but shalt fear thy Elohiym: I am Yahuah.

<sup>15</sup> Thou shalt not act falsely in the order of judgment: neither accept the face of the poor, nor honour the face of the great but in truthfulness shalt thou judge thy neighbor.

<sup>16</sup> Thou shalt not go after the slanderous tongue, which is cruel as a sword that killeth with its two edges in uttering false accusations to afflict thy people. Thou shalt not hinder the acquittal of thy neighbor in witnessing against him in the judgment: I am Yahuah.

<sup>17</sup> Speak not bland words with your lips, having hatred to your brother in your hearts; but reproving you shall reprove your neighbor; and though it make you ashamed, you shall not contract sin in account of him.

<sup>18</sup> Be not revengeful, nor cherish animosity against the children of thy people; but thou shalt love thy neighbor himself, as that though there be (cause of) hatred with thee thou mayest not do (evil) to him: I am Yahuah.

<sup>19</sup> You shall keep My statutes. Thy cattle shall not be made to gender with various kinds, neither sow thy field with mixed seeds, nor put upon thee a garment of divers materials, (as) wool and linen.

<sup>20</sup> And if a man lie carnally with a woman, and she be an (Yashar'elish) handmaid (about to be) made free, and betrothed to a free man, but her redemption not altogether completed by (the payment of) the money, or the written instrument of liberation not having been given to her, let inquisition be made for judgment: she is liable to be chastised, but he is not. But it shall not be considered a matter of putting to death, because she was not altogether free. (Deut. xxii. <sup>22-24</sup>.)

<sup>21</sup> And the man who lay with her must bring his trespass offering to the door of the tabernacle of ordinance, a ram for a trespass offering.

<sup>22</sup> And the priest shall make atonement with the ram of his trespass offering before Yahuah, for his sin that he hath sinned; and the sin that he hath sinned shall be forgiven.

<sup>23</sup> And when you have come into the land, and have planted any tree that may be eaten of, you shall verily circumcise the fruit of it; three years shall it be to you for rejection, to be destroyed; it shall not be eaten.

<sup>24</sup> And in the fourth year all the fruit of it shall be consecrated, (a token of) praise before Yahuah delivered for the priest (or, to be redeemed from the priest).

<sup>25</sup> But in the fifth year thou mayst eat the fruit of it; for produce will be increased to you from the heavens: I am Yahuah your Elohiym.

<sup>26</sup> You shall not eat the flesh of any sacrifice while the blood remaineth in the veins. You shall not be observers of auguries, after the sanhedrin of the speculators.

<sup>27</sup> You shall not round off the (hair on) the sides of your heads, nor shave the corners of your beards.

<sup>28</sup> And a corrupting incision for the soul of the dead thou shalt not make in thy flesh, neither set upon yourselves an inscription by the incutting of any figured sign: I am Yahuah.

<sup>29</sup> You shall not profane your daughters to give them up to fornication: neither delay to give your daughters unto a husband in their proper ages, lest they go astray by fornication after the people of the land, and the land be filled with whoredom.

<sup>30</sup> The days of My Sabbaths You shall keep, and go unto My sanctuary with reverence: I am Yahuah.

<sup>31</sup> Go not astray after those who inquire of impostors, or bring up the dead, or interrogate the bone of Jeddah: neither be ye inquirers with them, to pollute yourselves thereby I am Yahuah your Elohiym.

<sup>32</sup> You shall rise up before the aged who instruct in the law and honour the presence of the wise, and fear thy Elohiym: I am Yahuah.

<sup>33</sup> And if a stranger cometh a sojourner, and setteth among you in your land, you shall not molest him with hard words:

<sup>34</sup> but the stranger who sojourneth among you shall be (treated) as the native born, and thou shalt love him as thyself: thou shalt not deal with him as if thou didst hate him; for ye were sojourners in the land of Mitsrayim: I am Yahuah your Elohiym.



<sup>35</sup> You shall not deal falsely in the ordering of judgment; in the admeasurement of summer and winter; in weight and measure, in heaping up, or in sweeping off:

<sup>36</sup> but balances of truth, weights of truth, measures of truth, and tankards of truth, shall yours be. I am Yahuah our Elohiym who brought you redeemed from the land of Mitsrayim:

<sup>37</sup> and you shall observe all My statutes, and all the ordinations of My judgments, and do them: I am Yahuah.

**20** And Yahuah spake with Mosheh, saying:

<sup>2</sup> And with the sons of Yashar'el speak thou, to say: A man of the family of the sons of Yashar'el, whether young or old, who shall make (an offering) of his offspring unto Molek to be burned in the fire, shall be verily put to death: the people of the house of Yashar'el shall punish his guilt by the infliction of stones;

<sup>3</sup> and I will cause a reverse, to make prosperity to cease with that man, and will cut him off from among his people; because he gave his offspring in strange worship to pollute My sanctuary and to profane My holy Name.

<sup>4</sup> And if the people of the house of Yashar'el hiding hide their eyes from that man, when he giveth his offspring unto strange worship, that they might not kill him,

<sup>5</sup> then will I appoint a reverse, to make a controversy against that man, and against his family who protect (cover) him, to chastise (them) with afflictions; and him will I destroy, and all who follow him to wander after strange worship, from among their people.

<sup>6</sup> And the man who turns aside to inquire of the impostors, or to seek to bring up the dead, or to inquire by the bone of Jeddua, to go astray after them, I will appoint a reverse to punish that man, and will destroy him by a plague from among his people.

<sup>7</sup> But sanctify yourselves, and be holy in your bodies, that your prayers may be received with acceptance: I am Yahuah who sanctifies you.

<sup>8</sup> And observe My statutes and perform them: I am Yahuah who sanctifies you.

<sup>9</sup> For the young man or the old man who curseth his father or his mother by the revealed Name, shall be verily put to death by the casting of stones; because he hath cursed his father or his mother, he is guilty of death.

<sup>10</sup> And the man who by adultery defileth the wife of (another) man, or who committeth adultery with the wife of his married neighbor, shall be verily put to death, by strangulation, with the hard towel in the tender part (?): and on account of a betrothed person, by the casting of stones: both the adulterer and the adulteress (shall die).

<sup>11</sup> And a man who lieth with his father's wife, whether his own mother or another wife, and who hath dishonoured the nakedness of his father shall be verily put to death: both of them are guilty of death by the casting of stones.

<sup>12</sup> And if a man lieth with his daughter-in-law, both of them shall be put to death; they have wrought confusion, they are guilty of death by the casting of stones.

<sup>13</sup> And if a man lie with a man as with a woman, they have wrought abomination; both of them shall die by the stoning of stones.

<sup>14</sup> And if a man take a wife and her mother, it is fornication let them be burned with fire with melted lead in their mouth, that fornication may not be among you.

<sup>15</sup> And a man who lieth with a beast shall be surely put to death with the stoning of stones, and the beast shall be slain with spikes.

<sup>16</sup> And if a woman approacheth the side of any beast that it may have to do with her, they shall be slain; the woman by the casting of stones, and the beast by the slaughter of spikes, they shall die; for they are deserving of death.

<sup>17</sup> And if a man lie with his sister, his father's daughter, or the daughter of his mother, and he dishonour her nakedness, it is depravity: for I showed mercy with the first ones, on behalf of the peopling of the world by them, while as yet I had not promulged the law in the world: but after the law hath been declared in the world, every one who committeth these things shall be destroyed by mortality, and the children of their people shall witness their punishment; for he who hath dishonoured the nakedness of his sister shall be guilty of death.

<sup>18</sup> And a man who lieth with a woman who is unclean, and dishonoureth her nakedness, they shall both of them be destroyed by a plague from among their people.

<sup>19</sup> Nor shalt thou dishonour the nakedness of thy mother's sister nor thy father's sister; for he hath dishonoured the flesh of his near kin: they shall receive the penalty of their guilt in dying.

<sup>20</sup> And if a man lie with the wife of his father's brother, he hath dishonoured the nakedness of his father's brother: they shall receive their punishment; they shall be consumed by mortality; without children shall they die.

<sup>21</sup> And if a man take the wife of his brother during his life, it is an abomination: he hath dishonoured the nakedness of his brother; without children shall they be.

<sup>22</sup> But you, the congregation of Yashar'el, shall observe all My statutes, and all the ordinations of My judgments, and do them; that the land into which I am to bring you to dwell in it may not cast you out:

<sup>23</sup> and walk not after the laws of the peoples whom I drive away from before you; for they have committed all these abhorrent things, and My Word hath abhorred them.

<sup>24</sup> But I have told you to beware of these horrors, that you may inherit their land; and I will give it you to possess it, a land producing milk and honey I am Yahuah your Elohiym who have separated you from the nations.

<sup>25</sup> And you shall make distinction between the animal which is fit to be eaten, and that which it is improper to eat; and between the fowl which it is improper to eat, and that which is fit to be eaten. Defile not your souls by (eating of) the animal that is torn by a wild beast, or the bird torn by the falcon, or anything that creepeth upon the which I have from you for their uncleanness.

<sup>26</sup> And you shall be holy before me; for holy am I, Yahuah, who have chosen you, and separated you from the nations to be wor-shippers before Me.

<sup>27</sup> And the man or the woman who hath in them (the Ruach of) divination or necromancy shall die by the casting of stones; for they are guilty of death.

**21** AND Yahuah spake to Mosheh, saying: Speak unto the priests, the men of the children of Aharon, that they keep themselves apart from defilement and thus shalt thou say to them: For a man who is dead, (the priest) shall not defile himself among his people;

<sup>2</sup> but for a woman who is of kin to his flesh, for his daughter, and for his father, and for his son, and for his daughter, and for his brother,

<sup>3</sup> and for his sister, a virgin who is nigh to him, and who hath neither been betrothed, nor married to a husband, for her he may defile himself.

<sup>4</sup> The husband shall not defile himself on account of his wife, except so far as it is right for him; but for a relative of those who do the work of his people he may defile himself.

<sup>5</sup> They shall not mark themselves between their eyes, nor set a mark upon their heads, nor cut away the corners of their beards, nor make any incision in their flesh:

<sup>6</sup> but they shall be holy before their Elohiym, and shall not profane the name of their Elohiym;

<sup>7</sup> They shall not take to wife a woman who hath gone astray by fornication, or who was born illegitimate, nor a woman who hath been put away, whether from her husband or the husband's brother, may they take; for he is to be holy before his Elohiym.

<sup>8</sup> Thou shalt sanctify him unto the priesthood; for the oblation itself of thy Elohiym he is to offer: he shall be holy to thee, and thou shalt not make him profane: I, Yahuah who sanctify you, am holy.

<sup>9</sup> And if the betrothed daughter of a man of the priesthood profane herself, by going astray in fornication; if, while she is yet in her father's house, she is guilty of fornication, she shall be burned with fire.

<sup>10</sup> And the high priest who hath been anointed over his brethren, and upon whose head the anointing oil was poured, and who offered his oblation to be arrayed in the (holy) robes, shall not make his head bare, nor either rend or tear his garment in the hour of grief.

<sup>11</sup> Nor unto any person who is dead shall he go in, nor for his father or his mother make himself unclean.

<sup>12</sup> And he shall not go forth from the sanctuary, or profane the sanctuary of his Elohiym; for the anointing oil of his Elohiym is upon him: I am Yahuah.

<sup>13</sup> And he shall take a wife who is in her virginity;

<sup>14</sup> but a widow, or a divorced person, or one who was born of depraved parents, or who hath gone astray by fornication, such as these he shall not take; but a virgin proper shall he take to wife from the daughters of his people.

<sup>15</sup> Neither shall he profane his offspring among his people; for I Yahuah do sanctify him.

<sup>16</sup> And Yahuah spake with Mosheh, saying:

<sup>17</sup> Speak with Aharon, saying: No man of thy sons in the families of their generations who hath a blemish in him shall be qualified to offer the oblation of his Elohiym:

<sup>18</sup> for no man who hath a blemish in him shall offer. A man who is blind or lame, or stricken in his nostrils, or mutilated in his thigh,

<sup>19</sup> or a man who hath a broken foot, or a broken hand

<sup>20</sup> or whose eyelids droop so as to cover his eyes, who hath no hair on his eyelids; or who hath a suffusion of whiteness with darkness in his eyes; or who hath the dry scurvy, or who is full of the blotches of Egypt, or whose testicles are swollen or shrunk,

<sup>21</sup> no man, a priest of the race of Aharon the priest who hath in him any such blemish, shall be qualified to offer the oblations of Yahuah. He hath a blemish, and it is not meet for him to offer the oblation of his Elohiym.

<sup>22</sup> Nevertheless he may support himself with the residue of the oblations of his Elohiym which remaineth of the most holy and of the holy (offerings);

<sup>23</sup> only he must not enter within the veil, nor approach the altar; for a blemish is in him, and he shall not profane My sanctuary; for I Yahuah do sanctify them.

<sup>24</sup> And Mosheh spake with Aharon and with his sons, and with all the sons of Yashar'el.

**22** And Yahuah spake with Mosheh, saying:

<sup>2</sup> Speak with Aharon and with his sons, that they keep apart from the consecrated things of the children of Yashar'el, and profane not the Name of My Holiness (in whatever) they hallow before Me: I am Yahuah.

<sup>3</sup> Say to them, Take heed in your generations: whatever man of all your sons who shall offer things hallowed, which the children of Yashar'el have consecrated before Yahuah, having his uncleanness upon him, that man shall be destroyed with a stroke of death before Me: I am Yahuah.

<sup>4</sup> Any man, young or old of the offspring of Aharon, who is a leper, or hath a running issue, shall not eat of things consecrated till he be clean: and whoever toucheth any uncleanness of man, or one from whom uncleanness hath proceeded,

<sup>5</sup> or who toucheth any reptile that maketh unclean, or (the corpse of) a dead man which maketh unclean, or any of the uncleanness of his life,

<sup>6</sup> the man being a priest who toucheth such shall be unclean until the evening, and may not eat of the holy things, except that he wash his flesh in forty seahs of water.

<sup>7</sup> And when the sun hath set and he be fit, he may afterward eat of the holy things; for they are his food.

<sup>8</sup> But of a dead carcase, or (that which hath been) killed (by violence), he may not eat to defile himself therewith. I am Yahuah.

<sup>9</sup> But the sons of Yashar'el shall observe the keeping of My Word, that they may not bring sin upon themselves, nor die for it by the flaming fire; because they have profaned it: I am Yahuah who sanctify them.

<sup>10</sup> No stranger or profane person shall eat of a consecrated thing, (neither) a son of Yashar'el who is an inmate of the priest, nor any hireling, may eat of the hallowed thing.

<sup>11</sup> But if the priest buy a man a stranger with the price of his money, he may eat of it, and such as have grown up in his house may eat of his bread.

<sup>12</sup> And the daughter of a priest, if she be married to a man a stranger, may not eat of things set apart by consecration.

<sup>13</sup> But if the daughter of a priest be a widow, or be divorced and having no child by him hath returned to her father's house, and hath not been wedded to a brother-in-law, (Deut. xxv. <sup>5</sup> ,) she, being as in the days of her youth, and not being with child, may eat of her father's meat; but no stranger shall eat thereof.

<sup>14</sup> And if a man of Yashar'el eat that which is consecrated unknowingly, let him add a fifth part of its value to it, and give the (price of the) holy thing unto the priest.

<sup>15</sup> Let them not profane the sacred things of the children of Yashar'el which are set apart unto the Name of Yahuah,

<sup>16</sup> nor let the sin of their trespass be found upon them, by eating in uncleanness their consecrated things; for I am Yahuah who do sanctify them.

<sup>17</sup> And Yahuah spake with Mosheh, saying:

<sup>18</sup> Speak with Aharon and with his sons and with all the children of Yashar'el: -A man, whether young or old, of the house of the family of Yashar'el, or of the strangers who are in Yashar'el, who shall offer his oblation of any of their vows, or their free will offerings which they present before Yahuah for a burnt sacrifice,

<sup>19</sup> to be acceptable for you, it shall be perfect, a male of the bullocks, of the lamb, or of the young goats.

<sup>20</sup> But anything that hath a blemish you shall not offer; for that will not be acceptable from you.

<sup>21</sup> And if a man will offer a consecrated victim before Yahuah to fulfil a vow, or as a free will offering, from the herd, or from the flock, it must be perfect to be acceptable; no blemish shall be in it.

<sup>22</sup> Whatever is blind, or broken-boned, or stricken in the eyelids, or whose eyes are stricken with a mixture of white and dark, or one filled with scurvy or the blotches murrain, you shall not offer before Yahuah, nor present an oblation of them on the altar before Yahuah.

<sup>23</sup> A bullock or a ram that hath superfluity or deficiency of the testicles, you may make a free will offering, but for a vow it will not be acceptable.

<sup>24</sup> That which is crushed, or ruptured, or diseased, or enervated, you shall not offer to the Name of Yahuah; and in your land you shall not emasculate.

<sup>25</sup> And from the hand of a son of the Gentiles you shall not offer the oblation of your Elohiym of any of these, because their corruption is in them; a blemish is in them, they are profane, they shall not be acceptable for you.

<sup>26</sup> And Yahuah spake with Mosheh, saying

<sup>27</sup> (to the effect that): What time thou callest to our mind the order of our oblations, as they shall be offered year by year, being our expiatory offering for our sins, when on account of our sins (such sacrifices are required), and we have none to bring from our flocks of sheep, then shall a bullock be chosen before him, in memorial of the righteousness of the elder who came from the east, the sincere one who brought the calf, fat and tender, to Thy Name. A sheep is to be chosen, secondly, in memory of the righteousness of him who was bound as a lamb on the altar, and who stretched forth his neck for Thy Name's sake, while the heavens stooped down and condescended, and Yitschaq beheld their foundations, and his eyes were blinded by the high things; on which account he was reckoned to be worthy that a lamb should be provided for him as a burnt offering. A kid of the goats is to be chosen likewise, in memorial of the righteousness of that perfect one who made the savoury meat of the kid, and brought it to his father, and was made worthy to receive the order of the blessing: wherefore Mosheh the prophet explaineth, saying: Sons of Yashar'el, my people, When a bullock, or a lamb, or a kid is brought forth according, to the manner of the world, it shall be seven days after its dam, that there may be evidence that it is not imperfect;

and on the eighth day and thenceforth, it is acceptable to be offered an oblation to the Name of Yahuah.

<sup>28</sup> Sons of Yashar'el, my people, as our Father in heaven is merciful, so shall you be merciful on earth: neither cow, nor ewe, shall you sacrifice along with her young on the same day.

<sup>29</sup> And when you offer a sacrifice of thanksgiving to the Name of Yahuah, you shall offer so as to be accepted.

<sup>30</sup> It shall be eaten on that day, none shall remain till the morning: I am Yahuah.

<sup>31</sup> And you shall observe My commandments to do them I am Yahuah who give a good reward, to them who keep My commandments and My laws.

<sup>32</sup> Nor shall you profane My Holy Name, that I may be hallowed among the children of Yashar'el. I am Yahuah who sanctify you,

<sup>33</sup> having brought you forth redeemed from the land of Mitsrayim, that I may be to you Eloah: I am Yahuah.

**23** And Yahuah spake with Mosheh, saying:

<sup>2</sup> Speak with the sons of Yashar'el, and say to them, The orders of the time of the Festivals of Yahuah, which you shall proclaim as holy convocations, these are the orders of the time of My festivals.

<sup>3</sup> Six days shalt thou do work, and the seventh day (shall be) a Sabbath and a rest, a holy convocation. No manner of work may you do; it is a Sabbath to Yahuah in every place of your habitations.

<sup>4</sup> These are the times of the Festivals of Yahuah, holy convocations which you shall proclaim in their times:

<sup>5</sup> In the month of Nisan, on the fourteenth day of the month, between the suns (shall be) the time for the sacrifice of the Pascha to the Name of Yahuah.

<sup>6</sup> And on the fifteenth day of this month the feast of unleavened cakes to the Name of Yahuah. Seven days you shall eat unleavened bread.

<sup>7</sup> On the first day of the feast a holy convocation shall be to you; ye shall do no work of labor,

<sup>8</sup> but offer the oblation to the Name of Yahuah seven days; in the seventh day of the feast shall be a holy convocation; you shall do no work of labor.

<sup>9</sup> And Yahuah spake with Mosheh, saying:



<sup>10</sup> Speak with the sons of Yashar'el, and say to them: When you have entered into the land which I give you, and you reap the harvest, you shall bring the sheaf of the first fruits of your harvest unto the priest;

<sup>11</sup> and he shall uplift the sheaf before Yahuah to be accepted for you. After the first festal day of Pascha (or, the day after the feast-day of Pascha)

<sup>12</sup> on the day on which you elevate the sheaf, you shall make (the sacrifice of a lamb of the year, unblemished a burnt offering unto the Name of Yahuah:

<sup>13</sup> and its mincha, two tenths of flour, mingled with olive oil, for an oblation to the Name of Yahuah, to be received with acceptance; and its libation, wine of grapes, the fourth of a hin.

<sup>14</sup> But neither bread nor parched corn (of the ripe harvest) nor new ears may you eat until this day, until the time of your bringing the oblation of your Elohiym: an everlasting statute unto your generations in all your dwellings.

<sup>15</sup> And number to you after the first feast day of Pascha, from the day when you brought the sheaf for the elevation, seven weeks; complete they shall be.

<sup>16</sup> Until the day after the seventh week you shall number fifty days, and shall offer a mincha of the new bread unto the Name of Yahuah.

<sup>17</sup> From the place of your dwellings you are to bring the bread for the elevation; two cakes of two-tenths of flour, which must be baked with leaven, as first fruits unto the Name of Yahuah.

<sup>18</sup> And with that bread you are to offer seven lambs of the year, unblemished, and a young bullock without mixture (of colour), the one for a sin offering, and two lambs of the year for a sanctified oblation.

<sup>19</sup> And you shall make (a sacrifice) of a young goat without mixture, the one for a sin offering and two lambs of the year for a sanctified oblation.

<sup>20</sup> And the priest shall uplift them with the bread of the first fruits, an elevation before Yahuah, with the two lambs; they shall be holy to the Name of Yahuah, and shall be for the priest.

<sup>21</sup> And you shall proclaim with life and strength that self-same day, that at the time of that day there shall be to you a holy convocation: you shall do no work of labor: it is an everlasting statute in all your dwelling for your generations.

<sup>22</sup> And when you reap the harvest of the ground, you shall not finish one corner that is in thy field at thy reaping nor shalt thou gather the gleanings of thy harvest, but leave them for the poor and the strangers: I am Yahuah thy Elohiym.

<sup>23</sup> And Yahuah spake with Mosheh, saying:

<sup>24</sup> Speak with the children of Yashar'el, saying: In Tishri, which is the seven month, shall be to you a festival of seven days, a memorial of trumpets, a holy convocation.

<sup>25</sup> No work of labor may you do, but offer an oblation before Yahuah unto the Name of Yahuah.

<sup>26</sup> And Yahuah spake with Mosheh saying:

<sup>27</sup> But on the tenth day of this seventh month is the Day of Atonement; a holy convocation shall it be to you, and you shall humble your souls, (abstaining) from food, and from drink, and from the use of the bath, and from anointing, and the use of the bed, and from sandals; and you shall offer an oblation before Yahuah,

<sup>28</sup> and do no work on this same day; for it is the Day of Atonement, to make atonement for you before Yahuah your Elohiym.

<sup>29</sup> Forevery man who eateth in the fast, and will not fast that same day, shall be cut off by death from among his people.

<sup>30</sup> And every man who doeth any work on that same day, that man will I destroy with death from among his people.

<sup>31</sup> No work of labor may you do an everlasting statute for your generations, in all your dwellings.

<sup>32</sup> It is a Sabbath and time of leisure for you to humble your souls. And you shall begin to fast at the ninth day of the month at even time; from that evening, until the next evening, shall you fast your fast, and repose in your quietude, that you may employ the time of your festivals with joy.

<sup>33</sup> And Yahuah spake with Mosheh, saying:

<sup>34</sup> Speak with the sons of Yashar'el: In the fifteenth day of this seventh month shall be the Feast of Tabernacles, seven days unto the Name of Yahuah.

<sup>35</sup> On the first day of the feast is a holy convocation; no work of labor may you do.

<sup>36</sup> Seven days you shall offer an oblation to the Name of Yahuah, you shall gather together to pray before Yahuah for rain; no work of labor may you do.

<sup>37</sup> These are the times of the order of Yahuah's festivals which you are to convoke for holy convocations, to offer an oblation to the name of Yahuah,

a burnt sacrifice and a mincha, sanctified offerings and libations, the rite of a day in its day;

<sup>38</sup> beside the days of Yahuah's Sabbaths, beside your gifts, and beside your vows, and beside your free-will offering which you bring before Yahuah.

<sup>39</sup> But on the fifteenth of the seventh month, at the time when you collect the produce of the ground, you shall solemnize a festival of Yahuah seven days. On the first day, rest; and on the eighth day, rest.

<sup>40</sup> And of your own shall you take on the first day of the feast, the fruits of praiseworthy trees, citrons, and lulabin, and myrtles, and willows that grow by the brooks; and you shall rejoice before Yahuah your Elohiym seven days.

<sup>41</sup> And you shall solemnize it before Yahuah seven days in the year, by an everlasting statute in your generations shall you observe it in the seventh month.

<sup>42</sup> In tabernacles of two sides according to their rule, and the third a handbreadth (higher), that its shaded part may be greater than that into which cometh the sunshine; to be made for a bower (or shade) for the feast, from different kinds (of materials) which spring from the earth and are uprooted: in measure seven palms, but the height within ten palms. In it you shall sit seven days; the males in Yashar'el, and children who need not their mothers, shall sit in the tabernacles, blessing their Creator whenever they enter thereinto.

<sup>43</sup> That your generations may know how, under the shadow of the cloud of glory, I made the sons of Yashar'el to dwell at the time that I brought them out redeemed from the land of Mitsrayim.

<sup>44</sup> And Mosheh declared the time of the orders of Yahuah's festivals, and taught them to the sons of Yashar'el.

**24** And Yahuah spake with Mosheh, saying:

<sup>2</sup> Command the children of Yashar'el that they bring of their own, pure beaten olive oil for the light, that the lamps may burn continually, on the day of Sabbath, and on the day of work;

<sup>3</sup> outside of the veil of the testimony forevermore, because the Shekinah dwelleth in Yashar'el: in the tabernacle of ordinance shall Aharon order it from evening till morning before Yahuah continually, by an everlasting statute unto your generations.

<sup>4</sup> . . .

<sup>5</sup> And thou shalt take flour, and bake thereof twelve cakes, according to the twelve tribes; two tenths shall be one cake.

<sup>6</sup> And thou shalt set them in two orders (rows), six in one order, and six in the other upon the table in its purity, as it is ordained before Yahuah.

<sup>7</sup> And thou shalt put upon the orders pure frankincense, that it may be an oblation of memorial bread before Yahuah.

<sup>8</sup> From Sabbath day to Sabbath day he shall order it anew before Yahuah continually from the children of Yashar'el. This shall be an everlasting statute.

<sup>9</sup> And it shall be for Aharon and for his sons, and they shall eat it after they have taken it from off the table in the holy place; for it is most sacred to him of the oblations of Yahuah by an everlasting statute.

<sup>10</sup> But a wicked man, a rebel against the Elohiym of heaven, had come out of Mitsrayim, the son of the Mitsriyth man who had killed the man of Yashar'el in Mitsrayim, and had gone in unto his wife, who conceived and bare a son among the children of Yashar'el. And while the Yashar'elites were dwelling in the wilderness, he had sought to spread his tent in the midst of the tribe of the children of Dan; but they would not permit him, because in the arrangements of Yashar'el every man dwelt with his family by the ensigns of the house of their fathers. And they contended together in the camp, and the son of the Yashar'elites with a man of Yashar'el, who was of the tribe of Dan, went to the house of judgment;

<sup>11</sup> and when they had come out from the house of judgment, where he had been condemned, the son of the daughter of Yashar'el expressed and reviled the great and glorious Name of Manifestation which he had heard at Sinai, and defiled and execrated; and the name of his mother was Shelomith, the daughter of Dibree, of the tribe of Dan.

<sup>12</sup> This is one of four judgments which were brought in before Mosheh the prophet, who decided them by the dictate of the Word, who is above. They were judgments about money and about life. In judgments on money Mosheh was prompt; but in the judgment on life he was deliberate (or slow by delay) each (party) Mosheh said, I have not heard: that he might teach the chiefs of the Sanhedrin of Yashar'el, who were to arise after him, to be prompt in judgments respecting money, but slow in judgments that affected life; and not to be ashamed to inquire for counsel in cases that should be too hard for them, forasmuch as Mosheh, Rabban of Yashar'el, had need to say, I have not heard. Therefore they shut him up in the house of confinement till the time that it should be explained to them by the decree of the Word of Yahuah.

<sup>13</sup> And Yahuah spake with Mosheh, saying:

<sup>14</sup> Bring forth the blasphemer without the camp, and let the witnesses who heard his blasphemy, and the judges, lay their hands upon his head, and let the whole congregation stone him with stones.

<sup>15</sup> And speak thou with the sons of Yashar'el, saying: A man young or old who shall blaspheme the known Name of his Elohiym shall bear his sin.

<sup>16</sup> Whosoever expresseth and revileth the Name of Yahuah shall verily be put to death; all the congregation shall cast stones upon him, whether he be a sojourner or native-born, when he hath blasphemed the Name that is Alone, he shall die.

<sup>17</sup> And if a man destroy the life of any one of the children of Yashar'el, he shall verily be put to death by the sword.

<sup>18</sup> And he who destroyeth the life of an animal shall make it good, a living animal for a living one.

<sup>19</sup> And a man who inflicteth a blemish on his neighbor, whatsoever he hath done it shall be done unto him:

<sup>20</sup> the value of a fracture for a fracture; the value of an eye for an eye; the value of a tooth for a tooth; whatsoever blemish he inflicteth upon the man, the same shall be rendered unto him.

<sup>21</sup> He who killeth a beast shall restore it; but he who slayeth a man shall be slain.

<sup>22</sup> One judgment shall you have for the stranger and for the native; for I am Yahuah your Elohiym.

<sup>23</sup> And Mosheh spake with the sons of Yashar'el, and they brought forth the blasphemer without the camp, and stoned him with stones; and the sons of Yashar'el did it, by laying their hands upon, leading him away hanging, and burying him, as Yahuah had commanded Mosheh.

**25** AND Yahuah spake with Mosheh in the mountain of Sinai, saying:

<sup>2</sup> Speak with the children of Yashar'el, and say to them: When you have entered into the land that I will give to you, then shall the ground rest for a rest before Yahuah.

<sup>3</sup> Six years you shall sow your fields, and six years prune your vineyards and gather in the fruit;

<sup>4</sup> but in the seventh year there shall be a rest of remission to the earth, that she may rest before Yahuah; you shall not sow your fields, nor prune your vineyards.

<sup>5</sup> The after crop which remaineth from your harvests you may not reap, nor of your later grapes make a vintage; a year of remission it shall be unto the earth;

<sup>6</sup> but the remission of the ground shall be to you for food, to thee, to thy servant, and to thine handmaid, and to thy hireling, and to the stranger who dwelleth with thee;

<sup>7</sup> and for thy cattle and for the animals that are in thy land shall be the produce of it (also).

<sup>8</sup> And thou shalt number to thee seven Sabbaths of years, seven times seven years, and they shall be to thee the sum of the days of seven Sabbaths (or remissions, shemittin) of years, forty and nine years.

<sup>9</sup> And thou shalt make the voice of the trumpet to sound a jubilee in the seventh month, on the tenth day of the month, on the Day of the Expiations thou shalt make the voice of the trumpet of Liberty to pass through all your land.

<sup>10</sup> And you shall sanctify that year, the fiftieth year, and proclaim liberty in the land of Yashar'el to all the inhabitants; Jubela shall it be to you, and you shall return every man to his inheritance, and every man unto his family, you shall return.

<sup>11</sup> The year of Jubela shall that fiftieth be to you: ye shall not sow, nor reap the after crop, nor make vintages of the grapes which have been let alone.

<sup>12</sup> For that Jubela shall be sacred to you, the produce of the field shall you eat.

<sup>13</sup> In this year of Jubela you shall return every man unto his inheritance.

<sup>14</sup> And when you sell sales to your neighbors, or you buy disposable (or moveable) goods from the hand of your neighbors, it is not allowable for a man to defraud his neighbor.

<sup>15</sup> Sons of Yashar'el, My people, if you sell a field or a vineyard, according to the sum of the number of years after the Jubela you shall buy of your neighbor; according to the number of years for gathering the produce they shall sell it to you;

<sup>16</sup> according to the greatness of the amount of the years shall the price be enlarged; and according to the smallness of the amount of the years the price

shall be diminished, because he sells to thee the amount of the fruitage to be ingathered.

<sup>17</sup> And you shall not overreach one man his neighbor by hard words, but fear your Elohiym: I am Yahuah your Elohiym.

<sup>18</sup> And you shall perform My statutes, and observe the order of My judgments and do them, that you may dwell upon the land securely.

<sup>19</sup> And the land will yield her produce, and you shall eat and be satisfied, and dwell upon the land in security.

<sup>20</sup> But if you say, What shall we eat in the seventh year; behold, we sow not, nor ingather even the after crop of our provision?

<sup>21</sup> I will command My blessing upon you from my treasures of goodness, which are in the heaven of My Presence, in the sixth year, and it will create produce that will suffice for three years.

<sup>22</sup> But you shall sow in the eighth year, and eat of the old produce of the sixth year until the ninth year; until the time of the incoming of the new produce, shall you eat of the old.

<sup>23</sup> And the land of Yashar'el shall not be sold absolutely, for the land is Mine; for you are sojourners and guests with Me.

<sup>24</sup> And in all the land of your possession you shall let the ground have redemption.

<sup>25</sup> And if thy brother hath become poor and hath sold his possession, his redeemer who is near of kin to him may come and redeem the sale of his brother.

<sup>26</sup> But if a man have no one who is qualified to redeem that which he hath sold, and it befall to his own hand to find the price of its redemption,

<sup>27</sup> then let him count the sum of the years of its sale, and give the amount to the man who bought it, and return to his possession.

<sup>28</sup> But if his hand meet not with the price that he should give him, then the property sold shall (remain) in the hand of him who bought it until the year of Jubela, and shall then go out without money, and he shall return to his possession.

<sup>29</sup> And if a man sell a dwelling-house, in a town surrounded by a wall, it may have redemption until the completing of the year from its sale: from time to time shall be its redemption.

<sup>30</sup>But if it be not redeemed at the completing of the full year, the house that is in a walled town shall be confirmed absolutely to him who bought it, unto his generations: it shall not go out at the Jubela.

<sup>31</sup> But houses in villages which have no walls round about them, are to be accounted as tents which are spread upon the fields of the earth; they may be redeemed, and they shall go out at the Jubela.

<sup>32</sup> But the cities of the Leviytes, the houses of the cities of their possession may be always redeemable by the Leviytes.

<sup>33</sup> And when one hath purchased of the Leviytes the house that was sold in the cities of their possession, it shall go out at the Jubela; for the houses of the Leviytes are their inheritance among the children of Yashar'el.

<sup>34</sup> But a field in the suburbs of their cities shall not be sold for it is an everlasting possession for them.

<sup>35</sup> And if thy brother hath become poor, and his hand wavereth with thee, then thou shalt strengthen and do him good, as a guest and a sojourner he shall be nourished with thee.

<sup>36</sup> My people of the house of Yashar'el you shall not take usuries or remunerations (in his case) but thou shalt fear thy Elohiym, and let thy brother have nourishment with thee.

<sup>37</sup> My people of the house of Yashar'el, you shall not lend him for usury, nor give him your provisions for increase.

<sup>38</sup> I am Yahuah your Elohiym, who redeemed and brought you out redeemed from the land of Mitsrayim, to give unto you the land of Kenaan, and to be unto you Eloha.

<sup>39</sup> If thy brother with thee shall have become poor, and have sold himself unto thee, thou shalt not make him serve according to the laws of the service of bondmen

<sup>40</sup>but as a hired man and as a sojourner shall he serve with thee, until the year of Jubela shall he serve thee.

<sup>41</sup> Then shall he go out from thee at liberty, he and his children with him, and return to his family, and to the heritage of his fathers shall he return.

<sup>42</sup> For they are My servants whom I brought forth redeemed from the land of Mitsrayim; they shall not be sold according to the laws of the sale of bondmen.



<sup>43</sup> Neither may you make him serve with rigour, but thou shalt fear Yahuah thy Elohiym.

<sup>44</sup> But your bondmen and your handmaids which you may have, of the handmaids of the Gentiles, of them you may purchase bondmen and handmaids.

<sup>45</sup> Moreover, of the children of the uncircumcised strangers who sojourn among you, of them you may buy, and of their families that are with you, which they have begotten in your land; but not from the Kena'aniy; and they shall be yours for possession.

<sup>46</sup> And you may leave them to your children after you, to inherit as a perpetual possession; them you shall make to serve: but of your brethren of the sons of Yashar'el no man (may enslave) his fellow; them shall you not make to serve with rigour.

<sup>47</sup> And if the hand of the uncircumcised sojourner with you wax strong, and thy brother with him become poor, and sell himself to the uncircumcised stranger who is with thee, or to the stock of a strange religion, to serve him or to worship with him who is of the generation of strangers;

<sup>48</sup> when it is known to you that he hath been sold, forthwith redemption shall, be his; one of his brethren shall redeem him;

<sup>49</sup> either the brother of his father or the son of his father's brother may redeem him; or a kinsman of the flesh of his family may redeem him; or by his own hand being made strong, or by the hand of the congregation, he may be redeemed.

<sup>50</sup> And he shall account with the uncircumcised person who had bought him, from the year that he was sold until the year of Jubela, and the price of his repurchase shall be according to the number of the years; according to the days of an hireling shall it be with him.

<sup>51</sup> If yet there be many years, according to their number he shall give for his redemption of the money that he was bought for.

<sup>52</sup> But if few years remain till the year of Jubela, he shall compute with him, and according to the amount of the years give for his redemption.

<sup>53</sup> As a hireling by the year shall he be with him, and his master shall not make him to serve with rigour while thou see it.

<sup>54</sup> But if he be not redeemed within those years, he shall go out free at the year of Jubela, he and his children with him.

<sup>55</sup> For the sons of Yashar'el are Mine, to obey My laws; servants are they whom I brought out redeemed from the land of Mitsrayim. I am Yahuah your Elohiym.

**26** You shall not make to you idols or images, nor erect for you statues to worship, neither a figured stone shall ye place in your land to bow yourselves toward it. Nevertheless a pavement sculptured with imagery you may set on the spot of your sanctuary, but not to worship it: I am Yahuah your Elohiym.

<sup>2</sup> The days of My Sabbaths you shall keep, and walk to the house of My sanctuary in My fear; I am Yahuah.

<sup>3</sup> If you will go forward in the statutes of My law, and keep the orders of My judgments, and perform them,

<sup>4</sup> then will I give you the rains for your lands in your seasons, the early and the late, and the land shall yield the fruits of increase, and the tree on the face of the field shall be prosperous in its fruit.

<sup>5</sup> And with you the threshing shall reach to the vintage, and the vintage unto the springing of the seed, and you shall eat your bread and be satisfied, and dwell securely in your land.

<sup>6</sup> And I will give peace in the land of Yashar'el, that you may repose, and there be none to disturb; and I will make the power of the wild beast to cease from the land of Yashar'el, and the unsheather of the sword shall not pass through your land.

<sup>7</sup> And you shall chase your adversaries, and they will fall before you broken with the sword.

<sup>8</sup> And five of you will chase a hundred, and a hundred of you put a myriad to flight, and your adversaries shall fall before you, broken with the sword.

<sup>9</sup> For I will turn from the wages of the Gentiles, to fulfil to you the recompense of your good works, and I will strengthen you, and multiply you, and establish My covenant with you.

<sup>10</sup> And you shall eat the old that is old without having the corn-worm, and the old from before the new produce shall ye turn out of your barns.

<sup>11</sup> And I will set the Shekinah of My Glory among you, and my Word shall not abhor you,

<sup>12</sup> but the Glory of My Shekinah shall dwell among you, and My Word shall be to you for a redeeming Elohiym, and you shall be unto My Name for a holy people.

<sup>13</sup> I am Yahuah your Elohiym, who brought you out redeemed from the land of Mitsrayim, that you should not be bondmen to them, and brake the yoke of their bondage from off you, and brought you out from among them, the children of liberty, and led you forth with an erect stature.

<sup>14</sup> But if you will be unwilling to hear the instructions of the doctrine of My law, and to perform all these precepts with your free choice;

<sup>15</sup> and if you despise My statutes, and hate in your soul the orders of My judgments, to do not all My precepts, but your purpose be to abolish My covenant;

<sup>16</sup> this also will I do to you: I will draw out against you the smiting pestilence, the flame and the fever, to consume your eyes, and to exhaust life; and ye shall sow your seed in vain, for it shall not spring up, and that which groweth of itself shall your enemies devour.

<sup>17</sup> And I will appoint a reverse to your affairs, and you shall be broken before your foes, and they who hate you shall rule over you; and you will flee when no one pursueth you.

<sup>18</sup> And if after these chastisements ye be not willing to obey the doctrines of My law, I will add to punish you with seven plagues, for the seven transgressions with which ye have sinned before Me.

<sup>19</sup> And I will break down the glory of the strength of your sanctuary, and will make the heavens above you obdurate as iron, to yield no moisture, nor send you dew or rain, and the ground beneath you to be like brass to put forth (only) to destroy its fruit.

<sup>20</sup> And your strength shall be consumed in vain, for your land shall not yield what you bestow upon it, and the tree upon the face of the field shall drop its fruit.

<sup>21</sup> And if you still walk perversely with Me, and will not hearken to the doctrine of My law, I will add to bring upon you (yet) seven plagues, for the seven transgressions with which ye have sinned before Me;

<sup>22</sup> and I will send against you the strength of the wild beast, to make you childless, and to destroy your cattle without, and to diminish you within, and your highways shall be desolate.

<sup>23</sup> And if by these chastisements ye will not be corrected before Me, but will walk before Me perversely,

<sup>24</sup> I will Myself also remember you adversely in the world, and will destroy you, even I, with seven plagues, for seven transgressions with which ye have sinned before Me.

<sup>25</sup> And I will bring against you a people unsheathing the sword to take vengeance upon you, for that you will have abolished My covenant; and when you are gathered together from the wilderness into your cities, I will send the pestilence among you, or deliver you to die by the hand of your adversaries.

<sup>26</sup> And when I shall have broken for you the staff of all the subsistence of food, then ten women may bake your bread in one oven on account of its scarcity, and measure and divide it to you diminished in weight, and you will eat and not be satisfied.

<sup>27</sup> But if by no one correction ye will hearken to the instruction of My law, but will walk perversely before Me,

<sup>28</sup> I will also remember you adversely in the world, and will chastise you, even I, with seven plagues, for the seven transgressions with which ye have sinned before Me.

<sup>29</sup> And ye shall eat the flesh of your sons, and the flesh of your daughters. Mosheh the prophet hath said, How heavy will have been the guilt, and how bitter those sins, that caused our fathers to eat the flesh of their sons, and the flesh of their daughters, because they kept not the commandments of the law!

<sup>30</sup> And I will destroy your high places, and overthrow your diviners and your enchanters, and your carcasses will I cast away with the carcasses of your idols, and My Word shall abhor you.

<sup>31</sup> And I will make your cities desert places, and desolate your sanctuary; nor will I receive with acceptance the odour of your oblations.

<sup>32</sup> And I, even I, will lay your country waste, that the ruach of quietness may not be upon it; so that your enemies who will dwell in it shall be confounded.

<sup>33</sup> And you will I disperse among the nations; for I will stir up against you a people who draw the sword, and your country shall be devastated, and your cities be solitary.

<sup>34</sup> Behold, then shall the land enjoy the years of its Sabbaths all the days that it is forsaken of you, and you are wanderers in the land of your enemies.

<sup>35</sup> All the days that it is forsaken by you it shall rest, because it was not at rest in the years of the times for repose when you were dwellers upon it.

<sup>36</sup> And unto those of you who remain will I bring brokenness of their hearts in the land of their enemies; and the sound of a leaf falling from the tree shall put them to flight; and they shall flee as those who flee from the sword, and fall, while no man pursueth.

<sup>37</sup> And they shall thrust each man his brother, as before them who draw the sword, though none pursue; and you shall have no power of resistance to stand before your adversaries.

<sup>38</sup> And you shall perish among the nations, and be consumed with pestilence in the land of your enemies,

<sup>39</sup> And those who remain of you shall fail (melt away) for their sins in the land of your enemies, and also for the evil sin of your fathers which they held fast in their hands: like them shall they melt away.

<sup>40</sup> But (when) in the hour of their need they shall confess their sins, and the sins of their fathers, with their falseness with which they have acted falsely against My Word; and that they have acted frowardly also with Me,

<sup>41</sup> so that I have remembered them adversely in the world, and brought them into captivity in the land of their enemies; behold, then will their proud heart have been broken, and they will make confession of their sins,

<sup>42</sup> and I will remember in mercy the covenant which I confirmed with Ya'aqov at Bethel, and the covenant which I covenanted with Yitschaq at Mount Moriah, and the covenant which I covenanted with Avraham, between the divided portions, I will remember, and the land of Yashar'el will I remember in mercy.

<sup>43</sup> But the land shall (first) be relinquished and forsaken you; and enjoy the repose of her remissions all the days that it shall be deserted by you. And they will receive retribution for their sins: curses instead of blessings will come upon them, measure for measure: because they shunned the orders of judgments, and their souls revolted from the covenant of My law.

<sup>44</sup> Yet for all this I will have mercy upon them by My Word, when they are captives in the land of their enemies, I will not spurn them away in the kingdom of Babel; nor shall My Word abhor them. in the kingdom of Madai, to destroy them in the kingdom of Javan, or to abolish My covenant with them in the kingdom of Edom; for I am Yahuah in the days of Gog.

<sup>45</sup> And I will remember with them the covenant which I confirmed before Me with their fathers in the time that I brought them out redeemed from the

land of Mitsrayim; when all the nations beheld all the mighty acts which I wrought for them, that I might be their Elohiym; I, Yahuah.

<sup>46</sup> These are the statutes and the orders of the judgments and decrees of the law, which Yahuah appointed between His Word and the sons of Yashar'el, in the mountain of Sinai, by the hand of Mosheh.

**27** And Yahuah spake with Mosheh, saying:

<sup>2</sup> Speak with the children of Yashar'el, and say to them: When a man willeth to set apart the separation of a vow, in the valuing of the life unto the name of Yahuah,

<sup>3</sup> then his valuation for a male from twenty years old unto sixty years, fifty shekels, in the shekel of the sanctuary, shall be his valuation:

<sup>4</sup> but if for a female, his valuation shall be thirty shekels.

<sup>5</sup> And if it be a child from five years until twenty years, his estimation for a male shall be twenty shekels; and for a female, ten shekels.

<sup>6</sup> But for a child of a month old until five years, his estimation for a male shall be five silver shekels; and for a female, three silver shekels.

<sup>7</sup> Moreover, for a man of sixty years and upwards, his estimation shall be fifteen shekels; and for a female, ten shekels.

<sup>8</sup> But if he be too poor for (such) a rate of his estimation, he shall stand before the priest; and the priest shall make an estimation for him, according to the ability of his hand, so shall the priest estimate for him.

<sup>9</sup> And if it be an animal, of such as are offered as an oblation before Yahuah, whatever he giveth of it before Yahuah shall be sacred.

<sup>10</sup> He shall not alter it nor change it, that which is perfect for that which hath blemish, or that in which there is blemish for the perfect: but if by changing he will exchange animal for animal, both that and the one that is changed shall be consecrate.

<sup>11</sup> But if it be an unclean animal, of such as are not offered as an oblation before Yahuah, he shall make the animal stand before the priest.

<sup>12</sup> And the priest shall value it, whether good or bad; as the priest shall value, so shall it be.

<sup>13</sup> But if he would redeem it, let him add a fifth of its price upon that of its valuation.

<sup>14</sup> When a man would consecrate his house, as a consecrated thing before Yahuah; the priest shall value it, whether good or bad; according as the priest shall estimate, so shall it stand.

<sup>15</sup> And if he who hath consecrated would redeem his house, let him add a fifth of the price of its valuation thereunto, and it shall be his.

<sup>16</sup> And if a man would dedicate (a portion) of the field of his inheritance before Yahuah, the valuation of it shall be according to the measure of its seed: a space on which may be sown a kor (seventy-five and a half pints) of barley (shall be considered) worth fifty shekels of silver.

<sup>17</sup> If he will dedicate the ground from the year of Jubela, it shall stand according to its valuation.

<sup>18</sup> But if he will dedicate his field after the year of Jubela, the priest shall compute with him the sum of the money according to the proportion of years that remain unto the next Jubela year, and shall abate it from the valuation.

<sup>19</sup> And if he would redeem the field that he had consecrated, let him add one fifth of the money upon its valued price, and it shall be confirmed to him.

<sup>20</sup> But if he will not redeem the field, but sell it to another man, it shall not be redeemed again:

<sup>21</sup> the field, when it goeth out at the Jubela, shall be sacred before Yahuah; as a field separated for the priest it shall be his inheritance.

<sup>22</sup> And if he would consecrate before Yahuah a field which he hath bought, and which is not of the land of his inheritance,

<sup>23</sup> then the priest shall compute with him the amount of the price of its valuation until the year of Jubela; and he shall give its value on that day, as a consecrated thing before Yahuah.

<sup>24</sup> In the year of Jubela the field shall return to him from whom he bought it, to him who had the inheritance of the land.

<sup>25</sup> And every valuation shall be in shekels of the sanctuary twenty mahin are a shekel.

<sup>26</sup> Moreover, the firstling among cattle which is separated to the Name of Yahuah, whether ox or lamb, a man cannot separate (as a votive gift), because it (already belongeth) to the Name of Yahuah.

<sup>27</sup> And if it be an unclean animal, then he shall redeem it according to its valuation, and add a fifth of the price to it; but if he will not redeem it, then it shall be sold at the price of its valuation.

<sup>28</sup> Nevertheless, no devoted thing which a man shall separate before Yahuah of anything that is his, of man, or beast, or of his inheritance, shall be sold or redeemed; every (devoted) separation is most sacred before Yahuah.

<sup>29</sup> Every separation which shall be separated of man shall not be redeemed with money, but with burnt offerings, and with sanctified victims, and with supplication for mercy before Yahuah, because such are to be put to death.

<sup>30</sup> And all the tythe of the land, of the seed of the ground, or the fruits of the tree, is Yahuah's, and is most sacred before Yahuah.

<sup>31</sup> But if a man will redeem any (part) of his tythes, he shall add a fifth part of its value thereunto.

<sup>32</sup> And every tythe of oxen and sheep, whatever passeth under the (tything) rod, the tenth shall be consecrated before Yahuah.

<sup>33</sup> He shall not scrutinize between the good and the bad, nor exchange it; but if changing he will exchange it, both it and that for which it is changed shall be sacred, and not be redeemed.

<sup>34</sup> These are the precepts which Yahuah prescribed unto Mosheh, and of which not one must be trifled with (or, innovated upon); and He prescribed them to be shown Unto the children of Yashar'el at Mount Sinai.





# The Aramaic Targum

## NUMBERS



# NUMBERS

<sup>1</sup> AND Yahuah spake with Mosheh in the wilderness of Sinai, in the tabernacle of ordinance, on the first of the month Ijar, which was the second month of the second year from the time of their coming forth from the land of Mitsrayim, saying:

<sup>2</sup> Take the account of the whole congregation of the Beni Yashar'el, according to the families of their fathers' house, by the number of the names of all the males by their capitations.

<sup>3</sup> From each son twenty years and upwards, every one going out in the host in Yashar'el; thou and Aharon number them by their hosts.

<sup>4</sup> And let there be with you a man of each tribe, a chief of his father's house.

<sup>5</sup> And these are the names of the men who shall stand with you. Of Re'uven, Elizur bar Shedeur:

<sup>6</sup> of Shemeon, the leader, Shelumiel bar Zuri-Shaddai:

<sup>7</sup> the prince of Yahudah, Nachshon bar Amminadab:

<sup>8</sup> the prince of Yisshakar, Nathaniel bar Zuar:

<sup>9</sup> the prince of Zevulun, Eliab bar Chelon:

<sup>10</sup> the prince of the Beni Yoceph, of Ephraim, Elishama bar Ammihud: the prince of Menasheh, Gamliel bar Pedazur:

<sup>11</sup> the prince of Benyamiyn, Abidan bar Gideoni:

<sup>12</sup> the prince of Dan, Achiezer bar Ammi-shadai:

<sup>13</sup> the prince of Asher, Pagiel bar Achran:

<sup>14</sup> the prince of Gad, Eljasaph bar Dehuel:

<sup>15</sup> the prince of Naphtaliy, Achira bar Enan.

<sup>16</sup> These (were) the notables of the congregation of the people, chiefs of their fathers' tribes, heads of thousands in Yashar'el these.

<sup>17</sup> And Mosheh and Aharon took these men who are expressed by their names:

<sup>18</sup> and they assembled all the congregation on the first day of the month Ijar, which is the second month, and recensened them by the families of their fathers' house, by the number of their names, from twenty years old and upward by their capitations.

<sup>19</sup> As Yahuah commanded Mosheh, they numbered them in the wilderness of Sinai.

<sup>20</sup> And the sons of Re'uven, the first-born of Yashar'el by the families of the generations of their fathers' house, in the number of their names by their polls, every male from twenty years old and upward, all going forth in the host,

<sup>21</sup> the sum of the tribe of Re'uven, forty-six thousand Five hundred.

<sup>22</sup> Of the families of the Beni Shemeon, after the generations of their fathers' house in the number of their names by their polls, every male from twenty years and upward, every one going forth in the host,

<sup>23</sup> the sum of the tribe of Shemeon, fifty-nine thousand three hundred:

<sup>24</sup> of the family of the Beni Gad, after the generation of their fathers' house, in the number of their names by their polls, every male from twenty years and upward,

<sup>25</sup> the sum of the tribe of Dan, forty-five thousand six hundred and fifty.

<sup>26</sup> of the family of the Beni Yahudah, after the generation of their fathers' house, in the number of their names by their polls, every male from twenty years and upward,

<sup>27</sup> The sum of the tribe of Yahudah seventy-four thousand six hundred:

<sup>28</sup> of the family of the Beni Yisshakar, after the generation of their fathers' house, in the number of their names by their polls, every male from twenty years and upward,

<sup>29</sup> The sum of the tribe of Yisshakar, fifty-four thousand four hundred:

<sup>30</sup> of the family of the Beni Zevulun, after the generation of their fathers' house, in the number of their names by their polls, every male from twenty years and upward,

<sup>31</sup> The sum of the tribe of Zevulun, fifty-seven thousand four hundred:

<sup>32</sup> of the family of the Beni Yoceph of the family of the Beni Ephraim, after the generation of their fathers' house, in the number of their names by their polls, every male from twenty years and upward,

<sup>33</sup> The sum of the tribe of Ephraim, forty thousand five hundred:

<sup>34</sup> of the family of the Beni Menasheh, after the generation of their fathers' house, in the number of their names by their polls, every male from twenty years and upward,

<sup>35</sup> The sum of the tribe of Menasheh, thirty-two thousand two hundred:

<sup>36</sup> of the family of the Beni Benyamiyn, after the generation of their fathers' house, in the number of their names by their polls, every male from twenty years and upward,

<sup>37</sup> The sum of the tribe of Benyamiyn, thirty-five thousand four hundred:

<sup>38</sup> of the family of the Beni Dan, after the generation of their fathers' house, in the number of their names by their polls, every male from twenty years and upward,

<sup>39</sup> The sum of the tribe of Dan, sixty-two thousand seven hundred:

<sup>40</sup> of the family of the Beni Asher, after the generation of their fathers' house, in the number of their names by their polls, every male from twenty years and upward,

<sup>41</sup> The sum of the tribe of Asher, forty-one thousand five hundred:

<sup>42</sup> of the family of the Beni Naphtaliy, after the generation of their fathers' house, in the number of their names by their polls, every male from twenty years and upward,

<sup>43</sup> The sum of the tribe of Naphtaliy, fifty-three thousand four hundred.

<sup>44</sup> These are the sums of the numbered ones which Mosheh and Aharon, and the princes of Yashar'el, twelve men, a man for each house of their fathers, did number.

45

וְהָיוּ כָּל סְכוּמֵי מִנְיֵינִי בְּנֵי יִשְׂרָאֵל לְבֵית אֲבֹתָהֶון מִבֶּר עֶשְׂרִין שָׁנִין וְלִעֵלָּא כָּל נָפִיק חֵילָא בְּיִשְׂרָאֵל

<sup>46</sup> And all the sums (of the numbered of the Beni Yashar'el) were six hundred and three thousand five hundred and fifty.

<sup>47</sup> But the Levyites after their father's tribe were not numbered among them.

<sup>48</sup> For Yahuah had spoken with Mosheh, saying:

<sup>49</sup> Nevertheless, the tribe of Leviy thou shalt not number, nor take their sum among the children of Yashar'el:

<sup>50</sup> but thou shalt appoint the Leviytes over the tabernacle of the testimony, and over all its vessels, and whatever things pertain unto it. They shall carry the tabernacle and all its vessels and do service in it; and round about the tabernacle shall they dwell.

<sup>51</sup> And when the tabernacle is to go forward, the Leviytes shall take it apart; and when the tabernacle is to be stationary, the Leviytes are to uprear it: the common person who draweth near will be slain by a flaming fire from before Yahuah.

<sup>52</sup> And the sons of Yashar'el shall encamp every one by the place of his own company, every one under his standard according to their hosts.

<sup>53</sup> But the Leviytes shall encamp round about the tabernacle of the testimony, that there may not be wrath upon the congregation of the children of Yashar'el; and the Leviytes shall keep charge of the tabernacle of testimony.

<sup>54</sup> And the sons of Yashar'el did according to all that Yahuah commanded Mosheh, so did they.

**2** And Yahuah spake with Mosheh and with Aharon, saying:

<sup>2</sup> Every man of the Beni Yashar'el shall encamp by his standard, by the ensign which is signified upon the standards of their fathers' house over against the tabernacle of ordinance shall they encamp round about.

<sup>3</sup> The length of the camp of Yashar'el shall be twelve miles, and its breadth twelve miles. And they who encamp eastward to the sunrise shall be of the standard of the camp of Yahudah by their hosts, spreading over four miles. And his standard shall be of silk, of three colours, corresponding with (those of) the precious stones which are in the breastplate,--sardius, topaz, and carbuncle; and upon it shall be expressed and set forth the names of the three tribes of Yahudah, Yisshakar, and Zevulun; and in the midst shall be written : Arise, O Yahuah, and let Thine enemies be scattered, and Thine adversaries be driven away before Thee; and upon it shall be set forth the figure of a young lion. And the Rabba of the Beni Yahudah shall be Nachshon bar Amminadab.

<sup>4</sup> And the sum of the hosts of that tribe was seventy-four thousand six hundred.

<sup>5</sup> And they who encamp next by him shall be the tribe of Yisshakar, and the Rabba appointed over the host of the Beni Yisshakar, Nathaniel bar Zuar:

<sup>6</sup> and the sum of the host of the tribe fifty-four thousand four hundred.

<sup>7</sup> The tribe of Zevulun, the Rabba, Eliab bar Chelon;

<sup>8</sup> the number, fifty-seven thousand four hundred.

<sup>9</sup> All the numbered ones of the camp of Yahudah, one hundred and eighty-six thousand four hundred, by their hosts; they shall go forward in front.

<sup>10</sup> (By) the standard of the camp of Re'uvén they, shall encamp southward by their hosts, spreading over four miles. And his standard shall be of silk, of three colours, corresponding with (those of) the precious stones that are in the breastplate, azmorad, sapphire, and adamant: on it shall be expressed and set forth the names of the three tribes of Re'uvén, Shemeon, Gad; and in the midst of it be written, Hear, Yashar'el, Yahuah our Elohiym is One; and upon it shall be set forth the figure of a stag. Some would have thought there should have been upon it the figure of a young ox; but Mosheh the prophet altered it, that the sin of the calf might not be remembered against them. And the Rabba set over the host of the tribe Re'uvén was Elizur bar Shedeur.

<sup>11</sup> And his host and the numbered of his tribe \_\_\_\_

<sup>12</sup>

וְדִישָׁרֹן סְמִיכִין עֲלוֹהֵי שְׁבָטָא דְשִׁמְעוֹן וְרַבָּא לְבָנֵי שִׁמְעוֹן שְׁלֵמִיאֵל בַּר צוּרִי שְׂדִי

<sup>13</sup> were fifty-nine thousand three hundred.

<sup>14</sup> The tribe of Gad: the Rabba set over the host of the tribe of the Beni Gad was Eljasaph bar Dehuel.

<sup>15</sup> And his host and the number of his tribe, forty-five thousand six hundred.

<sup>16</sup> All the sum of the numbered ones of the camp of Re'uvén, one hundred and fifty one thousand four hundred and fifty by their hosts; and they went forward secondly,

<sup>17</sup> But the tabernacle shall go with the host of the Leviytes, in the midst of their host; and their camp spreadeth over four miles, in the midst are they to be: as they encamp, so shall they go, every man going in his appointed place, by their standard.

<sup>18</sup> The camp of Ephraim by the standard of their hosts shall pitch on the west; their camp spreadeth over four miles; and their standard is of silk of three colours, corresponding with the precious stones in the breastplate, ligure, agate, and amethyst; and upon it expressed and set forth the names of the three tribes, Ephraim, Menasheh and Benyamiyn, having written in the midst, And the Cloud of Yahuah was over them, in the going forward of the host; and upon it was set forth the figure of a young man. And the Rabba set over the tribe of Ephraim, Elishama bar Ammihud;

<sup>19</sup> and the sum of his host, forty thousand five hundred.

<sup>20</sup> And next to him were the tribe of Menasheh: the Rabba, Gamliel bar Pedashur;

<sup>21</sup> their number, thirty-two thousand two hundred.

<sup>22</sup> Of the tribe of Benyamiyn the Rabba was Abidan bar Gideon,

<sup>23</sup> and the number of his host thirty-five thousand four hundred.

<sup>24</sup> The Sum of the camp of Ephraim was one hundred and eight thousand one hundred; and they went forward thirdly.

<sup>25</sup> The standard of the camp of Dan shall be to the north with their hosts; and the space of their camp shall spread over four miles. His standard shall be of silk of three colours, corresponding with the stones in the breastplate, chrysolite, beryl, and jasper; in it shall be expressed and set forth the names of the three tribes, Dan, Naphtaliy, and Asher; and upon it shall be expressed: And in his encampment shall he say, Return, O Yahuah, and dwell in Thy glory in the midst of the myriads of Yashar'el; and upon it shall also be set forth the figure of a basilisk serpent. (Gen. xlix. <sup>17</sup>.) The Rabba set over the hosts of Dan was Achiezer bar Aminishaddai,

<sup>26</sup> and the number of his tribe sixty-two thousand seven hundred.

<sup>27</sup> They who encamp next to him shall be the tribe of Asher; the Rabbi was Paghiel bar Achran,

<sup>28</sup> and the numbers forty-one thousand five hundred.

<sup>29</sup> Of the tribe Naphtaliy, the Rabba, Achira bar Enan;

<sup>30</sup> and the numbers, fifty-three thousand four hundred.

<sup>31</sup> The sum of the hosts of Dan was one hundred and fifty-seven thousand six hundred: and these went forward last with their ensigns.

<sup>32</sup> This is the amount of the numbers of the Beni Yashar'el, according to the house of their fathers; all the sums of the camps by their hosts were six hundred and three thousand five hundred and fifty.

<sup>33</sup> But the Leviytes were not numbered among the sons of Yashar'el, as Yahuah commanded Mosheh.

<sup>34</sup> And the sons of Yashar'el did according to all that Yahuah commanded Mosheh; so did they encamp by their standards, and so went they forward, every man with his family by the house of his fathers.



**3** These are the generations of Aharon and Mosheb, who were genealogized in the day that Yahuah spake with Mosheh in the mountain of Sinai.

2

וְאֵלֵּיךְ שְׁמֵהֶם בְּנֵי אַהֲרֹן בּוֹכְרָא נָדָב וַאֲבִיהוּא אֶלְעָזָר וְאִיתָמָר

**3** And these are the names of the Beni Aharon the priests, the disciples of Moshe, the Rabbi of Yashar'el; and they were called by his name in the day that they were anointed to minister in offering their oblations.

**4** But Nadab and Abihu died by the flaming fire at the time of their offering the strange fire from their own tents; and they had no children. And Elazar and Ithamar ministered before Aharon their father.

**5** And Yahuah spake with Mosheh, saying:

**6** Bring the tribe of Leviy near, and appoint them before Aharon the priest to minister with him, (or, to do him service;)

**7** and let them be divided into twenty and four parties, and they shall keep his charge, and the charge of all the congregation before the tabernacle of ordinance, to perform the work of the tabernacle;

**8** and they shall have charge of all the vessels of the tabernacle of ordinance, and the charge of the sons of Yashar'el to do the service of the tabernacle.

**9** And I have given the Leviytes unto Aharon and his sons; a gift are they given and delivered to him from among the sons of Yashar'el;

**10** and number thou Aharon and his sons, that they may keep their priesthood; and the stranger who cometh near shall be slain by the flame from. before Yahuah.

**11** And Yahuah spake with Mosheh, saying:

**12** And I, behold, I have brought nigh the Leviytes from among the sons of Yashar'el, instead of all the first-born who open the womb among the sons of Yashar'el; and the Leviytes shall minister before Me.

**13** Forevery first-born among the sons of Yashar'el is Mine, from the day when. I slew every first-born in the land of Mitsrayim; I have sanctified before Me every first-born in Yashar'el; from man to animal, they are Mine: I am Yahuah.

**14** And Yahuah spake with Mosheh in the wilderness of Sinai, saying:

**15** Number the sons of Leviy according to the house of their fathers and their families; every male from a month old and upward shalt thou number them.

<sup>16</sup> Moshe therefore numbered them according to the mouth of the Word of Yahuah, as he had been commanded.

<sup>17</sup> And these were the sons of Leviy by their names: Gershon, Kehath, and Merari.

<sup>18</sup> And these are the names of the Beni Gershon, according to their families, Libni and Shemei.

<sup>19</sup> And the Beni Kehath by their families, Amram, Jizhar, Hebron, and Uzziel.

<sup>20</sup> And the Beni Merari by their families, Machli, and Mushi: these are the families of the Leviytes after the house of their fathers.

<sup>21</sup> Of Gershon, the family of Libni, and the family of Shemei; these are the families of Gershon.

<sup>22</sup> The sum of them, by the numbers of all the males from a month old and upward, seven thousand five hundred.

<sup>23</sup> The two families who spring from Gershon shall encamp after the tabernacle westward;

<sup>24</sup> and the Rab of the house of the fathers set over the two families shall be Eljasaph bar Lael.

<sup>25</sup> And the charge of the Beni Gershon in the tabernacle of ordinance shall be the tent, and the covering that overspreadeth, and the hanging of the door of the tabernacle of ordinance,

<sup>26</sup> and the curtains of the court, and the hanging which is at the gate of the court by the tabernacle, and the altar round about, and the cords of it, for all the service thereof.

<sup>27</sup> Of Kehath was the family of Amram, and the family of Izbar, and of Hebron, and Uzziel: these are the families of Kehath,

<sup>28</sup> the numbers eight thousand six hundred, keeping the charge of the sanctuary.

<sup>29</sup> The four families that spring from Kehath shall encamp by the south side of the tabernacle;

<sup>30</sup> the Rab shall be Elizaphan bar Uzziel,

<sup>31</sup> and their charge, the ark, the table, the menorah, the altars, the vessels of the sanctuary wherewith they minister, and the veil, and that which pertaineth to its service.

<sup>32</sup> And the Amarkol set over the chiefs of the Leviytes shall be Elazar bar Aharon the priest, who inquireth by Uraya and Thumaya; and under his hand shall they be appointed who keep the charge of the sanctuary.

<sup>33</sup> Of Merari, the families of Machli and Mushi, \_\_\_\_

<sup>34</sup> \_\_\_\_ their number six thousand two hundred,

<sup>35</sup> and the Rab Zeruel bar Abichael: they shall encamp by the tabernacle northward;

<sup>36</sup> and that delivered to their charge shall be the boards of the tabernacle, its bars, pillars, and sockets, and all (that pertains to) the service thereof.

<sup>37</sup> The pillars of the court also round about, their sockets, pins, and cords.

<sup>38</sup> But they who encamp before the tabernacle of ordinance eastward (shall be) Mosheh and Aharon, and his sons; keeping charge of the sanctuary and of Yashar'el; and the stranger who draweth near shall be slain by flaming fire from before Yahuah.

<sup>39</sup> The sum of the Leviytes whom Mosheh and Aharon numbered by the mouth of the Word of Yahuah was twenty-two thousand.

<sup>40</sup> And Yahuah said unto Mosheh, Number all the first-born males among the sons of Yashar'el, from a month old and upward, and take the number of their names.

<sup>41</sup> And bring near the Leviytes before me--I am Yahuah--instead of all the firstborn among the sons of Yashar'el, and all the cattle of the Leviytes instead of all the firstling cattle of the children of Yashar'el.

<sup>42</sup> And Mosheh numbered, as Yahuah commanded him,

<sup>43</sup> all the firstborn of the sons of Yashar'el: the sum of their number was twenty-two thousand two hundred and seventy-three.

<sup>44</sup> And Yahuah spake with Mosheh, saying:

<sup>45</sup> Bring near the Leviytes instead of every first-born among Yashar'el, and the cattle of the Leviytes instead of their cattle, that the Leviytes may minister before me: I am Yahuah.

<sup>46</sup> And for the redemption of the two hundred and seventy and three of the first-born of the Beni Yashar'el, who are more (than the number of) the Leviytes,

<sup>47</sup> thou shalt take of each five shekels by poll, in the shekel of the sanctuary shalt thou take, twenty mahin to the shekel.

<sup>48</sup> And thou shalt give the Shekel unto Aharon, and to his sons, as the redemption of them who are more than they.

<sup>49</sup> And Mosheh took the redemption (money) of them who were above those who were released by the Leviytes,

<sup>50</sup> \_\_\_ one thousand three hundred and sixty-five shekels;

<sup>51</sup> and Mosheh gave the redemption silver to Aharon, and to his sons, according to the mouth of the Word of Yahuah, as Yahuah commanded Mosheh.

**4** And Yahuah spake with Mosheh, saying:

<sup>2</sup> Take the account of the sons of Kehath from among the Beni Leviy,

<sup>3</sup> from thirty years and upwards to fifty years, every one who cometh by the band to do the work in the tabernacle of ordinance.

<sup>4</sup> This is the service of the Beni Kehath, in the tabernacle of ordinance (with) the most holy things.

<sup>5</sup> But whenever the camp is to be removed, Aharon and his sons shall enter, and unloose the veil that is spread, and cover up the Ark of the Testimony,

<sup>6</sup> and put over it the covering of hyacinthine skin, and overspread it with a wrapper of twined work, and inset its staves.

<sup>7</sup> And over the table of the presence bread they shall spread a wrapper of purple, and set upon it the vials, and the spoons, and the vases, and the libation cups; but the bread shall be upon it evermore.

<sup>8</sup> And they shall spread upon it a wrapper of scarlet, and cover it with a covering of hyacinthine skin, and inset its staves.

<sup>9</sup> And they shall take a purple wrapper, and cover the menorah that lighteth, and its lamps, its tongs, its snuff-dishes, and all the vessels of service by which they attend it.

<sup>10</sup> And they shall put it and all its vessels in a covering of hyacinthine skin, and place it upon a rest.

<sup>11</sup> And upon the golden altar they shall spread a purple vest, and cover it with a covering of hyacinthine skin, and inset its staves. And they shall take all the vessels, of the service with which they minister in the sanctuary, and wrap them in a covering of hyacinthine skins,

<sup>12</sup> and place it upon a beam.

<sup>13</sup> And they shall remove the cinders from the altar, and overspread it with a covering of crimson.

<sup>14</sup> and put upon it all its vessels with which it is served, the cinder-holders, flesh-hooks, prongs, and basins, even all the vessels of the altar, and spread upon it a covering of hyacinthine skin, and inset its staves.

<sup>15</sup> And after Aharon and his sons have completed to cover the sanctuary, and all the vessels thereof, when the camp is to go forward, then the sons of Kehath may enter in to carry: but they shall not touch any holy thing, lest they die by the flaming fire. This is the burden of the sons of Kehath in the tabernacle of ordinance.

<sup>16</sup> And that delivered to Elazar bar Aharon the priest shall be the oil for the light, the aromatic incense, the perpetual mincha, the oil of anointing, and the custody of all the tabernacle, and whatever is in it in the sanctuary and its vessels.

<sup>17</sup> And Yahuah spake with Mosheh, saying:

<sup>18</sup> Thou shalt not give occasion for the tribe of the family of Kehath to perish among the Leviytes.

<sup>19</sup> But this appointment make thou for them, that they may live the life of the just, and die not by the flaming fire; they shall turn away their eyes from the Most Holy Place at the time they approach thither. Aharon and his sons shall enter and appoint them man by man to his service and his burden.

<sup>20</sup> But they shall not go in to gaze, when the priests go in to cover the vessels of the sanctuary, that they die not by the flaming fire.

<sup>21</sup> AND Yahuah spake with Mosheh, saying:

<sup>22</sup> Take the account of the Beni Gershon also, \_\_\_\_

<sup>23</sup> from thirty years to fifty years, of all who come by bands to do the work of the tabernacle of ordinance.

<sup>24</sup> And this is the service of the family of Gershon, to serve and to carry.

<sup>25</sup> They shall carry the curtains of the tabernacle, the tabernacle of ordinance, its covering, and the hyacinth covering which is upon it above; and the hanging of the gate of the tabernacle of ordinance;

<sup>26</sup> and the curtains of the court, and the hanging for the gate of the court which is by the tabernacle round about, and their cords and all the vessels of their service, and all that is delivered to them to serve with.

<sup>27</sup> Upon the word of Aharon and his sons shall be all the service of the Beni Gershon, for all their burdens and service, and of their whole work shalt thou ordain the charge upon them.

<sup>28</sup> This is the ministry of the family of the Beni Gershon, in the tabernacle of ordinance; and the care of them shall be in the hand of Ithamar bar Aharon the priest.

<sup>29</sup> The sons of Merari shalt thou number, \_\_\_\_

<sup>30</sup> from thirty years to fifty years, everyone who cometh with the band to minister in the work of the tabernacle of ordinance.

<sup>31</sup> And this shall be the charge of the burdens of all their service in the tabernacle of ordinance, the boards of the tabernacle, its bars, pillars, and bases;

<sup>32</sup> the pillars of the court also round about, their pins and their cords, with all the instruments of their whole service, and all those of the charge of their burdens, thou shalt number by their names.

<sup>33</sup> This is the work of the family of Merari, according to all their service in the tabernacle of ordinance, under the hand of Ithamar bar Aharon the priest.

<sup>34</sup> And Mosheh and Aharon numbered the sons of Kehath by their families, and by the house of their fathers,

<sup>35</sup> from thirty years to fifty years; every one who came with the band to serve in the tabernacle of ordinance;

<sup>36</sup> and the sums of them were two thousand seven hundred and fifty.

<sup>37</sup> These are the numbers of the family of Kehath, of all who ministered in the tabernacle of ordinance; whom Mosheh and Aharon numbered upon the mouth of the Word of Yahuah by Mosheh.

<sup>38</sup> The numbers of the Beni Gershon, after the families of their father's house

<sup>39</sup> from thirty years to fifty years, every one who who came with the band to serve in the tabernacle of ordinance;

<sup>40</sup> the sums of them were two thousand six hundred and thirty.

<sup>41</sup> These are the numbers of the Beni Gershon, of all who ministered in the tabernacle of ordinance, whom Mosheh and Aharon numbered upon the mouth of the Word of Yahuah by Mosheh.

<sup>42</sup> And the numbers of the Beni Merari, by the families of their father's house,

<sup>43</sup> from thirty to fifty years, every one who came with the band to the service of the tabernacle of ordinance,

<sup>44</sup> were three thousand two hundred.

<sup>45</sup> These are the numbers of the Beni Merari, whom Mosheh and Aharon numbered upon the mouth of the Word of Yahuah by Mosheh.

<sup>46</sup> The whole sum of the Leviytes whom Mosheh and Aharon and the princes of Yashar'el numbered,

<sup>47</sup> from thirty to fifty years, all coming by bands to fulfil the charge and service of the portage of the tabernacle of ordinance,

<sup>48</sup> was eight thousand five hundred and eighty.

<sup>49</sup> By the mouth of the Word of Yahuah were they numbered by Mosheh, every man according to his service and burden; and the numbering of them was as Yahuah commanded Mosheh.

**5** And Yahuah spake with Mosheh, saying:

<sup>2</sup> Command the sons of Yashar'el to send away from the camp every one who is leprous, or who hath an issue, or is unclean by having defiled himself (by touching) the dead.

<sup>3</sup> From a male to a female thou shalt send them away, and separate them without the camp, that they may not defile their tents; for the Shekinah of My Holiness dwelleth among you.

<sup>4</sup> And the sons of Yashar'el did so, and sent them away from the camp; as Yahuah had commanded Mosheh, so did the sons of Yashar'el.

<sup>5</sup> And Yahuah spake with Mosheh, saying:

<sup>6</sup> Say to the children of Yashar'el: A man or a woman who committeth any human sin, in acting perversely before Yahuah, and hath become guilty;

<sup>7</sup> they shall make confession of their sins which they have committed. If he hath extorted money from his neighbor, he shall restore (the amount of) his sin in the principal thereof, and add to it a fifth of its value, and give (both) principal and fifth to him against whom he hath sinned.

<sup>8</sup> And if the man (hath died and) hath no kinsman to whom the debt may be rendered, the debt to be restored (shall he render) before Yahuah; he shall give it to the priest, besides the ram for his atonement, by which atonement is to be made for him.

<sup>9</sup> And every separation of all consecrated things of the children of Yashar'el which they bring to the priest shall be his.

<sup>10</sup> The consecrated tithe, also, of any man shall be his, that his substance may not fail; whatever a man giveth unto the priest shall be his.

<sup>11</sup> And Yahuah spake with Mosheh, saying:

<sup>12</sup> Speak with the sons of Yashar'el, and say to them: If the wife of any man go astray and commit wrongness against him,

<sup>13</sup> and another man lie with her, and it be hidden from her husband's eyes, and be concealed, and she be contaminated: or, if the testimony be not clear which is witnessed against her, and she be not convicted;

<sup>14</sup> or, if the ruach of jealousy come upon him, and he be jealous of his wife, that she hath been defiled, or the ruach of jealousy come upon him, and he be jealous of his wife, though she hath not been defiled;

<sup>15</sup> and though that man may have not brought separation or tythe, there is constraint upon him to bring his wife unto the priest. Now, because she may have brought delicacies to the adulterer, she ought to bring an appointed oblation of her own, a tenth of three sata of barley flour, that being the food of beasts: he shall not pour oil, nor put frankincense thereon; for it is a mincha (on account) of jealousy, a mincha of a memorial which calleth guilt to mind.

<sup>16</sup> And the priest shall bring her near, and cause her to stand before Yahuah.

<sup>17</sup> And the priest shall take holy water from the laver with an ewer, and pour it into an earthen vessel; because she may have brought the adulterer sweet wine to drink in precious vases; and he shall take of the dust that is upon the ground of the tabernacle,-because the end of all flesh is dust,- and put it into the water.

<sup>18</sup> And the priest shall cause the woman to stand before Yahuah, and bind a cord over her loins and upon her breast,- because she should have bound her loins with a girdle; and he shall uncover the woman's head, because she had tied a fillet upon her hair. And he shall put the mincha of memorial, the mincha of jealousy, into her hand; while in the hand of the priest shall be the bitter water of the trial.

<sup>19</sup> And the priest shall adjure her by the adjuration of the Great and Glorious Name, and shall say to the woman: If thou hast not turned aside, to defile thyself by acting against the right of thy husband, be thou unhurt by these bitter waters of trial.



<sup>20</sup> But if thou hast turned aside against the right of thy husband, and art defiled in having shared the bed with a man against thy husband's right:-

<sup>21</sup> Then shall the priest adjure the woman by the oath of malediction, and say to the woman,-Yahuah make thee a curse and an execration among the children of thy people, in causing thy thigh to corrupt, and thy belly to swell;

<sup>22</sup> and may these waters of trial enter into thy bowels, to cause thy belly to swell, and thy thigh to corrupt. And the woman shall answer and say: Amen, if I was polluted when betrothed; Amen, if I have been polluted since my marriage.

<sup>23</sup> And the priest shall write these maledictions upon a parchment, and wash it out with the water of trial,

<sup>24</sup> and cause the woman to drink the bitter trial water: the trial water of malediction shall be received by her.

<sup>25</sup> But the priest shall (first) take from the woman's hand the mincha of jealousy, and uplift the mincha before Yahuah, and lay it on the side of the altar.

<sup>26</sup> And the priest shall take a handful of the portion for its memorial, and burn it at the altar; and after that the woman shall drink the water.

<sup>27</sup> And when he hath caused her to drink the water, it will be that if she hath been defiled by adultery, and hath acted with wrongness against her husband, those proving waters will enter into her with a curse, and her belly will swell, and her thigh become corrupt, and the woman will be an execration among the children of her people. The adulterer as well will be detected by these waters of probation, in whatever place he may be.

<sup>28</sup> But if the woman hath not been defiled by adultery, but is innocent, they will enter without harm, and her brightness will shine forth, and she will find affection before her husband, and become the mother of a son.

<sup>29</sup> This is the declaration of the law of jealousy, when a woman hath fallen away from the right of her husband, and become defiled by adultery;

<sup>30</sup> or when the ruach of jealousy cometh upon a man, that he be so jealous of his wife as to make her stand before Yahuah, then shall the priest perform all this law.

<sup>31</sup> But if the man be innocent of transgressions, then let that woman bear her iniquity.

**6** And Yahuah spake with Mosheh, saying:

<sup>2</sup> Speak with the children of Yashar'el, and say to them: When a man or, woman, seeing her who had gone astray in her corruption, shall (resolve to) become abstinent from wine, or for any other cause shall make the vow of a Nazir in separating one'- self unto the Name of Yahuah,

<sup>3</sup> he shall abstain from wine, new and old, he shall drink neither vinegar of old wine or new; neither may he drink liquor in which grapes have been crushed, nor eat of grapes either fresh or dried.

<sup>4</sup> All the days of his vow he shall not eat of the tree which maketh wine, from the husks of grapes even to the kernels within them.

<sup>5</sup> All the days of his nazir-vow the razor shall not pass upon his head until the time when the days of his separation to the Name of Yahuah be fulfilled; he shall be consecrate, letting the hair of his head grow.

<sup>6</sup> All the days of his separation to the Name of Yahuah he shall not go in where there is a dead man.

<sup>7</sup> For his father, or his mother, his brother, or his sister, he shall not make himself unclean through their decease; for the crown of Eloah is upon his head;

<sup>8</sup> all the days in which he is a Nazir lie shall be sacred before Yahuah.

<sup>9</sup> But if a person die near him suddenly, and he unawares defile the head of his vow, let him shave his head on the day of his purification; on the seventh day let him shave it.

<sup>10</sup> And on the eighth day let him bring two turtle doves, or two young pigeons, unto the priest at the door of the tabernacle of ordinance.

<sup>11</sup> And the priest shall make one a sin offering, and one a burnt offering, and atone for him on account of that in which he hath sinned, in defiling himself by the dead: and he shall consecrate his head on that day.

<sup>12</sup> And let him dedicate before Yahuah the days of his Nazirate (afresh), and bring a lamb of the year for a trespass offering; but the former days will have been in vain, because he had defiled his Nazirate.

<sup>13</sup> And this is the law of the Nazir on the day when his separation days are fulfilled: Let him present himself at the door of the tabernacle of ordinance,

<sup>14</sup> and bring his oblation before Yahuah, one lamb of the year unblemished for a burnt offering, and one ewe lamb of the year unblemished for a sin offering, and one ram unblemished for the consecrated oblation;

<sup>15</sup> and a basket of unleavened cakes of flour with olive oil, and unleavened wafers anointed with olive oil, their minchas and libations.

<sup>16</sup> And the priest shall offer before Yahuah, and perform the sin offering, and the burnt sacrifice;

<sup>17</sup> and make the ram a consecrated victim (peace offering) before Yahuah, with the basket of unleavened; and the priest shall make its mincha and its libation.

<sup>18</sup> And the Nazir shall shave his consecrated head, without, after the offering of the holy oblations at the door of the tabernacle of ordinance, and take the hair of his consecrated head, and lay it on the fire that is under the cauldron of the peace offering.

<sup>19</sup> And the priest shall take the shoulder that is boiled, entire from the ram, and one unleavened cake from the basket, and one unleavened wafer, and put upon the hands of the Nazirite, after he hath shaved his head of the consecration.

<sup>20</sup> And the priest shall uplift them for an elevation. It is sacred; it belongeth to the priest, with the breast of the elevation, and the separated shoulder. And after that the Nazirite may drink wine.

<sup>21</sup> This is the declaration of the law of the Nazir who shall have vowed his oblation before Yahuah for his separation, besides what may come into his hand according to the rule (or measure) of his vow, to bring that which he had vowed; so shall he do according to the law of his nazirate.

<sup>22</sup> And Yahuah spake with Mosheh, saying:

<sup>23</sup> Speak with Aharon and his sons, saying: Thus shall you bless the children of Yashar'el, while spreading forth the hands from the high place; in this tongue.

<sup>24</sup> Yahuah bless thee and keep thee. Yahuah make His face to shine upon thee, and gracious unto thee. Yahuah lift up His countenance upon thee, and grant thee peace. Yahuah bless thee in all thy business, and keep thee from demonsof the night, and things that cause terror, and from demons of the noon and of the morning, and from malignant ruachs and phantoms.

<sup>25</sup> Yahuah make His face to shine upon thee, when occupied in the law, and reveal to thee its secrets, and be merciful unto thee.

<sup>26</sup> Yahuah lift up His countenance upon thee in thy prayer, and grant thee peace in thy end.

<sup>27</sup> And they shall bestow the benediction of My Name upon the children of Yashar'el, and I, by My Word, will bless them.

<sup>7</sup> And it was on the day which begins the month of Nisan, when Mosheh had finished to uprear the tabernacle, he took it not in pieces again, but anointed and consecrated it and all its vessels, the altar and all the vessels thereof, and he anointed them and hallowed them;

<sup>2</sup> then the leaders of Yashar'el, who were the chiefs of the house of their fathers, brought their offerings. These were they who had been appointed in Mitsrayim chiefs over the numbered,

<sup>3</sup> and they brought their offering before Yahuah; six wagons covered and fitted up, and twelve oxen; one wagon for two princes and one ox for each. But Mosheh was not willing to receive them, and they brought them before the tabernacle.

<sup>4</sup> And Yahuah spake with Mosheh, saying:

<sup>5</sup> Take them, and let them be used for the need of the appointed (work), and let the oxen and the wagons be for the work of the service of the tabernacle of ordinance, and give them to the Leviytes, to each according to the measure of his work.

<sup>6</sup> And Mosheh took the wagons and the oxen, and gave them to the Leviytes.

<sup>7</sup> Two wagons and four oxen he gave to the sons of Gershon, according to the amount of their service,

<sup>8</sup> and four wagons and eight oxen gave be to the sons of Merari, according to the measure of their service, by the hand of Ithamar bar Aharon the priest.

<sup>9</sup> But to the sons of Kehath he gave neither wagons nor oxen, because on them was laid the service of the sanctuary, to be carried on their shoulders.

<sup>10</sup> And the princes offered at the dedication of the altar by anointing, on the day that he anointed it did the princes present their oblations before the altar.

<sup>11</sup> And Yahuah said unto Mosheh, Let the princes offer each, one prince on one day, their oblations at the dedication of the altar by anointing.

<sup>12</sup> He who on the first day presented his oblation was Nachshon bar Amminadab, prince of the house of the fathers of the tribe Yahudah:

<sup>13</sup> and his oblation which he offered was one silver bowl, thickly embossed, (or, crusted,) in weight one hundred and thirty shekels, in shekels of the sanctuary; one silver vase, slightly embossed, of seventy shekels, in shekels of

the sanctuary; both of these vessels he brought filled with flour of the separation, sprinkled with olive oil for a mincha;

<sup>14</sup> one pan (censer) weighing ten silver shekels, but it was itself of good gold; and he brought it full of good sweet incense of the separation;

<sup>15</sup> one young bullock of three years, one ram of two years, and one lamb of the year. These three did the chief of the tribe Yahudah bring for a burnt offering;

<sup>16</sup> one kid of the goats he brought for a sin offering;

<sup>17</sup> and for consecrated victims, two oxen, five rams, five goats, lambs of the year five: this is the order of the oblation which Nachshon bar Amminadab offered of his wealth.

<sup>18</sup> On the second day, Nethanel bar Zuar, chief of the house of the fathers of the tribe Yisshakar, brought his oblation.

<sup>19</sup> He brought his oblation after Yahudah by commandment of the Holy: one silver dish thickly embossed, one hundred and thirty shekels, &c., as the first.

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<sup>21</sup> \_

<sup>22</sup> \_

<sup>23</sup> \_

<sup>24</sup> On the third day, Eliab bar Helon, prince of the Beni Zevulun, offered.

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<sup>29</sup> \_

<sup>30</sup> On the fourth, Elizur bar Shedeur, prince of the Beni Re'uven;

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<sup>32</sup> \_

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<sup>35</sup> \_

<sup>36</sup> on the fifth, Shelumiel bar Zurishaddai, prince of Shemeon;

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<sup>42</sup> on the sixth, Eljasaph bar Dehuel, prince of the Beni Gad;

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<sup>48</sup> on the seventh, Elishama bar Ammihud, prince of the Beni Ephraim;

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<sup>54</sup> on the eighth, Gamaliel bar Pedazur, prince of Menasheh;

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<sup>60</sup> on the ninth, Abidan bar Gideoni, prince of Benyamiyn;

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66 on the tenth, Achiezer bar Amishaddai, prince of the Beni Dan;

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72 on the eleventh, Pagiel bar Achran, prince of Asher;

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78 and on the twelfth day, Achira bar Enan, prince of the Beni Naphtaliy, offered.

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84 This is the oblation at the anointing of the altar, on the day that they anointed it, from the riches of the princes of Yashar'el: twelve silver bowls, answering to the twelve tribes; twelve silver vases, answering to the twelve princes of the Beni Yashar'el; twelve golden pans, answering to the twelve signs (mazalia).

85 One hundred and thirty shekels was the weight of each silver bowl, answering to the years of Jokebed when she bare Mosheh; and seventy shekels was the weight of each vase, answering to the seventy elders of the great Sanhedrin: all the silver vessels, two thousand four hundred shekels, in shekels of the sanctuary.

<sup>86</sup> The golden pans were twelve, answering to the princes of Yashar'el, full of good sweet incense; the weight of ten shekels was the weight of each pan, answering to the Ten Words; all the gold of the pans, one hundred and twenty (shekels), answering to the years lived by Mosheh the prophet.

<sup>87</sup> All the bullocks for the burnt offering, twelve, a bullock for a prince of the house of the fathers; twelve rams, because the twelve princes of Ishmael would perish; twelve lambs of the year, because the twelve princes of Persia would perish; and their minchas, that famine might be removed from the world; and twelve kids of the goats for the sin offering, to atone for the sins of the twelve tribes.

<sup>88</sup> And all the oxen for consecrated victims, twenty-four, answering to the twenty-four orders (of the priests); the rams, sixty, answering, to the sixty years which Yitschaq had lived when he begat Ya'aqov; the goats, sixty, answering to the sixty letters in the benediction of the priests; lambs of the year, sixty, to atone for the sixty myriads of Yashar'el. This was the dedication of the altar by anointment on the day that they anointed it.

<sup>89</sup> And when Mosheh entered into the tabernacle of ordinance to speak with Him, he heard the voice of the Ruach who spake with him descending from the heaven of heavens upon the Mercy Seat which was upon the Ark of the Testimony between the two Cherubim, and from thence was the Oracle {Word; Dibbera} speaking with him.

**8** And Yahuah spake with Mosheh, saying:

<sup>2</sup> Speak with Aharon, and say to him: At the time when thou dost kindle the lamps upon the menorah, (all) the seven lamps shall be alight; three on the western side, and three on the eastern side, and the seventh in the midst.

<sup>3</sup> And Aharon did so; at the face of the menorah he lit the lamps thereof, as Yahuah commanded Mosheh.

<sup>4</sup> And this was the work of the menorah, which was of beaten gold, from its foundations unto its lilies, the work of the artificer, with the hammer was it wrought: according to the vision which Yahuah had showed Mosheh, so did Betsal'el make the menorah.

<sup>5</sup> And Yahuah spake with Mosheh, saying:

<sup>6</sup> Bring the Leviytes out from among the sons of Yashar'el, and purify them.



<sup>7</sup> And this shalt thou do to purify them. Sprinkle upon them the water for uncleanness through sin (chattatha), and let the razor pass over all their flesh, and let them wash their raiment, and wash themselves in forty saven of water.

<sup>8</sup> And they shall take a young bullock, and his mincha of flour sprinkled with olive oil; and take thou a second young bullock for a sin offering.

<sup>9</sup> And thou shalt bring the Levyites before the tabernacle of ordinance, and gather together also all the congregation of the sons of Yashar'el.

<sup>10</sup> Thou shalt bring the Levyites before Yahuah, and the sons of Yashar'el shall lay their hands upon the Levyites.

<sup>11</sup> And Aharon shall present the Levyites, (as) an elevation before Yahuah from the sons of Yashar'el, and they shall be for the work of the service of Yahuah.

<sup>12</sup> And the Levyites shall lay their hands upon the head of the bullocks, and make one a sin offering and one a burnt offering before Yahuah, to atone for the Levyites.

<sup>13</sup> And thou shalt place the Levyites before Aharon and his sons, and present them (as) an elevation before Yahuah;

<sup>14</sup> and thus shalt thou separate the Levyites from among the sons of Yashar'el, that the Levyites may be ministers before Me.

<sup>15</sup> And afterward the Levyites may enter to fulfil the service of the tabernacle of ordinance, when thou shalt have purified them and presented them (as) an elevation;

<sup>16</sup> for separated they are separate before Me from among the sons of Yashar'el, instead of every one who openeth the womb; the first-born of all who are of the sons of Yashar'el have I taken (to be) before Me.

<sup>17</sup> Forevery first-born of the sons of Yashar'el is Mine, whether of man or of beast: in the day that I slew all the first-born in the land of Mitsrayim, I sanctified them before Me;

<sup>18</sup> and I have taken the Levyites instead of all the first-born of the sons of Yashar'el,

<sup>19</sup> and have given the Levyites (as) gifts unto Aharon and to his sons from among the sons of Yashar'el, to minister the service of the children of Yashar'el in the tabernacle of ordinance, and to atone for the children of Yashar'el, lest there be mortality among the children of Yashar'el at the time when they approach the sanctuary.

<sup>20</sup> And Mosheh and Aharon and all the congregation of the Beni Yashar'el did unto the Leviytes according to all that Yahuah had commanded Mosheh concerning the Leviytes, so did the sons of Yashar'el to them.

<sup>21</sup> And the Leviytes were purified, and they washed their raiment; and Aharon presented them as an elevation before Yahuah. And Aharon made atonement for them to purify them.

<sup>22</sup> And afterward the Leviytes went in to fulfil their ministry in the tabernacle of ordinance, before Aharon and his sons: as Yahuah had commanded Mosheh concerning the Leviytes, so did they unto them.

<sup>23</sup> And Yahuah spake with Mosheh, saying:

<sup>24</sup> This is the instruction for the Leviytes who are not disqualified (profaned) by their blemishes: from one of twenty-five years and upward, he shall come, according to his company, to the service of the tabernacle of ordinance

<sup>25</sup> and from fifty years of age he shall return from the band of the service, and serve no more.

<sup>26</sup> Yet he may minister with his brethren at the tabernacle of ordinance in keeping the watch; but he shall not do any of the service. So shall the Leviytes act in their charge.

**9** And Yahuah spake with Mosheh in the wilderness of Sinai, in the second year from the time of their going forth from the land of Mitsrayim, in the first month, saying:

<sup>2</sup> Let the children of Yashar'el perform the sacrifice of the Pascha between the suns at its time.

<sup>3</sup> On the fourteenth day of this month, between the suns, they shall perform it in its time; according to all its rites and all its statutes shall they do it.

<sup>4</sup> And Mosheh spake with the children of Yashar'el to perform the sacrifice of the Pascha.

<sup>5</sup> They performed the Pascha, therefore, on the fourteenth day of the month, between the suns in the wilderness of Sinai; after all that Yahuah had commanded Mosheh, so did the children of Yashar'el.

<sup>6</sup> But certain men, who were unclean, having been defiled by the body of a man who had died near them suddenly; as the commandment (of the Pascha) came upon them, could not perform it on that day, which was the seventh of their uncleanness. And they came before Mosheh and Aharon on that day;

<sup>7</sup> and these men said to him, We are unclean, on account of a man who died with us: therefore we are hindered from killing the Pascha, and shedding the blood of Yahuah's oblation upon the altar at its time, that we may eat its flesh, being clean, among the children of Yashar'el.

<sup>8</sup> This is one of four matters of judgment brought before Mosheh the prophet, which he decided according to the Word of the Holy One: in some of which Mosheh was deliberate, because they were judgments about life; but in the others Mosheh was prompt, they being (only) judgments concerning money: but in those (the former) Mosheh said, I have not heard; that he might teach the princes of the Sanhedrin who should arise after him to be deliberate in judgements regarding life, but prompt in judgments about money; and not to be ashamed to ask counsel in things too hard for them, inasmuch as Mosheh himself, the Rabbi of Yashar'el, had need to say, I have not yet heard. Therefore, said Mosheh to them, Wait until I have heard what will be commanded from before Yahuah concerning your case.

<sup>9</sup> And Yahuah spake with Mosheh, saying:

<sup>10</sup> Speak with the sons of Yashar'el, saying: A man, whether young or old, when unclean by defilement from the dead, or an issue, or the leprosy, or who is hindered in the way of the world by the accidents of the night, or who shall be at a distance from the threshold of his house: if such things happen to you, or to your generations, then may he defer to perform the Pascha before Yahuah.

<sup>11</sup> But in the second month, which is the month of Ijar, on the fourteenth day of the month, between the suns they shall perform it; with unleavened bread and with bitters they shall eat it.

<sup>12</sup> They shall not leave of it till the morning, and a bone in it shall not be broken; according to every instruction in the decree of the Pascha in Nisan, they shall perform it. In the Pascha of Nisan (such persons) may eat unleavened bread, but not perform the oblation of the Pascha on account of their defilement; but in the Pascha of Ijar being purified they shall offer it.

<sup>13</sup> But the man who, being clean and undefiled by the way of the world, and not at a distance from the threshold of his home, neglecteth to perform the oblation of the Pascha of Nisan, that man shall be cut off from his people, because he hath not offered Yahuah's oblation in its season; that man shall bear his sin.

<sup>14</sup> And if the stranger who is sojourning with you will perform the Pascha before Yahuah, he shall do it after the proper manner of the Paschal decree,

according to its form so shall he do it. You shall have one statute, both for the sojourner and for the native of the land.

<sup>15</sup> And on the day on which the tabernacle was reared the Cloud of Glory covered the Tabernacle; it overspread the Tabernacle of Testimony by day, and at evening, it was over the Tabernacle like a vision of Fire until the morning.

<sup>16</sup> So was it continually, a Cloud of Glory covering it by day, and a vision of Fire by night.

<sup>17</sup> And what time the Cloud of Glory was uplifted from the Tabernacle, then the children of Yashar'el went forward; and at the place where the Cloud rested, there did the children of Yashar'el rest.

<sup>18</sup> By the mouth of the Word of Yahuah the children of Yashar'el went forward, and by the Word of Yahuah they rested. All the days that the Cloud of Glory abode upon the Tabernacle, (so long) did they abide.

<sup>19</sup> And if the Cloud tarried over the Tabernacle many days the children of Yashar'el observed the watch of the Word of Yahuah, and did not proceed.

<sup>20</sup> If for the time of a number of days, suppose the seven days of the week, the Cloud of Glory was upon the Tabernacle, by the mouth of the Word of Yahuah they rested, and by the mouth of the Word of Yahuah they went forward.

<sup>21</sup> Or, if the Cloud of Glory (rested only) from evening until morning, and was uplifted in the morning, then went they onward; whether by day or by night, when the Cloud was lifted up they went forward;

<sup>22</sup> whether it was two days, or a month, or a year complete, while the Cloud of Glory made stay over the Tabernacle, abiding on it, the children of Yashar'el abode, and journeyed not, and at the time of its uplifting they went forward.

<sup>23</sup> By the mouth of the Word of Yahuah they encamped, and by it they journeyed; they kept the observance of the Word of Yahuah, by the mouth of the Word of Yahuah through Mosheh.

**10** And Yahuah spake with Mosheh, saying:

<sup>2</sup> Make for thee, of thine, two trumpets of silver of solid material, the work of the artificer shalt thou make them; and let them be thine, with which to convoke the assembly, and for the removing of the camps.

<sup>3</sup> And thou shalt blow upon them, and bring together to thee all the congregation at the door of the tabernacle of ordinance.

<sup>4</sup> If they blow upon one (only), the princes of the heads of the thousands of Yashar'el shall assemble to thee.

<sup>5</sup> But when you blow an alarm, then the camps which are on the east are to go forward;

<sup>6</sup> and when they blow a second alarm, the camps on the south shall go forward; they shall blow the alarm for their journeys.

<sup>7</sup> And at the time of assembling the congregation you shall blow, but not an alarm.

<sup>8</sup> The sons of Aharon, the priests only, shall blow with the trumpets, which shall be to you, for a perpetual statute for your generations.

<sup>9</sup> And when you enter upon the order of the line of battle for your country, with oppressors who oppress you, then shall you blow the alarm on the trumpets, that the remembrance of you may come up for good before Yahuah your Elohiym, that you may be delivered from your enemies.

<sup>10</sup> And in the day of your rejoicings, and in your solemnities, and at the beginning of your months, you shall blow with the trumpets over your burnt offerings and your consecrated victims, and they shall be for a good memorial to you before Yahuah your Elohiym; for Satana shall be troubled at the sound of your jubel notes: I am Yahuah your Elohiym.

<sup>11</sup> And it was in the second year, the second month, which is the month of Ijar, the twentieth day of the month, that the Cloud of Glory was uplifted from above the Tabernacle of Testimony;

<sup>12</sup> and the children of Yashar'el went forward upon their journeys from the wilderness of Sinai, and the Cloud of Glory rested in the wilderness of Pharan.

<sup>13</sup> And they went forth at the first by the mouth of the Word of Yahuah through Mosheh.

<sup>14</sup> The standard of the camps of the Beni Yahudah went forward by their hosts, and the Rabba who was appointed over the host of the tribe of the Beni Yahudah was Nachshon bar Amminadab;

<sup>15</sup> the Rabba of the Beni Yisshakar was Nethanel bar Zuar;

<sup>16</sup> and the Rabba of the Beni Zevulun, Eliab bar Chelon.

<sup>17</sup> And the tabernacle was taken down, and the sons of Gershon and of Merari went forward, carrying the tabernacle.

<sup>18</sup> The standard of the camps of Re'uven went forward by their hosts. The Rabba set over the hosts of the tribe of the Beni Re'uven was Elizur bar Shedeur;

<sup>19</sup> the Rabba of the Beni Shemeon, Shelumiel bar Zurishaddai;

<sup>20</sup> and the Rabba of the Beni Gad, Eljasaph bar Dehuel.

<sup>21</sup> And the family of Kehath went forward, carrying the sanctuary; and they (the men of Gershon) reared up the tabernacle against their coming.

<sup>22</sup> The standard of the camps of the Beni Ephraim went forward by their hosts: the Rabba set over the host of the tribe of Ephraim was Elishama bar Ammihud;

<sup>23</sup> the Rabba of that of Menasheh, Gamaliel bar Pedazur;

<sup>24</sup> and the Rabba of Benyamiyn, Abidan bar Gideoni.

<sup>25</sup> And the standard of the camps of the Beni Dan went forward, completing all the camps according to their hosts; and the Rabba set over his host was Ahiezer bar Ammishaddai;

<sup>26</sup> the Rabba of the tribe of Asher, Pagiel bar Achran;

<sup>27</sup> and the Rabba of the Beni Naphtaliy, Ahira bar Enan.

<sup>28</sup> These are the journeys of the children of Yashar'el by their hosts; the Cloud of Glory was lifted up from above the tabernacle, and they went forward.

<sup>29</sup> And Mosheh said unto Hobab bar Reuel the Midianite, father-in-law of Mosheh, We are journeying from hence to the place of which Yahuah hath said, I will give it to you: come with us, and we will do thee good; for Yahuah hath spoken to do good unto the sojourner with Yashar'el.

<sup>30</sup> But he answered him, I will not go (with you) but to my (own) land and to my kindred will I go.

<sup>31</sup> But he said, Do not now leave us; for when we were encamped in the wilderness, thou knewest how to judge, and didst teach us the method (or business) of judgment, and thou art dear to us as the apple of our eyes.

<sup>32</sup> And it shall be that if thou wilt go on with us, with the good that Yahuah shall benefit us will we benefit thee, in the division of the land.

<sup>33</sup> And they went forward from the mountain where the glory of the Shekinah of Yahuah had been revealed, going three days; and the Ark of Yahuah's

covenant went before them. Thirty and six miles it went that day; it preceded the camp of Yashar'el, going three days, to provide for them a place to encamp in.

<sup>34</sup> And the Cloud of Yahuah's Shekinah overshadowed them by day in their going out from the encampment.

<sup>35</sup> And it was when the ark should go forward, the Cloud gathered itself together and stood still, not going on, until Mosheh, standing in prayer, prayed and supplicated mercy from before Yahuah, and thus spake: Let the Word of Yahuah be now revealed in the power of Thy anger, that the adversaries of Thy people may be scattered; and let not the banner of those who hate them be uplifted before Thee.

<sup>36</sup> But when the ark should rest, the Cloud gathered itself to ether and stood, but did not overspread, until Mosheh, standing in prayer, prayed and besought mercy from before Yahuah, thus speaking: Return now, Thou Word of Yahuah, in the goodness of Thy mercy, and lead Thy people Yashar'el, and let the glory of Thy Shekinah dwell among them, and (Thy) mercy with the myriads of the house of Ya'aqov, and with the multitudes of the thousands of Yashar'el.

**11** But there were wicked men of the people, who, being discontent, devised and imagined evil before Yahuah; and it was heard before Yahuah, whose displeasure was moved; and a flaming fire was kindled among them from Yahuah, which destroyed some of the wicked in the outskirts of the house of Dan, with whom was a graven image.

<sup>2</sup> And the people cried to Mosheh to pray for them; and Mosheh did pray before Yahuah, and the fire was extinguished where it was.

<sup>3</sup> And he called the name of that place Enkindlement, because the flaming fire had been enkindled there from before Yahuah.

<sup>4</sup> And the strangers who had gathered together among them demanded with demand, and they turned and wept; and the sons of Yashar'el said, Who will give us flesh to eat?

<sup>5</sup> We remember the fish which we had to eat in Mitsrayim freely, without (being restricted by prohibitory) precept, the cucumbers and melons, the leeks, onions, and potherbs.

<sup>6</sup> But now our life is dried up; there is not anything; we see only the manna, as the pauper who looks upon a morsel (bestowed) by the hands.

<sup>7</sup> Alas for the people whose food is bread from the heavens! And so murmured they, because the manna was like coriander-seed, round, when it came down from the heavens, and when it had been sanctified its appearance was as the likeness of Bedilcha.

<sup>8</sup> And the wicked people looked about, and collected, and ground it in the mill. But he who would, bruised it in the mortar, or dressed it in the pot, or made cakes of it; and the taste of it was like the taste of cream covered with oil.

<sup>9</sup> And when the dew came down on the camp by night, the manna descended upon it.

<sup>10</sup> And Mosheh heard the people lamenting with their neighbors, who had gathered every man at the gate of his tent and the displeasure of Yahuah was strongly moved, and in the eyes of Mosheh it was evil;

<sup>11</sup> and Mosheh said before Yahuah, Why hast Thou done ill with Thy servant, or I have not found mercy before Thee, that Thou shouldst have laid the toil of this people upon me?

<sup>12</sup> Have I made or borne all this people as from the womb? are they my children, that Thou saidst to me in Mitsrayim, Bear the toil of them with thy strength, as the instructor of youth beareth, until they be carried into the land which Thou hast sworn unto their fathers?

<sup>13</sup> Whence am I to find meat to give all this people? for they are cry crying to me, say saying Give us flesh that we may eat.

<sup>14</sup> I am not able to bear all this people, for it is too weighty for me.

<sup>15</sup> But if Thou do this with me, to leave all the labor of them upon me, let me now die with the death in which the just have repose, if I have found mercy before Thee, that I may not see mine evil.

<sup>16</sup> Then spake Yahuah unto Mosheh, Gather together in My name seventy righteous men of the elders of Yashar'el, whom thou knowest to be elders of the people, and who were set over them in Mitsrayim, and bring them to the tabernacle to stand there with thee.

<sup>17</sup> And I will be revealed in the glory of My Shekinah, and will speak with thee there, and will amplify the Ruach of prophecy that is upon thee, and bestow it upon them; and they shall sustain with thee the burden of the people, that thou mayest not bear it alone.

<sup>18</sup> And say thou to the people, Make ready against the morrow that you may eat flesh; because you have lamented before Yahuah, saying, Who will give



us flesh to eat? for it was better with us in Mitsrayim. Yahuah therefore will give you flesh that you may eat.

<sup>19</sup> You shall not eat it one day, nor two days, nor five, nor ten, nor twenty days;

<sup>20</sup> for a month of days, until the smell of it cometh forth from your nostrils, and it become a loathing to you; because you have been contemptuous against the Word of Yahuah, whose glorious Shekinah dwelleth among you, and because you have wept before Him, saying, Why should we have come out from Mitsrayim?

<sup>21</sup> But Mosheh said, Six hundred thousand footmen are the people among whom I dwell, and Thou hast said, I will give them flesh to eat for a month of days!

<sup>22</sup> Shall the flocks of Araby or the cattle of Nabatea be killed for them to satisfy them, or all the fishes of the Great Sea be collected, that they may have enough?

<sup>23</sup> And Yahuah said to Mosheh, Can any thing fail before Yahuah? Now shalt thou see whether what I have said to thee shall come to pass or not.

<sup>24</sup> Then Mosheh went forth from the tabernacle, the house of the Shekinah, and told the people the words of Yahuah. And he called together the seventy men, the elders of Yashar'el, and placed them around the tabernacle.

<sup>25</sup> And Yahuah was revealed in the glorious Cloud of the Shekinah, and spake with him. And He made enlargement of the (Ruach of) prophecy that was upon him, so that Mosheh lost nothing thereof, but He gave unto the seventy men, the elders: and it was that when the Ruach of prophecy rested upon them, they prophesied, and ceased not.

<sup>26</sup> But two men had remained in the camp; the name of the one Eldad, and the name of the second Medad, the sons of Elizaphan bar Parnak, whom Jokebed the daughter of Levy bare to him when Amram her husband had put her away; and to whom she had been espoused before she gave birth to Mosheh. And the Ruach of prophecy resting upon them, Eldad prophesied, and said: Behold, Mosheh shall be gathered from the world; and Yehoshua bar Nun, the minister of the camps, will be established after him, and will lead the people of the house of Yashar'el into the land of Kenaan, and make it their inheritance. Medad prophesied, and said: Behold, quails come up from the sea, and cover all the camp of Yashar'el; but they will be to the people (a cause of) an offence. And both of them prophesied together, and said: Behold, a king will arise from the land of Magog, at the end of the days, and

will assemble kings crowned with crowns, and captains wearing armour, and him will all nations obey. And they will set battle in array in the land of Yashar'el against the children of the captivity; but already is it provided that in the hour of distresses all of them shall perish by the burning blast of the flame that cometh forth from beneath the Throne of Glory; and their carcasses shall fall upon the mountains of the land of Yashar'el, and the wild beasts of the field and the fowls of the sky shall come and consume their dead bodies. And afterward will all the dead of Yashar'el live (again), and be feasted from the ox which hath been set apart for them from the beginning, and they shall receive the reward of their works. And they were of the elders who stood in the registers among them; but they had not gone forth to the tabernacle, but had hidden to escape from the dignity; yet they prophesied in the camp.

<sup>27</sup> And a certain young man ran, and told to Mosheh, and said: Eldad and Medad are prophesying thus in the camp.

<sup>28</sup> And Yehoshua bar Nun, the minister of Mosheh, answered and said: Ribboni Mosheh, pray for mercy before Yahuah, that the Ruach of prophecy may be withheld from them.

<sup>29</sup> But Mosheh said to him, Because they prophesy concerning me that I am to be gathered from the world, and that thou art to minister after me, art thou jealous for my sake? I would that all Yahuah's people were prophets, and that He would bestow the Ruach of prophecy upon them.

<sup>30</sup> And Mosheh proceeded to the camp, he and all the elders of Yashar'el.

<sup>31</sup> And the wind of a tempest went forth, and came violently from before Yahuah, so as to have swept the world away, but for the righteousness of Mosheh and Aharon: and it blew over the Great Sea, and made the quails fly from the Great Sea, and settle wherever there was place in the camp, as a day's journey northward and southward, and at the height as of two cubits; they flew upon the face of the ground, and went upon their bellies, so that (the people) were not wearied while they collected them.

<sup>32</sup> And they who had been wanting in faith arose: and all that day, and all the night, and all the day that followed, they gathered the quails; even he who was lame and infirm gathered ten korin, and they spread them abroad round about the camps.

<sup>33</sup> The wicked ate of the flesh, yet offered no thanksgiving to Him who had given it to them: but while the flesh was between their teeth, and not consumed, the anger of Yahuah waxed strong against the evil people, and Yahuah slew the people with a very great mortality.

<sup>34</sup> And he called the name of that place, The Graves of the Desirers of Flesh; for there they buried the people who had desired flesh.

<sup>35</sup> And from the Graves of the Desirers the people journeyed to Hatseroth, and they were in Hatseroth.

**12** And Miriyam and Aharon spake against Mosheh words that were not becoming with respect to the Kushaitha whom the Kushaee had caused Mosheh to take when he had fled from Pharaoh, but whom he had sent away because they had given him the queen of Kush, and he had sent her away.

<sup>2</sup> And they said, Hath Yahuah spoken only with Mosheh, that he should be separated from the married life? Hath He not spoken with us also? And it was heard before Yahuah.

<sup>3</sup> But the man Mosheh was more bowed down in his mind than all the children of men upon the face of the earth; neither cared he for their words.

<sup>4</sup> And Yahuah said to Mosheh, to Aharon, and to Miriyam, Come forth, you three, to the tabernacle. And those three went forth.

<sup>5</sup> And the Glory of Yahuah was revealed in the Cloud of Glory, and He stood at the door of the tabernacle, and called Aharon and Miriyam: and those two came forth.

<sup>6</sup> And He said, Hear now My words, while I speak. Have any of the prophets who have arisen from the days of old been spoken with as Mosheh hath been? To those (prophets) the Word of Yahuah hath been revealed in apparition, speaking with them in a dream.

<sup>7</sup> Not so is the way with Mosheh My servant; in all the house of Yashar'el My people he is faithful.

<sup>8</sup> Speaker with speaker have I spoken with him, who hath separated himself from the married life; but in vision, and not with mystery, revealed I Myself to him at the bush, and he beheld the likeness of My Shekinah. And why have you not feared to speak such words of My servant Mosheh?

<sup>9</sup> And the glory of Yahuah's Shekinah ascended, and went.

<sup>10</sup> And the glorious Cloud of Yahuah's Shekinah went up from above the tabernacle; and, behold, Miriyam was seized with the leprosy. And Aharon looked upon Miriyam, and behold, she had been smitten with leprosy.

<sup>11</sup> And Aharon said to Mosheh, I beseech of thee, my adonai, not to lay upon us the sin we have foolishly committed, and by which we have transgressed.

<sup>12</sup> I entreat thee that Miriyam, our sister, may not be defiled with leprosy in the tent, as the dead, for it is with her as with the infant which, having well fulfilled the time of the womb, perishes at the birth: so Miriyam was with us in the land of Mitsrayim, seeing us in our captivity, our dispersion, our servitude; but now, when the time hath come for our going forth to possess the land of Yashar'el behold she is kept back from us. I entreat thee, my adonai, to pray for her, that her righteousness may not come to nought among the congregation.

<sup>13</sup> And Mosheh did pray, and seek mercy before Yahuah, saying: I pray through the compassions of the merciful Elohiym, O Eloha, who hast power over the life of all flesh, heal her, I beseech thee.

<sup>14</sup> And Yahuah said to Mosheh, If her father had corrected her, would she not have been disgraced, and secluded seven days? But today, when I correct her, much more right is it that she should be dishonoured fourteen days: yet shall it suffice to seclude her seven days without the camp; and for thy righteousness will I make the Cloud of My Glory, the tabernacle, the ark, and all Yashar'el, tarry until the time that she is healed, and then re-admitted.

<sup>15</sup> And Miriyam was kept apart without the camp for seven days, and the people went not forward until the time that Miriyam was healed.

<sup>16</sup> But though Miriyam the prophetess had made herself liable to be stricken with leprosy in this world, the doctrine is ample that in the world to come (there remaineth a reward) for the just, and for them who keep the commandments of the law. And because Miriyam the prophetess had watched for a little hour to know what would be the fate of Mosheh; (Exod. ii) for the sake of that merit all Yashar'el, numbering sixty myriads, being eighty legions, and the Cloud of Glory, the tabernacle, and the well, went not, nor proceeded, till the time that she was healed: and afterward the people journeyed from Hatseroth, and encamped in the wilderness of Pharan.

**13 AND** Yahuah spake with Mosheh, saying:

<sup>2</sup> Send thou keen-sighted men who may explore the land of Kenaan, which I will give to the children of Yashar'el; one man for each tribe of their fathers, thou shalt send from the presence of all their leaders.

<sup>3</sup> And Mosheh sent them from the wilderness of Pharan, according to the mouth of the Word of Yahuah; all of them acute men, who had been appointed heads over the sons of Yashar'el.

<sup>4</sup> And these are the names of the twelve men, the explorers: the messenger of the tribe of Re'uven, Shamuah bar Zakkur;

<sup>5</sup> of the tribe of Shimeon, Shaphat bar Hori;

<sup>6</sup> for Yahudah, Kaleb bar Jephunneh;

<sup>7</sup> for Yisshakar, Yiggeal bar Yoceph;

<sup>8</sup> for Ephraim, Hoshea bar Nun;

<sup>9</sup> for Benyamiyn, Palti bar Raphu;

<sup>10</sup> for Zevulun, Gadiel bar Zodi;

<sup>11</sup> for Menasheh, Gaddi bar Susi;

<sup>12</sup> for Dan, Ammiel bar Gemmalli;

<sup>13</sup> for Asher, Sether bar Mikha'el;

<sup>14</sup> for Naphtaliy, Nachbi bar Vaphsi;

<sup>15</sup> and for Gad, Geuel bar Machi.

<sup>16</sup> These are the names of the men whom Mosheh sent to explore the land; and when Mosheh saw his humility, he called Hoshea bar Nun Yehoshua.

<sup>17</sup> And Mosheh sent them to survey the land of Kenaan, and said to them, Go up on this side by the south, and ascend the mountain,

<sup>18</sup> and survey the country, what it is, and the people who dwell in it; whether they be strong or weak, few or many;

<sup>19</sup> what the land is in which they dwell, whether good or bad; what cities they inhabit, whether they live in towns that are open or walled;

<sup>20</sup> and what the reputation of the land, whether its productions are rich or poor, and the trees of it fruitful or not. And do valiantly, and bring back some of the fruit of the land. And the day on which they went was the nineteenth of the month of Sivan, (about) the days of the first grapes.

<sup>21</sup> They went up, therefore, and explored the country, from the wilderness of Zin, unto the roads by which thou comest unto Antiochia.

<sup>22</sup> They went up from the side of the south and came to Hebron, where were Achiman, Sheshai, and Talmai, sons of Anak the giant. Now Hebron was built seven years before Tanis in Mitsrayim.

<sup>23</sup> They came then to the stream of the grapes (or bunches, ethkala), and cut down from thence a branch with one cluster of grapes, and carried it on a

staff on the shoulders of two of them, and also took they of the pomegranates and the figs.

<sup>24</sup> Now that place they call the stream of the cluster, from the branch which the sons of Yashar'el cut down there; and wine was dropping from it like a stream.

<sup>25</sup> And they returned from exploring the land on the eighth day of the month Ab, at the end of forty days.

<sup>26</sup> And they came to Mosheh and Aharon, and all the congregation of the children of Yashar'el in the wilderness of Pharan, at Rekem, and returned them word, to them and the whole congregation, and showed them the fruit of the land.

<sup>27</sup> And they recounted to him, and said: We went into the country to which thou didst send us; and it indeed produceth milk and honey, and this is the fruit of it.

<sup>28</sup> But the people who inhabit the country are strong, and the fortified cities they inhabit very great; and we saw also there the sons of Anak the giant.

<sup>29</sup> The Amalekites dwell in the south, the Hittites, Jebusites, and Amorites in the mountains; but the Kenaanites dwell by the sea, and by the bank of the Jordan.

<sup>30</sup> And Kaleb stilled the people, and made them listen to Mosheh, and said: Let us go up and possess it, for we are able to take it.

<sup>31</sup> But the men who had gone up with him said, We are not able to go up to the people, for they are stronger than we.

<sup>32</sup> And they brought out an evil report about the land which they had surveyed, to the sons of Yashar'el, saying, The country through which we have passed to explore it is a land that killeth its inhabitants with diseases; and all the people who are in it are giants, masters of evil ways.

<sup>33</sup> And there we saw the giants, the sons of Anak, of the race of the giants; and we appeared to ourselves to be as locusts; and so we appeared to them.

**14** And all the congregation lifted up and gave forth their voice, and the people wept that night: and it was confirmed (as a punishment) that they should weep on that night in their generations.

<sup>2</sup> And all the sons of Yashar'el murmured against Mosheh and Aharon, and said: Would that we had died in the land of Mitsrayim, or that we may die in this wilderness!

<sup>3</sup> Why is Yahuah bringing us into this land, to fall by the sword of the Kenaanaah, and our wives and little ones to become a prey? Will it not be better to return into Mitsrayim?

<sup>4</sup> And one man said to his brother, Let us appoint a king over us for a chief, and return to Mitsrayim.

<sup>5</sup> And Mosheh and Aharon bowed upon their faces before all the congregation of the sons of Yashar'el;

<sup>6</sup> and Yehoshua bar Nun and Kaleb bar Jephunneh of the explorers of the land rent their clothes,

<sup>7</sup> and spake to the congregation, saying: The land we went to see is an exceedingly good land.

<sup>8</sup> If Yahuah hath pleasure in us, He will bring us into this land, and give it us, a land producing milk and honey.

<sup>9</sup> Only do not rebel against the commandments of Yahuah, and you need not fear the people of the land, for they are delivered into our hands; the strength of their power hath failed from them, but the Word of Yahuah will be our helper; fear them not.

<sup>10</sup> But all the congregation said they would stone them with stones. And the glorious Shekinah of Yahuah was revealed in bright clouds at the tabernacle.

<sup>11</sup> And Yahuah said to Mosheh, How long will this people provoke Me to anger? How long will they disbelieve in My Word, for all the signs I have wrought among them?

<sup>12</sup> I will strike them with deadly plague and destroy them, and will appoint thee for a people greater and stronger than they.

<sup>13</sup> But Mosheh said, The children of the Mizraee, whom Thou didst drown in the sea, will hear that Thou didst bring up this people from among them by Thy power,

<sup>14</sup> and will say with exultation to the people of this land, who have heard that Thou art Yahuah, whose Shekinah dwelleth among this people, in whose eyes, O Yahuah, the Glory of Thy Shekinah appeared on the mountain of Sinai, and who there received Thy law; Thy Cloud hath shadowed, that neither heat nor rain might hurt them; and whom in the pillar of the Cloud

Thou hast led on by day, that the mountains and hills might be brought low, and the valleys lifted up, and hast guided in the pillar of Fire by night:

<sup>15</sup> and after all of these miracles wilt Thou kill this people as one man? Then the nations who have heard the fame and of Thy power will speak saying:

<sup>16</sup> Because there was no (more) strength with Yahuah to bring this people into the land which swearing He a promised to them, He hath killed them in the wilderness!

<sup>17</sup> And now, I beseech Thee, magnify Thy power, O Yahuah, and let mercies be fulfilled upon us, and appoint me for (this) great people, as Thou hast spoken, saying:

<sup>18</sup> Yahuah is long- suffering, and nigh in mercy, forgiving sins and covering transgressions, justifying such as return to His law though them who turn not He will not absolve, but will visit the sins of wicked fathers upon rebellious children unto the third and fourth generation.

<sup>19</sup> Pardon now the sin of this people according to Thy great goodness, even as Thou hast forgiven them from the time that they came out from Mitsrayim until now.

<sup>20</sup> And Yahuah said, I have forgiven, according to thy word.

<sup>21</sup> Nevertheless, by oath have I sworn that the whole earth shall be filled with the glory of Yahuah.

<sup>22</sup> Because all the men who have beheld My glory, and My signs, which I have wrought in Mitsrayim and in the Desert, have tempted Me now ten times, and have not obeyed (received) My Word:

<sup>23</sup> by oath have I said this, That they shall not see the land which I covenanted to their fathers; and the generation which have been provokeful before me shall not behold it.

<sup>24</sup> But My servant, Kaleb, because there is in him another ruach, and he hath entirely followed (in) My fear, him will I bring into the land to which he went, and his children shall possess it.

<sup>25</sup> But the Amalekites and Kenaanites dwell in the valley: tomorrow turn you and go into the wilderness by the way of the Red Sea.

<sup>26</sup> And Yahuah spake with Mosheh and Aharon, saying:

<sup>27</sup> How long (shall I bear with) this evil congregation who gather together against Me? The murmurs of the sons of Yashar'el which they murmur against Me are heard before Me.



<sup>28</sup> Say to them, By oath I decree that according to (what) you have spoken, so will I do to you.

<sup>29</sup> In this wilderness your carcasses shall fall, the whole number of all who were counted from twenty years old and upward, who have murmured against Me.

<sup>30</sup> By a fast oath (have I sworn) that you shall not enter into the land which I covenanted in My Word to give you to inhabit, except Kaleb bar Jephunneh and Yehoshua bar Nun.

<sup>31</sup> But your children, who you said would be a prey, them will I bring in, and they shall know the land which you rejected;

<sup>32</sup> but your carcasses shall fall in this wilderness.

<sup>33</sup> Yet your children will have to wander in this wilderness forty years, and bear your sins until the time that your carcasses are consumed in the wilderness.

<sup>34</sup> According to the number of the days in which you were exploring the land, forty days, a day for a year, a day for a year, you shall receive for your sins, forty years, and shall know (the consequence) of your murmuring against Me.

<sup>35</sup> I Yahuah have decreed in My Word, - if I have not made a decree in My Word against all this evil congregation who have gathered a rebel against Me in this wilderness, that they shall be consumed and die there.

<sup>36</sup> But the men whom Mosheh had sent to explore the land, and who returning had made the whole congregation murmur against him, by bringing forth an evil report of the land,

<sup>37</sup> (even those) men who had brought forth the evil of the report of the land died, on the seventh day of the month of Elul, with worms coming from their navels, and with worms devouring their tongues; and were buried in death from before Yahuah.

<sup>38</sup> Only Yehoshua bar Nun and Kaleb bar Jephunneh survived of those men who had gone to explore the land.

<sup>39</sup> And Mosheh spake these words with all the sons of Yashar'el, and the people mourned greatly.

<sup>40</sup> And they arose in the morning and went up to the top of the mountain., saying: Behold, we will go up to the place of which Yahuah hath spoken; for we have sinned.

<sup>41</sup> But Mosheh said, Why will you act against the decree of the Word of Yahuah? But it will not prosper with you.

<sup>42</sup> Go not up, for Yahuah's Shekinah dwelleth not among you; and the ark, the tabernacle, and the Cloud of Glory proceed not; and be not crushed before your enemies.

<sup>43</sup> For the Amalekites and Kenaanites are there prepared for you, and you will fall slaughtered by the sword. For, because you have turned away from the service of Yahuah, the Word of Yahuah will not be your Helper.

<sup>44</sup> But they armed themselves in the dark before the morning to go up to the height of the mountain: but the ark, in which was the covenant of Yahuah, and Mosheh, stirred not from the midst of the camp.

<sup>45</sup> And the Amalekites and Kenaanites who dwelt in that mountain came down and slaughtered and destroyed them, and drave them hard to destruction.

**15** And Yahuah spake with Mosheh, saying:

<sup>2</sup> Speak with the sons of Yashar'el, and say to them: When you have entered into the land of your habitation which I will give you,

<sup>3</sup> and you may make an oblation upon the altar before Yahuah, burnt offering or consecrated sacrifice for release of a vow, or by free-will offering; or at the time of your feasts you offer what is acceptable to Yahuah of the world, to be received with approval before Yahuah from the herd or from the flock:

<sup>4</sup> let the man who offers his oblation before Yahuah bring a mincha of a tenth of flour mingled with the fourth of a hina of olive oil;

<sup>5</sup> and wine of grapes for a libation, the fourth of a hina, to be made upon the burnt offering or hallowed sacrifice-for one lamb.

<sup>6</sup> Or for a ram, let him perform a mincha of two tenths of flour mingled with the third of a hin of olive oil,

<sup>7</sup> and wine of grapes let him offer in a vase for the libation, the third of a hin, to be received with acceptance before Yahuah.

<sup>8</sup> But when he maketh a bullock a burnt offering, or a sacrifice for release from a vow, or a hallowed sacrifice before Yahuah,

<sup>9</sup> let him bring for the bullock a mincha of three tenths of flour mixed with half of a hin of olive oil,

<sup>10</sup> and wine of grapes half a hin, for a libation to be received with acceptance before Yahuah.

<sup>11</sup> So let him do with each bullock, with each ram, and each lamb, whether it be from the lambs or the kids:

<sup>12</sup> according to the number of the bullocks or lambs or goats with which the oblation is made so shall you do, each according to their number.

<sup>13</sup> All who are native born in Yashar'el, and not of the sons of the Gentiles, shall so make these libations in offering an oblation to be received with acceptance before Yahuah.

<sup>14</sup> And when a sojourner who sojourneth with you, or whoever is among you now, or in your generations, will bring an oblation to be received with favor before Yahuah, as you do so shall he.

<sup>15</sup> For the whole congregation there is one statute, for you and the sojourner who sojourneth; it is an everlasting statute for your generations; as with you, so shall it be with the sojourner before Yahuah.

<sup>16</sup> One law and one judgment shall be for you and for the sojourner who sojourneth with you.

<sup>17</sup> And Yahuah spake with Mosheh, saying:

<sup>18</sup> Speak with the sons of Yashar'el, and say to them: When you have entered the land into which I will bring you,

<sup>19</sup> and you eat the bread of the produce of it, (not rice, nor millet, nor pulse,)

<sup>20</sup> you shall set apart a separation before Yahuah. Of the first of your dough one cake of twenty-four you shall set apart as a separation for the priest; as with the separation from the threshing floor, so shall you set it apart.

<sup>21</sup> Of the first of your dough you shall give a separation before Yahuah in your generations.

<sup>22</sup> And should you have erred, and not performed some one of all these commandments which Yahuah hath spoken with Mosheh;

<sup>23</sup> whatsoever Yahuah hath commanded you by Mosheh from the day He commanded it, and thenceforth unto your generations -

<sup>24</sup> if without the knowledge of the congregation sin hath been committed through ignorance, let all the congregation make one young bullock a burnt offering to be received with acceptance before Yahuah, with his mincha and libation. as are proper; and one kid of the goats without mixture for a sin offering;

<sup>25</sup> and let the priest make atonement for all the congregation of the sons of Yashar'el, and it shall be forgiven them; for it was an error, and they have brought their oblation, an offering before Yahuah, even an offering for their sin have they presented before Yahuah for their error;

<sup>26</sup> and all the congregation of Yashar'el shall be forgiven before Yahuah, and the sojourners who sojourn among them; for an error hath occurred to the people.

<sup>27</sup> And if any one man sin through ignorance, let him bring one goat of the year without mixture for a sin offering,

<sup>28</sup> and let the priest make atonement for the man who hath erred in sinning through ignorance before Yahuah to atone for him, that it may be forgiven him;

<sup>29</sup> as well for the native-born of the children of Yashar'el, and for the strangers who sojourn among you, there shall be one law for him who transgresseth through ignorance:

<sup>30</sup>but a man who transgresseth. with presumption, whether of the native-born or strangers, and who turneth. not away from his sin before Yahuah, - he causeth anger, and that man shall perish from among his people;

<sup>31</sup> for, the primal word which Yahuah commanded on Sinai he hath despised, and hath made the commandment of circumcision vain; with destruction in this world shall that man be destroyed; in the world that cometh shall he give account of his sin at the great day of judgment.

<sup>32</sup> And while the sons of Yashar'el were dwelling in the wilderness, the decree of the Sabbath was known to them, but the punishment (for the profanation) of the Sabbath was not known. And there arose a man of the house of Yoceph, and said with himself: I will go and pull up wood on the Sabbath day; and witnesses saw it, and told Mosheh; and Mosheh sought instruction from the presence of Yahuah, that he might teach me judgment, and make known the discipline of all the house of Yashar'el. And the witnesses of the man who pulled up and collected wood came,

<sup>33</sup> and, after they had monished him, and he had wounded the witnesses who had found him pulling up wood, brought him to Mosheh and Aharon, and all the congregation.

<sup>34</sup> This is one of four judgments which were brought before Mosheh the prophet, which he adjudged according to the Word of the Holy. Of these judgments some related to money, and some to life. In the judgments regarding money Mosheh was prompt, but in those affecting life he was

deliberate, and in each he said, I have not heard, - to teach the princes of the future Sanhedrin to be prompt in decisions on mammon, and deliberate in those that involved life, nor to be ashamed to inquire for counsel in what may be difficult, forasmuch as Mosheh the Rabbi of Yashar'el himself had need to say, I have not heard. Therefore put they him in confinement, because they had not yet heard the explanation of the judgment they should execute upon him.

<sup>35</sup> And Yahuah said to Mosheh: The man shall be surely put to death; the whole congregation shall stone him with stones without the camp;

<sup>36</sup> and the congregation led him forth without the camp, and stoned him with stones that he died, as Yahuah had commanded Mosheh.

<sup>37</sup> And Yahuah said unto Mosheh:

<sup>38</sup> Speak with the sons of Yashar'el, and bid them make for themselves fringes, not of threads, nor of yarns, nor of fibres, but after a manner of their own (lesumhon) shall they make them, and shall cut off the heads of their filaments, and suspend by five ligatures, four in the midst of three, upon the four corners of their garment in which they enwrap themselves, unto their generations; and they shall put upon the edge of their robes an embroidery of hyacinth (shezir de-thikela).

<sup>39</sup> And this shall be to you a precept for fringes, that you may look upon them at the time when you dress yourselves daily, and remember all My commandments to do them, and not go aside to wander after the imaginations of your heart and the sight of your eyes, after which you have gone astray.

<sup>40</sup>To the end that you may remember and perform all My precepts, and be holy, like the angels who minister before Yahuah your Elohiym.

<sup>41</sup> I am Yahuah your Elohiym who have delivered and brought you free out of the land of Mitsrayim, to be to you Eloha. I am Yahuah your Elohiym.

**16** But Korach bar Tizhar bar Kehath, bar Leviy, with Dathan and Aviram the sons of Eliab, and On bar Peleth, of the Beni-Re'uven, took his robe which was all of hyacinth,

<sup>2</sup> and rose up boldly, and in the face of Mosheh appointed a (different) observance in the matter of the hyacinth. Mosheh had said, I have heard from the mouth of the Holy One, whose Name be Blessed, that the fringes are to be of white, with one filament of hyacinth; O but Korach and his companions made garments with their fringes altogether of hyacinth, which

Yahuah had not commanded; and two hundred and fifty men of the sons of Yashar'el, who had been made leaders of the congregation at the time when the journeys and encampments were appointed, by expression of their names, supported him.

<sup>3</sup> And they gathered together against Mosheh and Aharon, and said to them: Let the authority you have (hitherto had) suffice you, for all the congregation are holy, and Yahuah's Shekinah dwelleth among them; and why should you be magnified over the church of Yahuah?

<sup>4</sup> And Mosheh heard, as if every one of them was jealous of his wife, and would have them drink of the trial-water on account of Mosheh; and he fell on his face for shame.

<sup>5</sup> And he spake with Korach and all the company who supported him, saying: In the morning Yahuah will make known him whom He hath approved, and hath consecrated to approach unto His service, and who it hath pleased Him should come nigh in ministering, unto Him.

<sup>6</sup> Do this: Let Korach and all the company of his helpers take censers,

<sup>7</sup> put fire in them, and lay incense upon them before Yahuah, tomorrow; and the man whom Yahuah shall make known, he it is who is consecrated. Let it suffice to you, sons of Leviy.

<sup>8</sup> And Mosheh said to Korach and his kindred: Hear now, ye sons of Leviy:

<sup>9</sup> Is it too little For you that the Elohiym of Yashar'el hath set you apart from the congregation of Yashar'el to draw near to do His service to fulfil the ministry of Yahuah's tabernacle, and to stand before the congregation to minister to them?

<sup>10</sup> But so hath he brought nigh thee and all the sons of Leviy with thee and now do ye demand the high-priesthood also?

<sup>11</sup> Therefore art thou and all the company of thy helpers gathered together against the Word of Yahuah: and Aharon, what is he, that you murmur against him?

<sup>12</sup> And Mosheh sent men to summon Dathan and Aviram, the sons of Eliab, to the house of the great judgment; but they said, We will not come up.

<sup>13</sup> Is it a little thing, that thou hast brought us from Mitsrayim, a land that produceth milk and honey, to kill us in the wilderness, that ruling thou mayest domineer over us?

<sup>14</sup> Neither hast thou brought us into the land producing milk and honey to give us an inheritance of fields and vineyards. Wilt thou blind the eyes of the

men of that land, that thou mayest overcome them? We shall not go up thither.

<sup>15</sup> And Mosheh was very wroth, and said before Yahuah: I beseech thee, look not upon their offering, the portion of their hands; for not an ass have I taken from one of them, nor to any of them done an injury,

<sup>16</sup> And Mosheh said to Korach, Thou, and all the company of thy helpers, come together to the house of judgment before Yahuah tomorrow, thou, they, and Aharon.

<sup>17</sup> And take every one his censer, and put incense upon them; and let each offer his censer before Yahuah, two hundred and fifty censers; thou also, and Aharon, each man his censer.

<sup>18</sup> And they took every one his censer, and put fire in them and sweet incense with it, and stood at the door of the tabernacle of ordinance on one side; but Mosheh and Aharon on the other side.

<sup>19</sup> And Korach gathered to them the whole congregation at the door of the tabernacle. And he had brought forth, from his riches, two treasures which he had found among the treasures of Yoceph filled with silver and gold, and sought with them to drive the riches of Mosheh and Aharon out of the world; but the glory of Yahuah revealed itself to all the congregation.

<sup>20</sup> And Yahuah spake with Mosheh and Aharon, saying:

<sup>21</sup> Separate yourselves from among this congregation, that I may destroy them quickly.

<sup>22</sup> But they bowed down upon their faces in prayer, and said: El Eloha, who hast put the ruach of life in the bodies of the children of men, and from whom is given the ruach of all flesh, - if one man hath sinned, wilt Thou be angry with all the congregation

<sup>23</sup> And Yahuah spake with Mosheh, saying:

<sup>24</sup> I have accepted thy prayer for the congregation. Now speak thou with them, saying: Remove away from the tents of Korach, Dathan, and Aviram.

<sup>25</sup> And Mosheh arose, and went to remonstrate with Dathan and Aviram; and the elders of Yashar'el followed.

<sup>26</sup> And he said to the congregation, Remove now away from the tents of these men of sin, who have been worthy of death from (the days of) their youth in Mitsrayim, for they betrayed my secret when I slew the Mitsriyth; they provoked Yahuah at the sea; at Alush they profaned the Sabbath, and now are they gathered together against the Word of Yahuah; and therefore is it fit

that their wealth should be scattered abroad and destroyed. Touch not, then, anything that is theirs, nor be smitten on account of their sins.

<sup>27</sup> And they went apart from the tents of Korach, Dathan, and Aviram round about. But Dathan and Aviram came out, with reviling words, and arose and provoked Mosheh at the door of their tents, with their wives, their sons, and their little ones.

<sup>28</sup> And Mosheh said, By this you shall know that Yahuah hath sent me to do all these works, and that (I do them) not from the thoughts of my heart.

<sup>29</sup> If these men die after the manner of dying in which all men die, and the (common) account of all men be accounted upon them, Yahuah hath not sent me.

<sup>30</sup> But if a death which hath not been created since the days of the world be now created for them, and if a mouth for the earth, which hath not been made from the beginning, be created now, and the earth open her mouth and swallow them and all they have, and they go down alive into Sheol, you will understand that these men have provoked Yahuah to anger.

<sup>31</sup> And it came to pass, when he had finished speaking these words, the earth beneath them clave asunder;

<sup>32</sup> and the earth opened her mouth and swallowed them up, and the men of their houses, and all the men who adhered to Korach, and all their substance.

<sup>33</sup> And they went down with all that they had alive into Sheol; and the earth closed upon them, and they perished from the midst of the congregation.

<sup>34</sup> And all Yashar'el who were round about them fled from the terror of their voice, as they cried and said, Righteous is Yahuah, and His judgment is truth, and the words of His servant Mosheh are truth; but we are wicked who have rebelled against him: and the children of Yashar'el fled when they heard; for they said, Lest the earth swallow us up.

<sup>35</sup> And a fire came out in wrath from before Yahuah, and devoured the two hundred and fifty men who offered the incense.

**17** And Yahuah spake with Mosheh, saying:

<sup>2</sup> Bid Elazar bar Aharon the priest to take away the censers from among the burnings, and scatter the fire hither and thither; for the censers of these guilty men who have been punished by the destruction of their lives are consecrated;



<sup>3</sup> and make of them broad plates for the covering of the altar, because they bare them before Yahuah, therefore they are consecrate; and they shall be for a sign to the children of Yashar'el.

<sup>4</sup> And Elazar the priest took the brasen censers which they who had been burned had carried, and beat them out for a covering for the body of the altar, as they had before used them for the service of the altar:

<sup>5</sup> for a memorial to the sons of Yashar'el, that no common man, who is not of the sons of Aharon, may offer incense before Yahuah; and that no man should behave himself factiously to obtain the priesthood, as did Korach and the company of his helpers; and whose end would be to perish, not (indeed) with a death like that of Korach and his company, by being burned by fire, and being swallowed up by the earth, but punished with leprosy: as when Yahuah said to Mosheh, Put thy hand into thy bosom, and his hand was stricken with leprosy; so would it be with him.

<sup>6</sup> But on the following day the whole congregation murmured against Mosheh and Aharon, saying: You have been the occasion of the judgment of death against the people of Yahuah.

<sup>7</sup> And it was, that when the congregation had gathered against Mosheh and Aharon to kill them, they looked towards the Tabernacle of Ordinance, and behold, the Cloud of the Glory of the Shekinah covered it, and the Glory of Yahuah was revealed there.

<sup>8</sup> And Mosheh and Aharon went from the congregation to the door of the tabernacle.

<sup>9</sup> And Yahuah spake with Mosheh, saying:

<sup>10</sup> Separate from the midst of this congregation, and I will consume them at once. But they bowed themselves on their faces in prayer.

<sup>11</sup> And Mosheh said to Aharon, Take the censer, put fire in it from the altar, and sweet incense on the fire; bear it quickly into the congregation, and make atonement for them: for a destruction like that which consumed them in Horeb, whose name is Burning, hath begun by commandment to kill, from the presence of Yahuah.

<sup>12</sup> And Aharon took, as Mosheh had said, and ran into the midst of the congregation, and, behold the destructive burning had begun to destroy the people: but he put on incense, and made atonement for the people.

<sup>13</sup> And Aharon stood in the midst, between the dead and the living with the censer, and interceded in prayer; and the plague was restrained.

<sup>14</sup> But the number who had died by the plague was fourteen thousand and seven hundred, beside those who had died in the schism of Korach.

<sup>15</sup> And Aharon returned to Mosheh at the door of the tabernacle; and the plague was stayed.

<sup>16</sup> And Yahuah spake with Mosheh, saying:

<sup>17</sup> Speak with the sons of Yashar'el, and take of them severally a rod, according to the house of their fathers; twelve rods; and upon each rod thou shalt inscribe its (tribe) name.

<sup>18</sup> But on the rod of Leviy thou shalt write the name of Aharon: for there is but one rod for each head of their father's house.

<sup>19</sup> And thou shalt lay them up in the tabernacle before the testimony, where My Word is appointed to meet you.

<sup>20</sup> And the man whose rod germinateth shall be he whom I approve to minister before Me; and I will make the murmurings of the sons of Yashar'el with which they have murmured against you to cease from Me.

<sup>21</sup> Mosheh spake, therefore, with the sons of Yashar'el, and the chiefs of them gave him severally their rods, according to the house of their fathers, twelve rods; and Aharon's rod was among theirs.

<sup>22</sup> And Mosheh laid up the rods before Yahuah in the tabernacle of ordinance.

<sup>23</sup> And it came to pass, the day after, when Mosheh went into the tabernacle of the testimony, that, behold, the rod of Aharon had germinated; it had shot forth branches, blossomed with flowers, and, in the same night, produced and ripened almonds.

<sup>24</sup> And Mosheh brought out all the rods from before Yahuah to all the sons of Yashar'el, who recognised and took severally their rods.

<sup>25</sup> And Yahuah said to Mosheh, Take back the rod of Aharon, before the testimony, to be kept for a sign for the rebellious children, that their murmurings may cease from before Me, lest they die.

<sup>26</sup> And Mosheh did so; as Yahuah commanded so did he.

<sup>27</sup> And the sons of Yashar'el spake with Mosheh, saying: Behold, some of us have been consumed with the flaming fire; some of us have been swallowed up by the earth, and have perished! Behold, we are accounted as if all of us are to be destroyed.

<sup>28</sup> Any one who approaches the tabernacle must die: are we not doomed to destruction?

**18** And Yahuah said unto Aharon, Thou, and thy sons, and the house of thy fathers with thee, shall bear the iniquity of the consecrated things, when you have not been heedful in offering them; and thou and thy sons with thee shall bear the iniquity of your priesthood, when you have not been heedful of their separations.

<sup>2</sup> And thy brethren also of the tribe of Leviy, who are called by the name of Amram thy father, shalt thou bring near to thee, that they may consociate with and minister to thee. But thou, and thy sons with thee, (only) shall stand before the tabernacle of the testimony.

<sup>3</sup> And they shall keep thy charge, and have charge of all the tabernacle; yet to the vessels of the sanctuary and to the altar they are not to come near, lest both they and you die.

<sup>4</sup> And they shall have appointment from thee without, and keep charge of the tabernacle of ordinance for all its service; and a stranger shall not come near you.

<sup>5</sup> And you shall keep the charge of the sanctuary and of the altar, that there may be no more the wrath that hath been upon the children of Yashar'el.

<sup>6</sup> And, behold, I have taken your brethren the Leviytes from among the sons of Yashar'el; to you they are given, a gift before Yahuah, to perform the work of the tabernacle of ordinance.

<sup>7</sup> But thou, and thy sons with thee, shall keep the charge of your priesthood in all things that pertain to the altar, and (those) within the veil, and shall minister by lots, according to the service. So, provision of food have I given you, on account of the anointing of your priesthood; and the stranger who cometh near shall die.

<sup>8</sup> And Yahuah said to Aharon, And I have been pleased to give you the charge of My separated offerings; the cakes of the firstfruits, and all the consecrated things of the children of Yashar'el, to thee have I given them, on account of the anointing, and to thy sons, by an everlasting statute.

<sup>9</sup> They shall be to thee most sacred; whatsoever remaineth of the sheep offered by fire, all their oblations, of all their minchas, of all their sin offerings, and of all their trespass offerings which they present before Me, they are most sacred for thee and for thy sons.

<sup>10</sup> Thou mayest eat it in the sanctuary; every male may eat thereof; on account of the holy anointing it shall be thine.

<sup>11</sup> And this is what I have set apart to thee of their separated minchas, and of all the uplifted things of the sons of Yashar'el, to thee have I given them, and to thy sons and thy daughters with thee by an everlasting statute. Whoever is clean in thy house may eat of it.

<sup>12</sup> All the best of the olive oil, of the grape wine, and of the wheat of their firstfruits which they present before Yahuah, I have given unto thee.

<sup>13</sup> The firsts of all the trees of their ground which they present before Yahuah shall be thine; every one who is clean in thy house may eat them.

<sup>14</sup> Every devoted thing in Yashar'el shall be thine.

<sup>15</sup> Whatever openeth the womb, of all flesh among animals which they offer before Yahuah, as the regulation concerning men, so the regulation concerning cattle, it is to be thine: only thou art to redeem the firstborn of man by the five shekels, and the firstlings of the unclean animal thou shalt redeem with lambs.

<sup>16</sup> And the redemption of a man child of a month old thou shalt make, according to thy estimation of him, by five shekels of silver in the shekel of the sanctuary, which is twenty meahs.

<sup>17</sup> But the firstlings of oxen, of sheep, or of goats thou mayest not redeem, for they are sacred; but thou shalt sprinkle their blood upon the altar, and burn their fat for an oblation to be accepted before, Yahuah.

<sup>18</sup> And their flesh shall be thine, for food; as the breast of the elevation, and as the right shoulder, it shall be thine.

<sup>19</sup> Every thing set apart of the sacred things which the sons of Yashar'el consecrate to Yahuah have I given to thee, to thy sons and thy daughters with thee, by a perpetual statute not to be abolished; as the salt which seasoneth the flesh of the oblation, because it is an everlasting statute before Yahuah, so shall it be for thee and for thy children.

<sup>20</sup> And Yahuah said to Aharon, Thou wilt not receive a possession in their land as the rest of the tribes, nor wilt thou have a portion among them: I am thy Portion and thy Inheritance in the midst of the children of Yashar'el.

<sup>21</sup> And, behold, I have given to the sons of Leviy all the tenths in Yashar'el for a possession, on account of their service with which they serve in the work of the tabernacle of ordinance.

<sup>22</sup> And the sons of Yashar'el shall no more come near the tabernacle to incur the sin unto death;

<sup>23</sup> but the Leviytes shall minister in the work of the tabernacle, and shall bear their sin if they be not diligent in their work. It is an everlasting statute for your generations; but among the sons of Yashar'el they shall have no possession.

<sup>24</sup> Therefore the tenths of the children of Yashar'el, which they set apart for a separation before Yahuah, have I given to the Leviytes for a possession, because I have said to them that among the sons of Yashar'el they shall possess no inheritance.

<sup>25</sup> And Yahuah spake with Mosheh, saying:

<sup>26</sup> Speak to the Leviytes, and bid them take from the sons of Yashar'el the tenth which I have given them for their possession; and (then) shall you separate from it a separation before Yahuah, a tenth from the tenth;

<sup>27</sup> and your separation shall be reckoned to you as the corn from the threshing floor, and as the wine from the fulness of the winepress:

<sup>28</sup> so shall you set apart your separation before Yahuah from all your tenths, which you may receive from the sons of Yashar'el, and give thereof a separation before Yahuah unto Aharon the priest.

<sup>29</sup> Of all your gifts you shall set apart a separation before Yahuah, of all the finest and the best therein.

<sup>30</sup> And say thou to the priests, When you have set apart the finest and the best of it and in it, then shall it be reckoned to the Leviytes as the setting apart of corn from the threshing floor, and of wine from the winepress.

<sup>31</sup> And you may eat it, you, the priests, in any place, you and the men of your house; for it is your remuneration for your service in the tabernacle of ordinance.

<sup>32</sup> And you shall not contract guilt by it, at what time you set apart the finest and best of it, by any one eating of it who is unclean; neither shall you profane the consecrated things of the children of Yashar'el, lest you die.

**19** AND Yahuah spake with Mosheh and Aharon, saying:

<sup>2</sup> This is the decree, the publication of the law which Yahuah hath commanded, saying; Speak to the sons of Yashar'el, that they bring to thee from the separation of the fold a red heifer, two years old, in which there is

neither spot nor white hair, on which no male hath come, nor the burden of any work been imposed, neither hurt by the thong, nor grieved by the goad or prick, nor collar (band) or any like yoke.

<sup>3</sup> And thou shalt give her unto Elazar, the chief of the priests, who shall lead her alone without the camp, and set round about her a railing (border) of the branches of fig trees; and another priest shall slay her with the two signs before him, after the manner of other animals, and examine her by the eighteen kinds of divisions.

<sup>4</sup> And Elazar, in his priestly dress, shall take of her blood with the finger of his right hand, without (first) containing it in a vessel, and shall sprinkle the border of fig branches, and (afterwards) from the midst of a vessel on one side towards the tabernacle of ordinance, with one dipping, seven times (shall he sprinkle).

<sup>5</sup> And they shall bring her out from the midst of the railing and another priest, while Elazar looketh on, shall burn the heifer, her skin, flesh, and blood, with her dung shall he burn.

<sup>6</sup> And another priest shall take a piece of cedar wood and hyssop, and (wool) whose colour hath been changed to scarlet, and throw them into the midst of the burning of the heifer; and he shall enlarge the burning, that the ashes may be increased.

<sup>7</sup> And the priest who slew the heifer shall wash his dress in forty sats of water, and afterwards he may go into the camp; but the priest before his ablution shall be unclean until the evening.

<sup>8</sup> And the priest who was employed in the burning shall wash his dress in forty sats of water, and his flesh in forty sats, and before his ablution shall be unclean until the evening.

<sup>9</sup> And a man, a priest who is clean, shall gather up the ashes of the heifer in an earthenware receptacle, its opening covered round about with clay; and shall divide the ashes into three portions, of which one shall be placed within the wall (of Yerushalayim), another in the Mount of Olives, and the third portion be in the custody of the Leviytes; and it shall be for the congregation of Yashar'el, for the Water of Sprinkling: it is the heifer (immolated) for the remission of sins.

<sup>10</sup> And the priest who gathered up the ashes of the heifer shall wash his clothes, and before his ablution be unclean till the evening. And this shall be for the cleansing of the children of Yashar'el, a statute forever.

<sup>11</sup> Whoever toucheth the body of a dead man, or of a child of some months old, either his body or his blood, shall be unclean seven days.

<sup>12</sup> He shall sprinkle himself with this water of the ashes on the third day, and on the seventh day he shall be clean. But if he sprinkle not himself on the third day, his uncleanness will remain upon him, and he will not be clean on the seventh day.

<sup>13</sup> Whoever hath touched the body of a dead man, or of a child nine months old, either the body or the blood, and will not sprinkle himself, he hath defiled the tabernacle of Yahuah, and that man shall be cut off from Yasha'el; forasmuch as the water of sprinkling is not sprinkled upon him, he is unclean, his uncleanness is yet on him, until he shall sprinkle himself; yet may he sprinkle and make ablution on the seventh evening.

<sup>14</sup> This is the indication of the law concerning a man when he hath died under the outspread tent every one who entereth into the tent by the way of the door, but not from its side, when its door is open, (or when one hath opened its door,) and whatever is in the tent, its floor, stone, wood, and vessels, shall be unclean seven days.

<sup>15</sup> And every earthen vessel which hath no covering fastened upon its mouth, which would have kept it separate from the uncleanness, is defiled by the uncleanness of the air which toucheth its mouth, and its interior, and not the outside of it (only).

<sup>16</sup> And whoever shall touch not one who hath died in his mother's womb, but who hath been slain with the sword on the face of the field, or the sword with which he was slain, or the dead man himself, or a bone of his, or the hair, or the bone of a living man which hath been separated from him, or a grave, or a shroud, or the bier, shall be unclean seven days.

<sup>17</sup> And for him who is unclean, they shall take of the ashes of the burnt sin offering, and put spring water upon them in an earthen vessel.

<sup>18</sup> And let a man, a priest, who is clean, take three branches of hyssop bound together, and dip (them) in the water at the time of receiving the uncleanness, and sprinkle the tent and all its vessels, and the men who are in it, or upon him who hath touched the bone of a living man that hath been severed from him, and hath fallen, or him who hath been slain with the sword, or hath died by the plague, or a grave, or a wrapper, or a bier.

<sup>19</sup> And the priest who is clean shall sprinkle upon the unclean man on the third day, and on the seventh day, and shall make him clean on the seventh

day; and he shall sprinkle his clothes, and wash himself with water, and at eventide be clean.

<sup>20</sup> But the unclean man who will not be sprinkled, that man shall be cut off from among the congregation, because he hath defiled the sanctuary of Yahuah; the water of sprinkling hath not been sprinkled upon him, he is unclean.

<sup>21</sup> And it shall be unto you an everlasting statute. The priest, also, who sprinkleth the water of sprinkling shall sprinkle his clothes, and he who toucheth the water of sprinkling shall be unclean until evening.

<sup>22</sup> And whatever the unclean person hath touched, though he carry it not, shall be unclean; and the clean man who toucheth him shall be unclean till evening.

**20** And the whole congregation of the children of Yashar'el came to the desert of Zin on the tenth day of the month Nisan. And Miriyam died there, and was buried there.

<sup>2</sup> And as on account of the innocency of Miriyam a well had been given, so when she died the well was hidden, and the congregation had no water.

<sup>3</sup> And they gathered against Mosheh and Aharon, and the people contended with Mosheh, and said, Would that we had died when our brethren died before Yahuah!

<sup>4</sup> And why hast thou brought the congregation of Yahuah into this desert, that we and our cattle may die here?

<sup>5</sup> And why didst thou make us come up out of Mitsrayim., to bring us to this evil place, a place which is not fit for sowing, or for planting fig trees, or vines, or pomegranates, and where there is no water to drink?

<sup>6</sup> And Mosheh and Aharon went from the face of the murmuring congregation to the door of the tabernacle of ordinance, and bowed upon their faces, and the Glory of Yahuah's Shekinah was revealed to them.

<sup>7</sup> And Yahuah spake with Mosheh, saying:

<sup>8</sup> Take the rod of the miracles, and gather the congregation, thou, and Aharon thy brother, and both of you adjure the rock, by the Great and manifested Name, while they look on, and it shall give forth its waters: but if it refuse to bring forth, smite thou it once with the rod that is in thy hand, and thou wilt bring out water for them from the rock, that the congregation and their cattle may drink.



<sup>9</sup> And Mosheh took the rod of the miracles from before Yahuah, as he had commanded him.

<sup>10</sup> And Mosheh and Aharon gathered the congregation together before the rock. And Mosheh said to them, Hear now, rebels: is it possible for us to bring forth water for you from this rock?

<sup>11</sup> And Mosheh lifted up his hand, and with his rod struck the rock two times: at the first time it dropped blood; but at the second time there came forth a multitude of waters. And the congregation and their cattle drank.

<sup>12</sup> But Yahuah spake to Mosheh and Aharon with the oath, Because ye have not believed in My Word, to sanctify Me in the sight of the children of Yashar'el, therefore you shall not bring this congregation into the land that I will give them.

<sup>13</sup> These are the Waters of Contention, where the sons of Yashar'el contended before Yahuah on account of the well that had been hidden; and He was sanctified in them, in Mosheh and Aharon, when (the waters) were given to them.

<sup>14</sup> Then Mosheh sent messengers from Rekem unto the king of Edom, saying, Thus saith thy brother Yashar'el. Thou hast known all the trouble that hath found us;

<sup>15</sup> that our fathers went down into Mitsrayim and dwelt in Mitsrayim many days, and the Mizraee afflicted us and our fathers.

<sup>16</sup> And we prayed before Yahuah, who heard our prayers, and sent one of the ministering angels to lead us out of Mitsrayim: and, behold, we are in Rekem, a city built on the side of thy border.

<sup>17</sup> Let us now pass through thy land: we will not seduce virgins, nor carry off the betrothed, nor commit adultery: on the king's highway, under the heavens, we will go forward, and turn not to the right or to the left, to do any injury in the public way while we pass through thy border.

<sup>18</sup> But Edomea answered him, You shall not go through my coast, lest I come to meet thee with the unsheathed sword.

<sup>19</sup> And Yashar'el said to him, We would go by the king's highway; if we drink thy waters, I and my cattle, I will give thee the price of their value. I will only pass through, without doing wrong.

<sup>20</sup> But he said, You shall not pass through. And Edomea came out to meet him with a large army and with a strong hand.

<sup>21</sup> So Edomea would not suffer Yashar'el to pass through his coast; and Yashar'el turned away from him, because it was commanded from before the Word of the Heavens that they should not set battle in array against them, forasmuch as the time was not yet come when the punishment of Edom should be given into their hands.

<sup>22</sup> And the whole congregation of the children of Yashar'el journeyed from Rekem, and came unto Mount Umanom.

<sup>23</sup> And Yahuah spake unto Mosheh in the Mount Umanom, on the coast of the land of Edom, saying:

<sup>24</sup> Aharon shall be gathered unto his people; for he shall not enter into the land which I have given unto the children of Yashar'el, because you were rebels against My Word at the Waters of Contention.

<sup>25</sup> Take Aharon and Elazar his son, and make them come up to Mount Umanom.

<sup>26</sup> And thou shalt strip Aharon of his vestments, the adornment (glory) of the priesthood, and put them on Elazar his son; but Aharon shall be gathered, and die there.

<sup>27</sup> And Mosheh did as Yahuah commanded him. And they ascended Mount Umanom, in the view of all the congregation.

<sup>28</sup> And Mosheh stripped Aharon of his vestments, the priestly decoration, and put them on Elazar his son; and Aharon died there on the summit of the mountain and Mosheh and Elazar came down from the mount.

<sup>29</sup> And when the soul of Aharon was at rest, the Cloud of Glory was lifted up on the first day of the month Ab; and all the congregation beheld Mosheh come down from the mountain with rent garments; and he wept and said, Woe unto me, for thee, my brother Aharon, the pillar of Yashar'el's prayers! And they too wept for Aharon thirty days, the men and the women of Yashar'el.

**21** And Amalek, who had dwelt in the south, and changed, and came and reigned in Arad, heard that the soul of Aharon was at rest, that the pillar of the Cloud which for his sake had led the people of the house of Yashar'el had been taken up, and that Yashar'el was coming by the way of the explorers to the place where they had rebelled against Yahuah of the world. For, when the explorers had returned, the children of Yashar'el abode in Rekem, but afterward returned from Rekem to Motseroth, in six encampments during forty years, when they journeyed from Motseroth, and returned to Rekem by

the way of the explorers, and came unto Mount Umanom, where Aharon died; (and,) behold, he came and arrayed battle against Yashar'el, and captured some of them with a great captivity.

<sup>2</sup> And Yashar'el vowed a vow before Yahuah and said, If Thou wilt indeed deliver this people into my hand, I will destroy their cities.

<sup>3</sup> And Yahuah heard Yashar'el's prayer, and delivered up the Kenaanites, and he destroyed them and their cities. And he called the name of the place Hormah.

<sup>4</sup> And they journeyed from Mount Umanom, by the way of the Sea of Suph, that they might compass the land of Edom; and the soul of the people was wearied in the way.

<sup>5</sup> And the people thought (wickedly) in their heart, and talked against the Word of Yahuah, and contended with Mosheh, saying: Why didst thou bring us up from Mitsrayim to die in the wilderness; for there is neither bread nor water, and our soul is weary of manna, this light food?

<sup>6</sup> And the bath-kol fell from the high heaven, and thus spake: Come, all men, and see all the benefits which I have done to the people whom I brought up free out of Mitsrayim. I made manna come down for them from heaven, yet now turn they and murmur against Me. Yet, behold, the serpent, whom, in the days of the beginning of the world, I doomed to have dust for his food, hath not murmured against me: but My people are murmuring about their food. Now shall the serpents who have not complained of their food come and bite the people who complain. Therefore did the Word of Yahuah send the basilisk serpents, and they bit the people, and a great multitude of the people of Yashar'el died.

<sup>7</sup> And the people came to Mosheh, and said: We have sinned, in thinking and speaking against the glory of Yahuah's Shekinah, and in contending with thee. Pray before Yahuah to remove the plague of serpents from us. And Mosheh prayed for the people.

<sup>8</sup> And Yahuah said to Mosheh, Make thee a serpent of brass, and set it upon a place aloft; and it shall be that when a serpent hath bitten any one, if he behold it, then shall he live, if his heart be directed to the Name of the Word of Yahuah.

<sup>9</sup> And Mosheh made a serpent of brass, and set it upon a place aloft; and it was, when a serpent had bitten a man, and the serpent of brass was gazed at, and his heart was intent upon the Name of the Word of Yahuah, he lived.

<sup>10</sup> And the children of Yashar'el journeyed from thence, and pitched in Oboth;

<sup>11</sup> and they journeyed from Oboth, and encamped in the plain of Megistha, in a desert place which looketh toward Moab from the rising of the sun.

<sup>12</sup> Thence they journeyed and encamped in a valley abounding in reeds, osiers, and mandrakes.

<sup>13</sup> And they journeyed from thence, and encamped beyond the Arnon, in a passage of the desert that stretcheth from the coast of the Amoraah; for Arnon is the border of Moab, situate between Moab and the Amoraah; and therein dwelt a priesthood of the worshippers of idols.

<sup>14</sup> Therefore it is said in the book of the Law, where are recorded the wars of Yahuah: Eth and Heb, who had been smitten with the blast of the leprosy, and had been banished beyond the confine of the camp, made known to Yashar'el that Edom and Moab were concealed among the mountains in ambush, to destroy the people of the house of Yashar'el. But Yahuah of the world made a sign to the mountains, which pressed one to another so that they died: and their blood flowed through a valley on the brink of the Arnon (or, a valley adjoining Arnon).

<sup>15</sup> And the effusion of the streams of their blood flowed to the habitations of Lechaiath, which were, however, delivered from this destruction, because they had not been in their counsels; and, behold, it was unto the confine of Moab.

<sup>16</sup> And from thence was given to them (the Yashar'elites) the living well, the well concerning which Yahuah said to Mosheh, Assemble the people and give them water.

<sup>17</sup> Then, behold, Yashar'el sang the thanksgiving of this song, at the time that the well which had been hidden was restored to them through the merit of Miriyam: Spring up, O well, spring up, O well ! sang they to it, and it sprang up:

<sup>18</sup> the well which the fathers of the world, Avraham Yitschaq, and Ya'aqov digged: the princes who were of old digged it, the chiefs of the people: Mosheh and Aharon, the scribes of Yashar'el, found it with their rods; and from the desert it was given to them for a gift.

<sup>19</sup> And from thence it was given to them in Mattana; turning, it went up with them to the high mountains, and from the high mountains it went down with them to the hills surrounding all the camp of Yashar'el, and giving them drink, every one at the door of his tent.

<sup>20</sup> And from the high mountains it descended with them to the lower hills, but was hidden from them on the borders of Moab, at the summit of the hill looking toward Bethjeshimon, because there they neglected the words of the Law.

<sup>21</sup> Then sent Yashar'el messengers to Sihon, king of the Amorites, saying:

<sup>22</sup> I would pass through thy country. We will not carry off the betrothed, nor seduce virgins, nor have to do with the wives of men; by the highway of the King who is in the heavens we will go, until we have passed through thy border.

<sup>23</sup> But Sihon would not permit Yashar'el to pass through his limit, but constrained all his people, and came out to Jahaz, and made war against Yashar'el.

<sup>24</sup> And Yashar'el smote him with the anathema of Yahuah, that he would destroy (him) with the edge of the sword; and he took possession of his country, from Arnon unto the Jabbok, unto the border of the children of Ammon; because Rabbath, which is the limit of the children of Ammon, was strong; and so far was their boundary.

<sup>25</sup> And Yashar'el took all those cities, and dwelt in all the cities of the Amorites, in Heshbon, and in all her villages.

<sup>26</sup> For Heshbon was the city of Sihon, king of the Amorites; for he had beforetime made war with the King of Moab, and had taken all his country from his hand unto the Arnon.

<sup>27</sup> Therefore, say the young men, (or the chosen ones,) using proverbs: The righteous who rule their passions say, Come let us reckon (Heshbon) the strength of a good work by the recompense, and the recompense of an evil work by the strength for whoso is watchful and diligent in the law is builded up and perfected;

<sup>28</sup> for mighty words like fire go forth from the lips of the righteous, the masters of such thought, (calculation, heshbona,) and powerful merit like flames from those who are read and devoted in the law: their fire devoureth the foe and the adversary, who are reckoned before them as the worshippers of the idol altars in the valley of Arnona.

<sup>29</sup> Woe to you, ye haters of the just! ye have perished, ye people of Kemosh, haters of the words of the law, in whom there is no righteousness, unless he waste you to bring you captive unto the place where they teach. the law, and their sons and daughters be removed by captivity of the sword to be near

them who consult in its counsels the instructors and those anointed with the law.

<sup>30</sup>The wicked have said, In all this there is nothing lofty to the sight; but your numbers shall perish until the falsehood of your souls be ended, and Yahuah of the world destroy them till their lives have expired, and they have come to nothing, as the cities of the Amorites have perished, and the palaces of their princes from the great gate of the house of the kingdom to the street of the smiths which is nigh to Medeba.

<sup>31</sup> And Yashar'el, after they had destroyed Sihon, dwelt in the land of the Amorites.

<sup>32</sup> And Mosheh sent Kaleb and Phineas to examine Makbar, and they subdued the villages, and destroyed the Amorites who were there.

<sup>33</sup> Then they turned, and went up by the way of Mathnan; and Og, the king of Mathnan, came out to meet us, he and all his people, to give battle at Edrei.

<sup>34</sup> And it was, when Mosheh saw Og, he trembled before him, stricken with fear: but he (soon) answered and said, This is Og the Wicked, who taunted Avraham our father and Sarah, saying: You are like trees planted by the water channels, but bring forth no fruit: therefore hath the Holy One, blessed be He, spared him to live through generations, that he might see the great multitude of their children, and be delivered into our hands. Then spake Yahuah unto Mosheh: Fear him not, for I have delivered him into thy hand, and all his people and country; and thou shalt do to him as thou hast done to Sihon, king of the Amorites, who dwelt in Heshbon.

<sup>35</sup> Now it was, after Og the Wicked had seen the camp of Yashar'el spreading over six miles he said with himself, I will make war against this people, that they may not do to me as they have done to Sihon: so went he and tare up a mountain six miles in size, and brought it upon his head to hurl it upon them. But the Word of Yahuah forthwith prepared a reptile which ate into the mountain and perforated it, and his head was swallowed up within it; and he sought to withdraw it, but could not, because his back teeth and his front ones were drawn hither and thither. And Mosheh went and took an axe of ten cubits, and sprang ten cubits, and struck him on the ankle of his foot, and he fell, and died beyond the camp of Yashar'el. Thus it is written. And they smote him and his sons and daughters, and all his people, till none of them remained to escape; and they took possession of his land.

**22** And the children of Yashar'el journeyed, and encamped in the plains of Moab, near the passage of the Jordan (toward) Jericho.

<sup>2</sup> AND Balak bar Zippor saw what Yashar'el had done to the Emoriy.

<sup>3</sup> And the Moabae feared before the people greatly because they were many, and they were distressed in their life before the sons of Yashar'el.

<sup>4</sup> And they said to the elders of the Midianee, for the people had been one and the kingdom one unto that day: Now will this congregation consume all that is about them, as the ox eateth up the grass of the field. And Balak bar Zippor, a Midianite, was the king of Moab at that time; without (a Midianite) being such at another time; for so was the tradition among them, to have kings from this people and from that, by turns.

<sup>5</sup> And he sent unto Laban the Aramite, who was Bileam, (so called because he it was) who sought (Biluva) to swallow up (Amma) the people of the house of Yashar'el: the son of Beor, who was insane from the vastness of his knowledge; and would not spare Yashar'el, the descendants of his sons and daughters: and the house of his habitation in Padan was at Pethor, a name signifying an interpreter of dreams. It was built in Aram upon the Phrat, in a land where the children of the people worshipped and adored him. (To him did Balak send) to call him, saying: Behold, a people hath come out of Mitsrayim, and, lo, they cover the face of the earth, and are encamped over against me.

<sup>6</sup> But now, I entreat, come, curse this people for me, for they are stronger than I, if I may but be able to meet them, though smaller than they, and drive them from the land. For I know that he whom thou dost bless is blessed, and he whom thou dost curse is cursed.

<sup>7</sup> And the elders of Moab and of Midian went, with the price of divinations sealed up in their hands, and came to Bileam, and told him the words of Balak.

<sup>8</sup> And he said to them, Abide here tonight, and I will return you word as Yahuah shall speak with me. And the princes of Moab stayed with Bileam.

<sup>9</sup> And the Word from before Yahuah came to Bileam, and He said, What men are these who are now lodging with thee?

<sup>10</sup> And Bileam said before Yahuah, Balak bar Zippor, king of the Moabae, hath sent messengers to me, saying:

<sup>11</sup> Behold, a people hath come out of Mitsrayim, and cover the face of the land: now therefore, come, curse them for me, so that I may be able to fight and drive them away.

<sup>12</sup> And Yahuah said unto Bileam, Thou shalt not go with them, nor curse the people, for they are blessed of Me from the day of their fathers.

<sup>13</sup> And Bileam rose up early, and said to the princes of Moab, Go unto your country, for it is not pleasing before Yahuah to permit me to journey with you.

<sup>14</sup> And the princes of Moab arose and came to Balak, and said, Bileam hath refused to come with us.

<sup>15</sup> But Balak added to send (other) princes more, and nobler than they;

<sup>16</sup> and they came to Bileam, and said to him: Thus saith Balak bar Zippor, Let not anything hinder thee from coming to me;

<sup>17</sup> for honouring I will honour thee greatly, and whatever thou biddest me I will do. Come therefore now, and curse this people for me.

<sup>18</sup> And Bileam answered the servants of Balak, and said, If Balak would give me out of his treasury a house full of silver and gold, I have no power to transgress the decree <gzyrt> of the Word <mymr'> of Yahuah my Elohiym, to fabricate a word <mlt'> either small or great.

<sup>19</sup> But I entreat you to remain here this night also, that I may know what the Word <mymr'> of Yahuah may yet speak with me.

<sup>20</sup> And the Word <mymr'> came from before Yahuah unto Bileam in the night, and said to him, If these men come to call thee, arise, go with them; only, the word <ptgm'> that I will speak with thee, that shalt thou do.

<sup>21</sup> And Bileam, arose in the morning, and saddled his ass, and went with the princes of Moab.

<sup>22</sup> But the anger of Yahuah was provoked, because he would go (that he might) curse them; and the angel of Yahuah stood in the way to be an adversary to him. But he sat upon his ass, and his two young men, Jannes and Jambres, were with him.

<sup>23</sup> And the ass discerned the angel of Yahuah standing in the way with a drawn sword in his hand, and the ass turned aside out of the road, to go into the field. And Bileam smote the ass to make her return unto the way.

<sup>24</sup> And the angel of Yahuah stood in a narrow path that was in the midst between vineyards, in the place where Ya'aqov and Laban raised the mound, the pillar on this side and the observatory on that side, which they raised, that neither should pass that limit to do evil (to the other).



<sup>25</sup> And the ass discerned the angel of Yahuah, and thrust herself against the hedge, and bruised Bileam's foot by the hedge, and he smote her again; for the angel was invisible to him.

<sup>26</sup> And the angel of Yahuah yet passed on, and stood in a distant place, where there was no way to turn either to the right or left.

<sup>27</sup> And the ass saw the angel of Yahuah, and fell under Bileam; and Bileam's wrath was strong, so that he smote the ass with his staff.

<sup>28</sup> Ten things were created after the world had been founded at the coming in of the Sabbath between the suns,-the manna, the well, the rod of Mosheh, the diamond, the rainbow, the cloud of glory, the mouth of the earth, the writing of the tables of the covenant, the demons, and the speaking ass. And in that hour the Word of Yahuah opened her mouth, and fitted her to speak: and she said to Bileam. What have I done to thee, that thou hast smitten me these three times?

<sup>29</sup> And Bileam said to the ass, Because thou hast been false to me; if there was now but a sword in in hand, I would kill thee.

<sup>30</sup> And the ass said to Bileam, Woe to thee, Bileam, thou wanting-in-mind when me, an unclean beast, who am to die in this world, and not to enter the world to come, thou art not able to curse; how much less (canst thou harm) the children of Avraham, Yitschaq, and Ya'aqov, on account of whom the world hath been created, but whom thou art going to curse! So hast thou deceived these people, and hast said, This is not my ass, she is a loan in, my hand, and my horses remain in the pasture. But am I not thine ass upon whom thou hast ridden from thy youth unto this day? and have I been used to do thus with thee? And he said, No.

<sup>31</sup> And Yahuah unveiled the eyes of Bileam, and he beheld the angel of Yahuah standing in the way, his sword unsheathed in his hand; and he bowed, and worshipped on his face.

<sup>32</sup> And the angel of Yahuah said to him, why hast thou smitten thine ass these three times? Behold, I have come out to withstand thee; and the ass, fearing, saw, and turned from the way. It is known before me that thou seekest to go to curse the people, a thing that is not pleasing to me.

<sup>33</sup> But the ass discerned me, and turned away from me these three times: had she not turned from me, surely now I should have slain thee, and spared her alive.

<sup>34</sup> And Bileam said to the angel of Yahuah, I have sinned, because I knew not that thou wast standing against me in the way. But now, if it displease thee, I will go back.

<sup>35</sup> But the angel of Yahuah said to Bileam, Go with these men; but the word that I will tell thee that thou shalt speak. And Bileam went with the princes of Balak.

<sup>36</sup> And Balak heard that Bileam was coming, and came out to meet him at a city of Moab on the border of Arnon, which is on the side of the frontier.

<sup>37</sup> And Balak said to Bileam, Did I not send to call thee? Why camest thou not to me? Didst thou not indeed say that I could not do thee honour?

<sup>38</sup> And Bileam said to Balak, Behold, I have come to thee; yet now am I able to say any thing to thee? But the word that Yahuah shall ordain for my mouth, that I must speak.

<sup>39</sup> And Bileam went with Balak, and they came to a city surrounded with walls, to the streets of the great city, the city of Sihon, which is Berosha.

<sup>40</sup> And Balak slew oxen and sheep, and sent to Bileam and the princes, and those who were with them.

<sup>41</sup> And at the time of the morning Balak took Bileam, and brought him up to the high place of the idol Peor; saw from thence the camp of Dan, which went at the rear of the people; and they were discovered under the Cloud of Glory.

**23** And Bileam, as he looked upon them, knew that strange worship was among them, and rejoiced in his heart; and he said to Balak, Build here seven altars, and prepare me here seven bullocks and seven rams.

<sup>2</sup> And Balak did as Bileam had said, and Balak and Bileam offered a bullock and a ram upon an altar.

<sup>3</sup> And Bileam said to Balak, Stand by thy burnt offering, and I will go, if peradventure the Word of Yahuah may come to meet me; and the word that shall be discovered to me, that I will declare to thee. And he went, bending as a serpent.

<sup>4</sup> And the Word from before Yahuah met with Bileam, who said before Him, The seven altars I have set in order, and have offered a bullock and a ram upon every altar.

<sup>5</sup> And Yahuah put a word in Bileam's mouth, and said, Return to Balak, and thus speak.

<sup>6</sup> And he returned to him, and behold, he was standing by his burnt-offering, he and all the nobles of Moab.

<sup>7</sup> And he took up the parable of his prophecy and said: From Aram on Euphrates hath Balak king of the Moabae brought me; from the mountains of the east come, curse for me the house of Ya'aqov; come, for me make Yashar'el small.

<sup>8</sup> How shall I curse, (while) the Word of Yahuah blesseth them? and whom shall I diminish, when the Word of Yahuah increaseth them?

<sup>9</sup> For, said Bileam the wicked, I look on this people who are led on for the sake of their righteous fathers, who are like the mountains, and of their mothers, who are like the hills: behold, this people alone are to possess the world, because they are not led by the laws of the nations.

<sup>10</sup> And when Bileam the sinner beheld the house of Yashar'el, a circumcised people, hidden in the dust of the desert, he said, Who can number the merits of these strong ones, or count the good works of one of the four camps of Yashar'el? Bileam the wicked said: If the house of Yashar'el kill me with the sword, then, it is made known to me, I shall have no portion in the world to come: nevertheless if I may but die the death of the true! O that my last end may be as the least among them!

<sup>11</sup> And Balak said to Bileam, What hast thou done to me? I brought thee to curse my enemies, and behold, blessing, thou hast blessed them.

<sup>12</sup> But he answered and said, That which Yahuah hath put in my mouth shall I not be careful to speak?

<sup>13</sup> And Balak said to him, Come now with me where thou mayest see him from another place. Thou shalt see only the camp that goeth in his rear, but not all their camps; and curse him for me there.

<sup>14</sup> And he brought him to the field of the observatory on the top of the hill, and builded seven altars, and offered a bullock and a ram on every altar.

<sup>15</sup> And he said to Balak, Stand thou here by thy burnt offering and I will meet (Him) yonder.

<sup>16</sup> And the Word from before Yahuah met Bileam, and put a word in his mouth, and said, Return to Balak, and thus speak.

<sup>17</sup> And he came to him, and behold, he was standing by his burnt offering, and the princes of Moab with him. And Balak said to him, What hath Yahuah spoken?

<sup>18</sup> And he took up the parable of his prophecy, and said: Arise, Balak, and hear; listen to my words, Bar Zippor.

<sup>19</sup> The Word of the living Elohiym is not as the words of men for Yahuah, the Ruler of all worlds, is the unchangeable (but) man speaketh and denieth. Neither are His works like the works of the children of flesh, who consult, and then repent them of what they had decreed. But when Yahuah of all worlds hath said, I will multiply this people as the stars of the heavens, and will give them to possess the land of the Kenaanites, is He not able to perform what He hath spoken? and what He hath said, can He not confirm it?

<sup>20</sup> Behold, from the mouth of the Holy Word I have received the benediction, and their appointed benediction I cannot restrain from them.

<sup>21</sup> Bileam the wicked said, I see not among them of the house of Ya'aqov such as worship idols: they who serve false idols are not established among the tribes of the sons of Yashar'el. The Word of Yahuah their Elohiym is their help, and the trumpets of the King Meshiha resound among them:

<sup>22</sup> Unto Eloha, who redeemed and led them out of Mitsrayim free, belong power and exaltation, glorification and greatness.

<sup>23</sup> They of the house of Ya'aqov who use divination are not established, nor the enchanters, who enchant among the greatness (multitudes) of Yashar'el. At this time it is said to the house of Ya'aqov and Yashar'el, How glorious are the miracles and wonder-works which Elohiym hath wrought!

<sup>24</sup> This people reposeth alone, and dwelleth strong as a lion, and reareth himself as an old lion. They sleep not till with great slaughter they have slain their adversaries, and taken the spoils of the slain.

<sup>25</sup> And Balak said to Bileam, Neither curse them nor bless them.

<sup>26</sup> But Bileam answered and said to Balak, Did I not tell thee at the beginning, Whatsoever Yahuah speaketh, that must I do?

<sup>27</sup> And Balak said to Bileam, Come, and I will now take thee to another place, if so be it may be pleasing before Yahuah, that thou mayest curse him for me from thence.

<sup>28</sup> And Balak led Bileam to the high place of the prospect which looketh toward Beth Jeshimoth.

<sup>29</sup> And Bileam said to Balak, Erect here for me seven altars, and prepare me seven bullocks and seven rams.

<sup>30</sup> And Balak did as Bileam had said, and offered a bullock and a ram upon every altar.

**24** And Bileam, seeing that it was good before Yahuah to bless Yashar'el, went not, as once and again before, in quest of divinations, but set his face toward the wilderness, to recall to memory the work of the calf which they had there committed.

<sup>2</sup> And Bileam lifted up his eyes, but beheld Yashar'el dwelling together by their tribes in their schools, and (saw) that their doors were arranged so as not to overlook the doors of their companions: and the Ruach of prophecy from before Yahuah rested upon him.

<sup>3</sup> But he took up the parable of his prophecy, and said: Bileam, son of Beor, speaketh; the man speaketh who is more honourable than his father, (because) the dark mysteries hidden from the prophets have been revealed to him; and who, because he was not circumcised, fell upon his face when the angel stood over against him:

<sup>4</sup> he hath said who heard the Word from before the living Elohiym; who beheld the vision before Elohiym the Almighty, and, seeking that it might be discovered to him, fell upon his face, and the secret mysteries hidden from the prophets were revealed to him.

<sup>5</sup> How beautiful your houses of instruction, in the tabernacle where Ya'aqov your father ministered; and how beautiful this tabernacle of ordinance which is found among you, and the tents that surround it, O house of Yashar'el!

<sup>6</sup> As tides of waters, so are the house of Yashar'el, dwelling like flocks made strong by the doctrine of the law; and as gardens planted by the flowing streams, so are their disciples in the fellowships of their schools. The light of their faces shineth as the brightness of the firmament which Yahuah created on the second day of the creation of the world, and outspread for the glory of the Shekinah. They are exalted and lifted up above all the nations, like cedars of Lebanon planted by fountains of waters.

<sup>7</sup> From them their King shall arise, and their Redeemer be of them and among them, and the seed of the children of Ya'aqov shall rule over many nations. The first who will reign over them will make war with the house of Amalek, and will be exalted above Agag their king; but because he had spared him his kingdom will be taken from him.

<sup>8</sup> Unto Eloha, who brought them out free from Mitsrayim, belong might, and exaltation, and glory, and power. He will destroy the nations of their adversaries, and break down their strength and will send forth the plague-arrows of His vengeance among them, and destroy them.

<sup>9</sup> They shall repose and dwell as a lion, and as an old lion, that sleeping who will (dare to) awake? They who bless them are blessed, as Mosheh the prophet, the scribe of Yashar'el; and they who curse them are accursed, as Bileam son of Beor.

<sup>10</sup> And Balak's wrath grew strong against Bileam, and, smiting his hands, Balak said to Bileam, I brought thee to curse my enemies, and behold, in blessing thou hast blessed them these three times.

<sup>11</sup> And now flee to thy place. I had said that honouring I would honour thee; but, behold, Yahuah hath kept back Bileam from honour.

<sup>12</sup> But Bileam said to Balak, Did I not tell thy messengers whom thou sentest to me, saying,

<sup>13</sup> If Balak would give me the fulness of his treasures of silver and gold, I have no power to transgress the decree of the Word of Yahuah to do good or evil of my own will: what Yahuah saith shall I not speak.

<sup>14</sup> And now, behold, I return to go to my people. Come, I will give thee counsel: Go, furnish tavern houses, and employ seductive women to sell food and drinks cheaply, and to bring this people together to eat and drink, and commit whoredom with them, that they may deny their Elohiym; then in a brief time will they be delivered into thy hand, and many of them fall. Nevertheless, after this they will still have dominion over thy people at the end of the days.

<sup>15</sup> And he took up the parable of his prophecy, and said Bileam the son of Beor speaketh; the man speaketh who is more honourable than his father, because the mysteries hidden from prophets have been revealed to him;

<sup>16</sup> he speaketh who heard the Word from before Yahuah, and who knoweth the hour when the Most High Elohiym will be wroth with him; (he speaketh) who saw the vision before the Almighty, seeking, prostrate on his face, that it should be revealed to him; the secret, concealed from the prophets, was disclosed unto him.

<sup>17</sup> I shall see Him, but not now; I shall behold Him, but it is not near. When the mighty King of Ya'aqov's house shall reign, and the Meshiha, the Power-sceptre of Yashar'el, be anointed, He will slay the princes of the Moabae,

and bring to nothing all the children of Sheth, the armies of Gog who will do battle against Yashar'el and all their carcasses shall fall before Him.

<sup>18</sup> And the Edomaeae will be utterly driven out, even the sons of Gabela from before Yashar'el their foes, and Yashar'el will be strengthened with their riches and possess them.

<sup>19</sup> And a prince of the house of Ya'aqov will arise and destroy and consume the remnant that have escaped from Constantina the guilty city, and will lay waste and ruin the rebellious city, even Kaiserin the strong city of the Gentiles.

<sup>20</sup> And he looked on the house of Amalek, and took up the parable of his prophecy, and said: The first of the nations who made war with the house of Yashar'el were those of the house of Amalek; and they at last, in the days of the King Meshiha, with all the children of the east, will make war against Yashar'el; but all of them together will have eternal destruction in their end.

<sup>21</sup> And he looked upon Jethro, who had been made proselyte, and took up the parable of his prophecy, and said: How strong is thy habitation, who hast set thy dwelling in the clefts of the rocks!

<sup>22</sup> Yet so is it decreed that the children of the Shalmaia must be despoiled, but not until Sancherib the king of Athur shall come and make thee captive.

<sup>23</sup> And he took up the parable of his prophecy, and said, Woe to them who are alive at the time when the Word of Yahuah shall be revealed, to give the good reward to the righteous, and to take vengeance on the wicked, to smite the nations and the kings, and bring these things upon them!

<sup>24</sup> And ships (lit., sails) armed for war will come forth with unreat armies from Lombarnia, and from the land of Italia, conjoined with the legions that will come forth from Constantina, and will afflict the Athuraee, and bring into captivity all the sons of Eber; nevertheless the end of these and of those is to fall by the hand of the King Meshiha, and be brought to everlasting destruction:

<sup>25</sup> And Bileam rose up and went to return to his place, and Balak also went upon his way, and appointed the daughters of the Midianites for the tavern booths at Beth Jeshimoth, by the snow mountain, where they sold sweetmeats cheaper than their price, after the counsel of Bileam the wicked, at the dividing of the way.

**25** And Yashar'el dwelt in the place which is called Shittim, on account of the (Shetutha) foolishness and depravity which were among them. And the

people began to profane their holiness, and to strip their bodies to the image of Peor, and commit fornication with the daughters of the Moabites, who brought out the image of Peor, concealed under their bundles.

<sup>2</sup> And they invited the people to the sacrifices of their idols; and the people ate in their feasts, and bowed themselves to their idols.

<sup>3</sup> And the people of the house of Yashar'el joined themselves to Baala-Peor, like the nail in the wood, which is not separated but by breaking up the wood (or, with the splinters). And the anger of Yahuah was kindled against Yashar'el.

<sup>4</sup> And Yahuah said to Mosheh, Take all the chiefs of the people, and appoint them for judges, and let them give judgment to put to death the people who have gone astray after Peor, and hang them before the Word of Yahuah upon the wood over against the morning sun, and at the departure of the sun take them down and bury them and turn away the strong anger of Yahuah from Yashar'el.

<sup>5</sup> And Mosheh said to the judges of Yashar'el, Slay every one a man of his tribe of those who have joined themselves to the idol of Peor.

<sup>6</sup> And behold, a man of the sons of Yashar'el came, holding a Midianitess, and brought her to his brethren, in the sight of Mosheh and all the congregation of the children of Yashar'el. He answered and said to Mosheh, What is it (that is wrong) to have company with her? If thou sayest, It is forbidden, didst thou not thyself take a Midianitess, the daughter of Jethro? When Mosheh heard, he trembled and swooned. But they wept, and cried, Listen! And they stood at the door of the tabernacle of ordinance.

<sup>7</sup> And Phinehas bar Elazar-bar Aharon, the priest, saw, and, remembering the ordination, answered, and said: He who ought to kill, let him kill! Where are the lions of the tribe of Yahudah? When they saw, they were quiet. And he arose from among his Sanhedrin, and took a lance in his hand.

<sup>8</sup> Twelve miracles were wrought for Phinehas at the time that he went in after the man of Yashar'el with the Midianitha. The first sign was, He would have parted them but could not. <sup>2</sup> . Their mouth was closed, that they could not cry out; for had they cried out, they would have been rescued. <sup>3</sup> . He drove the lance through both of them. <sup>4</sup> . The lance remained fixed in the wound. <sup>5</sup> . When he bare them aloft, the lintel was uplifted for him until he had gone forth. <sup>6</sup> . He carried them through the whole camp, six miles, without fatigue. <sup>7</sup> . He held them up by his right arm, in sight of their kindred, who had no power to hurt him. <sup>8</sup> . The lance was made strong so as not to be broken with the load. <sup>9</sup> . The iron transpierced them, but was not withdrawn. <sup>10</sup> . An angel



came and made bare their corpses in sight of the people. <sup>11</sup> . They lingered alive till they had been carried through the entire camp, lest the priest in the tabernacle should be defiled by the dead. <sup>12</sup> . Their blood thickened so as not to flow upon him; but when he had borne them through the camp, it brake forth, and they died. Answering, he said before Yahuah of the world, Can it be that, on account of these, twenty and four thousands of Yashar'el shall die? Immediately the compassions of Heaven were moved, and the plague was stayed from the children of Yashar'el.

<sup>9</sup> And the number who died by the pestilence was twenty and four thousand.

<sup>10</sup> AND Yahuah spake with Mosheh, saying:

<sup>11</sup> Phinehas the zealous, the son of Elazar bar Aharon, the priest, hath turned away mine anger from the children of Yashar'el, in that, when zealous with My zeal, he hath slain the sinners who were among them; and for his sake I have not destroyed the children of Yashar'el in My indignation.

<sup>12</sup> Swearing by My Name, I say to him, Behold, I decree to him My covenant of peace, and will make him an angel of the covenant, that he may ever live, to announce the Redemption at the end of the days.

<sup>13</sup> And because they defamed him, saying, Is he not the son of Phuti, the Midianite? behold, I will make him to possess the high priesthood; and because he took the lance with his arm, and struck the Midianitess in her body, and prayed with his mouth for the people of the house of Yashar'el, the priests shall be held worthy of the three gifts of the shoulder, the cheek-bone, and the inwards; and it shall be to him, and to his sons after him, an everlasting covenant of consecration, because he was zealous for Yahuah, and propitiated for the children of Yashar'el.

<sup>14</sup> Now the name of the man of Yashar'el who was slain with the Midianitha was Zimri bar Salu, a chief of the house of his fathers of the tribe of Shemeon.

<sup>15</sup> And the name of the Midianite woman who was killed was Kosbi, daughter of Zur, who was called Shelonae, a daughter of Balak, the prince of the people of Moab, whose dwelling-place was in Midian.

<sup>16</sup> And Yahuah spake with Mosheh, saying:

<sup>17</sup> Trouble the Midianites and slay them,

<sup>18</sup> because they troubled you by their deceitful counsels when they beguiled you in the matter of Peor, and of Kosbi their sister, daughter of the prince of Midian, who was slain in the day of the plague for the matter of Peor.

**26** And it came to pass after the plague, that the compassions of the heavens were turned to avenge His people with judgment. And Yahuah spake to Mosheh and Elazar bar Aharon the priest, saying:

<sup>2</sup> Take the sum of the account of the whole congregation of the Beni Yashar'el, from twenty years old and upward, according to the house of their fathers, of every one who goeth forth with the host in Yashar'el.

<sup>3</sup> And Mosheh and Elazar the priest spake with the leaders, and commanded that they should number them in the plain of Moab, by the Jordan (over against) Jericho, saying

<sup>4</sup> (You are to number them) from a son of twenty years and upward, as Yahuah commanded Mosheh and the sons of Yashar'el when they came out of the land of Mitsrayim.

<sup>5</sup> Re'uven, the first-born of Yashar'el: the sons of Re'uven, Chanok, the family of Chanok; of Phallu, the family of Phallu;

<sup>6</sup> of Hezron, the family of Hezron; of Karmi, the family of Karmi.

<sup>7</sup> These are the families of Re'uven, and their numbers were forty-three thousand seven hundred and thirty.

<sup>8</sup> And the sons of Phallu Eliab;

<sup>9</sup> the sons of Eliab, Nemuel, and Dathan, and Aviram. The same were Dathan and Aviram who brought together the congregation that gathered and made the division against Mosheh and Aharon in the congregation of Korach, when they gathered together and made division against Yahuah,

<sup>10</sup> and the earth opened her mouth and swallowed them and Korach, when the congregation of the wicked died, when the fire devoured the two hundred and fifty men, and they were made an example.

<sup>11</sup> But the sons of Korach were not in the counsel of their father, but followed the doctrine of Mosheh the prophet; and therefore they died not by the plague, nor were smitten by the fire, nor engulfed in the yawning of the earth.

<sup>12</sup> The Beni Shemeon with their families, of Nemuel, the family of Nemuel; of Jamin, the family of Jamin; of Jakin, the family of Jakin.

<sup>13</sup> Of Zerach, the family of Zerach; of Sha'ul, the family of Sha'ul.

<sup>14</sup> These are the families of Shemeon, twenty-two thousand two hundred.

<sup>15</sup> Of Gad, with the families, of Zephon, the family of Zephon; of Haggi, the family of Haggi; of Suni, the family of Suni.

<sup>16</sup> Of Ozni, the family of Ozni; of Heri, the family of Heri.

<sup>17</sup> Of Arod, the family of Arod; of Areli, the family of Areli.

<sup>18</sup> These are the families of Gad, and their numbers were forty thousand five hundred.

<sup>19</sup> Of Yahudah, Her and Onan. But Her and Onan died, on account of their sins, in the land of Kenaan.

<sup>20</sup> Of the Beni Yahudah with their families, of Shela, the family of Shela; of Pherez, the family of Pherez; of Zerach, the family of Zerach.

<sup>21</sup> The sons of Pherez, of Hezron, the family of Hezron; of Amul the family of Amul.

<sup>22</sup> The numbers of the families of Yahudah, seventy-six thousand five hundred.

<sup>23</sup> Of Yisshakar, with their families, of Thola, the family of Thola; of Puah, the family of Puah.

<sup>24</sup> Of Jashub, the family of Jashub; of Shimron, the family of Shimron.

<sup>25</sup> The numbers of the families of Yisshakar, sixty-four thousand three hundred.

<sup>26</sup> Of Zevulun, with their families, of Sered, the family of Sered; of Elon, the family of Elon; of Jahleel, the family of Jahleel.

<sup>27</sup> The numbers of the families of Zevulun, sixty thousand five hundred.

<sup>28</sup> Of Yoceph, with their families, Menasheh and Ephraim;

<sup>29</sup> the Beni Menasheh, of Makir, the family of Makir, and Makir begat Gilead; of Gilead, the family of Gilead.

<sup>30</sup> These are the sons of Gilead, of Thezar, the family of Theazar; of Helek, the family of Helek.

<sup>31</sup> Of Asriel, the family of Asriel; of Shekem, the family of Shekem.

<sup>32</sup> Of Shemida, the family of Shemida; of Hephher, the family of Hephher.

<sup>33</sup> But Zelophehad bar Hephher had no sons, but daughters only; and the names of the daughters of Zelophehad were, Mahelah, Nohah, Hogelah, Milchah, and Thirzah.

<sup>34</sup> These are the families of Menasheh, and their number fifty-two thousand seven hundred.

<sup>35</sup> The Beni Ephraim by their numbers, of Shuthelah, the family of Shutelah; of Bekir, the family of Bekir; of Tachan, the family of Tachan.

<sup>36</sup> The sons of Shuthelah, of Heran, the family of Heran.

<sup>37</sup> These are the families of Ephraim, and their numbers thirty-two thousand five hundred, these are the families of Yoceph.

<sup>38</sup> The families of Benyamiyn with their families, of Bela, the family of Bela; of Ashbel, the family of Ashbel; of Ahiram, the family of Ahiram.

<sup>39</sup> Of Shephuphia, the family of Shephuphia; of Hupham, the family of Hupham.

<sup>40</sup> The sons of Bela, Ared and Naaman; the family of Ared; of Naaman, the family of Naaman.

<sup>41</sup> These are the Beni Benyamiyn with their families, and their number forty-five thousand six hundred.

<sup>42</sup> The Beni Dan, with their families, of Shuham, the family of Shuham; These are the families of Beni Dan.

<sup>43</sup> The whole family of Shuham, their number sixty-four thousand four hundred.

<sup>44</sup> Those of Asher with their families, of Jimnah, the family of Jimnah; of Jishvah, the family of Jishvah; of Beriah, the family of Beriah.

<sup>45</sup> and of the sons of Beriah, of Heber the family of Heber; of Malkiel, the family of Malkiel.

<sup>46</sup> The name of the daughter of Asher was Sarach, who was conducted by six myriads of angels, and taken into the Garden of Eden alive, because she had made known to Ya'aqov that Yoceph was living.

<sup>47</sup> These are the families of Asher, their numbers fifty three thousand four hundred.

<sup>48</sup> The Beni Naphtaliy, according to their families, of Jaczeel, the family of Jaczeel; of Guni, the family of Guni.

<sup>49</sup> Of Jezer, the family of Jezer; of Shillem, the family of Shillem.

<sup>50</sup> The Beni Naphtaliy, according to their families, and their number forty-five thousand four hundred.

<sup>51</sup> These are the numbers of the sons of Yashar'el, six hundred and one thousand seven hundred and thirty.

<sup>52</sup> And Yahuah spake with Mosheh, saying:

<sup>53</sup> Unto these tribes shall the land be divided by inheritances according to their names.

<sup>54</sup> To that tribe whose people are many thou shalt make their inheritance large, and to the tribe whose people are few thou shalt give a smaller inheritance; to each his heritage shall be given according to the number of his names.

<sup>55</sup> Yet the land shall be divided by lots; according to the names of their fathers tribes they shall inherit.

<sup>56</sup> Their heritage shall be divided by lots, whether great or small.

<sup>57</sup> But these are the names of the Leviytes after their families, the families of Gershon, Kehath, Merari. \_

<sup>58</sup> These are the families of the Leviytes: the family of Lebni, Hebron, Maheli, Mushi, Korach. And Kehath begat Amram;

<sup>59</sup> and the name of Amram's wife was Jokebed, a daughter of Leviy, who was born to Leviy when they had come into Mitsrayim, within the walls; and she bare to Amram Aharon, and Mushe, and Miriyam their sister.

<sup>60</sup> And to Aharon were born Nadab and Abihu, Elazar and Ithamar.

<sup>61</sup> But Nadab and Abihu died when they offered the strange fire from the hearth-pots before Yahuah.

<sup>62</sup> And the number of them (the Leviytes) was twenty-three thousand, every male from a month old, and upward; for they were not reckoned among the children of Yashar'el, as no possession was given them among the sons of Yashar'el.

<sup>63</sup> These are the numbers when Mosheh and Elazar the priest numbered the sons of Yashar'el in the plains of Moab, by Jordan, (over against) Jericho.

<sup>64</sup> And among them was not a man of the numbers when Mosheh and Aharon the priest took the sum of the children of Yashar'el in the wilderness of Sinai,

<sup>65</sup> because Yahuah had said that dying they should die in the wilderness; and none of them remained except Kaleb bar Jephunneh, and Yehoshua bar Nun.

**27** And the daughters of Zelophehad bar Hepher, bar Gilead, bar Makir, bar Menasheh, of the family of Menasheh bar Yoceph, when they heard that the land was to be divided to the males, came to the beth din, trusting in the compassions of Yahuah of the world. And these are the names of the daughters, Mahelah, Nohah, Hogela, Milchah, and Thirzah.

<sup>2</sup> And they stood before Mosheh, after that they had stood before Elazar the priest, the princes, and all the congregation, at the door of the tabernacle of ordinance, saying:

<sup>3</sup> Our father died in the wilderness, but he was not among the congregation who murmured and gathered to rebel against Yahuah in the congregation of Korach, but died for his own sin; nor made he others to sin; but he had no male children.

<sup>4</sup> Why should the name of our father be taken away from among his family because he had not a male child? if we are not reckoned as a son, and our mother claim (or observe) the Jebam, our mother will take the portion of our father and of our father's brother. But if we be reckoned as a son, give us an inheritance among our father's brethren.

<sup>5</sup> This is one of the four cases of judgment brought before Mosheh the prophet, and which he resolved in the manner above said. Of them some were judgments, &c. And Mosheh brought their cause before Yahuah.

<sup>6</sup> And Yahuah spake with Mosheh, saying:

<sup>7</sup> The daughters of Zelophehad have fitly spoken: this hath been written before Me: but they are worthy that it be said of them, Give them possession and inheritance among the brethren of their father, and make over their father's possession unto them.

<sup>8</sup> And when a son of Yashar'el shall speak, and say, A man hath died without having a male child, then you shall make over his inheritance to his daughter:

<sup>9</sup> if he have no daughter, you shall give his possession to his brothers:

<sup>10</sup> if he have no brothers, you shall give his possession to the brethren of his father:

<sup>11</sup> but if his father had no brothers, then you shall give his possession to his kinsman who is nearest to him of his father's family to inherit. And this shall be the publication of a decree of judgment to the children of Yashar'el, as Yahuah hath commanded Mosheh.

<sup>12</sup> And Yahuah said to Mosheh, Go up to this mount, of Abarace, and survey the land which I have given to the children of Yashar'el.

<sup>13</sup> And thou shalt see it, but thou thyself self shalt be gathered to thy people, as Aharon thy brother hath been gathered:

<sup>14</sup> because you were disobedient against My Word in the desert of Zin, in the congregation at the Waters of Strife, to sanctify Me at the waters in their sight: these are the Waters of Strife in the desert of Zin.

<sup>15</sup> And Mosheh spake before Yahuah, saying

<sup>16</sup> May the Word of Yahuah, who ruleth over the souls of men, and by whom hath been given the inspiration of the ruach of all flesh, appoint a faithful man over the congregation,

<sup>17</sup> who may go out before them to set battle in array, and may come in before them from the he battle who may bring them out from the hands of their enemies, and bring them into the land of Yashar'el; that the congregation of Yahuah may not be without the wise, nor go astray among the nations as sheep who go astray, having no shepherd.

<sup>18</sup> And Yahuah said to Mosheh, Take to thee Yehoshua bar Nun, a man upon whom abideth the Ruach of prophecy from before Yahuah, and lay thy hand upon him,

<sup>19</sup> and make him stand before Elazar the priest and the whole congregation, and instruct him in their presence.

<sup>20</sup> And thou shalt confer a ray of thy brightness upon him, that all the congregation of the sons of Yashar'el may be obedient to him.

<sup>21</sup> And he shall minister before Elazar the priest; and when any matter is hidden from him, he shall inquire for him before Yahuah by Uraia. According to the word of Elazar the priest they shall go forth to battle, and come in to do judgment be and all the sons of Yashar'el with him, even all the congregation.

<sup>22</sup> And Mosheh did as Yahuah commanded him, and took Yehoshua and caused him to stand before Elazar the priest and all the congregation;

<sup>23</sup> and he laid his hands upon him and instructed him, as Yahuah commanded Mosheh.

**28** And Yahuah spake with Mosheh, saying:

<sup>2</sup> Instruct the children of Yashar'el, and say to them: The priests may eat of My oblation the bread of the order of My table; but that which you offer upon My altar may no man eat. Is there not a fire that will consume it? And

it shall be accepted before Me as a pleasant smell. Sons of Yashar'el, My people, be admonished to offer it from the firstlings on the Sabbath, an oblation before Me in its time.

<sup>3</sup> And say to them: This is the order of the oblations you shall offer before Yahuah; two lambs of the year, unblemished, daily, a perpetual burnt offering.

<sup>4</sup> The one lamb thou shalt perform in the morning to make atonement for the sins of the night; and the second lamb thou shalt perform between the suns to atone for the sins of the day;

<sup>5</sup> and the tenth of three seahs of wheaten flour as a mincha mingled with beaten olive oil, the fourth of a hin.

<sup>6</sup> It is a perpetual burnt offering, such as was (ordained to be) offered at Mount Sinai, to be received with favor as an oblation before Yahuah.

<sup>7</sup> And its libation shall be the fourth of a hin for one lamb; from the vessels of the house of the sanctuary shall it be outpoured, a libation of old wine. But if old wine may not be found, bring wine of forty days to pour out before Yahuah.

<sup>8</sup> And the second lamb thou shalt perform between the suns, according to the presentation of the morning, and according to its oblation shalt thou make the offering, that it may be accepted with favor before Yahuah

<sup>9</sup> but on the day of Shabbatha two lambs of the year without blemish, and two-tenths of flour mixed with olive oil for the mincha and its libation.

<sup>10</sup> On the Sabbath thou shalt make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation.

<sup>11</sup> And at the beginning of your months you shall offer a burnt sacrifice before Yahuah; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished;

<sup>12</sup> and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram;

<sup>13</sup> and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favor before Yahuah.

<sup>14</sup> And for their libation to be offered with them, the half of a bin for a bullock, the third of a bin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice shall be offered at the beginning of every month in the time of the removal of the beginning of every month in the year;



<sup>15</sup> and one kid of the goats, for a sin offering before Yahuah at the disappearing (failure) of the moon, with the perpetual burnt sacrifice shalt thou perform with its libation.

<sup>16</sup> And in the month of Nisan, on the fourteenth day of the month, is the sacrifice of the Pascha before Yahuah.

<sup>17</sup> On the fifteenth day of this month is a festival; seven days shall unleavened be eaten.

<sup>18</sup> On the first day of the festival a holy convocation; no servile work shall ye do;

<sup>19</sup> but offer an oblation of a burnt sacrifice before Yahuah, two young bullocks, one ram, and seven lambs of the year, unblemished, shall you have.

<sup>20</sup> And their minchas of wheat flour, mingled with olive oil, three tenths for each bullock, two tenths for the ram,

<sup>21</sup> and for a single lamb a tenth, so for the seven;

<sup>22</sup> and one kid of the goats, to make an atonement for you:

<sup>23</sup> beside the burnt sacrifice of the morning, the perpetual burnt sacrifice, you shall make these offerings.

<sup>24</sup> According to these oblations of the first day you shall do daily through the seven days of the festival. It is the bread of the oblation which is received with favor before Yahuah; it shall be made beside the perpetual burnt offering, with its libation.

<sup>25</sup> And on the seventh day you shall have a holy convocation; no servile work shall you do.

<sup>26</sup> Likewise on the day of your firstlings, when you offer the gift from the new produce before Yahuah in your ingatherings, after the seven weeks are completed, you shall have a holy convocation, no servile work shall you do;

<sup>27</sup> but offer a burnt sacrifice to be received with favor before Yahuah, two young bullocks, one ram, seven lambs of the year;

<sup>28</sup> also their mincha of wheaten flour mingled with olive oil, three tenths for each bullock, two tenths for the ram,

<sup>29</sup> a tenth to a lamb; so for the seven lambs

<sup>30</sup> one kid of the goats to make an atonement for you;

<sup>31</sup> beside the perpetual burnt offering you shall make these; they shall be unblemished, with their libation of wine.

**29** And in the seventh month, the month of Tishri, on the first of the month you shall have a holy convocation, you may not do any servile work; it shall be to you a day for the sounding of the trumpet, that by the voice of your trumpets you may disturb Satana who cometh to accuse you.

<sup>2</sup> And you shall make a burnt sacrifice to be received with favor before Yahuah; one young bullock, one ram, lambs of the year seven, unblemished;

<sup>3</sup> and their mincha of wheaten flour mingled with olive oil, three tenths for the bullock, two tenths for the ram,

<sup>4</sup> and one tenth for each of the seven lambs;

<sup>5</sup> and one kid of the goats for a sin offering to make an atonement for you;

<sup>6</sup> besides the sacrifice for the beginning of the month and its mincha, and the perpetual sacrifice and its mincha; and their libations according to the order of their appointments, an oblation to be received with favor before Yahuah.

<sup>7</sup> And on the tenth of the seventh month, the month of Tishri, you shall have a holy convocation, and chasten your souls (by abstaining) from food and drink, the bath, friction, sandals, and the marriage bed; and you shall do no servile labor,

<sup>8</sup> but offer a sacrifice before Yahuah to be received with favor; one young bullock, one ram, lambs of the year seven, unblemished, shall you have;

<sup>9</sup> and their mincha of wheat flour mingled with olive oil, three tenths for the bullock, two tenths for one ram,

<sup>10</sup> a single tenth for a lamb, so for the seven lambs

<sup>11</sup> one kid of the goats for a sin offering; beside the sin offering of the expiations, (Lev. xvi.) and the perpetual sacrifice and their minchas, and the wine of their libations.

<sup>12</sup> And on the fifteenth day of the seventh month you shall have a holy convocation, no servile work shall you do; but shall celebrate the Feast of Tabernacles before Yahuah seven days,

<sup>13</sup> and offer a sacrifice, an oblation to be received with favor before Yahuah: thirteen young bullocks proceeding daily and diminishing their number, (in all) seventy for the seventy nations, and offering them by thirteen orders; two rams, which you shall offer by two orders; lambs of the year fourteen, unblemished, to be offered by eight orders, offering six of them, by two and two, and two of them one by one, they shall be perfect.

<sup>14</sup> Their mincha also of wheat flour, with olive oil, three tenths for each bullock of the thirteen, two tenths for each ram,

<sup>15</sup> a single tenth for each of the fourteen lambs,

<sup>16</sup> and one kid of the goats for a sin offering, which shall be offered by one order, beside the perpetual sacrifice, the wheat flour for the mincha, and the wine of the libation.

<sup>17</sup> On the second day of the Feast of Tabernacles you shall offer twelve young bullocks, by twelve orders; two rams, by two orders; fourteen lambs of the year unblemished by nine orders, five of them shall offer two by two, and four of them one by one.

<sup>18</sup> And their mincha of wheat flour, and the wine of their libation which shall be offered with the bullocks, rams, and lambs, by their number according to the order of their appointment;

<sup>19</sup> and one ram by one order, a sin offering, beside the perpetual sacrifice, and the wheat flour of their minchas, and their libations of wine.

<sup>20</sup> On the third day of the Feast of Tabernacles you shall offer twelve bullocks by twelve orders; two rams by two orders, fourteen unblemished lambs of the year, by ten orders; four of them shall offer two and two, and six of them one by one;

<sup>21</sup> and their mincha of wheat flour, and their libations of wine, you shall offer with the bullocks, rams, and lambs, by the number in their appointed order;

<sup>22</sup> and one kid of the goats for a sin offering by one order; beside the perpetual sacrifice the wheat flour for the mincha, and its libation of wine.

<sup>23</sup> On the fourth day of the Feast of Tabernacles, ten young bullocks by ten orders; two rams by two orders; fourteen unblemished lambs of the year by twelve orders; three of them shall be offered at two times, and eight of them singly;

<sup>24</sup> their mincha of wheaten flour, and their libations of wine, which you shall offer with the bullocks, rams, and lambs by their number, after their appointed order,

<sup>25</sup> and one kid for a sin offering, by one order; beside the perpetual sacrifice, the wheat flour for the mincha, and its libation of wine.

<sup>26</sup> On the fifth day of the Feast of Tabernacles, nine young bullocks by nine orders; two rams by two orders lambs of the year fourteen, perfect by twelve orders two of them in a pair, twelve singly;

<sup>27</sup> and the wheat flour for their mincha, and the libation wine for the bullocks, the rams, and lambs by their number after the order of their appointment;

<sup>28</sup> and one kid for a sin offering by one order; beside the perpetual sacrifice and the wheat flour for the mincha, and the wine of its libation.

<sup>29</sup> On the sixth day of the Feast of Tabernacles, eight young bullocks by eight orders; two rams by two orders; fourteen unblemished lambs of the year by thirteen orders; a pair of them together, and twelve of them singly.

<sup>30</sup> Their mincha of wheat flour, and their libation of wine you shall offer with the bullocks, rams, and lambs, by their number in the order appointed;

<sup>31</sup> and one kid for a sin offering by one order, besides the perpetual sacrifice, the wheat flour for the mincha, the wine of its libation, and a vase of water to be outpoured on the day of the Feast of Tabernacles in grateful acknowledgment (for a good memorial) of the showers of rain.

<sup>32</sup> On the seventh day of the Feast of Tabernacles you shall offer seven bullocks by seven orders; two rams by two orders; fourteen unblemished lambs of the year by fourteen orders: the number of all these lambs ninety-eight, to make atonement against the ninety-eight male dictions.

<sup>33</sup> And their mincha of wheat flour and libations of wine you shall offer with the bullocks, rams, and lambs, by their number,

<sup>34</sup> according to the order appointed one kid by one order, beside the perpetual sacrifice, the wheat flour for the mincha, and its libation of wine.

<sup>35</sup> And on the eighth day you shall gather together joyfully from your tabernacles, in your houses, a gladsome company, a festal day, and a holy convocation shall you have, no servile work shall you do

<sup>36</sup> but offer a sacrifice an oblation to be received with favor before Yahuah; light oblations; one bullock before the one Elohiym, one ram for the one people, lambs of the year unblemished, seven, for the joy of the seven days.

<sup>37</sup> Their mincha of wheat flour, and their libations of wine which you shall offer with the bullocks, rams, and lambs, by their number, after the order of their appointment;

<sup>38</sup> and one kid for a sin offering, beside the perpetual sacrifice, the flour for its mincha, and the wine for its libation.

<sup>39</sup> These you shall offer before Yahuah in the time of your festivals, beside your vows which you vow at the festival, and which you shall bring on the day of the feast, with your free-will oblation for your burnt sacrifice, your mincha, libations, and consecrated victims.

**30** And Mosheh spake to the sons of Yashar'el, according to all that Yahuah had commanded Mosheh.

<sup>2</sup> AND Mosheh spake with the chiefs of the Tribes of the Beni Yashar'el, saying: This is the Word which Yahuah hath spoken, saying:

<sup>3</sup> A man, a son of thirteen when he shall have vowed a vow before Yahuah, or have sworn an oath, saying, I will withhold from such a thing which is permitted to me, shall not be allowed to relax his word (at his own will): nevertheless, the house of judgment (beth dina) can absolve him; but if they absolve him not, whatsoever hath gone out of his mouth he shall perform.

<sup>4</sup> And a female who hath not passed twelve years when she hath vowed a vow before Yahuah, and hath bound herself in her father's house until her thirteenth year;

<sup>5</sup> and her father hear her vow, and whatever bond she hath bound upon her soul, and her father be acquiescent, and speak not to her; then every vow and every bond which she hath bound upon her soul shall be confirmed.

<sup>6</sup> But if her father prohibit her on the day that he heareth, or, not being prepared to confirm, annulleth after he hath heard, (then) no vow or bond that she hath bound upon her soul shall be confirmed; but is remitted and forgiven her before Yahuah, because her father hath made her free from the authority of the vow, (or, nullified to her the power of the vow.)

<sup>7</sup> And if when she hath been taken by a husband a vow be upon her, or her lips have expressed that which is binding upon her soul while in her father's house, and her father had not absolved her while unmarried, then, when she hath been married, it shall be confirmed.

<sup>8</sup> But if after she is married she make a vow, and her husband hear it, and on the day that he heareth it he is minded to confirm it, and is silent to her, then the vow and the bond which she hath bound upon her soul shall be ratified.

<sup>9</sup> But if her husband prohibit her on the day that he heareth, then the vow which is upon her, and the utterance of her lips which bound her soul, are remitted and forgiven her.

<sup>10</sup> Yet the vow of a widow, or a divorced, whatever hath bound her soul, shall be confirmed upon her.

<sup>11</sup> But if, while she was in her husband's house, or while she had not attained to marriage years, she had vowed, or bound her soul with the bond of an oath

<sup>12</sup> which her husband had heard of, and had neither spoken nor prohibited her, or had died before she was married, then all her vows shall be confirmed, and all the obligations with which she had bound her soul be ratified, and her father shall have no power to absolve her.

<sup>13</sup> But if her husband released her on the day that he heard, then, whatever her lips had pronounced to be a vow, or a bond upon her soul, shall not be confirmed; and if her husband had annulled them, and she, not knowing, had performed, it shall be forgiven her before Yahuah.

<sup>14</sup> Every vow, every oath-bond to chasten the soul, her husband may ratify or annul.

<sup>15</sup> But if her husband was silent and consented when he heard from one day to the next, then all her vows and all the bonds upon her are ratified; by his silence he hath confirmed them; for he was silent to her on the day, and consented, and absolved her not on the day that he heard.

<sup>16</sup> But if, absolving, he would absolve her one day after he had heard, there is no force in the absolution; and if he then nullify the word, her husband or her father shall bear her sin.

<sup>17</sup> These are the publications of the statutes which Yahuah commanded Mosheh (on these matters) between a man and his wife, and a father and his daughter in the day of her youth in her father's house; but not in the time of her youth, and she be in the house of her husband.

**31** And Yahuah spake with Mosheh, saying:

<sup>2</sup> Take retribution for the children of Yashar'el from the Midianites; and afterward thou shalt be gathered to thy people.

<sup>3</sup> And Mosheh spake with the people, saying: Arm of you men, for the host to make war against Midian, to give the people of Yahuah avengement upon Midian;

<sup>4</sup> a thousand of each tribe of all the tribes of Yashar'el send ye to the war.

<sup>5</sup> And of the thousands of Yashar'el fit men were chosen who gave up themselves, a thousand of a tribe, twelve thousand, armed for the war.

<sup>6</sup> And Mosheh sent them, a thousand of each tribe to the war, them and Phinehas bar Elazar the priest unto the war, with the Uraia and Thummaia consecrated to inquire for them, and the Jubilee trumpets in his hand for assembling, encamping, and ordering forward the host of Yashar'el.

<sup>7</sup> And they warred against Midian, circumventing them from three corners, as Yahuah had instructed Mosheh, and they killed every male;

<sup>8</sup> and they slew the kings of the Midianites with the slain of their armies, Evi, Rekem, Zur, who is Balak, and Hur and Reba, five kings of Midian; and Bileam bar Beor they killed with the sword. And it was when Bileam the guilty saw Phinehas the priest pursuing him, he made use of his magical arts, (lit., made words of enchantment,) and flew in the air of the heavens; but Phinehas forthwith pronounced the Great and Holy Name, and flew after him, and seized him by his head, and bringing him down drew the sword, and sought to kill him; but he opened his mouth with words of deprecation, and said to Phinehas: If thou wilt spare my life, I swear to thee that all the days I live I will not curse thy people. He answered him, and said: Art thou not Laban the Amarite who didst seek to destroy Ya'aqov our father, who wentest down into Mitsrayim, to destroy his children, and, after they had come out of Mitsrayim, didst send the wicked Amalek against them; and hast thou not now been sent to curse them? But after thou hadst seen that thy works did not prosper, and that the Word of Yahuah would not hear thee, thou didst give the evil counsel to Balak to set his daughters in the way to make them go wrong, when there fell of them twentyfour thousand. Therefore, it cannot be that thy life may be spared; and at once he drew the sword and slew him.

<sup>9</sup> And the sons of Yashar'el led captive the wives of the Midianites, their children, their cattle, and all their flocks, and destroyed all their goods;

<sup>10</sup> and all their towns, the houses, of their rulers, and the high places of their houses of worship, they burned with fire;

<sup>11</sup> but they took all the spoil and the prey both of men and beasts,

<sup>12</sup> and brought to Mosheh, Elazar the priest, and all the congregation of Yashar'el, the captives, the prey, and the spoils, at the camp in the fields of Moab, by the Jordan, near Jericho.

<sup>13</sup> And Mosheh and Elazar the priest, with all the heads of the congregation, went forth to meet them without the camp.

<sup>14</sup> But Mosheh was angry with the leaders appointed over the host, the chiefs of thousands and of hundreds who came from the war with the host;

<sup>15</sup> and Mosheh said to them, Why have you spared all the women?

<sup>16</sup> These are they who caused the offence of the sons of Yashar'el, by the counsel of Bileam, to do wrongly before Yahuah in the matter of Peor, so that pestilence came upon the congregation of Yahuah.

<sup>17</sup> Now, therefore, slay every male among the children, and every woman who hath known a man;

<sup>18</sup> but every female child you shall stand before the Crown of Holiness, (the priest's tiara,) and look upon her: she who is not a virgin will be pallid in the face, but she who is a virgin child will blush in the face, like fire; them you shall spare.

<sup>19</sup> But as for you, abide without the camp seven days; whoever hath slain a man, or touched the dead, you shall sprinkle on the third; and on the seventh day both you and your captives,

<sup>20</sup> and every garment, and whatever is made of skin, goats' hair, horn, or bone, and every vessel of wood, you shall sprinkle.

<sup>21</sup> And Elazar the priest said to the men of the host who had returned from the war: This is the manifestation of the decree of the law which Yahuah hath commanded to Mosheh.

<sup>22</sup> Nevertheless, these (articles) without their rust, the gold, silver, brass, iron, tin, and lead, their vessels, but not the unformed and simple (metals),

<sup>23</sup> everything whose nature it is to abide the fire, of the pans, pots, spits, and gridirons, you shall make to pass through fire to purify them, and afterward (sprinkle them) with water such as is used to purify the unclean; but whatever will not abide the fire coverlids, cups flagons, and utensils, you shall make to pass through forty sata of water;

<sup>24</sup> and you shall wash your raiment on the seventh day to be clean, and afterwards come into the camp.

<sup>25</sup> And Yahuah spake with Mosheh saying:

<sup>26</sup> Take the sum of the prey of the captives, both of man and beast, and take their amount, thou and Elazar the priest, and the chiefs of the fathers of the congregation;

<sup>27</sup> and divide the spoil between the men of war who took the spoil in the conflict of battle, having gone forth with the host, and between all the congregation;

<sup>28</sup> and separate that which is to be given up to the Name of Yahuah by the men of war who went forth with the host: one woman out of five hundred; so, likewise, of oxen, asses, and sheep.

<sup>29</sup> From their half, the portion of the men of war, shalt thou take them, and give to Elazar the priest, as a separation unto the Name of Yahuah;



<sup>30</sup>but of the half (falling to) the children of Yashar'el thou shalt take one out of fifty of the women, and of the oxen, the asses, and of all the cattle, and give them to the Levites who keep charge of Yahuah's tabernacle;

<sup>31</sup> and Mosheh and Elazar the priest did as Yahuah commanded Mosheh.

<sup>32</sup> And the amount of the prey, the rest of the spoil which had been taken by the people who went forth in the host,-the number of the sheep was six hundred and seventy-five thousand;

<sup>33</sup> oxen, seventy-two thousand;

<sup>34</sup> asses, sixty-one thousand; persons,

<sup>35</sup> the women who had not known man, all the persons thirty-two thousand.

<sup>36</sup> And the half of the portion for the men who had gone to the war, the number of the sheep was three hundred and thirty-seven thousand five hundred;

<sup>37</sup> and the amount of that brought up for the Name of Yahuah was of sheep six hundred and seventy-five;

<sup>38</sup> oxen thirty-six thousand, those for the Name of Yahuah seventy-two;

<sup>39</sup> asses thirty thousand five hundred, for the Name of Yahuah sixty-one; persons sixteen thousand, for the Name of Yahuah \_

<sup>40</sup> \_ thirty-two.

<sup>41</sup> And Mosheh gave the number separated to the Name of Yahuah unto Elazar the priest, as Yahuah commanded Mosheh.

<sup>42</sup> And the half part for the children of Yashar'el which Mosheh divided from the men's who went forth to the war,

<sup>43</sup> the amount was three hundred and thirty-seven thousand five hundred sheep,

<sup>44</sup> thirty-six thousand oxen,

<sup>45</sup> thirty thousand five hundred asses,

<sup>46</sup> and sixteen thousand women.

<sup>47</sup> And Mosheh took from the half part for the children of Yashar'el of that which had been captured, one out of fifty, whether of man or beast, and gave it to the Levites who kept charge of the tabernacle of Yahuah, as Yahuah commanded Mosheh.

<sup>48</sup> And the officers who had been appointed over the thousands of the host, the captains of thousands and of hundreds, drew near to Mosheh,

<sup>49</sup> and they said to Mosheh, Thy servants have taken the account of the men of war who have been with us, and not any of them are wanting.

<sup>50</sup> And we have brought a gift unto the Name of Yahuah, forasmuch as Yahuah hath delivered the Midianites into our hands, and we have been able to subdue their land and their cities. And we entered into their chambers, and there saw their daughters, fair, tender, and delicate; and every man who found on them jewels of gold, loosened the coronets from their heads, the earrings from their ears, the necklaces from their necks, the bracelets from their arms, the rings from their fingers, and the brooches from their bosoms;-but in all this we abstained from lifting our eyes upon themselves, or gazing on one of them, lest we should sin with any one of them, and die the death which the wicked die in the world to come. And may this be had in memorial for us in the day of the great judgment, to make propitiation for our souls before Yahuah.

<sup>51</sup> And Mosheh and Elazar the priest took the gold from them, every article fabricated;

<sup>52</sup> and the sum of all the gold of the separation which they had separated unto the Name of Yahuah was sixteen thousand seven hundred and fifty shekels, from the captains of thousands and of hundreds.

<sup>53</sup> For the men of the host had taken spoil, every man for himself.

<sup>54</sup> And Mosheh and Elazar the priest took the gold from the captains of thousands and of hundreds, and brought it into the tabernacle of ordinance, a good memorial of the sons of Yashar'el before Yahuah.

**32** Now the sons of Re'uven and of Gad possessed much cattle, exceeding much: and they surveyed the land of Mikvar and of Gilead, and behold, it was a region suitable for cattle folds.

<sup>2</sup> And the sons of Gad and Re'uven came and spoke to Mosheh, Elazar, and the princes of the congregation, saying:

<sup>3</sup> Makelta, Madbeshta, Mikvar, Beth Nimre, Beth Hoshbane, Maalath Meda, Shiran, Beth Kebureth, de Moshe, and Behon,

<sup>4</sup> the land which Yahuah hath subdued, and whose inhabitants he hath smitten before the congregation of Yashar'el, is a land suitable for cattle, and thy servants have cattle.

<sup>5</sup> They said therefore, If we have found grace before thee, let this land be given to thy servants for a possession, and let us not pass over Jordan.

<sup>6</sup> But Mosheh said to the sons of Gad and Re'uven, Shall your brethren go to the war, and you sit down here?

<sup>7</sup> And why should you enfeeble the will of the sons of Yashar'el from going over to the land which Yahuah hath given to them?

<sup>8</sup> So did your fathers when I sent them from Rekem Giah to survey the land:

<sup>9</sup> they went up to the brook of Ethkela, and saw the land, but enfeebled the will of Yashar'el's heart, that they would not enter into the land which Yahuah had given to them.

<sup>10</sup> And the anger of Yahuah was that day moved, and He sware, saying

<sup>11</sup> If these men who came out of Mitsrayim from twenty years old and upward shall see the land which I covenanted to Avraham, Yitschaq, and Ya'aqov, because they have not fully (walked) according to My fear;

<sup>12</sup> except Kaleb bar Jephunneh the Kenezite, and Yehoshua bar Nun, for they have fully (walked) after the fear of Yahuah.

<sup>13</sup> And the anger of Yahuah was moved against Yashar'el, and He made them wander in the wilderness forty years, until all that generation which did evil before Yahuah have been consumed.

<sup>14</sup> And, behold, you are risen up after your fathers, disciples of wicked men, to increase yet the anger of Yahuah against Yashar'el.

<sup>15</sup> For if you go back from fearing Him, He will still make them abide in the wilderness, and so will you destroy all this people.

<sup>16</sup> And they drew near to him, and said, We will build sheepfolds for our flocks, and towns for our families;

<sup>17</sup> but we will go armed among the sons of Yashar'el until we have brought them into their place: but our families shall dwell in towns defended against the inhabitants of the land.

<sup>18</sup> We will not return to our homes until the sons of Yashar'el possess every one his inheritance.

<sup>19</sup> For we will not inherit with them over the Jordan and beyond; for our inheritance cometh to us beyond Jordan eastward.

<sup>20</sup> And Mosheh said to them, If you will perform this thing; if you will go forth armed before the people of Yahuah to the war,

<sup>21</sup> if some of you armed will pass over Jordan before Yahuah's people to go on with the war until He hath driven out the enemy before Him,

<sup>22</sup> and the land be subdued before the people of Yahuah, then afterwards you shall return, and be acquitted before Yahuah and by Yashar'el; and this land shall be yours for an inheritance before Yahuah.

<sup>23</sup> But if you will not perform this, behold, ye will have sinned before Yahuah your Elohiym, and know that your sin will meet you.

<sup>24</sup> Build (then) cities for your little ones and folds for your sheep, and do that which hath proceeded from your mouth.

<sup>25</sup> And the sons of Gad and Re'uven spake to Mosheh with one consent, saying, Thy servants will do whatever my adonai hath commanded:

<sup>26</sup> our children, wives, flocks, and all our cattle shall be here in the cities of Gilead;

<sup>27</sup> but thy servants will go over, every one armed for the host, before the people of Yahuah to the war, as my adonai hath said.

<sup>28</sup> And Mosheh commanded concerning them Elazar the priest, and Yehoshua bar Nun, and the heads of the tribes of the Beni Yashar'el,

<sup>29</sup> and said to them: If the sons of Gad and of Re'uven go over the Jordan with you, every one armed for the war, before the people of Yahuah, and the land be subdued before you, then shall you give to them the land of Gilead for a possession.

<sup>30</sup> But if they will not pass over armed with you, then they shall receive an inheritance among you in the land of Kenaan.

<sup>31</sup> But the sons of Gad and Re'uven answered and said: Whatsoever Yahuah hath spoken to thy servants so will we do.

<sup>32</sup> We will go over armed before Yahuah's people into the land of Kenaan, that our inheritance may be on this side the Jordan.

<sup>33</sup> And Mosheh gave to them, the sons of Gad and of Re'uven, and to the half tribe of Menasheh bar Yoceph, the kingdom. of Sihon king of the Emoriy, and the kingdom of Og king of Mathnan, the land with its cities by the limits of the cities of the land round about.

<sup>34</sup> And the sons of Gad built (rebuilt) Madbashta and Maklalta and Lechaiath,

<sup>35</sup> and Maklelath, Shophena, and Mikvar Geramatha,

<sup>36</sup> and the strong city of Beth Nimrin, and Beth Haran, fenced cities (with) folds for sheep.

<sup>37</sup> And the sons of Re'uvén built (rebuilt) Beth Heshbon and Mahalath Mera, and the city of the two streets paved with marble which is Beresha,

<sup>38</sup> and the place of the sepulchre of Mosheh, and (rebuilt) the city of Balak, destroying out of it the idol of Peor, in the house of his high places, and the city whose walls surrounded it, inscribed with the names of his heroes, and Shiran. And after they had built them they called their names after the names of the men who had built them.

<sup>39</sup> And the sons of Makir bar Menasheh went to Gilead and subdued it, and drove out the Emoriy who were therein.

<sup>40</sup> And Mosheh gave Gilead to Makir bar Menasheh, and he dwelt in it.

<sup>41</sup> And Jair bar Menasheh went and subdued their villages, and called them the villages of Jair.

<sup>42</sup> And Nobach went and subdued Kenath and its villages, and called it Nobach, after his own name.

**33** These are the journeys of the Beni Yashar'el who came out from Mitsrayim by their hosts, after the miracles had been wrought for them by the hand of Mosheh and Aharon.

<sup>2</sup> And Mosheh recorded their outgoings by their journeys by the Word of Yahuah; and these are their journeys by their goings forth.

<sup>3</sup> They departed from Pelusin in the month of Nisan, on the fifteenth day of the month; after they had eaten the sacrifice of the Pascha did the children of Yashar'el go forth, with uncovered head, in sight of all the Mizraee.

<sup>4</sup> And the Mizraee buried those whom Yahuah had killed among them, even all the first-born; and upon their idols did the Word of Yahuah do judgments; their molten idols were dissolved, their idols of stone were mutilated, their idols of earthenware broken in pieces, their wooden idols turned to ashes, and their cattle elohiym were slain with death.

<sup>5</sup> And the sons of Yashar'el went forth from Pelusin, and encamped in Sukkoth, a place where they were protected by seven glorious clouds.

<sup>6</sup> And they removed from Sukkoth, and encamped in Etham, on the side of the wilderness.

<sup>7</sup> They removed from Etham, and returned unto Pumey Hiratha, which lie in front of the idol of Zephon, and encamped before Migdol.

<sup>8</sup> And from the caravansaries of Hiratha they removed, and passed through the midst of the sea, and went upon the shore of the sea, collecting onyx stones and pearls. Afterwards they proceeded three days' journey in the wilderness of Etham, and encamped in Marah.

<sup>9</sup> And they removed from Marah, and came to Elim; in Elim were twelve fountains of water for the twelve tribes, and seventy palm trees, answering to the seventy sages; and they encamped there by the waters.

<sup>10</sup> And they removed from Elim, and camped on the banks of the Sea of Suph;

<sup>11</sup> and they removed from the banks of the sea, and encamped in the wilderness of Sin;

<sup>12</sup> thence to Dopheka,

<sup>13</sup> Kerak Takiph (the strong tower),

<sup>14</sup> Rephidim, where, because their hands were (raphin) neglectful of the words of the law, there was no water for the people to drink;

<sup>15</sup> thence to the wilderness of Sinai;

<sup>16</sup> thence to the Graves of those who desired flesh;

<sup>17</sup> thence to Hazeroth, where Miriyam the prophetess was struck, with leprosy;

<sup>18</sup> thence to Rithema, the place of many juniper trees;

<sup>19</sup> thence to Rumana, whose fruit is hard;

<sup>20</sup> thence to Libnah, whose borders are built of bricks (libnetha);

<sup>21</sup> thence to Beth Rissa;

<sup>22</sup> thence to Kehelath, where Korach and his companions banded together against Mosheh and Aharon;

<sup>23</sup> thence to the mountain whose fruit is good;

<sup>24</sup> thence to Harada, where they were confounded by the evil plague;

<sup>25</sup> thence to Makheloth, the place of congregation;

<sup>26</sup> thence to the lower Makheloth;

<sup>27</sup> thence to 'Tharach,

- <sup>28</sup> and Muka, whose waters were sweet;
- <sup>29</sup> thence to Hasmona;
- <sup>30</sup> thence to Meredotha, the place of rebellion (or chastisement);
- <sup>31</sup> thence to Bere-Haktha,
- <sup>32</sup> Gudgad, at the Rocks,
- <sup>33</sup> Jotebath, a good and quiet place;
- <sup>34</sup> thence to the Fords;
- <sup>35</sup> thence to Tarnegolla, the tower of the cock;
- <sup>36</sup> thence to the wilderness of Zin; at the Iron Mount, which is Rekem;
- <sup>37</sup> thence to Mount Umano, on the borders of the Land of Edom.
- <sup>38</sup> And Aharon the priest went up to Mount Umano by the Word of Yahuah, and died there, in the fortieth year from the going out of the children of Yashar'el from Mitsrayim, in the fifth month, on the first of the month.
- <sup>39</sup> And Aharon was one hundred and twenty-three years old when he died on Mount Umano.
- <sup>40</sup> And Amalek the wicked, who was combined with the Kenaanites, and reigned in Arad, the house of his abode was in the land of the south, heard that the sons of Yashar'el were coming to wage war against them, and utterly to destroy their cities.
- <sup>41</sup> And they removed from Mount Umano, and encamped in Zalmona, a place of thorns, and narrow (or squalid), in the land of the Edomae; and there the soul of the people was distressed on account of the way;
- <sup>42</sup> thence to Punon, where Yahuah sent burning serpents among them, and their cry went up to heaven.
- <sup>43</sup> And they removed to Oboth;
- <sup>44</sup> thence to the passage of the Fords, on the border of the Moabae;
- <sup>45</sup> thence to Dibon, the place of fortune;
- <sup>46</sup> thence to Almon Diblathaimah, where the well was hidden from them, because they had forsaken the words of the law, which are as delicious as figs (diblatha);
- <sup>47</sup> thence to the Mount Ibraee, in front of the place of the burial of Mosheh;

<sup>48</sup> thence they removed and encamped in the fields of Moab, by Jordan, near Jericho;

<sup>49</sup> and they encamped by the Jordan, from Bethjeshimon unto the plain of Sirhan in the fields of Moab.

<sup>50</sup> And Yahuah spake with Mosheh, in the fields of Moab, at the Jordan, by Jericho, saying:

<sup>51</sup> Speak with the sons of Yashar'el, and say to them: When you have passed over the Jordan into the land of Kanaan,

<sup>52</sup> you shall drive out all the inhabitants of the country from before you, and lay waste all the houses of their worship, destroy all their molten images, and overthrow all their high places.

<sup>53</sup> And you shall drive out the inhabitants of the land, and dwell therein, for I have given you the land to possess it.

<sup>54</sup> And you shall inherit the land by lots, according to your families; to the tribe whose people are many you shall enlarge, and to the tribe whose people are few, you shall diminish. According to the place where one's lot falleth, there shall his place be; you shall inherit by the tribes of your fathers.

<sup>55</sup> But if you will not drive out the inhabitants of the land from before you, it will be that the residue whom you have spared looking at you with an evil eye will surround you as shields (terisin) on your sides, and afflict you in the land wherein you dwell;

<sup>56</sup> and it shall be that as I had thought to do to them I will do to you.

**34** And Yahuah spake with Mosheh, saying:

<sup>2</sup> Command the sons of Yashar'el, and say to them: When you have entered into the land of Kanaan, this shall be the land that shall be divided to you for an inheritance, the land of Kanaan by its limits.

<sup>3</sup> Your south border (shall be) from the Wilderness of Palms, by the iron mountain, at the confines of Edom, even the south border at the extremities of the Sea of Salt, eastward.

<sup>4</sup> And your border shall turn from the south to the ascent of Akrabbith, and pass on to the palms of the mountain of iron, and the going forth thereof shall be southward of Rekem Giah, and shall go onward to the tower of Adar, and pass over to Kesam.



<sup>5</sup> And the border shall wind round from Kesam unto Nilos, of the Mizraee, and its outgoings shall be to the west.

<sup>6</sup> And for the western border you shall have the Great Ocean Sea; its limits are the waters of the beginning with the waters of old which are in its depth; its capes and havens, its creeks and its cities, its islands and ports, its ships and its recesses: this shall be your border westward.

<sup>7</sup> And this shall be your northern border; — from the Great Sea you shall appoint to you unto Mount Umanis.

<sup>8</sup> From Mount Umanis you shall appoint to you (a line) as thou goest up to the entrance of Tebaria, and the outgoings of the border at its two sides, unto Kadkor Of Bar Zahama, and to Kadkol of Bar Sanigora, and Divakinos and Tarnegola unto Kesarin, where thou goest up to Abelas of Cilicia.

<sup>9</sup> And the border shall go on unto Keren Zekutha, and to Gibra Hatmona, and its outgoings shall be at Keria Bethsekel, and to the midst of the great court (darela rabtha), which is at Mizeha, between the towers of Hinvetha and Darmeshek: this shall be your northern limit.

<sup>10</sup> And you shall appoint your eastern border from the of Hinvetba unto Apamea;

<sup>11</sup> and the border shall descend from Apamea to Dophne, eastward of Hinvetha; thence the border shall go down to the cavern of Panias, and from the cavern of Panias to the mountain of snow, and from the mountain of snow to Henan, and from Henan the border shall go down and encompass the plain of the river of Arnon, and arrive at the wilderness and the palms of the mountain of iron, take in the Waters of Contention, and rest at Ginesar, a city of the kings of the Edomites, the inheritance of the tribes of Re'uvén and Gad, and the half tribe of Menasheh; and the border shall descend and encompass the Sea of Genesar on the east.

<sup>12</sup> And the border shall descend to the Jordan, and its outgoing be at the Sea of Salt. Rekem Giah on the south, Mount Umanos on the north, the Great Sea on the west, the Sea of Salt on the east,—this shall be your country, the Land of Yashar'el, by the extent of its borders round about.

<sup>13</sup> And Moshéh commanded the sons of Yashar'el, saying: This is the land which you are to inherit by lot, which Yahuah hath commanded to give to the nine tribes and the half tribe.

<sup>14</sup> For the tribe of the children of Re'uvén, according to the house of their fathers, and tribe of Gad, and the half tribe of Menasheh have received their inheritance \_\_\_\_

<sup>15</sup> \_\_\_ beyond the Jordan on the eastern side.

<sup>16</sup> And Yahuah spake with Mosheh, saying:

<sup>17</sup> These are the names of the men who shall make to you the inheritance of the land: Elazar the priest, and Yehoshua bar Nun,

<sup>18</sup> and one prince from each of the tribes you shall choose to give you the inheritance of the land.

<sup>19</sup> And these are the names of the men. Of the tribe of Yahudah, Kaleb bar Jephunneh;

<sup>20</sup> for Shemeon, Shemuel bar Ammihud;

<sup>21</sup> Benyamiyn, Elidad bar Kiselon;

<sup>22</sup> Dan, Buki bar Jageli;

<sup>23</sup> Yoceph, Menasheh, Haniel bar Ephod;

<sup>24</sup> Ephraim, Kemuel bar Shipbtan;

<sup>25</sup> Zevulun, Elizaphan bar Parnak;

<sup>26</sup> Yisshakar, Paltiel bar Azan;

<sup>27</sup> Asher, Abihud bar Shelomi;

<sup>28</sup> Naphtaliy, Pedahael bar Ammihud.

<sup>29</sup> These are they whom Yahuah commanded to divide the inheritance of the land of Kanaan to the children of Yashar'el.

**35** And Yahuah spake with Mosheh in the plains of Moab, by Jordan-Jericho, saying:

<sup>2</sup> Command the sons of Yashar'el that they give to the Leviytes from their inheritance cities to dwell in, and suburbs (open spaces) to the cities round about shall you give to the Leviytes.

<sup>3</sup> And the cities shall be for them to dwell in, and the suburbs for their cattle, their property, and all their needful things.

<sup>4</sup> But of the cities which you give to the Leviytes the suburbs round the city shalt be one thousand cubits without the city round about.

<sup>5</sup> And you shall measure outside the city, on the east side, two thousand cubits; on the South two thousand, on the west two thousand, and on the

north two thousand cubits, with the city in the midst; these shall be to you the suburbs of the cities.

<sup>6</sup> And of the cities you give to the Levyites, six shall be for refuges to manslayers, that the manslayer may escape thither. Beside these you shall give them forty-two other cities.

<sup>7</sup> All the cities that you give to the Levyites shall be forty-eight cities with their suburbs.

<sup>8</sup> But when you give the cities from the inheritance of the Beni Yashar'el, from the tribe whose people are many you shall give many, and from the tribe whose people are few you shall diminish; every one shall give of his cities to the Levyites, according to the inheritance he possesses.

<sup>9</sup> And Yahuah spake with Mosheh, saying:

<sup>10</sup> Speak with the sons of Yashar'el, and say to them, When you have passed over Jordan unto the land of Kenaan,

<sup>11</sup> you shall provide you cities with streets and houses of living (boarding houses), cities of refuge shall they be to you, that thither the manslayer may flee who hath killed a man inadvertently.

<sup>12</sup> And they shall be to you for cities of refuge for the manslayer from the avenger of blood, that the man may not be put to death till he shall have stood before the congregation for judgment.

<sup>13</sup> And these cities which you give shall be six cities of refuge for the manslayer;

<sup>14</sup> three you shall appoint beyond Jordan, and three in the land of Kenaan; cities of refuge shall they be.

<sup>15</sup> For the sons of Yashar'el and the sojourners among you shall be these six cities of refuge, that thither whoever hath killed a man through ignorance may flee.

<sup>16</sup> But if he smote him with an instrument of iron and killed him, he is a murderer; and the murderer shall be surely put to death.

<sup>17</sup> Or if, filling his hand with a stone large enough to kill any one, he struck him, and killed him, he is a murderer, and the murderer dying shall die.

<sup>18</sup> Or if, filling his hand with an instrument of wood sufficient to kill any one, he struck him, and killed him, he is a murderer; the murderer shall be put to death.

<sup>19</sup> The avenger of blood may himself kill the manslayer, if he meet him outside of these cities; he may kill him in judgment.

<sup>20</sup> But if (the manslayer) had assaulted in enmity and intentionally with a club or staff, or thrown stones upon him with purpose of heart, and killed him;

<sup>21</sup> or cherishing enmity had struck him with his hand and killed him; he is a murderer; dying he shall die. The avenger of blood may slay the homicide when he hath been condemned.

<sup>22</sup> But if in ignorance, without keeping of malice, he let any thing fall upon him, having no intention to kill;

<sup>23</sup> or if without intention he let a stone sufficient to kill any one, or any other thing, fall upon him, and kill him, without having hated, or purposed to do him harm,

<sup>24</sup> then the congregation shall judge between him who had smitten him, and the avenger of blood, according to these judgments;

<sup>25</sup> and the congregation shall release the manslayer from the hand of the avenger of blood, and make him return to his city of refuge whither he had fled; and he shall dwell there until the time that the high priest die, whom the multitude (sagia) had anointed with the oil of anointing;-because he did not pray on the Day of Atonement in the Holy of Holies concerning the three great transgressions, that the people of the house of Yashar'el might not be smitten for strange worship, or impure connexions, or the shedding of innocent blood, when it was in his power to obviate them by his prayer, and he prayed not, therefore hath he been condemned to die in that year.

<sup>26</sup> But if, while the high priest is yet alive, the manslayer goeth out indeed from the bounds, of his city of refuge whither he had fled,

<sup>27</sup> and the avenger of blood find him without the bounds of his city of refuge, he may kill the manslayer, without being guilty of death,

<sup>28</sup> for he should have abode in his city of refuge until the death of the high priest; but after the high priest is dead he may return to the land of his inheritance.

<sup>29</sup> And these indications shall be to you a decree of judgment for your generations in all your dwellings:

<sup>30</sup>Whosoever killeth a man, according to the word of witnesses fit to give testimony against him, the avenger of blood, or the house of judgment, shall put him to death. But one witness only shall not testify against a man to put him to death.

<sup>31</sup> You may not take a ransom for the release of a murderer who is guilty of death, for dying he shall die.

<sup>32</sup> Neither may you take ransom for him who hath fled to his city of refuge, so as that he may return to dwell in the land before the time of the high priest's decease.

<sup>33</sup> Nor contaminate ye the land in which you are, because innocent blood which hath not been avenged will overflow the land, and there is no atonement made for the land upon which innocent blood hath been shed, but by the shedding of the blood of him who shed it.

<sup>34</sup> Therefore defile not the land in which you are; for My Shekinah dwelleth in the midst of it; for I am Yahuah whose Shekinah dwelleth among the children of Yashar'el.

**36** And the heads of the fathers of the family of the Beni Gilead bar Makir bar Menasheh, even the family of the Beni Gilead bar Yoceph, came to the house of judgment, and spake before Mosheh and the princes, the chief fathers of the Beni Yashar'el,

<sup>2</sup> and said: Yahuah commanded Rabboni {our adonai} to give the land an inheritance by lot to the children of Yashar'el, and Rabboni was commanded before Yahuah to give the inheritance of our brother Zelophehad to his daughters.

<sup>3</sup> But if these marry into any of the tribes of the children of Yashar'el, their inheritance will be withdrawn from that of our fathers, and will be added to the inheritance of the tribe which will have become theirs, and our lot will be diminished.

<sup>4</sup> And at the Jubilee of the Beni Yashar'el their inheritance will be added to that of their tribe in which they will be; and their possession will have been withdrawn from the inheritance of our father's tribe.

<sup>5</sup> Then Mosheh commanded the children of Yashar'el by the Word of Yahuah, saying: The tribe of the Beni Yoceph have said well.

<sup>6</sup> This is the thing which Yahuah hath commanded, -not for the generations that shall arise after the division of the land, but for the daughters of Zelophehad, saying: They may be the wives of them who are proper in their eyes, only such must be of the families of their father's tribe.

<sup>7</sup> That the inheritance of the children of Yashar'el may not pass about from one tribe to another: for the children of Yashar'el shall every one keep to the inheritance of their father's tribe.

8

וְכָל בְּרֵתָא יִרְמַת אַחְסָנָא מִשְׁבָּטָא דְּבְנֵי יִשְׂרָאֵל לְחֵד מִזְרַעִית שְׁבָטָא דְּאַבְוֵהָא תְּהִי לְאַנְתּוֹ בְּדִיל  
דִּי־יִרְתּוּן בְּנֵי יִשְׂרָאֵל גְּבֵר אַחְסָנָא אַבְהָתוֹהִי

9

וְלֹא תִסָּחַר אַחְסָנָא מִשְׁבָּטָא לְשְׁבָטָא אֲחֵרָנָא אֲרִי גְבֵר בְּאַחְסָנָתִיהּ יִדְבָּקוּן שְׁבָטֵיָא דְּבְנֵי יִשְׂרָאֵל

<sup>10</sup> As Yahuah commanded Mosheh, so did the daughters of Zelophehad;

<sup>11</sup> and Mahalah, Thirzah, Hogelab, Milchah and Nohah, the daughters of Zelophehad, became wives of sons of their kindred;

<sup>12</sup> of the family of the children of Menasheh bar Yoceph were they wives, and their inheritance was with the tribe of their father's family.

<sup>13</sup> These are the commandments and orders of judgments which Yahuah commanded the children of Yashar'el, by Mosheh, in the plains of Moab by the Jordan near Jericho.



# The Aramaic Targum DEUTERONOMY





# DEUTERONOMY

<sup>1</sup> These are the words of admonition which Mosheh spake with all Yashar'el. He gathered them together to him while they were beyond the Jordan, and answered and said to them: Was it not in the wilderness at the mountain of Sinai that the law was given to you? and in the plains of Moab you were made to understand how many miracles and signs the Holy One, blessed be He, had wrought for you, from the time that you passed over the border of the Weedy Sea, where He made for you a way forevery one of your tribes. But you declined from His word, and wrought provocation before Him, in Pharan, on account of the words of the spies, and put together lying words against Him, and murmured about the manna, which He had made to come down for you, white from the heavens; in Hazeroth you demanded flesh, and made yourselves deserving to perish from the midst of the world, but for the memory, on your behalf, of the merit of your righteous fathers, the tabernacle of ordinance, and the ark of the covenant, and the holy vessels which you had covered with pure gold, and made atonement for you on account of the sin of the golden calf.

<sup>2</sup> It is a journey of eleven days (only) from Horeb by the way of Mount Gebal unto Rekem Giah; but because you declined and provoked Yahuah to displeasure, you have been retarded forty years.

<sup>3</sup> And it was at the end of forty years, in the eleventh month, the month of Shebat, on the first of the month, that Mosheh spake with the sons of Yashar'el according to all that Yahuah had given him commandment for them.

<sup>4</sup> After He had smitten Sihon king of the Amorites, who dwelt in Heshbon, and Og the king of Mathnan, who dwelt at Astarvata in Edrehath,

<sup>5</sup> beyond Jordan, in the land of Moab, began Mosheh to speak the words of this law, saying:

<sup>6</sup> Yahuah our Elohiym spake with us (and not I, of my own mind) in Horeb, saying: It is enough for you, and hath been profitable for you until this time (during) which you have received the law, and have made the tabernacle and

its vessels, and appointed your princes over you; but now it would be evil for you to tarry longer at this mount.

<sup>7</sup> Turn you, and journey to Arad and Hormah, and go up to the mountain of the Amorites; and to the dwelling-places of Ammon, Moab, and Gebala, in the plains of the forests, in mountain and valley, and by the south on the shore of the sea, Ashkelon and Kiserin, the land of the Kenaanite unto Kaldohi, and Lebanon, the place of the mountain of the sanctuary, to the great river, the River Phrat.

<sup>8</sup> See, I have given up the inhabitants of the land before you; nor shall it be needful to carry arms; go in and possess the land, and appoint the allotters, and divide it, even as Yahuah sware to your fathers, to Avraham, Yitschaq, and Ya'aqov, that He would give it unto them and their sons after them.

<sup>9</sup> And I spake to you at that time, saying: We will not leave you with but one judge, for I am not able to bear you alone.

<sup>10</sup> The Word of Yahuah our Elohiym hath multiplied you; and, behold, you are today as the stars of heaven for multitude.

<sup>11</sup> Yahuah Elohiym of your fathers increase you a thousand fold on account of this my benediction, and bless you beyond numbering as He hath said unto you.

<sup>12</sup> But how can I alone sustain the labor, your sensuality, your evil thoughts, your words of strife, your offering one shekel for two?

<sup>13</sup> Present, then, from among you wise men, prudent in their thinking, men of wisdom, by your tribes, and I will appoint them to be chiefs over you.

<sup>14</sup> And you answered me and said: The thing that thou hast spoken it is right for us to do.

<sup>15</sup> So I took the chiefs of your tribes, and moved them kindly with words; wise men, masters of knowledge, but prudent in their thoughts, I found not; and I appointed them chiefs over you, rabbans of thousands, of hundreds, of fifties; twelve thousand rabbans of tens, six myriads, officers of your tribes.

<sup>16</sup> And I charged your judges at that time with the orders of judgments, saying: So hear your brethren that one may not (be permitted to) speak all his words, while another is compelled to cut his words short; and so hearken to their words, as that it may be impossible for you not to judge them, and deliver judgment in truth, and to resolve (a matter) completely between a man and his brother, and between him who hireth words of litigation.

<sup>17</sup> You shall not have respect to persons in a judgment; you shall hear little words as well as great ones, nor be afraid before the rich man and the ruler; for a judgment is from before Yahuah, and He seeth every secret. But the thing that is too hard for you bring to me, and I will hear it.

<sup>18</sup> And at that time I taught you all the Ten Words which you are to practise about judgments of money, and judgments of life.

<sup>19</sup> And we journeyed from Horeb, and came through all that great and fearful desert, where you saw serpents like boughs, and loathsome scorpions darting at you like arrows, on the way of the mountain of the Amoraah, as Yahuah our Elohiym had commanded us, and came to Rekem Giah.

<sup>20</sup> And I said to you, Ye are come to the mountain of the Amoraah, which Yahuah our Elohiym will give to us.

<sup>21</sup> Behold, Yahuah our Elohiym hath given you the land; arise and possess it, as Yahuah your Elohiym hath told you; fear not, nor be dismayed (broken).

<sup>22</sup> And all of you came to me in a body, and said, We will send men before us to examine the land for us, and bring us back word by what way we shall go up to it, and the cities we should enter.

<sup>23</sup> And the thing was proper in my eyes; and I took from you twelve chosen men, one man for a tribe,

<sup>24</sup> and they turned and went up into the mountain, and came to the stream of Ethkela, and explored it.

<sup>25</sup> And they took in their hands of the produce of the land and brought to us. And they returned us word; and Kaleb and Yehoshua said, The land which Yahuah our Elohiym hath given us is good.

<sup>26</sup> But you were not willing to go up, but believed the words of the ten wicked ones, and rebelled against the Word of Yahuah your Elohiym.

<sup>27</sup> And you cried in your tents, taking your sons and your daughters to your breasts, saying, Woe to you, ye stricken ones! tomorrow ye will be slain. Why hath Yahuah hated us, to have brought us out of the land of Mitsrayim, to deliver us into the hand of the Amorites to destroy us?

<sup>28</sup> How shall we go up? Our brethren have dissolved our hearts, saying, The people are greater and mightier than we; their cities are vast, and walled to the height of heaven, and we saw there also the sons of Ephron the giant.

<sup>29</sup> And I said to you, Be not broken down, nor be afraid of them:

<sup>30</sup>the Word of Yahuah your Elohiym who goeth before you will Himself fight for you, according to all that He did for you in Mitsrayim before your eyes.

<sup>31</sup> And in the desert, where thou sawest burning serpents full of deadly venom, Yahuah thy Elohiym bare thee with the glorious clouds of His Shekinah, as a man carrieth his child, all the way that you went, until you have come to this place.

<sup>32</sup> But in this thing you believed not in the Word of Yahuah your Elohiym,

<sup>33</sup> who led before you in the way to prepare for you the place of your encampments, in the pillar of fire by night to light you in the way you should go, and in the pillar of the cloud by day.

<sup>34</sup> And the voice of your words was heard before Yahuah, and He was displeased, and did make oath saying,

<sup>35</sup> If any one of the men of this evil generation shall see the good land which I covenanted to give unto their fathers,

<sup>36</sup> except Kaleb bar Jephunneh, who shall see it, and to whom I will give the good land, the land of Hebron through which he walked, and to his children, because he hath followed with integrity the fear of Yahuah.

<sup>37</sup> Against me also was there displeasure before Yahuah on your account, saying, Thou too art not to go in thither;

<sup>38</sup> Yehoshua bar Nun, who ministereth in thy house of instruction, he is to go in thither: strengthen him, for he is to make Yashar'el possess it.

<sup>39</sup> But your little ones, of whom you said, They will be for prey, and your children, who as yet know not between good and evil, they shall go in thither: I will give it to them, and they shall possess it for an inheritance.

<sup>40</sup>As for you, turn, and go (back) into the wilderness by the way of the Weedy Sea.

<sup>41</sup> Then answered you, and said to me, We have sinned before Yahuah; we will go up and fight according to all that Yahuah our Elohiym commanded us. And you girded on every man his arms, and began to ascend the mountain.

<sup>42</sup> But Yahuah said to me, Say to them, Go not up, nor prepare for battle, for My Shekinah goeth not among you; that you be not crushed before your enemies.

<sup>43</sup> And I spake with you, but you would not obey but were rebellious against the Word of Yahuah, and did wickedly, and went up to the mountain.

<sup>44</sup> And the Amoraah who dwelt in that mountain came out to meet you, and pursued you, as they drive away and destroy hornets, and smote you from Gebal unto Hormah.

<sup>45</sup> And you returned, and wept before Yahuah: but Yahuah would not receive your prayers, nor hearken to your words.

<sup>46</sup> So you abode in Rekem many days, according to the days that you abode.

**2** And turning we journeyed into the wilderness, by the way of the Sea of Suph, as Yahuah had bidden me, and we compassed Mount Gebal many days.

**2** And Yahuah spake to me, saying:

<sup>3</sup> It is enough for you to have dwelt about this mountain: turn you to the north,

<sup>4</sup> and command the people, saying, You are to pass by the border of your brethren, the children of Esau, who dwell in Gebala, and they will be afraid of you; be very heedful therefore;

<sup>5</sup> provoke them not; for of their land I have not given you as much as the sole of the foot; for I have given Mount Gebal an inheritance unto Esau on account of the honour which he did unto his father.

<sup>6</sup> You shall buy fresh provision of them for silver, that you may eat, and water shall you buy with silver, to drink.

<sup>7</sup> Be careful that you vex them not : for Yahuah your Elohiym hath blessed you in all the works of your hands, he hath supplied your wants in thy journeying in the great wilderness; these forty years hath the Word of Yahuah your Elohiym been your helper; you have not wanted anything.

<sup>8</sup> So we passed by our brethren the sons of Esau, who dwell in Gebala, from Elath and the fortress of Tarnegola and turned and went by the way of the wilderness of Moab

<sup>9</sup> And Yahuah spake to me, saying: Thou shalt not aggrieve the Moabae, nor make war against them; for I have not given you their land to inherit, because I have given Lachaiath for a possession to the children of Lot.

<sup>10</sup> The Emthanaia dwelt in it of old, a people great and many, and mighty as the giants.

<sup>11</sup> The giants who dwelt in the plain of Geyonbere were also reputed as the giants who perished in the Flood; but the Moabites called them Emethanee.

<sup>12</sup> And in Gebala dwelt the Genosaia in old times, and the Beni Esau drave them out and destroyed them, and dwelt in their place; as did Yashar'el in the land of their inheritance, which Yahuah gave to them.

<sup>13</sup> Now arise, and pass over the stream of Tarvaja. And we crossed the stream of Tarvaja.

<sup>14</sup> And the days in which (from the time) we came from Rekem Giah till we crossed the stream of Tarvaja, were thirty and eight years, until all the generation of the men of war were wasted out from the camp, as Yahuah had sworn to them.

<sup>15</sup> But a plague also from Yahuah had scourged them to consume them from the host, until they were brought to an end.

<sup>16</sup> And when all the men of war, the makers of the high places, were consumed by dying out of the host,

<sup>17</sup> Yahuah spake with me, saying:

<sup>18</sup> You are this day to pass the border of Moab towards Lechaiath.

<sup>19</sup> But coming near over against the children of Ammon, you are not to vex, nor provoke them to war; for I have not given you the land of the Beni Ammon for a possession: I have given it an inheritance to the children of Lot, for the sake of Avraham's righteousness.

<sup>20</sup> That also was accounted a land of giants; in old time the giants dwelt in it, and the Ammonites called them Zimthane,

<sup>21</sup> a people great and mighty as giants: but the Word of Yahuah destroyed them, and drave them out before them, and they dwelt in their place;

<sup>22</sup> {as He did for the Beni Esau who dwell in Seir: for He destroyed the Horae before them, and drave them out, and they dwell in their place} to this day.

<sup>23</sup> And the rest of the escaped of the Kenaanah which dwelt in the cities of Dephia to Gaza, the Kapotkaee who came out of Kapotkaia destroyed them, and dwelt in their place.

<sup>24</sup> Arise, take your journey, and pass over the river Arnona; behold, I have delivered into your hands Sihon the king of Heshbon and the Amoraah, and his land: begin to drive them out, and to provoke him to wage war.

<sup>25</sup> Today I will begin to put thy terror and fear upon the faces of all the peoples which are under the whole heavens who shall hear the report of thy virtue, that the sun and moon have stood still, and have ceased from speaking

(their) song for the space of a day and a half, standing still in their habitation until thou hadst done battle with Sihon; and they will shiver and tremble before thee.

<sup>26</sup> And I sent messengers from Nehardea, which is by the wilderness of Kedemoth, to Sihon king of the Amorites, with words of peace, saying,

<sup>27</sup> I would pass through thy land; by the way which is the beaten road will I go; I will not turn aside to do thee harm on the right hand or the left.

<sup>28</sup> I will buy fresh provision with silver, to eat, and thou shalt give me water for silver, to drink; I will only pass through:

<sup>29</sup> as the Beni Esau, who dwell in Gebal, and the Moabae, who dwell in Lechaiath have done to me, until the time that I pass over the Jordan into the land which Yahuah our Elohiym giveth us.

<sup>30</sup> But Sihon the king of Heshbon was not willing to allow us to pass through his borders; for Yahuah our Elohiym had hardened the form of his ruach, and made his heart obstinate, to deliver him into thy hand as at this day.

<sup>31</sup> And Yahuah said to me, See, within the space of a sun and a moon I have begun to deliver Sihon and his country into thy hand; begin thou to cast him out, to inherit his land.

<sup>32</sup> And Sihon came out to meet us, he and all his people, to do battle at Jehaz.

<sup>33</sup> And Yahuah our Elohiym delivered him up before us, and we smote him, and his children, and all his people.

<sup>34</sup> And we subdued all his cities at that time, and destroyed all the towns, the men, women, and children, we left none to escape;

<sup>35</sup> only the cattle took we for prey and the spoil of the towns which we subdued.

<sup>36</sup> From Aroer, on the bank of the river Arnona, and the city which is built in the midst of the river, even unto Gilead, there was no city too strong for us, Yahuah our Elohiym gave all of them up before us.

<sup>37</sup> Only to the land of the children of Ammon we went not nigh, nor to any place on the river Iyoveka, nor to the cities of the mountain, according to all that Yahuah our Elohiym had commanded us.

**3** And turning, we went up by the way of Mathnan: and Og the king of Mathnan came out to meet us, he and all his people, to give battle in Edrehath.

<sup>2</sup> And Yahuah said to me, Fear him not; for into thy hand I have delivered him, and all his people, and his land; and thou shalt do to him as thou hast done to Sihon king of the Amoraah, who dwelt in Heshbon.

<sup>3</sup> And Yahuah our Elohiym gave up into our hands Og the king of Mathnan, and all his people; and we smote him till no remnant remained to him.

<sup>4</sup> And we subdued all his cities at that time, there was no city which we took not from them, sixty cities, the whole boundary of Targona, the kingdom of Og in Mathnan.

<sup>5</sup> All these cities were fortified, surrounded with high walls, shut up with gates and bars; besides open towns very many.

<sup>6</sup> And we utterly destroyed their cities: as we did to Sihon king of Heshbon, so destroyed we with every city the men, women, and children.

<sup>7</sup> But all the cattle, and the prey of the cities, we made a spoil for ourselves.

<sup>8</sup> And at that time we took from the power of the two kings of the Amorites the land beyond the Jordan, from the streams of Arnona unto Mount Hermon.

<sup>9</sup> The Sidonae call Hermon the fruit-producing Mount, but the Emoriy call it the Snowy Mountain, because the snow never ceases from it either in summer or winter.

<sup>10</sup> All the cities of the plain, and all Gilead, and all Mathnan, unto Selukia and Edrehi, cities of the kingdom of Og in Mathnan.

<sup>11</sup> For only Og king of Mathnan remained of the remnant of the giants who perished in the deluge. Behold, his bedstead was a bedstead of iron; behold, it is placed in the archive-house in Rabbath, of the Beni Ammon, nine-cubits its length, and four cubits its breadth, in the cubit of his own (stature).

<sup>12</sup> And this land which we took in possession at that time, from Aroer unto the border of the river, and half of Mount Gilead, and the cities, I have given to the tribe of Re'uven and Gad;

<sup>13</sup> but the remaining part of Gilead, and all Mathnan, the kingdom of Og, I have given to the half tribe of Menasheh; all the limit of the region of Targona, and all Mathnan, which is called the land of the giants.

<sup>14</sup> And Jair bar Menasheh took the whole limit of the region of Targona, unto the limit of Korze and Antikiros, and called them by his own name Mathnan, the towns of Jair, unto this day.

<sup>15</sup> But I gave Gilead to Makir.



<sup>16</sup> To the tribe Re'uben and the tribe Gad have I given from Gilead to the river Arnona, half of the valley and its limit, unto the stream of Jubeka on the limit of the children of Ammon,

<sup>17</sup> the plain also, the Jordan, the boundary from Genesar to the sea of the plain, and the city of Tebaria, which is by the Sea of Salt, the limit of the outflow of waters from the heights of the east.

<sup>18</sup> And I commanded you, the tribe of Re'uben, and of Gad, and the half tribe of Menasheh, at that time, saying: Yahuah your Elohiym hath given this land to you to possess it; but you are to go over armed before your brethren, every one girded for the host.

<sup>19</sup> Only your wives, your children, and your cattle, (for I know that you have much cattle,) shall abide in your cities which I have given you,

<sup>20</sup> until the time when Yahuah will have given rest to your brethren as to you, that they also may possess that land which Yahuah your Elohiym hath conferred upon you; then shall you return every one to his inheritance which I have given you.

<sup>21</sup> And I instructed Yehoshua at that time, saying: Thine eyes have seen all that Yahuah thy Elohiym hath done to these two kings; so will Yahuah do unto all the kingdoms to which thou art passing over.

<sup>22</sup> Fear them not, for the Word of Yahuah your Elohiym fighteth for you.

<sup>23</sup> And I sought mercy at that time from before Yahuah, saying:

<sup>24</sup> I supplicate compassion before Thee, O Yahuah Elohiym: Thou hast begun to show unto Thy servant Thy greatness and the power of Thy mighty hand; for Thou art Elohiym, and there is none beside Thee; for Thy glory dwelleth in the heavens on high, and Thou rulest upon the earth; there is none who can work according to Thy working or Thy power.

<sup>25</sup> Let me, I pray, pass over and see the good land that is beyond Jordan, that goodly mountain on which is builded the city of Yerushalayim, and Mount Lebanon, where the Shekinah will dwell.

<sup>26</sup> But Yahuah was displeased with me on your account, and received not my prayer; but Yahuah said to me: Let it be enough for thee; speak not before Me again of this matter:

<sup>27</sup> go up to the head of the mountain, and lift up thine eyes to the west, to the north, to the south, and to the east, and behold with thy eyes, for thou shalt not pass over this Jordan.

<sup>28</sup> But instruct Yehoshua, strengthen and confirm him; for he shall go over before this people, and give them the inheritance of the land which thou seest.

<sup>29</sup> And we dwelt in the valley, weeping for our sins, because we had been joined with the worshippers of the idol of Peor.

**4** And now, Yashar'el, hear the statutes and judgments which I teach you to do, that you may live, and go in and inherit the land Yahuah Elohiym of your fathers giveth you.

<sup>2</sup> Ye shall not add to the words that I teach you nor diminish them, but keep the commandments of Yahuah your Elohiym which I command you.

<sup>3</sup> Your eyes have seen what the Word of Yahuah hath done to the worshippers of the idol Peor: for all the men who went astray after the idol Peor, Yahuah thy Elohiym hath destroyed from among you;

<sup>4</sup> but you who have cleaved to the worship of Yahuah your Elohiym are alive all of you this day.

<sup>5</sup> See, I teach you statutes and judgments, as Yahuah Elohiym hath taught me, that you may so do in the land which you are entering to possess it.

<sup>6</sup> So shall you observe and perform the law; for it is your wisdom and understanding in the sight of the peoples, who will hear all these statutes, and will say: How wise and intelligent is this great people!

<sup>7</sup> For what people so great, to whom Yahuah is so nigh in the Name of the Word of Yahuah? But the custom of (other) nations is to carry their elohiym upon their shoulders, that they may seem to be nigh them; but they cannot hear with their ears, (be they nigh or) be they afar off; but the Word of Yahuah sitteth upon His throne high and lifted up, and heareth our prayer what time we pray before Him and make our petitions.

<sup>8</sup> And what people have statutes and right judgments according to all this law which I order before you this day?

<sup>9</sup> Only take heed to yourselves and diligently keep your souls, lest you forget the things which you beheld with your eyes at Sinai, and that they depart not from thy heart all the days of thy life, and you may teach them to your children, and to your childrens children;

<sup>10</sup> and that you may make yourselves pure in your transactions thereby, as in the day when you stood before Yahuah your Elohiym at Horeb, at the time when Yahuah said to me: Gather the people before Me, that they may hear

My words, by which they shall learn to fear before Me all the days that they remain upon the earth, and may teach their children.

<sup>11</sup> And you drew near, and stood at the lower part of the mount, and the mountain burned with fire, and its flame went up to the height of the heavens, with darkness, clouds, and shadows.

<sup>12</sup> And Yahuah spake with you on the mountain from the midst of the fire: you heard the voice of the Word {Dibbura}, but you saw no likeness, but only a voice speaking.

<sup>13</sup> And He proclaimed to you His covenant which He commanded you to perform; Ten Words {dibbura} which He wrote upon sapphire tablets.

<sup>14</sup> And Yahuah commanded me at that time to teach you the statutes and judgments, that you may do them in the land which you pass over to possess.

<sup>15</sup> Keep then your souls diligently; for you saw no likeness on the day when Yahuah spake with you in Horeb from the midst of the fire.

<sup>16</sup> Be admonished, lest you corrupt your works, and make to you an image or likeness of any idol, the likeness either male or female

<sup>17</sup> of any beast of the earth, of any winged bird that flieth in the air in the expanse of heaven,

<sup>18</sup> of any reptile on the ground, or of any fish in the waters under the earth.

<sup>19</sup> And lest, when you lift up your eyes to the height of the heavens, and gaze at the sun, or the moon, and the principal stars of all the hosts of the heavens, you go astray, and adore and serve them; for Yahuah your Elohiym hath by them distributed (or divided) the knowledge of all the peoples that are under the whole heavens.

<sup>20</sup> For you hath the Word of Yahuah taken for His portion, and hath brought you out from the iron furnace of Mitsrayim to be unto Him a people of inheritance as at this day.

<sup>21</sup> But against me was displeasure before Yahuah on account of your words, because you had murmured for the water; and He sware that I should not pass the Jordan, nor go into the land which Yahuah your Elohiym giveth you to inherit.

<sup>22</sup> But I must die in this land; I am not to pass over Jordan; but you will pass over and possess the inheritance of that good land.

<sup>23</sup> Beware, then, that you forget not the covenant of Yahuah your Elohiym which He hath confirmed with you, or make to you an image, the likeness of

any thing of which Yahuah your Elohiym hath commanded that you should not make it.

<sup>24</sup> For the Word of Yahuah your Elohiym is a consuming fire; the jealous Elohiym is a fire, and He avengeth Himself in jealousy.

<sup>25</sup> If, when thou wilt have begotten children and children's children, and wilt have grown old in the land, you corrupt your works, and make to you an image or any likeness, and do that which is evil before Yahuah to provoke Him;

<sup>26</sup> I attest against you this day the sworn witnesses of the heavens and the earth, that perishing you will perish swiftly from the land to possess which you pass the Jordan: you will not lengthen out days upon it, but will be utterly destroyed.

<sup>27</sup> And Yahuah will scatter you among the Gentiles, and you will remain as a little people with the nations among whom Yahuah will disperse you in captivity.

<sup>28</sup> And there will you be constrained to serve the worshippers of idols, the work of men's hands, of wood and stone, which see not, nor hear, nor eat, nor smell.

<sup>29</sup> But if there you seek to return to the fear of Yahuah your Elohiym, you shall find mercy, when you seek before Him with all your heart and with all your soul.

<sup>30</sup> When you suffer oppression, and all these things come upon you in the end of the days, and you be converted to the fear of Yahuah your Elohiym, and obey His Word;

<sup>31</sup> for Yahuah our Elohiym is a merciful Elohiym; He will not forsake you, nor destroy you, nor forget the covenant of your fathers which He swore unto them.

<sup>32</sup> For ask now the generations which have been from the days of the beginning, which have been before thee from the day when Yahuah created man upon the earth, from one end of the heavens to the other, whether so great a thing as this hath been, or any like to it hath been heard?

<sup>33</sup> Hath it ever been that a people should hear the voice of the Word of Yahuah, the Living Elohiym, speaking from the midst of fire, as you heard, and remained alive?

<sup>34</sup> Or, as the wonder which Yahuah hath wrought, revealing Himself to separate a people to Himself from among another people, by signs, by

miracles, by portents, by the victories of ordered battles, by an uplifted arm, and by great visions, like all that Yahuah our Elohiym hath done for us in Mitsrayim, and your eyes beholding?

<sup>35</sup> Unto thee have these wonders been shown, that thou mayest know that Yahuah is Elohiym, and there is none beside Him.

<sup>36</sup> He made you hear the voice of His Word from the heavens on high, to give you discipline by His doctrine, and showed thee upon earth His great fire, and made thee hear His words from the midst of the flame.

<sup>37</sup> And because He loved thy fathers Avraham and Yitschaq, therefore hath He pleasure in the children of Ya'aqov after him, and hath brought you in His lovingkindness and power from Mitsrayim,

<sup>38</sup> to drive out nations greater and stronger than you from before you, and give you their land to inherit as at this day.

<sup>39</sup> Know therefore today, and set your heart upon it, that Yahuah is Elohiym, whose Shekinah dwelleth in the heavens above, and reigneth on the earth beneath, neither is there any other beside Him.

<sup>40</sup> Therefore observe His covenant, and the commandments which I command you this day, that He may do good to you and to your children after you, and that you may have continuance upon the land which Yahuah your Elohiym giveth you for all days.

<sup>41</sup> And now, behold, Mosheh set apart three cities beyond the Jordan toward the sunrise,

<sup>42</sup> that the manslayer who had killed his neighbor without intention, not having hated him yesterday or before, may flee, and escape into one of those cities, and be spared alive.

<sup>43</sup> Kevatirin in the wilderness, in the plain country, for the tribe of Re'uven, and Ramatha in Gilead for the tribe of Gad, and Dabera in Mathnan for the tribe of Menasheh.

<sup>44</sup> This is the declaration of the law which Mosheh set in order before the sons of Yashar'el

<sup>45</sup> and the statutes and judgments which Mosheh spake with the sons of Yashar'el at the time when they had come out of Mitsrayim.

<sup>46</sup> And Mosheh delivered them beyond Jordan over against Beth Peor, in the land of Sihon king of the Emoriy, who dwelt in Heshbon, whom Mosheh and the sons of Yashar'el smote when they had come out of Mitsrayim.

<sup>47</sup> And they took possession of his land and the land of Og, king of Mathnan, the two kings of the Emoriy, who were beyond the Jordan, eastward,

<sup>48</sup> from Aroer on the bank of the river Arnon to the mountain of Saion, which is the Snowy Mount;

<sup>49</sup> and all the plain beyond Jordan, eastward, unto the sea that is in the plain under the spring of the heights.

**5** And Mosheh called all Yashar'el, and said to them: Hear, Yashar'el, the statutes and judgments that I speak before you this day, to learn them, and observe to per- form them.

<sup>2</sup> Yahuah our Elohiym confirmed a covenant with us in Horeb:

<sup>3</sup> not with our fathers did Yahuah confirm this covenant, but with us, who are all of us here this day alive and abiding.

<sup>4</sup> Word to word did Yahuah speak with you at the mountain from the midst of the fire.

<sup>5</sup> I stood between the Word of Yahuah and you at that time, to declare to you the word of Yahuah, because you were afraid before the voice of the Word of Yahuah, which you heard from the midst of the fire; neither did you go up to the mountain while He said:

<sup>6</sup> Sons of Yashar'el, My people, I am Yahuah your Elohiym, who made and led you out free from the land of Mitsrayim, from the house of the bondage of slaves.

<sup>7</sup> Sons of Yashar'el, My people, no other Elohiym shall you have beside Me.

<sup>8</sup> You shall not make to you an image or the likeness of anything which is in the heavens above, or in the earth below, or in the waters under the earth:

<sup>9</sup> thou shalt not worship them or do service before them; for I am Yahuah your Elohiym, a jealous and avenging Elohiym, taking vengeance in jealousy; remembering the sins of wicked fathers upon rebellious children to the third generation and to the fourth of them that hate Me, when the children complete to sin after their fathers.

<sup>10</sup> but keeping mercy and bounty for a thousand generations of the righteous who love Me and keep My mandates and My laws.

<sup>11</sup> Sons of Yashar'el, My people, no one of you shall swear by the Name of the Word of Yahuah your Elohiym in vain: for Yahuah, in the day of the great judgment, will not acquit any one who shall swear by His Name in vain.

<sup>12</sup> Sons of Yashar'el, My people, observe the day of Sabbath, to sanctify it according to all that Yahuah your Elohiym hath commanded.

<sup>13</sup> Six days you shall labor and do all your work,

<sup>14</sup> but the seventh day (shall be for) rest and quiet before Yahuah your Elohiym; ye shall do no work, neither you, nor your sons, nor your daughters, nor your servants, nor your handmaids, nor your oxen, your asses, nor any of your cattle, nor your sojourners who are among you; that your servants and handmaids may have repose as well as you.

<sup>15</sup> And remember that you were servants in the land of Mitsrayim, and that Yahuah your Elohiym delivered and led you out with a strong hand and uplifted arm; therefore Yahuah thy Elohiym hath commanded thee to keep the Sabbath day.

<sup>16</sup> Sons of Yashar'el, My people, be every one mindful of the honour of his father and his mother, as Yahuah your Elohiym hath commanded you, that your days may be prolonged, and it may be well with you in the land which Yahuah your Elohiym giveth you.

<sup>17</sup> Sons of Yashar'el, My people, you shall not murder, nor be companions or participators with those who do murder, nor shall there be seen in the congregations of Yashar'el (those who have part) with murderers; that your children may not arise after you, and teach their own to have part with murderers; for because of the guilt of murder the sword cometh forth upon the world. Sons of Yashar'el, My people, you shall not be adulterers, nor companions of, or have part with, adulterers; neither shall there be seen in the congregations of Yashar'el (those who have part) with adulterers, and that your children may not arise after you, and teach theirs also to be with adulterers; for through the guilt of adulteries the plague cometh forth upon the world. Sons of Yashar'el, My people, you shall not be thieves, nor be companions nor have fellowship with thieves, nor shall there be seen in the congregations of Yashar'el (those who have part) with thieves; for because of the guilt of robberies famine cometh forth on the world. Sons of Isreal, My people, you shall not bear false witness, nor be companions or have fellowship with the bearers of false testimony; neither shall there be seen in the congregations of Isreal those who (have part) with false witnesses; for because of the guilt of false witnesses the clouds arise, but the rain does not come down, and dearth cometh on the world.

<sup>18</sup> Sons of Yashar'el, My people, you shall not be covetous, nor be companions or have fellowship with the covetous; neither shall there be seen in the congregations of Yashar'el any who (have part) with the covetous; that

your children may not arise after you, and teach their own to be with the covetous. Nor let any one of you desire his neighbor's wife, nor his field, nor his servant, nor his handmaid, nor his ox, nor his ass, nor anything that belongeth to his neighbor; for because of the guilt of covetousness the government (malkutha) seizeth upon men's property to take it away, and bondage cometh on the world.

<sup>19</sup> These words spake Yahuah with all your congregation at the mount, from the midst of the fiery cloud and tempest, with a great voice which was not limited; and the voice of the Word {Dibbera} was written upon two tables of marble, and He gave them unto me.

<sup>20</sup> But when you had heard the voice of the Word {Dibbera} from the midst of the darkness, the mountain burning with fire, the chiefs of your tribes and your sages drew nigh to me,

<sup>21</sup> and said, Behold, the Word of Yahuah our Elohiym hath showed us His glorious Shekinah, and the greatness of His excellency, (tushbachteih, His magnificence,) and the voice of His Word have we heard out of the midst of the fire. This day have we seen that Yahuah speaketh with a man in whom is the Ruach HaQodesh, and he remaineth alive.

<sup>22</sup> But now why should we die? For this great fire will devour us; if we again hear the voice of the Word of Yahuah our Elohiym, we shall die.

<sup>23</sup> For who, of all the offspring of flesh, hath heard the voice of the Word of the Living Elohiym speaking from amid the fire as we, and hath lived?

<sup>24</sup> Go thou nigh, and hear all that Yahuah our Elohiym shall say, and speak thou with us all that Yahuah our Elohiym will say to thee, and we will hearken and will do.

<sup>25</sup> And the voice of your words was heard before Yahuah when you spake with me, and Yahuah said to me, All the words of this people which they have spoken with thee are heard before Me; all that they have said is good.

<sup>26</sup> O that the disposition of their heart were perfect as this willingness is to fear Me and to keep all My commandments all days, that it may be well with them and with their children forever!

<sup>27</sup> {Go, say to them: he has permitted you to join with your wives since you have been separated three days.}

<sup>28</sup> Now therefore be separate from thy wife, that with the orders above thou mayest stand before Me, and I will speak with thee the commandments, statutes, and judgments, which thou shalt teach them to perform in the land that I give you to inherit.



<sup>29</sup> And now observe to do as Yahuah your Elohiym hath commanded you; decline not to the right hand or to the left.

<sup>30</sup> Walk in all the way which Yahuah your Elohiym commandeth you, that you may live and do well, and lengthen out days in the land you shall inherit.

**6** And this is the declaration of the commandments, the statutes, and the judgments which Yahuah your Elohiym hath commanded (me) to teach you to perform in the land to which you pass over to inherit;

<sup>2</sup> that thou mayest fear Yahuah thy Elohiym, and keep all His statutes and precepts which I command thee; thou, thy son, and the son of thy son, all the days of thy life; and that thou mayest prolong thy days.

<sup>3</sup> Hearken then, Yashar'el, to keep and to do, that it may be well with thee, and you may increase greatly, as Yahuah Elohiym of thy fathers hath spoken to thee, (that) He will give thee a land whose fruits are rich as milk, and sweet as honey.

<sup>4</sup> It was, when the time came that our father Ya'aqov should be gathered out of the world, he was anxious lest there might be an idolater among his sons. He called them, and questioned them, Is there such perversity in your hearts? They answered, all of them together, and said to him: HEAR, YASHAR'EL OUR FATHER: YAHUAH OUR ELOHIYM IS ONE ADONAI! Ya'aqov made response, and said, Blessed be His Glorious Name forever and ever.

<sup>5</sup> Mosheh the prophet said to the people of the house of Yashar'el, Follow after the true worship of your fathers, that you may love Yahuah your Elohiym with each disposition of your hearts, and also that He may accept your souls, and the (dedicated) service of all your wealth;

<sup>6</sup> and let these words which I command you this day be written upon the tables of your hearts.

<sup>7</sup> And thou shalt unfold them to thy children, and meditate upon them when thou art sitting in your houses, at the time when you are occupied in secret chambers, or in journeying by the way; at evening when you lie down, and at morn when you arise.

<sup>8</sup> And you shall bind them as written signs upon thy left hand, and they shall be for tephillin upon thy forehead over thine eyes.

<sup>9</sup> And thou shalt write them upon the pillars, and affix them in three places, against the cupboard, upon the posts of thy house, and on the right hand of thy gate, in thy going out.

<sup>10</sup> And when Yahuah thy Elohiym hath brought thee into the land which he promised to Avraham, Yitschaq, and Ya'aqov, thy fathers, to give thee cities great and goodly which thou didst not toil in building,

<sup>11</sup> houses also, filled with all good, which thou wast not occupied in filling, and hewn cisterns in hewing which thou didst not labor, vineyards and olives with planting which thou wast not wearied; and when thou hast eaten. and art satisfied,

<sup>12</sup> beware lest you forget the fear of Yahuah your Elohiym, who delivered and led you out free from the land of Mitsrayim, from the house of the affliction of slaves;

<sup>13</sup> but fear Yahuah your Elohiym, and worship before Him, and swear by the Name of the Word of Yahuah in truth.

<sup>14</sup> You shall not go after the idols of the Gentiles, the idols of the peoples who are round about you:

<sup>15</sup> for Yahuah our Elohiym is a jealous Elohiym, and an Avenger, whose Shekinah dwelleth in the midst of you; lest the anger of Yahuah your Elohiym be kindled against you, and He quickly destroy you from the face of the earth.

<sup>16</sup> Sons of Yashar'el, my people, be warned not to tempt Yahuah your Elohiym as you tempted Him in the ten temptations;

<sup>17</sup> keeping keep the commandments of Yahuah your Elohiym, and His testimonies and statutes which He hath commanded you;

<sup>18</sup> and do what is good and right before Yahuah, that it may be well with you, and ye may go in, and possess by inheritance the good land which Yahuah covenanted to your fathers;

<sup>19</sup> that He may drive out all thy enemies before thee, as Yahuah hath said.

<sup>20</sup> When thy son, in time to come, shall ask thee, saying, What are the testimonies, statutes, and judgments which Yahuah our Elohiym hath commanded you?

<sup>21</sup> then shall you say to your sons, We were servants to Pharaoh in Mitsrayim,

<sup>22</sup> and the Word of Yahuah brought us out of Mitsrayim with a mighty hand; and the Word of Yahuah wrought signs, great wonders, and sore plagues on Mitsrayim and on Pharaoh and all the men of his house, which our eyes beheld;

<sup>23</sup> but us He led forth free to bring us in and give us the land which He sware to our fathers.

<sup>24</sup> And Yahuah commanded us to perform all these statutes, that we may fear Yahuah our Elohiym for good to us in all days, that He may preserve us alive as at the time of this day;

<sup>25</sup> and (the reward of) righteousness will be reserved for us in the world to come, if we keep all these commandments to perform them before Yahuah our Elohiym, as He hath commanded us.

**7** When Yahuah thy Elohiym shall bring thee into the land to which thou wilt come to possess it, and He will make many peoples to go out from before thee, the Hittites, Gergashites, Amorites, Kanaanites, Perizites, Hivites, and Jebusites, seven nations more numerous and strong than thou.,

<sup>2</sup> and Yahuah your Elohiym will deliver them up before you, then shall you blot them out and utterly consume them by the curse of Yahuah. You shall strike no covenant with them, nor have pity upon them.

<sup>3</sup> You shall not intermarry with them; your daughters you shall not give to their sons, nor take their daughters for your sons; for whosoever marrieth with them is as if he made marriage with their idols.

<sup>4</sup> For their daughters will lead your sons away from My worship to serve the idols of the Gentiles; so will the anger of Yahuah be kindled against you, and He will destroy you suddenly.

<sup>5</sup> But this shall you do to them: you shall destroy their altars, break their statues in pieces, cut down their groves for worship, and burn the images of their idols with fire.

<sup>6</sup> For you shall be a holy people before Yahuah your Elohiym, as Yahuah your Elohiym hath taken pleasure in you, that you may be a people more beloved before Him than all the peoples who are on the face of the earth.

<sup>7</sup> Not because you were more excellent than all other peoples hath Yahuah had pleasure in you and chosen you, but because you were poor in ruach, and more humble than all the nations.

<sup>8</sup> Therefore, because Yahuah had mercy on you, and would keep the covenant He had sworn with your fathers, He led you out free with a mighty hand, and redeemed you from the house of the affliction of slaves, from the hand of Pharaoh king of Mitsrayim.

<sup>9</sup> Know therefore that Yahuah your Elohiym is a Judge, strong and faithful, keeping covenant and mercy with them who love Him and keep His commandments unto a thousand generations,

<sup>10</sup> and who repayeth to them who hate Him the reward of their good works in this world, to destroy them (for their evil works) in the world to come; neither delayeth He (to reward) His enemies, but while they are alive in this world He payeth them their recompense.

<sup>11</sup> Observe therefore the mandates, the statutes, and judgments which I command you, to perform them.

<sup>12</sup> If you receive these judgments, and observe and perform them, then will Yahuah your Elohiym keep with you the covenant and the lovingkindness which He sware to your fathers.

<sup>13</sup> And He will love, bless, and multiply you, and will bless the children of your wombs, the fruit of your ground, your corn, wine, and oil, the herds of your oxen, and the flocks of your sheep, on the land which He sware to your fathers to give you.

<sup>14</sup> More blessed will you be than all peoples; there shall not be among you barren men or women, nor thy cattle (be wanting) in wool, or milk, or offspring.

<sup>15</sup> And Yahuah will put away from thee all the diseases and evil plagues that He sent upon Mitsrayim which thou hast known; He will not put them upon you, but will send them forth upon all your enemies.

<sup>16</sup> And thou shalt consume all the nations which Yahuah thy Elohiym giveth up to thee; thine eye shall not spare them nor their idols, because they would be a stumbling block to thee.

<sup>17</sup> Neither say in thy heart, These nations are greater and stronger than I am: how shall I be able to drive them out?

<sup>18</sup> Be not afraid of them; remember the work of power which Yahuah thy Elohiym wrought upon Pharaoh and all the Mizraee;

<sup>19</sup> the great miracles which thou didst see with thine eyes, the signs and wonders, the strength of the mighty hand, and the victory of the uplifted arm, when Yahuah your Elohiym led you out free: so will Yahuah your Elohiym do unto all the peoples before whom thou art afraid.

<sup>20</sup> Moreover, Yahuah your Elohiym will send the plague of biting hornets among you, until they who have remained shall perish and disappear before you.

<sup>21</sup> Therefore be not downbroken before them, for the Shekinah of Yahuah your Elohiym is among you, the Great and Fearful Elohiym.

<sup>22</sup> But Yahuah your Elohiym will make these nations depart from before thee by little and little. You may not destroy them at once, lest the beasts of the field multiply against you, when they have come to devour their carcasses.

<sup>23</sup> But Yahuah your Elohiym will give them up before you, and will trouble them with great trouble, until they shall be consumed

<sup>24</sup> And He will deliver their kings into your hands, and you shall destroy their names from remembrance under the whole heavens: not a man shall stand before you until you have destroyed them.

<sup>25</sup> You shall burn their images with fire, nor desire the silver and gold that may be upon them, nor take them, lest through them you offend, for they are an abomination before Yahuah your Elohiym.

<sup>26</sup> Neither may you bring their abominable idols or their servicejvessels into your houses, that you be not accursed as they but you shall utterly loathe them as a loathsome reptile, and abhor them altogether, because they are accursed.

**8** Every commandment which I command you this day, observe ye to do, that you may live, and multiply, and go in and inherit the land which Yahuah sware to your fathers.

<sup>2</sup> And remember all the way by which Yahuah your Elohiym hath led you these forty years in the wilderness, to humble and try you, to know whether you will keep His commandments or not.

<sup>3</sup> And He humbled thee and let thee hunger, and fed thee with the manna which thou knewest not, nor thy fathers had known, that He might make thee to know that man liveth not by bread only, but by all that is created by the Word of Yahuah doth man live.

<sup>4</sup> Your raiment hath not waxen old upon your bodies, and your feet have not gone without covering these forty years.

<sup>5</sup> But you know with the thoughts of your hearts, that as a man regardeth his child, so Yahuah your Elohiym hath regarded you.

<sup>6</sup> Keep, therefore, the commandments of Yahuah your Elohiym, to walk in the ways that are right before Him, and to fear Him.

<sup>7</sup> For Yahuah your Elohiym bringeth you into a land whose fruits are celebrated, a land whose streams flow in clear waters, from sweet fountain springs, and depths that dry not up, issuing forth among the vales and mountains;

<sup>8</sup> a land producing wheat and barley, and growing vines from which cometh out wine sweet and ripe, and a land which yieldeth figs and pomegranates, a land whose olive trees make oil, and whose palms give honey;

<sup>9</sup> a land where, without poverty, you may eat bread and want nothing; a land whose sages will enact decrees unalloyed as iron, and whose disciples will propound questions weighty as brass.

<sup>10</sup> Be mindful, therefore, in the time when you will have eaten and are satisfied, that you render thanksgiving and blessing before Yahuah your Elohiym for all the fruit of the goodly land which He hath given you,

<sup>11</sup> lest you forget the fear of Yahuah your Elohiym, and keep not His commandments, His judgments, and His statutes, which I command you this day;

<sup>12</sup> lest, when you shall have eaten and are satisfied, and you have builded pleasant houses to dwell in,

<sup>13</sup> and your oxen and sheep are multiplied, and silver and gold are increased to you, and all things you have are multiplied,

<sup>14</sup> your heart be lifted up, and you forget the fear of Yahuah your Elohiym, who brought you out free from the land of Mitsrayim, from the house of the affliction of slaves;

<sup>15</sup> who led thee in mercy through that great and fearful desert, a place abounding in burning serpents and scorpions with stings, a place where there is thirst but no water; but (where) He brought thee forth water out of the hard rock,

<sup>16</sup> and fed thee in the desert with manna which thy fathers knew not, to humble thee and to prove thee, that He may do thee good in thine end.

<sup>17</sup> Beware that you say not in your heart, Our strength and the might of our hands have obtained us all these riches;

<sup>18</sup> but remember Yahuah your Elohiym ; for He it is who giveth thee counsel whereby to get wealth; that He may confirm the covenant which He sware to your fathers at the time of this day.

<sup>19</sup> For it shall be that if you forget the fear of Yahuah your Elohiym, and go after the idols of the Gentiles, to serve and worship them, I testify against you this day, you will surely perish;

<sup>20</sup> as the peoples which Yahuah your Elohiym disperseth before you, so will you perish, because you were not obedient to the Word of Yahuah your Elohiym.

9 Hear, Yashar'el: you are this day (about) to pass Jordana to enter in and possess (the country of) nations greater and stronger than you, and cities many, and fortified to the height of heaven.

2 A people (are they) strong and tall as the giants whom you know, and of whom you have heard (say), Who can stand before the sons of the giants?

3 Know, therefore, today that Yahuah your Elohiym, whose glorious Shekinah goeth before you, whose Word is a consuming fire, will destroy them and drive them out before you; so shall you drive them out, and destroy them quickly, as Yahuah your Elohiym hath said to you.

4 Speak not in your heart when Yahuah your Elohiym hath driven them away from before you saying, For the sake of my righteousness hath Yahuah brought me in to inherit this land; for on account of the sins of these people Yahuah driveth them out before you.

5 Not for your righteousness, or the integrity of your heart, will you be brought in to possess their land, but for the sins of these people Yahuah your Elohiym driveth them away before you; and that Yahuah may establish the word which He sware to Avraham, Yitschaq, and Ya'aqov, your fathers.

6 Know, therefore, that it is not on account of your merit that Yahuah your Elohiym giveth you this glorious land to possess it; for a hardnecked people are you.

7 Be mindful and forget not how you have provoked unto anger, before Yahuah in the wilderness, from the day that you went out of the land of Mitsrayim until you came to this place, and have been perverse before Yahuah.

8 (Even) at Horeb you provoked Yahuah to anger, so that there was wrath before Yahuah against you, to destroy you.

9 When I had gone up to the mountain to receive the tables of marble, the tables of the covenant which Yahuah had made with you, and I tarried on the mountain forty days and forty nights, I ate no bread, I drank no water;

10 and Yahuah gave to me the two tables of marble inscribed by the finger of Yahuah, and upon which was written according to all the words which Yahuah spake with you on the mount from the midst of the fire in the day of the assembling of the congregation.

11 But at the end of the forty days and nights, when Yahuah gave to me the two tables of marble, the tables of the covenant,

<sup>12</sup> Yahuah said to me, Arise, go down quickly from hence, for the people who are called by thy name, whom I led forth from the land of Mitsrayim, have corrupted their way; {Onq., Nf. MT; they have soon gone aside from the way that I commanded them on Sinai, saying, Make not to you a likeness or image; for they have made for themselves a molten (form).}

<sup>13</sup> And Yahuah spake to me saying, the sin of this people is revealed before Me, and behold this people is hard-necked:

<sup>14</sup> desist from thy prayer to Me, that I may destroy them, and blot out their name from under the heavens; and I will make of thee a people stronger and greater than they.

<sup>15</sup> And I prepared and went down from the mountain, and the mountain burned with fire; and the two tables of the covenant were upon my two hands.

<sup>16</sup> And I saw, and behold, you had sinned before Yahuah your Elohiym; you had made for you a molten calf, and had quickly declined from the way which Yahuah had commanded to you.

<sup>17</sup> And taking the two tables, I cast them from my two hands and broke them; and you looked on while the tables were broken and the letters fled away.

<sup>18</sup> But I prayed for mercy as at the first before Yahuah; forty days and forty nights I ate no bread, nor drank water, for all your sin whereby you had sinned in doing what was evil before Yahuah to provoke Him to anger.

<sup>19</sup> At that time five destroying angels were sent from Yahuah to destroy Yashar'el, Wrath, Burning, Relentlessness, Destruction, and Indignation; but when Mosheh the Rabban of Yashar'el heard, he went and made memorial of the great and glorious Name, and called. And Avraham, Yitschaq, and Ya'aqov arose from their tomb, and stood in prayer before Yahuah; and forthwith three of them were restrained, and two of them, Wrath and Burning, remained. But Mosheh (yet) supplicated mercy, and were also restrained ; and he digged a grave in the land of Moab and buried them, in swearing by the great and tremendous Name; for so it is written: For I was afraid before the anger with which Yahuah was angry with you to destroy you, and Yahuah received my prayer at that time also.

<sup>20</sup> But against Aharon was there great displeasure before Yahuah, (so that) He would destroy him; but I prayed for Aharon also at that time.

<sup>21</sup> And your sin, the calf which you had made, I took, and burned it in fire, and crushed it well with crushing until I had bruised it into dust; and I threw the dust into the stream that descended from the mountain.



22 And at the place of Burning, and that of the Temptation, and at the Graves of Desire you provoked to anger before Yahuah.

23 And at the time when Yahuah sent you from Rekem Giah, saying: Go up and take possession of the land which I have given you, then were you perverse with the Word of Yahuah your Elohiym, and would not believe Him, nor be obedient to His Word.

24 You have been perverse before Yahuah from the day that I have known you.

25 And I bowed down in prayer before Yahuah for the forty days and nights in which I was prostrate in supplication, because Yahuah had said He was about to destroy you.

26 And I prayed before Yahuah, and said: I implore mercy before Thee, O Yahuah Elohiym, that Thou wouldst not destroy Thy people and Thy heritage which Thou hast redeemed by Thy power, and led forth from Mitsrayim by the strength of Thy mighty hand.

27 Remember Thy servants Avraham, Yitschaq, and Ya'aqov, nor regard Thou the hard heart of this people, nor their wickedness, nor their sin:

28 lest the inhabitants of the land from whence Thou hast led us say, that power failed before Yahuah to bring them into the land of which Thou hast told them, and that because Thou didst hate them, therefore didst Thou lead them out to kill them in the wilderness.

29 But they are Thy people and Thy heritage, whom Thou didst bring out by Thy great power, and with Thy uplifted arm.

**10** At that time did Yahuah say to me: Hew thee two tables of marble according to the form of the first; and ascend before Me into the mountain, and make thee an ark of wood.

2 And I will write upon the tables the words which were upon the former ones, which thou didst break with thy entire strength; and thou shalt put them within the ark.

3 And I made an ark of sitta wood, and hewed two marble tables according to the form of the first, and went up into the mountain, having the two tables in my hand.

4 And He wrote upon the tables according to the former writing, the Ten Words which Yahuah spake with you from the mount in the midst of the fire

on the day that the congregation was gathered together, and Yahuah gave them to me.

<sup>5</sup> And I turned and came down from the mountain, and put the tables into the ark which I had made, and there are they laid up (hidden) as Yahuah commanded me.

<sup>6</sup> And the children of Yashar'el journeyed from the villages of the wells of the Beni Jahakan to Mosera. There Amalek, who reigned in Arad, and who had heard that Aharon was dead, and that the Cloud of Glory had gone up, (came and) fought with them. And those of Yashar'el who were distressed by that war sought to go back into Mitsrayim, and returned (towards it) six journeys; (but) the sons of Leviy followed after them, and slew eight families of them, and the remainder returned. Of the sons of Leviy also four families were slain. And they said one to another, What hath been the cause of this slaughter? Because we have been remiss in the mourning for Aharon the Saint. Therefore all the children of Yashar'el observed there a mourning for Aharon's death; and there was he buried, and Elazar his son ministered in his stead.

<sup>7</sup> Thence they journeyed to GudElohiym, and from GudElohiym to Jotbath, a land flowing with streams of water.

<sup>8</sup> At that time Yahuah distinguished the tribe of Leviy, because they had been zealous (even) to slay for His honour; that they should bear the ark of Yahuah's covenant, and stand before Yahuah to minister unto Him and to bless in His Name until this day.

<sup>9</sup> Therefore the tribe of Leviy hath not a portion or inheritance with his brethren; the gifts which Yahuah giveth him are his inheritance, as Yahuah your Elohiym hath spoken to him.

<sup>10</sup> But I stood in the mount praying and interceding as in the former days (of the) forty days and nights, and Yahuah received my prayer at that time also, and Yahuah would not destroy you.

<sup>11</sup> And Yahuah said to me, Arise, go, lead forth the people, that they be brought in, and possess the land which I promised to their fathers to give them.

<sup>12</sup> And now, Yashar'el, what doth Yahuah your Elohiym require of you, but that you fear Yahuah your Elohiym, to walk in all the ways that are right before Him, and that you love Him, and serve Yahuah your Elohiym with all your heart and with all your soul,

<sup>13</sup> to keep the commandments of Yahuah and His statutes which I command you this day, that it may be well with you?

<sup>14</sup> Behold, the heavens, and the heavens of the heavens, are be Adonai's your Elohiym, and the hosts of angels are in them to minister before Him, and the earth, and whatsoever is therein.

<sup>15</sup> Only Yahuah had pleasure in your fathers, and because He would love you He hath had favor to their children after them, as you, above all the nations upon the face of the earth, at the time of this day.

<sup>16</sup> Put away folly, therefore, from your heart, and be not stiff-necked any more;

<sup>17</sup> for Yahuah thy Elohiym is Elohiym, the Judge, and the Monarch of kings, a Great Elohiym, mighty and terrible, before whom there is no respect of persons, and who taketh no bribe;

<sup>18</sup> He doeth judgment for the orphan and widow, and hath compassion upon the stranger to give him food and raiment.

<sup>19</sup> Have pity then (yourselves) upon the stranger, for you were strangers in the land of Mitsrayim.

<sup>20</sup> Revere Yahuah your Elohiym, and worship before Him, and cleave closely to His fear, and swear by His Name.

<sup>21</sup> He is your praise, and He is your Elohiym, who hath done for thee these great and mighty acts which thou hast beheld with thy eyes.

<sup>22</sup> With seventy souls your fathers went down into Mitsrayim, and now hath Yahuah your Elohiym set you as the stars of the heavens for multitude.

**11** Therefore, shall you love Yahuah your Elohiym, and diligently observe His Word, His statutes, and His judgments always.

<sup>2</sup> And know you this day, for (I speak) not with your children who have not known or seen the instruction of the law of Yahuah your Elohiym, nor His greatness, nor His mighty hand, nor His uplifted arm,

<sup>3</sup> or His signs and works which He wrought in Mitsrayim, on Pharaoh king of Mitsrayim, and on all the inhabitants of his land;

<sup>4</sup> what He did also to the hosts of Mitsrayim, to their horses and chariots, when He made the waters of the Red Sea to overwhelm their faces when they followed after you, when Yahuah destroyed them unto this day's time;

<sup>5</sup> and what He hath done to you in the wilderness till the time that you came to this place;

<sup>6</sup> and what He did unto Dathan and Aviram the sons of Eliab bar Re'uben, when the earth opened her mouth and swallowed them up with the men of their house, and all their substance, in the midst of all Yashar'el:

<sup>7</sup> for with your eyes have you seen all the great work of Yahuah which He hath wrought.

<sup>8</sup> Therefore shall you keep all the precepts which I command you this day, that you may be strengthened, and go in, and inherit the land to possess which you go over;

<sup>9</sup> and that your days may be multiplied upon the land which Yahuah sware to your fathers to give it to them and their children; a land whose fruits are rich as milk, and sweet as honey.

<sup>10</sup> For the land to which thou goest in to possess it is not like the land of Mitsrayim, from whence you have come, in which thou didst sow thy seed, and water it thyself as a garden of herbs;

<sup>11</sup> but the land which you pass over to inherit is a land of mountains and valleys: it drinketh water from the rain that cometh down from the heavens;

<sup>12</sup> it is a land which Yahuah your Elohiym inquireth after by His Word, that He may bless it evermore; the eyes of Yahuah your Elohiym look upon it from the beginning of the year to the year's end.

<sup>13</sup> And it shall be that if you diligently obey My commandments which I command you this day, to love Yahuah your Elohiym, and to serve Him with all your heart, and with all your soul,

<sup>14</sup> then will I give you the rain of your land in its time, the early in Marchesvan, and the latter in Nisan, that you may gather in your corn, your wine., and your oil.

<sup>15</sup> I will give herbage also in thy field for thy cattle, that thou mayest eat and have enough.

<sup>16</sup> Take heed to yourselves, lest you be led away by the imagination of your heart, and turn aside to serve the idols of the Gentiles, and worship them,

<sup>17</sup> and Yahuah's anger be provoked against you, and He shut up the clouds of heaven, and let not the rain come down, and the earth yield no provender, and you perish soon from off the glorious land which Yahuah shall give you.

<sup>18</sup> But lay these my words upon your heart, and upon your soul, and bind them, written upon tephillin, as a sign upon the upper part (wrist?) of your left hands, and let them be for tephillin over thy forehead between thy eyes.

<sup>19</sup> And thou shalt teach them to thy children to study them when you are sitting in your house with your kindred, and when you are walking in the way, and in the evening when you lie down, and in the morning when you arise.

<sup>20</sup> And you shall write them upon parchment, upon the posts, and affix them to three (things), against thy chest, against the pillars of thy house, and against thy gates:

<sup>21</sup> that your days and the days of your children may be multiplied on the land which Yahuah sware to your fathers to give you, as the number of the days that the heavens abide over the earth.

<sup>22</sup> For if you diligently keep every commandment that I command you to do it, to love Yahuah your Elohiym, and walk in all the ways that are right before Him, and cleave unto His fear,

<sup>23</sup> then will the Word of Yahuah drive out all these nations from before you, and you shall possess the heritage of nations greater and stronger than yourselves.

<sup>24</sup> Every place where the sole of your foot shall tread will be yours, from the wilderness and the mountain; (among) your mountains shall be the house of the sanctuary, and from the great river, the River Phrat, unto the ocean sea, whose waters are (old as) the creation, on the western side shall be your limit.

<sup>25</sup> Not a man will be able to stand before you; but Yahuah your Elohiym will set the fear and dread of you upon the faces of all the inhabitants of the land that you tread upon, as it hath been told you.

<sup>26</sup> MOSHEH the prophet said: Behold, I have this day set in order before you a Blessing and its contrary:

<sup>27</sup> the Blessing, if you will be obedient to the commandments of Yahuah your Elohiym which I command you this day;

<sup>28</sup> and its contrary, if you will not obey the commandments of Yahuah your Elohiym, but will go astray from the path which I have taught you this day, in turning aside after the idols of the nations whom thou hast not known.

<sup>29</sup> And it shall be, when Yahuah your Elohiym will have brought you to the land into which you are going, to possess it, you shall place six tribes upon the mountain of Gerizim, and six tribes on the mountain of Ebal. They who

recite the blessings shall turn their faces towards Mount Gerizim, and they who recite the curses shall turn their faces towards Mount Ebal.

<sup>30</sup>Are they not situated beyond Jordan by the way of the sunset, in the land of the Kenaanah, who dwell in the plain over against Gilgela by the side (of the place) of the vision of Mamre?

<sup>31</sup> For you are to pass over Jordan to enter and possess the land which Yahuah your Elohiym giveth you, and you will hold and will dwell therein.

<sup>32</sup> Look well, therefore, that you perform all the statutes and judgments that I have set before you this day.

**12** These are the statutes and judgments which you are to observe to do in the land which Yahuah Elohiym of your fathers giveth you to inherit all the days that you live upon the earth.

<sup>2</sup> You shall utterly destroy all the places in which the people (whose land) you will possess have worshipped their idols, upon the high mountains and hills, and under every tree of beautiful form.

<sup>3</sup> You shall lay their altars in ruin, break down their pillars, burn their abominations with fire, and utterly destroy the images of their elohiym, and abolish their names from that place.

<sup>4</sup> Not so may you do to blot out the inscription of the Name of Yahuah your Elohiym.

<sup>5</sup> But in the land which the Word of Yahuah your Elohiym will choose out of all your tribes for His Shekinah to dwell there, unto the place of His Shekinah shall you have recourse, and come thither,

<sup>6</sup> and bring your sacrifices and consecrated oblations, your tythes, the separation of your hands, your vows, your voluntary offerings, and the firstlings of your herds and flocks.

<sup>7</sup> And you shall there eat before Yahuah your Elohiym, and rejoice in all that you put your hand unto, you and your households, in which Yahuah your Elohiym will have blessed you.

<sup>8</sup> It will not be lawful for you to do (there) as we do here today, whatever any one thinks fit for himself;

<sup>9</sup> for you are not yet come to the Sanctuary, to the dwelling of Peace, and to the inheritance of the land which Yahuah your Elohiym will give you.

<sup>10</sup> But when you have passed over Jordan and dwell in the land which Yahuah your Elohiym will give you to inherit, and He hath given you repose from all your enemies round about, then shall you build the house of the Sanctuary, and afterward shall dwell securely.

<sup>11</sup> And to the place which the Word of Yahuah will choose to make His Shekinah to dwell there, shall you bring all your oblations, firstlings, and tythes, which I command you; there shall you offer your sacrifices and hallowed victims, there eat your tythes and the separation of your hands, and all your goodly vows which you may have vowed before Yahuah.

<sup>12</sup> And you shall rejoice before Yahuah your Elohiym, you and your sons and daughters, your servants and handmaids, and the Leviyte who is in your cities, for he hath no portion or inheritance with you.

<sup>13</sup> Beware lest you offer your sacrifices in any place which thou mayest see;

<sup>14</sup> but in the Place which Yahuah will choose in the inheritance of one of your tribes, there shall you offer your sacrifices and do whatever I command you.

<sup>15</sup> Nevertheless, after every wish of your soul, you may kill and eat flesh according to the blessing of Yahuah your Elohiym, which He will give you in all your cities; they who are unclean so as not to be able to offer holy things, and they who are clean that they may offer holy things, may eat of it alike, as the flesh of the antelope or of the hart.

<sup>16</sup> Only be careful to pour out the blood upon the ground like water.

<sup>17</sup> It will not be lawful for you to eat the tenths of your corn, or wine, or oil, or the firstlings of your herd or flock, nor any of the vows that you have vowed, or freewill offerings, or the separation of your hands in your cities;

<sup>18</sup> but you shall eat it before Yahuah your Elohiym, in the place which Yahuah your Elohiym will choose; you, and your sons and daughters, and your handmaids, and the Leviytes who are in your cities; and you shall rejoice before Yahuah your Elohiym, in all that thou putteth thine hand unto.

<sup>19</sup> Beware that thou aggrieve not the Leviyte all your days in which you dwell in your land.

<sup>20</sup> When Yahuah your Elohiym will have enlarged your border, as He hath said unto you; and thou sayest, I would eat flesh, because thy soul may desire to eat flesh, thou mayest eat flesh according to all thy desire.

<sup>21</sup> But if the place which Yahuah your Elohiym will have chosen that His Shekinah may dwell there be too far off, then may you eat of your herds and

flocks which Yahuah your Elohiym shall give you, as I have com- manded you, in your cities you may eat, according to all the desire of your soul:

<sup>22</sup> as the flesh of the antelope or hart so may you eat it; he who is unclean that he may not offer holy things, and he who is clean that he may offer them, may eat of it alike.

<sup>23</sup> Only put a strong restraint upon your desires, that you eat no blood; for the blood is the subsistence of the life. You may not, with the flesh, eat blood, in which is the subsistence of life:

<sup>24</sup> you shall not eat it, you shall pour it out upon the ground like water:

<sup>25</sup> eat it not, that it may be well with you, and with your children after you, while you do that which is right before Yahuah.

<sup>26</sup> Nevertheless, animals which are your consecrated tenths, and your votive offerings, you shall take and bring to the place which Yahuah will choose;

<sup>27</sup> and thou shalt do (with them) according to the rite of thy burnt offerings, (and offer) the flesh and the blood upon the altar of Yahuah thy Elohiym: the blood of the rest of thy holy oblations shall be poured out at the altar of Yahuah thy Elohiym, but of the flesh it is lawful to eat.

<sup>28</sup> Observe and obey all these words that I command you, that it may be well with you and with your children after you forever, while you do that which is good and right before Yahuah your Elohiym.

<sup>29</sup> When Yahuah your Elohiym shall have cut off the nations among whom you go, and have expelled them from before you, and you inherit and dwell in their land,

<sup>30</sup> beware that you stumble not after their idols when they shall have been destroyed before you, or lest you seek after their idols, saying, How did these peoples worship their elohiym, that we may worship as they did?

<sup>31</sup> So shall you not do in serving Yahuah your Elohiym; for whatever is abominable and hateful to Him have they done to their idols; for even their sons and daughters they have bound and burned with fire unto their idols.

**13** Whatsoever I command you, that shall you observe to do; ye shall not add to it nor diminish from it.

<sup>2</sup> When there may arise among you a false prophet or a dreamer of a profane dream, and he give you a sign or a miracle,



<sup>3</sup> and the sign or the miracle come to pass, (yet) because he spake with you, saying, Let us go after the elohiym of the peoples whom thou hast not known, and worship them,

<sup>4</sup> you shall not hearken to the words of that lying prophet, or him who hath dreamed that dream; for Yahuah your Elohiym (thereby) trieth you, to know whether you will love Yahuah your Elohiym with all your heart and with all your soul.

<sup>5</sup> You shall walk after the service of Yahuah your Elohiym, and Him shall you fear, and keep His commandments, hearken to His word, pray before Him, and cleave unto His fear.

<sup>6</sup> And that prophet of lies, or that dreamer of dreams, shall be slain with the sword, because he had spoken perversity against Yahuah your Elohiym who brought you out from the land of the Mizraee, and redeemed you from the house of the affliction of slaves to make you to go astray from the path which Yahuah your Elohiym hath commanded you to walk in: so shall you bring down the doers of evil among you.

<sup>7</sup> When thy brother, the son of thy mother, when even the son of thy father, or thy own son or thy daughter, or thy wife who reposeth with thee, or thy friend who is beloved as thy soul, shall give thee evil counsel, to make thee go astray, speaking out and saying, Let us go and worship the elohiym of the Gentiles, which neither thou nor thy fathers have known;

<sup>8</sup> or the idols of the seven nations who are near you round about, or of the rest of the nations who are far away from you, from one end of the earth to the other;

<sup>9</sup> you shall not consent to them, nor hearken to him, neither shall your eye spare him or have compassion, nor shall you hide him in secret;

<sup>10</sup> but killing you shall kill him; your hand shall be the first upon him to slay him, and afterwards the hand of all the people;

<sup>11</sup> and you shall stone him that he die; because he sought to draw them away from the fear of Yahuah thy Elohiym, who brought you out free from the land of Mitsrayim, from the house of the affliction of slaves.

<sup>12</sup> And all Yashar'el will hear and be afraid, and never more do according to that evil thing among you.

<sup>13</sup> When, in one of your cities which Yahuah your Elohiym will give you to dwell in, you hear it said

<sup>14</sup> that (certain) men of pride are drawing back from the doctrine of Yahuah your Elohiym, or that even sages of your rabbins have gone forth and led away the inhabitants of their city, saying, Let us go and worship the elohiym of the nations which you have not known:

<sup>15</sup> then search you out, and examine with witnesses, and make good inquiry; and, behold, if the thing be true and certain that this abomination hath been really done among you,

<sup>16</sup> you shall smite the inhabitants of that city with the edge of the sword, to destroy it utterly and whatever is therein, even its cattle, with the edge of the sword.

<sup>17</sup> You shall gather all its spoil into the midst of the street, and burn the city with fire, together with the whole of the spoil, before Yahuah your Elohiym; and it shall be a desolate heap forever, never to be builded again:

<sup>18</sup> that Yahuah may be turned from the fierceness of His anger, and may show His mercy upon you, and love you, and multiply you, as He hath sworn to your fathers.

<sup>19</sup> So be ye obedient to the Word of Yahuah your Elohiym, to keep all His commandments which I command you this day, that you may do what is right before Yahuah your Elohiym.

**14** As beloved children before Yahuah your Elohiym, you shall not make lacerations in your flesh, nor make bare the crown of the hair over your foreheads on account of the soul of the dead.

<sup>2</sup> For you are to be a holy people before Yahuah your Elohiym: Yahuah your Elohiym hath chosen you to be a people more beloved than all the peoples who are upon the face of the earth.

<sup>3</sup> You may not eat of any thing that for you is abominable.

<sup>4</sup> These are the animals which you may eat: oxen, and lambs of the ewes, such as are not blemished (unclean), and kids of the goats unmixed with what are unclean.

<sup>5</sup> Harts and antelopes and fallow deer, rock goats and reems, wild oxen and pygargs;

<sup>6</sup> and every animal that hath the divided hoof, and horns, and that cleaveth the cleft, bringing up the cud among animals, that you may eat.

<sup>7</sup> But of these you may not eat that bring up the cud, or of those who (only) have the hoof divided, the cast thing (embryo) which hath two heads or a double back, things which are not to be perpetuated in the same species (i.e. as a species); nor the camel, the hare, or the coney, because they chew the cud, but do not divide the hoof; they are unclean to you.

<sup>8</sup> The swine, because, though he hath the hoof divided, and there is none produced that like him divideth (the hoof), and yet cheweth not the cud, is unclean to you; of their flesh you shall not eat, nor touch their dead bodies.

<sup>9</sup> But this you may eat, of all that are in the waters, whatever hath fins to move, as by flying, and scales upon its skin; and though (some of which) may fall away, yet if there remain on under its jaw, another under its fin, and another under its tail, that you may eat.

<sup>10</sup> But whatever hath neither fins nor scales you may not eat; it is unclean to you.

<sup>11</sup> Every bird which hath a vesicle or crop which may be picked away, and which (bird) is longer than a finger, and not of the rapacious kind, you may eat.

<sup>12</sup> But these are they which you may not eat: the eagle, the ossifrage, the osprey,

<sup>13</sup> the daitha (lammer geyer?) white or black, which is a bird of prey, a kind of vulture.

<sup>14</sup> And every raven after his kind;

<sup>15</sup> and the owl, and nighthawk, and the cuckoo, and the falcon after his kind;

<sup>16</sup> the great owl, and the sea gull (catcher of fish from the sea), and the night owl,

<sup>17</sup> and the cormorant white or black, and the pica,

<sup>18</sup> and the stork white or black after its kind, and the heathcock, and the bat,

<sup>19</sup> and all flies (bees) and wasps, and all worms of vegetables and pulse, which come away from (materials of) food and fly as birds, are unclean to you, they may not be eaten;

<sup>20</sup> but any clean beast {locust} you may eat.

<sup>21</sup> You shall not eat of anything that is unclean through the manner of its death; you may give it to the uncircumcised stranger who is in your cities to eat it, or sell it to a son of the Gentiles; for you are a holy people before

Yahuah your Elohiym. It shall not be lawful for you to boil, much less to eat, flesh with milk when both are mixed together.

<sup>22</sup> Be mindful to tythe your fruitage of whatsoever cometh forth, and which you gather in from the field year by year; not giving the fruit of one year for the fruit of another.

<sup>23</sup> And the second tythe you shall eat before Yahuah your Elohiym in the place which He will choose to make His Shekinah to dwell there; the tenths of your corn, your vines, and your oil, and likewise the firstlings of your oxen and sheep, that you may learn to fear Yahuah your Elohiym all the days.

<sup>24</sup> And if the way be too great for you to be able to carry the tenth, because the place which Yahuah thy Elohiym will choose for His Shekinah to dwell there is too distant from you, when Yahuah thy Elohiym shall have blessed thee,

<sup>25</sup> then thou mayest make exchange for it into silver, and bind the sum in thy hand, and proceed to the place which Yahuah thy Elohiym shall choose,

<sup>26</sup> and give the silver for any thing that thy soul pleaseth, of oxen, sheep, wine new or old, or whatever thy soul desireth; and you shall eat there before Yahuah your Elohiym and rejoice, you and the men of your house.

<sup>27</sup> And the Leviyte who is in your cities forsake not, for he hath not a portion or a heritage with you.

<sup>28</sup> At the end of three years you shall bring forth all the tenths of your produce for that year, and lay them up in your cities.

<sup>29</sup> And the Leviyte, because he hath no part or heritage with you, and the stranger, the orphan, and the widow who are in your cities, shall come and eat and be satisfied; that Yahuah your Elohiym may bless you in all the works of your hands that you do.

**15** At the end of seven years you shall make a Release.

<sup>2</sup> And this is the indication of the custom of the Release: Every man who is master of a loan, who lendeth to his neighbor, shall give remission. He shall not have power to coerce his neighbor in demanding his loan, nor of his brother, a son of Yashar'el; because the beth din hath published the Release before Yahuah.

<sup>3</sup> From a son of the Gentiles thou mayest exact, but the lawful right (dina) which is thine with thy brother thou shalt release with thine hand.

<sup>4</sup> If you will only be diligent in the precepts of the law, there will be no poor among you; for, blessing, Yahuah will bless you in the land which Yahuah your Elohiym will give you for a possession to inherit;

<sup>5</sup> if, obeying, you will only obey the Word of Yahuah your Elohiym, to observe and do all these commandments which I command you this day.

<sup>6</sup> For Yahuah your Elohiym blesseth you, as He saith to you (that) you shall take from many nations, but they will not take from you; and you will have power over many nations, but they shall not have power over you.

<sup>7</sup> But if you be not diligent in the precepts of the law, and there be among you a poor man in one of thy cities of the land which Yahuah thy Elohiym giveth thee, thou shalt not harden thy heart, nor hold back thy hand from thy poor brother;

<sup>8</sup> but thou shalt open thy hand to him, and lend to him according to the measure of his want through which he is in need.

<sup>9</sup> Beware lest there be a word in thy proud heart, saying: The seventh year, the year of release, is at hand, and your eye become evil toward your poor brother, so as to be not willing to give to him, and he cry against you to Yahuah, and there be guilt upon you.

<sup>10</sup> Giving you shall give to him, nor shall your heart be evil when you give to him; for on account of this matter Yahuah your Elohiym will bless you in all your works that you put your hands unto.

<sup>11</sup> But forasmuch as the house of Yashar'el will not rest in the commandments of the law, the poor will not cease in the land: therefore I command you, saying: You shall verily open your hands toward your neighbors, to the afflicted around you, and to the poor of your country.

<sup>12</sup> If your brother, a son of Yashar'el, or if a daughter of Yashar'el, be sold to you, he shall serve you six years; and when the seventh comes, thou shalt send him from you free.

<sup>13</sup> And when thou lettest him go away from thee at liberty, thou shalt not send him away empty.

<sup>14</sup> Comforting thou shalt comfort him out of your flocks, your floors, and your wine presses; as Yahuah hath blessed you ye shall give to him.

<sup>15</sup> And be mindful that you were servants in the land of Mitsrayim, and that Yahuah your Elohiym set you free; therefore I command you today that you do this thing.

<sup>16</sup> But if he say to thee, I will not go out from thee, because I love thee and the men of thy house, and because it hath been good for him to be with thee,

<sup>17</sup> then thou shalt take an awl, and bore (or apply) it through his ear, and that to the door of the house of judgment, and he shall be thy serving servant until the Jubilee. And for thy handmaid also thou shalt write a certificate of release, and give it to her.

<sup>18</sup> It must not be a hardship in thy eyes when thou sendest him away from thee; for double the hire of an hireling hath he been of service to thee six years; and on his account Yahuah thy Elohiym hath blessed thee in all that thou hast done.

<sup>19</sup> Every firstling male that cometh of thy herd and flock thou shalt consecrate before Yahuah thy Elohiym. Thou shalt not work with the firstlings of your herd, nor shear the firstlings of your flocks;

<sup>20</sup> you shall eat thereof before Yahuah your Elohiym from year to year, in the place which Yahuah will choose, you and the men of your houses.

<sup>21</sup> But if there be any spot in it, if it be lame or blind, or have any blemish, you shall not sacrifice it before Yahuah your Elohiym:

<sup>22</sup> you may eat it in your cities; he who is unclean, (so) that he may not approach to holy things, and he who being clean may approach the holy, may alike (eat), as the flesh of the antelope or hart.

<sup>23</sup> Only you shall not eat the blood; you shall pour it out upon the ground like water.

**16** Be mindful to keep the times of the festivals, with the intercalations of the year, and to observe the rotation thereof: in the month of Abiba to perform the pascha before Yahuah your Elohiym, because in the month of Abiba Yahuah your Elohiym brought you out of Mitsrayim; you shall eat it therefore by night.

<sup>2</sup> But you shall sacrifice the pascha before Yahuah your Elohiym between the suns; and the sheep and the bullocks on the morrow, on that same day to rejoice in the feast at the place which Yahuah will choose to make His Shekinah to dwell there.

<sup>3</sup> You shall not eat leavened bread with the pascha; seven days you shall eat unleavened bread unto His Name, the unleavened bread of humiliation; for with haste you went forth from the land of Mitsrayim; that you may

remember the day of your outgoing from the land of Mitsrayim all the days of your life.

<sup>4</sup> Take heed that in the beginning of the pascha there be no leaven seen among you within all your borders for seven days; and that none of the flesh which you sacrifice in the evening of the first day remain till the morning.

<sup>5</sup> It will not be allowed you to eat the pascha in (any) one of your cities which Yahuah your Elohiym giveth to you;

<sup>6</sup> but in the place which Yahuah your Elohiym will choose to make His Shekinah to dwell, there shall you sacrifice the pascha; and in the evening at the going down of the sun you may eat it until the middle of the night, the time when you began to go out of Mitsrayim.

<sup>7</sup> And you shall dress and eat it in the place which Yahuah your Elohiym will choose, and in the early morn (if need be) thou mayest return from the feast, and go to thy cities.

<sup>8</sup> On the first day thou shalt offer the omer, and eat unleavened cakes of the old corn; but in the six remaining days you may begin to eat unleavened cakes of the new corn, and on the seventh day you shall assemble with thanksgiving before Yahuah your Elohiym; no work shall you perform.

<sup>9</sup> Seven weeks number to you; from the time when you begin to put the sickle to the harvest of the field after the reaping of the omer you shall begin to number the seven weeks.

<sup>10</sup> And you shall keep with joy the Festival of Weeks before Yahuah your Elohiym, after the measure of the freewill offerings of your hands, according as Yahuah your Elohiym shall have blessed you.

<sup>11</sup> And you shall rejoice with the joy of the feast before Yahuah your Elohiym, you and your sons, your daughters, your servants and handmaids, the Leviytes who are in your cities, and the stranger, the orphan, and the widow who are among you, at the place which Yahuah your Elohiym will choose where to make His Shekinah to dwell.

<sup>12</sup> Remember that you were servants in Mitsrayim; so shall you observe and perform these statutes.

<sup>13</sup> The Feast of Tabernacles you shall make to you seven days, when you will have completed to gather in the corn from your threshing floors, and the wine from your presses.

<sup>14</sup> And you shall rejoice in the joy of your feasts with the clarinet and flute, you and your sons and daughters, your handmaids, the Leviyte, the stranger, the orphan, and the widow, who are in your cities.

<sup>15</sup> Seven days you shall keep the feast before Yahuah your Elohiym in the place which Yahuah will choose, because Yahuah your Elohiym will have blessed you in all your provision, and in all the work of your hands, and so shall you be joyful in prosperity.

<sup>16</sup> Three times in the year shall all your males appear before Yahuah your Elohiym in the place that He will choose; at the Feast of the Unleavened, at the Feast of Weeks, and at the Feast of Tabernacles; nor must you appear before Yahuah your Elohiym empty of any of the requirements;

<sup>17</sup> every one after the measure of the gifts of his hands, according to the blessing which Yahuah your Elohiym hath bestowed upon you.

<sup>18</sup> UPRIGHT judges and efficient administrators you shall appoint in all your cities which Yahuah your Elohiym will give you for your tribes, and they shall judge the people with true judgment.

<sup>19</sup> You shall not set judgment aside, nor respect persons, nor take a gift, because a gift blindeth the eyes of the wise who take it; for it perverteth them to foolishness, and confuseth equitable words in the mouth of the judges in the hour of their decision

<sup>20</sup> Upright and perfect judgment in truth shalt thou follow, that you may come to inherit the land which Yahuah your Elohiym will give you.

<sup>21</sup> As it is not allowed you to plant a grove by the side of Yahuah's altar, so is it not allowed you to associate in judgment a fool with a wise judge to teach that which you are to do.

<sup>22</sup> As it is not for you to erect a statue, so are you not to appoint to be a governor a proud man, whom Yahuah your Elohiym doth abhor.

**17** You shall not sacrifice before Yahuah your Elohiym a bullock or lamb which hath any blemish or evil in it, or which is torn or rent; for that is abominable before Yahuah your Elohiym.

<sup>2</sup> If there be found among you in one of your cities that Yahuah your Elohiym will give you a man or woman who doth what is evil before Yahuah your Elohiym in transgressing His covenant,



<sup>3</sup> and, following after evil desire, shall serve the idols of the Gentiles, and worship them, or the sun, or the moon, or all the host of the heavens, which I have not commanded;

<sup>4</sup> and it be told you, and you hear and make inquiry by witnesses fairly; and, behold, if this word be true and certain, that such abomination is wrought among you,

<sup>5</sup> then you shall bring forth that man or woman who hath done this evil thing, unto the gate of your house of judgment, the man or the woman, and you shall stone them that they die.

<sup>6</sup> Upon the word of two witnesses or of three he shall die who is guilty of death; they shall not be put to death on the word of one witness.

<sup>7</sup> The hands of the witnesses shall be first upon him to kill him, and afterward the hands of all (any of) the people; and so shall you bring down the evil doer among you.

<sup>8</sup> If there be with you an extraordinary matter for judgment between unclean and clean blood, cases of life or of money, or between a plague of leprosy or of the scall, with words of controversy in your beth din, then you shall arise and go up to the place which Yahuah your Elohiym will choose;

<sup>9</sup> and you shall come to the priests of the tribe of Leviy, and to the judge who will be in those days, and inquire of them, and they will show you the process of judgment.

<sup>10</sup> Then shall you do according to the word of the custom of the law that they will show you at the place Yahuah will choose, and observe to do whatsoever they teach you.

<sup>11</sup> According to the word of the law that they will teach you, and the manner of judgment they pronounce, you shall do. You shall not turn aside from the sentence they will show you, to the right or to the left.

<sup>12</sup> And the man who will act with presumption, and not obey the judge or the priest who standeth there to minister before Yahuah your Elohiym, that man shall be put to death; so shalt you put down the doer of evil from Yashar'el,

<sup>13</sup> and all the people will hear, and be afraid, and not do wickedly again.

<sup>14</sup> When you enter the land which Yahuah your Elohiym giveth you, and possess, and dwell in it, and you say, Let us appoint a king over us, like all the nations about me,

<sup>15</sup> you shall inquire for instruction before Yahuah and afterward appoint the king over you: but it will not be lawful to set over you a foreign man who is not of your brethren.

<sup>16</sup> Only let him not increase to him more than two horses, lest his princes ride upon them, and become proud, neglect the words of the law, and commit the sin of the captivity of Mitsrayim; for Yahuah hath told you, By that way ye shall return no more.

<sup>17</sup> Neither shall he multiply to him wives above eighteen, lest they pervert his heart; nor shall he increase to him silver or gold, lest his heart be greatly lifted up, and he rebel against the Elohiym of heaven.

<sup>18</sup> And it shall be that if he be steadfast in the commandments of the law he shall sit upon the throne of his kingdom in security. And let the elders write for him the section (pharasha) of this law in a book before the priests of the tribe of Leviy;

<sup>19</sup> and let it be at his side, and he shall read it all the days of his life, that he may learn to fear Yahuah his Elohiym, to keep all the words of this law, and all these statutes to perform them:

<sup>20</sup> that his heart may not be arrogant toward his brethren, nor decline from the precepts to the right or the left, and that his days may be prolonged over his kingdom, his and his sons among Yashar'el.

**18** The priests of the tribe of Leviy will have no part or inheritance with their brethren: they shall eat the oblations of Yahuah as their portion,

<sup>2</sup> but an inheritance in field or vineyard they will not have among their brethren. The twenty and four gifts of the priesthood which Yahuah will give to him are his heritage; as He said to him,

<sup>3</sup> And this shall be the portion belonging to the priest from the people, from them who offer sacrifices, whether bullock or lamb they shall give to the priest the right shoulder, the lower jaw, the cheeks, and the maw;

<sup>4</sup> the firsts of your corn, wine, and oil, the first of the fleece of your sheep, as much as a girdle measureth shall you give to him:

<sup>5</sup> because Yahuah thy Elohiym hath chosen him out of all thy tribes to stand and minister in the Name of Yahuah, him, and his sons, all the days.

<sup>6</sup> And when a Leviyte may come from one of your cities out of all Yashar'el where he hath dwelt, and come with all the obligation of his soul's desire to the place which Yahuah will choose,

7 then he shall minister in the Name of Yahuah his Elohiym as all his brethren the Leviytes who minister there before Yahuah.

8 Portion for portion equally shall they eat, besides the gifts of the oblations which the priests do eat, which Elazar and Ithamar your fathers have given them to inherit.

9 When you have entered the land which Yahuah your Elohiym giveth you, ye shall not learn to do after the abominations of those nations.

10 None shall be found among you to make his sons or daughters pass through the fire, nor who enchant with enchantments, or inspect serpents, nor observe divinations and auguries,

11 or make (magical) knots and bindings of serpents and scorpions or any kind of reptile, or who consult the oba, the bones of the dead or the bone Jadua, or who inquire of the manes.

12 Forevery one who doeth these is an abomination before Yahuah; and because of these abominations Yahuah driveth them out before you.

13 Ye shall be perfect in the fear of Yahuah your Elohiym.

14 For these nations which thou art about to dispossess have listened to inspectors of serpents and enchanters. But you are not to be like them the priests shall inquire by Urim and Thummim and a Right Prophet will Yahuah your Elohiym give you;

15 a Prophet from among you of your brethren like unto me, with the Ruach HaQodesh will Yahuah your Elohiym raise up unto you; to Him shall you be obedient.

16 According to all that you begged before Yahuah your Elohiym in Horeb on the day of the assembling of the tribes to receive the law, saying, Let us not again hear the Great Voice {of the Word - Dibbura} from before Yahuah our Elohiym, nor behold again that great fire, lest we die:

17 and Yahuah said to me, That which they have spoken is right;

18 I will raise up unto them a Prophet from, among their brethren in whom shall be the Ruach HaQodesh, as in thee; and I will put My Word of prophecy in his mouth, and he shall speak with them whatsoever I command him;

19 and the man who will not hearken to the words of My prophecy which shall be spoken in My Name, My Word shall take vengeance upon him.

<sup>20</sup> But the false prophet who doeth wickedly in speaking a thing in My Name, when I have not commanded him to speak, or who shall speak in the name of the elohiym of the Gentiles., that prophet shall be slain with the sword.

<sup>21</sup> And if thou shalt say in your thoughts, How shall we know the word which Yahuah hath not spoken?

<sup>22</sup> When a false prophet speaketh in the Name of Yahuah, and the thing doth not come to pass, or be not confirmed, it is a word which Yahuah hath not spoken; the false prophet spake it in presumption; fear him not.

**19** When Yahuah your Elohiym shall have destroyed the nations whose land Yahuah your Elohiym giveth you, and you possess them, and dwell in their cities and houses,

<sup>2</sup> three cities shall you set apart within your land which Yahuah your Elohiym giveth you to inherit.

<sup>3</sup> You shall prepare a high road, and divide your limit which Yahuah your Elohiym bestoweth upon you, that any manslayer may flee thither.

<sup>4</sup> And this is the regulation for the manslayer who fleeth thither that he may live: Whoever shall have killed his brother without intention, he not having kept enmity against him yesterday, or the day before,

<sup>5</sup> (as for example) if any one goeth with his neighbor into the thicket to cut wood, and he driveth his hand with the axe to cut wood, and the iron flieth apart from the haft and lighteth on his neighbor that be die, he may flee to one of those appointed cities, and. save his life.

<sup>6</sup> Lest the avenger of blood follow after him his heart boiling within him on account of his grief, and apprehend him, if the way be long, and take his life, though he is not guilty of the judgment of death, because he had not enmity against him in time past.

<sup>7</sup> Therefore I command you today that you set apart for you three cities.

<sup>8</sup> And if Yahuah your Elohiym enlarge your border, as He hath sworn to your fathers, and give you all the land which He Hath sworn to your fathers to give,

<sup>9</sup> then shall you keep all this commandment which today I command you to do, that thou mayest love Yahuah thy Elohiym, and walk in the ways which are right before Him all days; and you shall add yet three cities to those three;

<sup>10</sup> that innocent blood may not be shed in your land which Yahuah your Elohiym giveth you to inherit, and the guilt of the judgment of death may not be upon you.

<sup>11</sup> But if a man with enmity against his neighbor shall lay wait for him in secret, to destroy his life, and he die, then should he flee into one of those cities,

<sup>12</sup> the sages of his cities shall send and take him thence, and give him up into the hand of the pursuer for blood, and he shall be put to death.

<sup>13</sup> Your eye shall not spare him, but you shall put away shedders of innocent blood from Yashar'el, that it may be well with you.

<sup>14</sup> You shall not remove the boundary mark of your neighbors which the predecessors did set for the limit in your possession of inheritance in the land which Yahuah your Elohiym giveth you to inherit.

<sup>15</sup> The testimony of one (witness) shall not be valid against a man for any crime (regarding the taking) of life, or guilt concerning money, or any sin with which one may be charged with sinning; but, by the Word of Yahuah, (to insure) retribution upon secret crimes, (while) one witness may swear to deny what hath been attested against him, the sentence shall be confirmed upon the mouth of two witnesses, or of three.

<sup>16</sup> When false witnesses stand up against a man to testify wrong things against him,

<sup>17</sup> then the two men between whom lies the subject of contention shall stand in the presence of Yahuah, before the priests and judges who will be in those days:

<sup>18</sup> and the judges shall question the witnesses of their times fairly; and, behold, false testimony is in the mouth of the witnesses; they have borne false witness against their brother.

<sup>19</sup> And so shall you do unto them as they had devised to do against their brother, and you shall put down the doers of evil from among you.

<sup>20</sup> And the wicked who remain will hear and be afraid, and not add to repeat an evil thing like this among you.

<sup>21</sup> Your eye shall not spare; life for life, the value of an eye for an eye, the value of a tooth for a tooth, the value of a hand for a hand, the value of a foot for a foot.

**20** When you go forth to battle against your enemies, and see horses and chariots, and peoples proud, overbearing, and stronger than you, fear them not; for all of them are accounted as a single horse and a single chariot before Yahuah your Elohiym, whose Word will be your Helper; for He brought you free out of the land of Mitsrayim.

<sup>2</sup> And at the time that you draw nigh to do battle, the priest shall approach and speak with the people,

<sup>3</sup> and say to them, Hear, Yashar'el, you draw near this day to fight against your adversaries; let not your heart be moved, be not afraid, tremble not, nor be broken down before them:

<sup>4</sup> for the Shekinah of Yahuah your Elohiym goeth before you to fight for you against your enemies, and to save you.

<sup>5</sup> And the officers shall speak with the people, saying: Who is the man who hath builded a new house, and hath not set fast its door-posts to complete it? let him go and return to his house, lest through sin he be slain in the battle, and another man complete it.

<sup>6</sup> Or, what man hath planted a vineyard, and hath not redeemed it from the priest to make it common? let him go and return to his house, lest sin be the occasion of his not redeeming it, but he be slain in the battle, and another make it common.

<sup>7</sup> And what man hath betrothed a wife, but not taken her? let him go and return to his house, lest sin prevent him from rejoicing with his wife and he be slain in the battle, and another take her.

<sup>8</sup> Yet more shall the officers speak to the people, and say, Who is the man who is afraid on account of his sin and whose heart is broken? let him go and return to his house, that his brethren be not implicated in his sins, and their heart be broken like his.

<sup>9</sup> And when the officers shall have finished to speak with the people, they shall appoint the captains of the host at the head of the people.

<sup>10</sup> When you come nigh to a city to make war against it, then you shall send to it certain to invite it to peace;

<sup>11</sup> and if they answer you with words of peace, and open their gates to you, all the people whom you find therein shall be tributaries, and serve you.

<sup>12</sup> But if they will not make peace, but war, with you, then you shall beleaguer it.

<sup>13</sup> And when Yahuah your Elohiym will have delivered it into your hand, then may you smite every male thereof with the edge of the sword.

<sup>14</sup> But the women, children, and cattle, and whatever is in the city, even all the spoil, you shall seize, and eat the spoil of your enemies which Yahuah your Elohiym giveth you.

<sup>15</sup> Thus shall you do to all cities that are remote from you, which are not of the cities of these seven nations;

<sup>16</sup> but of the cities of these peoples, which Yahuah your Elohiym giveth you to inherit, ye shall not spare alive any breathing thing:

<sup>17</sup> for destroying ye shall destroy them, Hittites, Amorites, Kenaanites, Pherizites, Hivites, and Jebusites, as Yahuah your Elohiym hath commanded you;

<sup>18</sup> that they may not teach you to do after their abominations with which they have served their idols, and you sin before Yahuah your Elohiym.

<sup>19</sup> When you beleaguer a city all the seven days to war against it, to subdue it on the Sabbath, you shall not destroy the trees thereof by bringing against them (an instrument of) iron; that you may eat its fruit, cut it not down; for a tree on the face of the field is not as a man to be hidden (put out of sight) before you in the siege.

<sup>20</sup> But the tree that you know to be a tree not making fruit to eat, that you may destroy and cut down. And you shall raise bulwarks against the city which maketh war with you, until you have subdued it.

**21** If a male be found slain upon the ground, unburied, in the land which Yahuah your Elohiym giveth you to inherit, lying down, and not hanged on a tree in the field, nor floating on the face of the water; and it be not known who did kill him:

<sup>2</sup> then two of the sages shall proceed from the chief court of judgment, and three of thy judges, and shall measure to the surrounding cities which lie on the four quarters from the (spot where) the dead man (is found);

<sup>3</sup> and the city which is nearest to the dead man, being the suspected one, let the chief court of justice take means for absolution (or disculpation). Let the sages, the elders of that city, take an heifer from the herd, not commixed, an heifer of the year, which hath not been wrought with nor hath drawn in the yoke:

<sup>4</sup> and the sages of that city shall bring the heifer down into an uncultivated field, where the ground hath not been tilled by work, nor sowed; and let them there behead the heifer from behind her with an axe (or knife, dolch) in the midst of the field.

<sup>5</sup> And the priests the sons of Leviy shall draw near; for Yahuah your Elohiym hath chosen them to minister to Him, and to bless Yashar'el in His Name, and according to their words to resolve every judgment, and in any plague of leprosy to shut up, and pronounce concerning it;

<sup>6</sup> and all the elders of the city lying nearest to the dead man shall wash their hands over the heifer which hath been cut off in the field,

<sup>7</sup> and shall answer and say: It is manifest before Yahuah that this hath not come by our hands, nor have we absolved him who shed this blood, nor have our eyes beheld.

<sup>8</sup> And the priests shall say: Let there be expiation for thy people Yashar'el, whom Thou, O Yahuah, hast redeemed, and lay not the guilt of innocent blood upon Thy people Yashar'el; but let him who hath done the murder be revealed. And they shall be expiated concerning the blood; but straightway there will come forth a swarm of worms from the excrement of the heifer, and spread abroad, and move to. the place where the murderer is, and crawl over him: and the magistrates shall take him, and judge him.

<sup>9</sup> So shall you, O house of Yashar'el, put away from among you whosoever sheddeth innocent blood, that you may do what is right before Yahuah.

<sup>10</sup> WHEN you go out to war against your enemies, and Yahuah your Elohiym shall deliver them into your hands, and you take some of them captive:

<sup>11</sup> if you see in the captivity a woman of fair countenance, and you approve of her, and would take her to you to wife;

<sup>12</sup> then thou shalt take her into thy house, and let her cut off the hair of her head, pare her nails,

<sup>13</sup> and put off the dress of her captivity, and, dipping herself, become a proselyte in thy house, and weep on account of the idols of the house of her father and mother. And thou shalt wait three months to know whether she be with child; and afterwards thou mayest go to her, endow her, and make her thy wife.

<sup>14</sup> But if thou hast no pleasure in her, then thou mayest send her away, only with a writing of divorce: but thou shalt in no wise sell her for money, nor make merchandise of her, after thou hast had intercourse with her.



<sup>15</sup> If a man have two wives, and one is beloved and the other hated, and they bear him sons, both the beloved and the hated (wife), and the first-born son be of the hated,

<sup>16</sup> it shall be in the day that he deviseth to his sons the inheritance of the wealth that may be his, he shall not be allowed to give the birthright portion to the son of the beloved, over the head of the son of the hated wife, to whom the birthright belongs;

<sup>17</sup> but (let him acknowledge) the birthright of the son of her who is disliked, and all that belongeth to it, to give him the double portion of all that may be found with him, because he is the beginning of his strength, and to him pertaineth the birthright.

<sup>18</sup> If a man hath a son depraved and rebellious, who will not obey the word of his father or of his mother, and who, when they reprove him, will not receive admonition from them;

<sup>19</sup> his father and mother shall take him, and bring him before the sages of the city at the door of the court of justice in that place,

<sup>20</sup> and say to the sages of the city, We had transgressed the decree of the Word of Yahuah; therefore was born to us this son, who is presumptuous and disorderly; he will not hear our word, but is a glutton and a drunkard.

<sup>21</sup> And it shall be that if he brought to fear and receive instruction, and beg that his life may be spared, you shall let him live; but if he refuse and continue rebellious, then all the men of his city shall stone him with stones that he die; and so shall you put away the evil doer from among you, and all Yashar'el will hear, and be afraid.

<sup>22</sup> When a man hath become guilty of the judgment of death, and is condemned to be stoned, and they afterwards hang him on a beam,

<sup>23</sup> his dead body shall not remain upon the beam, but he shall be certainly buried on the same day; for it is execrable before Elohiym to hang a man, but that his guilt gave occasion for it; and because he was made in the image of Elohiym, you shall bury him at the going down of the sun, lest wild beasts abuse him, and lest you overspread your land, which Yahuah your Elohiym giveth you to possess, with the dead bodies of criminals.

**22** Thou shalt not see thy brother's ox or his lamb going astray, and estrange thy knowledge from them; thou shalt certainly restore them to him.

<sup>2</sup> But if knowledge of thy brother is not thine, if thou knowest him not, thou shalt bring it into thy house, and it shall be supported by thee till the time that thou hast sought out thy brother, and thou shalt restore it to him.

<sup>3</sup> So shalt thou do with his ass, with his garment, and with any lost thing of thy brother's. If thou find, it is not lawful for thee to hide it from him; thou shalt cry it, and restore it.

<sup>4</sup> Thou shalt not see thy brother's ass nor his ox thrown on the way, and turn thy eyes from them; thou shalt verily lift it up for him.

<sup>5</sup> Neither fringed robes nor tephillin which are the ornaments of a man shall be upon a woman; neither shall a man shave himself so as to appear like a woman; forevery one who doeth so is an abomination before Yahuah thy Elohiym.

<sup>6</sup> If thou find the nest of a clean bird before thee in the way, in a tree, or upon the ground, in which there are young ones or eggs, and the mother sitting upon the young ones or eggs,

<sup>7</sup> thou shalt be sure to send the mother away, but thou mayest take the young for thyself that it may be well with thee in this world, and that thou mayest prolong thy days in the world to come.

<sup>8</sup> When thou buildest a new house, thou shalt make a surrounding fence to thy roof, that it may not be the occasion of blood guilt by the loss of life at thy house, by any one through heedlessness falling therefrom.

<sup>9</sup> You shall not sow your vineyard with seeds of dif ferent kinds, lest thou be chargeable with burning the mixed seed that you have sown and the produce of the vine.

<sup>10</sup> You shall not plough with an ox and an ass nor with any animals of two species bound together.

<sup>11</sup> You shall not clothe nor warm yourselves with a garment combed (carded) or netted, or interwoven with woollen and linen mixed together.

<sup>12</sup> Nevertheless on a robe of linen thread you may be permitted to make fringes of woollen upon the four extremities of your vestments with which you dress in the day.

<sup>13</sup> If a man take a wife or virgin and go unto her, but afterwards dislike her,

<sup>14</sup> and bring upon her words of calumny in an evil report against her, and say, I took this woman, and lay with her, but found not the witnesses for her;

<sup>15</sup> then the father and mother of the damsel may have licence from the court of judgment to produce the linen with the witnesses of her virginity, before the sages of the city, at the door of the beth din.

<sup>16</sup> And the father of the damsel shall say to the sages, I wedded my daughter to this man to be his wife; but after lying with her he hath hated her;

<sup>17</sup> and, behold, he hath thrown upon her occasion of words, saying: I have not found the witnesses of thy daughter's (virginity) but these are my daughter's witnesses; and they shall spread the linen before the sages of the city;

<sup>18</sup> and the sages shall take that man, scourge him,

<sup>19</sup> and fine him a hundred shekels of silver, and give to the father of the damsel, because he had brought out an evil report against an upright virgin of Yashar'el; and she shall be his wife, nor shall he have power to put her away all his days.

<sup>20</sup> But if that word be true, and the witnesses of virginity were not found with the damsel

<sup>21</sup> then shall they bring her forth to the door of her father's house, and the men of that city shall stone her with stones that she die; for she had wrought dishonour in Yashar'el in bringing the ill fame of whoredom against her father's house; and so shall they put away the evil doer from Yashar'el.

<sup>22</sup> If a man be found lying with another's wife, both of them shall be put to death; the male who hath lain with the woman, and the woman. Even if she be with child, they shall not wait till she is delivered, but in the same hour they shall put them to death by strangulation with the napkin, and cast away the evil doer from Yashar'el.

<sup>23</sup> If a damsel a virgin is betrothed to a man, and another man find her in the city, and lie with her,

<sup>24</sup> they shall bring forth both of them to the door of the beth din of that city, and stone them with stones that they die; the damsel because she did not cry out in the city, and the man because he lay with his neighbor's wife; and you shall put away the evil doer from among you.

<sup>25</sup> But if a man find a damsel in the wilderness, and do violence to her and lie with her, the man only shall die who lay with her,

<sup>26</sup> for the damsel is not guilty of death; but her husband may put her away from him by a bill of divorcement; for as when a man lieth in wait for his neighbor and taketh his life, so is this matter:

<sup>27</sup> he found her upon the face of the field; the betrothed damsel cried out for help, but there was no one to deliver her.

<sup>28</sup> If a man find a damsel who is not betrothed, and seize and lie with her, and they be found,

<sup>29</sup> then the man who lay with her shall give to her father, as a fine for her dishonour, fifty shekels of silver, and she shall be his wife, because he humbled her, nor shall he have power to put her away by divorcement all his days.

**23** A man should not take a wife who is bowed down (or violated), or who hath had intercourse with his father, much less his father's wife, nor disclose the skirt that covereth his father.

<sup>2</sup> He who is castrated is not fit to take a wife from the congregation of Yahuah's people.

<sup>3</sup> He who is born of fornication, or who hath upon him the evil mark which is set upon the unclean Gentiles, is not fit to take an upright wife from the congregation of the people of Yahuah; nor unto the tenth generation shall it be fit for him to enter into the congregation of Yahuah.

<sup>4</sup> Neither an Ammonite nor a Moabite man is fit to take a wife from the congregation of Yahuah's people, nor unto the tenth generation shall they take a wife from the congregation of the people of Yahuah,

<sup>5</sup> because they met you not with bread and water in the way when you came from Mitsrayim, but hired against you Bileam bar Beor from Petho Chelmaya, which is built in the land of Aram upon the Phrat, to curse you;

<sup>6</sup> but Yahuah your Elohiym would not hearken unto Bileam, but turned in his mouth curses into blessings, because Yahuah your Elohiym loveth you.

<sup>7</sup> Ye shall not seek their peace or, their prosperity all your days, because, if even they become proselytes, they will entertain enmity in their hearts forever.

<sup>8</sup> You shall not abhor an Edomite when he cometh to be a proselyte, for he is your brother; nor shall you abhor a Mitsriyth, because you were dwellers in their land.

<sup>9</sup> The children who are born to them in the third generation shalt be fit to take wives from the people of the congregation of Yahuah.

<sup>10</sup> When you go forth in hosts against your enemies, beware of every evil thing, of strange worship, the, exposure of the shame, and the shedding of innocent blood.

<sup>11</sup> Should there be a man among you who is unclean from accidents of the night, let him go without the camp, and come not among the tents.

<sup>12</sup> But at evening time let him wash with water, and on the going down of the sun he may come within the camp.

<sup>13</sup> Let a place be prepared for thee without the camp where thou mayest shed the water of thy feet,

<sup>14</sup> and insert a blade with your weapon in the place oil which you bind your swords, and in thy sitting without thou shalt dig with it, and do what thou needest there, and turn and cover it.

<sup>15</sup> For the Shekinah of Yahuah thy Elohiym walketh in the midst of thy camp to save you, and to deliver your enemies into your hands; therefore shall the place of your camps be holy, and nothing impure be seen in it, that His Shekinah go not up from you.

<sup>16</sup> Thou shalt not deliver up a stranger into the hand of the worshipper of idols; (the sojourner) who hath escaped to be among you shall be under the protection of My Shekinah; for therefore he hath fled from his idolatry.

<sup>17</sup> Let him dwell with you, and observe the commandments among you; teach him the law, and put him in a school in the place that he chooseth in one of your cities: employ (or, have business with) him, that he may do well, and trouble him not by words.

<sup>18</sup> You shall not profane your daughters to make them harlots; nor shall any man of Yashar'el debase himself by fornication.

<sup>19</sup> You shall not bring a gift of the hire of an harlot, nor the price of a dog to offer it in the sanctuary of Yahuah your Elohiym for any vow, much less as any of the oblations; for they are abominable, both of them, before Yahuah your Elohiym.

<sup>20</sup> Thou shalt not make usury of that which is thine from thy neighbor upon the loan which thou lendest, either of money, or food, or any thing by which thou mayest make usury.

<sup>21</sup> To a son of the Gentiles thou mayest lend for usury, but to thy brother thou shalt not lend for usury; that Yahuah thy Elohiym may bless thee in all that thou putteth thine hand un to, in the land into which thou art entering to possess it.

<sup>22</sup> When you vow a vow before Yahuah your Elohiym, delay not to fulfil it in (one of) the three festivals; for Yahuah your Elohiym requiring will require it. And in the oblation there shall not be any fault or blemish, for in the prescription of Yahuah of the world it is so ordained. And thou shalt not be guilty of keeping back (delaying) thy vow:

<sup>23</sup> though, if you refrain from vowing, it will not be sin in you,

<sup>24</sup> the oath which goeth from your lips you shall confirm. The precepts of integrity you shall verily perform, but that which is not right to do ye shall not do; and according as you have vowed shall you fulfil; sin offerings, trespass offerings, burnt sacrifices, and consecrated victims shall you present before Yahuah your Elohiym, and bring the libations and the gifts of the sanctuary of which you have spoken (in promises), and alms for the poor which your lips have declared.

<sup>25</sup> When thou hast come for hire into thy neighbor's vineyard, thou mayest eat there as thou wilt, till thou art satisfied; but thou mayest not put any into thy basket.

<sup>26</sup> When you go to work for hire in the field of thy neighbor, thou mayest gather with thy hands, but thou art not to put forth the sickle upon thy neighbor's corn (for thyself).

**24** When a man hath taken a wife and gone unto her, if she hath not favor in his eyes because he findeth the thing that is wrong in her, then he may write her a bill of divorce before the court of justice, and put it into her power, and send her away from his house.

<sup>2</sup> And departing from his house she may go and marry another man.

<sup>3</sup> But should they proclaim from the heavens about her that the latter husband shall dislike her, and write her a bill of divorce, and put it into her power to go from his house; or should they proclaim about him that lie the latter husband shall die:

<sup>4</sup> it shall not be in the power of the first husband who dismissed her at the beginning to return and take her to be with him as his wife, after that she hath been defiled; for that is an abomination before Yahuah: for the children whom she might bear should not be made abominable, or the land which Yahuah your Elohiym giveth you to inherit become obnoxious to the plague.

<sup>5</sup> When a man hath taken a new wife a virgin he shall not go forth with the army, lest anything evil befall him; he shall be at leisure in his house one year, and rejoice with his wife whom he hath taken.

<sup>6</sup> A man shall not take the millstones, lower or upper, as a pledge; for they are necessary in making food for every one. Neither shall a man join bridegrooms and brides by magical incantations; for what would be born of such would perish.

<sup>7</sup> When a man is found stealing a person of his brethren of the sons of Yashar'el, making merchandise of him, and selling him, that man shall die by strangulation with the napkin; and you shall put away the evil doer from among thee.

<sup>8</sup> Take heed that you cut not into flesh in which there is an ulcer; but make careful distinction between the plague of leprosy and ulceration; between the unclean and clean, according to all that the priests of the tribe of Levi shall teach you: whatever, they prescribe to you be observant to perform.

<sup>9</sup> Be mindful that no one condemn his neighbor, lest he be smitten: remember that which Yahuah your Elohiym did to Miriyam, who condemned Mosheh for that which was not in him, when she was smitten with leprosy, and you were delayed in the way when coming out of Mitsrayim.

<sup>10</sup> When a man hath lent any thing to his neighbor upon a pledge, he shall not enter into his house to take his pledge;

<sup>11</sup> he shall stand in the street, and the man to whom thou hast made the loan shall bring out the pledge to thee into the street.

<sup>12</sup> If the man be poor, thou shalt not have his pledge all night with thee;

<sup>13</sup> as the sun goeth down, thou shalt return the pledge, that he may lie in his garment and may bless thee; and to thee it shall be righteousness, for the sun shall bear the witness of thee before Yahuah thy Elohiym.

<sup>14</sup> You shall not be hard upon your neighbors, or shift (or decrease) the wages of the needy and poor hireling of thy brethren, or of the strangers who sojourn in your land, in your cities.

<sup>15</sup> In his day thou shalt pay him his hire. Nor let the sun go down upon it; because he is poor, and he hopes (for that hire) to sustain his life: lest he appeal against thee before Yahuah, and it be guilt in thee.

<sup>16</sup> Fathers shall not die either by the testimony or for the sin of the children, and children shall not die either by the testimony or for the sin of the fathers: every one shall die, by proper witnesses, for his own sin.

<sup>17</sup> Thou shalt not warp the judgment of the stranger, the orphan, or the widow, nor shall any one of you take the garment of the widow for a pledge,

that evil neighbors rise not and bring out a bad report against her when you return her pledge unto her.

<sup>18</sup> And remember that you were bondservants in the land of Mitsrayim, and that the Word of Yahuah your Elohiym delivered you from thence; therefore have I commanded you to observe this thing.

<sup>19</sup> When you have reaped your harvests in your fields, and have forgotten a sheaf in the field, you shall not return to take it; let it be for the stranger, the orphan, and the widow, that the Word of Yahuah your Elohiym may bless you in all the works of your hands.

<sup>20</sup> When you beat your olive trees, you shall not search them after (you have done it); for the stranger, the orphan, and widow, let it be.

<sup>21</sup> When you gather in your vineyard, you shall not glean the branches after you; they shall be for the stranger, the orphan, and widow.

<sup>22</sup> So remember that you were bondservants in the land of Mitsrayim; therefore I command you to do this thing.

**25** If there be a controversy, between two men, then they shall come to the judges, and they shall judge them, and give the decision (or outweighing of) righteousness to the innocent, and of condemnation to the guilty.

<sup>2</sup> And if the wicked deserve stripes, the judge shall make him lie down, and they shall scourge him in his presence by his judgment, according to the measure of his guilt.

<sup>3</sup> Forty (stripes) may be laid upon him, but with one less shall he be beaten, (the full number) shall not be completed, lest he should add to smite him beyond those thirty and nine, exorbitantly, and he be in danger; and that thy brother may not be made despicable in thy sight.

<sup>4</sup> You shall not muzzle the mouth of the ox in the time of his treading out; nor the wife of the (deceased) brother, who would be mated with one smitten with an ulcer, and who is poorly related, shalt thou tie up with him.

<sup>5</sup> When brethren from the (same) father inhabit this world at the same time, and have the same inheritance, the wife of one of them, who may have died, shall not go forth into the street to marry a stranger; her brother-in-law shall go to her, and take her to wife, and become her husband.

<sup>6</sup> And the first-born whom she beareth shall stand in the inheritance in the name of the deceased brother, that his name may not be blotted out from Yashar'el.



<sup>7</sup> But if the man be not willing, to take his sister-in-law, then shall his sister-in-law go up to the gate of the beth din before five of the sages, three of whom shall be judges and two of them witnesses, and let her say before them in the holy language: My husband's brother refuseth to keep up the name of his brother in Yashar'el, he not being willing to marry me.

<sup>8</sup> And the elders of his city shall call him and speak with him, with true counsel; and he may rise up in the house of justice, and say in the holy tongue, I am not willing to take her.

<sup>9</sup> Then shall his sister-in-law come to him before the sages, and there shall be a shoe upon the foot of the brother-in-law, a heeled sandal whose lachets are tied, the lachets at the opening of the sandal being fastened; and he shall stamp on the ground with his foot; and the woman shall arise and untie the latchet, and draw off the sandal from his foot, and afterward spit before him, as much spittle as may be seen by the sages, and shall answer and say, So is it fit to be done to the man who would not build up the house of his brother.

<sup>10</sup> And all who are standing there shall exclaim against him, and call his name in Yashar'el the House of the Unshod.

<sup>11</sup> While men are striving together, if the wife of one of them approach to rescue her husband from the hand of him who smiteth him, and putting forth her hand layeth hold of the place of his shame,

<sup>12</sup> you shall cut off her hand; your eyes shall not pity.

<sup>13</sup> You shall not have in your bag weights that are deceitful; great weights to buy with, and less weights to sell with.

<sup>14</sup> Nor shall you have in your houses measures that deceive; great measures to buy with, and less measures to sell with.

<sup>15</sup> Perfect weights, and true balances shalt thou have, perfect measures and scales that are true shall be yours, that your days may be multiplied on the land which Yahuah your Elohiym giveth you.

<sup>16</sup> For whosoever committeth these frauds, every one who acteth falsely in trade, is an abomination before Yahuah.

<sup>17</sup> Keep in mind what the house of Amalek did unto you in the way, on your coming up out of Mitsrayim;

<sup>18</sup> how they overtook you in the way, and slew every one of those among you who were thinking to go aside from My Word; the men of the tribe of the house of Dan, in whose hands were idols (or things of strange worship), and the clouds overcast them, and they of the house of Amalek took them and

mutilated them, and they were cast up: but you, O house of Yashar'el, were faint and weary from great servitude of the Mizraee, and the terrors of the waves of the sea through the midst of which you had passed. Nor were the house of Amalek afraid before Yahuah.

<sup>19</sup> Therefore, when Yahuah hath given you rest from all your enemies round about in the land that Yahuah Your Elohiym giveth you to inherit for a possession, you shall blot out the memory of Amalek from under the heavens; but of the days of the King Meshiha you shall not be unmindful.

**26** AND when you have entered into the land, which Yahuah thy Elohiym giveth you for an inheritance, and you possess and dwell in it;

<sup>2</sup> you shall take of the earliest first fruits which are ripe at the beginning of all the produce of the ground which thou ingatherest from the land which Yahuah your Elohiym hath given you, and put them into a basket, and go unto the place which Yahuah your Elohiym will choose that His Shekinah may dwell there.

<sup>3</sup> And you shall put crowns upon the baskets, hampers, and paper cases, and bring them to the priest appointed to be the chief priest in those days, and shall say to him : We acknowledge this day before Yahuah thy Elohiym that we have come into the land which Yahuah sware unto our fathers to give us.

<sup>4</sup> And the priest shall receive the basket of early fruits from thy hand, and take, bring, uplift, and lower it, and afterward lay it down before the altar of Yahuah your Elohiym.

<sup>5</sup> And you shall respond, and say before Yahuah your Elohiym: Our father Ya'aqov went down into Aram Naharia at the beginning, and (Laban) sought to destroy him; but the Word of Yahuah saved him out of his hands. And afterwards went he down into Mitsrayim and sojourned there, a few people; but there did he become a great people, and mighty and many.

<sup>6</sup> But the Mizraee evil-treated and afflicted us, and laid heavy bondage upon us.

<sup>7</sup> But we prayed before Yahuah our Elohiym, and Yahuah hearkened to our prayers, our affliction and our travail; and our oppression was manifest before Him.

<sup>8</sup> And Yahuah brought us out of Mitsrayim with a mighty hand and uplifted arm, and with great visions, signs, and wonders,

<sup>9</sup> and brought us into this place, and gave us this land, a land of fruits rich as milk and sweet as honey.

<sup>10</sup> Now, therefore, behold, I have brought the early firstlings of the fruit of the land which thou hast given me, O Yahuah. And thou shalt lay them before Yahuah thy Elohiym, and worship,

<sup>11</sup> and rejoice in all the good which Yahuah thy Elohiym giveth thee, thou and the men of thy house, and enjoy and eat, you, the Leviytes and the sojourners who are among you.

<sup>12</sup> When you make an end of tything all the tenths of your produce in the third year, which is the year of release, you shall give the first tenth to the Leviytes, the second tenth, which is the tythe of the poor, to the stranger, the orphan, and widow, that they may eat in your cities, and be satisfied.

<sup>13</sup> But the third tenth you shall bring up, and eat before Yahuah thy Elohiym, and thou shalt say: Behold, we have set apart the consecrations from the house, and have also given the first tenth to the Leviytes, the second tenth to the strangers, the fatherless, and the widow, according to the commandment which Thou hast commanded me. I have not transgressed one of Thy commandments, nor have I forgotten.

<sup>14</sup> I have not eaten of it in the days of my mourning, nor separated from it for the unclean, neither have I given of it a covering for the soul of the dead: we have hearkened to the voice of the Word of Yahuah; I have done according to all that Thou hast commanded me.

<sup>15</sup> Look down from heaven, from the habitation of the glory of Thy holiness, and bless Thy people Yashar'el, and the land which Thou hast given to us, as Thou didst swear unto our fathers, a land of fruits rich as milk and sweet as honey.

<sup>16</sup> This day doth Yahuah our Elohiym command you to perform these statutes and judgments, which you shall observe and do with all your heart and with all your soul.

<sup>17</sup> Yahuah have you confessed with one confession in the world this day; for so it is written, Hear, O Yashar'el: Yahuah our Elohiym is one Adonai; that He may be thy Elohiym, and that thou mayest walk in the ways that are right before Him, and keep His statutes, commandments, and judgments, and be obedient unto His Word.

<sup>18</sup> And the Word of Yahuah doth acknowledge (or honour) you with one acknowledgment in the world this day; as it is written, Who is as Thy people

Yashar'el, a peculiar people upon the earth, to be to Him a people beloved, as He hath said unto you, and that you may obey all His commandments?

<sup>19</sup> And He will set you on high, and exalt you above all the peoples He hath made in greatness, and with a name of glory and splendour, that you may be a holy people before Yahuah your Elohiym, as He hath spoken.

**27** And Mosheh and the elders of Yashar'el instructed the people, saying: Observe all the commandments which I command you this day.

<sup>2</sup> And it shall be on the day that you pass over the Jordana into the land which Yahuah your Elohiym giveth you, that you shall erect for you great stones, and plaster them with lime;

<sup>3</sup> and thou shalt write upon them all the words of this law, when you go over to enter the land which Yahuah your Elohiym giveth you, a land whose fruits are rich as milk and producing honey, as Yahuah Elohiym of your fathers hath said to you.

<sup>4</sup> When you pass over Jordana, you shall erect the stones that I command you on the mountain of Ebal, and plaster them with lime;

<sup>5</sup> and you shall build there an altar before Yahuah your Elohiym, an altar of stone, not lifting up iron upon it.

<sup>6</sup> With perfect stones ye shall build an altar to Yahuah your Elohiym,

<sup>7</sup> and offer sacrifices upon it before Yahuah your Elohiym. And you shall immolate the consecrated victims, and eat there, and rejoice before Yahuah your Elohiym.

<sup>8</sup> And upon the stones you shall write all the words of this law with writing deeply (engraven) and distinct, which shall be read in one language, but shall be interpreted in seventy languages.

<sup>9</sup> And Mosheh and the priests, the sons of Leviy, spake with all the people, saying: Listen, O Yashar'el, and hear: This day are you chosen to be a people before Yahuah your Elohiym.

<sup>10</sup> Hearken, therefore, to the Word of Yahuah your Elohiym, and perform His commandments which I command you today.

<sup>11</sup> And Mosheh instructed the people that day, saying:

<sup>12</sup> These tribes shall stand to bless the people on the mountain of Gerezim when you have passed the Jordan,-Shemeon, Leviy, Yahudah, Yisshakar, Yoceph, and Benyamiyn;

<sup>13</sup> and these tribes shall stand (to pronounce) the curses on the mountain of Ebal, - Re'uvén, Gad, Asher, Zevulun, Dan, and Naphtaliy.

<sup>14</sup> And the Leviytes proclaimed and said to every man of Yashar'el with a high voice:

<sup>15</sup> Six tribes shall stand on Mount Gerezim, and six on Mount Ebal; and the ark, the priests, and Leviytes in the midst. In blessing they shall turn their faces towards Mount Gerezim, and say: Blessed shall be the man who maketh not an image or form, or any similitude which is an abomination before Yahuah, the work of the craftsman's hand, and who placeth not such in concealment. In cursing, they shall turn their faces toward Mount Ebal, and say: Accursed be the man who maketh an image, figure, or any similitude which is an abomination before Yahuah, the work of the craftsman's hand, or who placeth such in concealment. And all of them shall respond together, and say, Amen.

<sup>16</sup> Accursed is he who contemneth the honour of his father or his mother. And all of them shall answer together, and say, Amen.

<sup>17</sup> Accursed is he who shall transfer the boundary of his neighbor. And all of them shall answer together, and say, Amen.

<sup>18</sup> Accursed is he who causeth the pilgrim, who is like the blind, to wander from the way. And all of them shall answer together, and say, Amen.

<sup>19</sup> Accursed be he who perverteth the judgment of the stranger, the widow, and the fatherless. And all shall answer together, and say, Amen.

<sup>20</sup> Accursed is he who lieth with his father's wife, because he uncovereth his father's skirt. And all shall answer together, and say, Amen.

<sup>21</sup> Accursed is he who lieth with a beast. And all shall answer together, and say, Amen.

<sup>22</sup> Accursed is he who lieth with his sister, the daughter of his father or mother. And all shall answer together, and say, Amen.

<sup>23</sup> Accursed is he who shall lie with his mother-in-law. And all shall answer together, and say, Amen.

<sup>24</sup> Accursed is he who attacketh his neighbor with slander in secret. And all shall answer together, and say, Amen.

<sup>25</sup> Accursed is he who receiveth hire to kill and to shed innocent blood. And all shall answer together, and say, Amen.

<sup>26</sup> The twelve tribes, each and every, shall pronounce the blessings altogether, and the curses altogether. In blessing, they shall turn their faces (in pronouncing) word by word towards Mount Gerezim, and shall say: Blessed is the man who confirmeth the words of this law to perform them. In cursing, they shall turn their faces towards Mount Ebal, and say: Accursed is the man who confirmeth not the words of this law to perform them. And all shall answer together, and say, Amen. These words were spoken at Sinai, and repeated in the tabernacle of ordinance, and (again) the third time on the plains of Moab, in twelve sentences (words), as the word of every tribe; and each several commandment (was thus) ratified by thirty and six adjurations.

**28** And it shall be, if you will diligently hearken to the Word of Yahuah your Elohiym, to observe and perform all the commandments which I command you this day, that Yahuah your Elohiym will set you on high, and exalt you above all the nations of the earth;

<sup>2</sup> and all these blessings shall come upon you, and abide with you, for that you will have hearkened to Yahuah your Elohiym.

<sup>3</sup> Blessed shall you be in the city, and blessed in the field.

<sup>4</sup> Blessed shall be the offspring of your womb, the fruits of your ground, the oxen of your herd, and the flocks of your sheep.

<sup>5</sup> Blessed shall be the basket of your first fruits, and the first cakes of your flour.

<sup>6</sup> Blessed shall you be in your coming in to your houses of instruction, and blessed shall you be when you go out to your affairs.

<sup>7</sup> The Word of Yahuah will cause your enemies who rise up against you to hurt you, to be broken before you. By one way they will come out to fight against you, but seven ways they shall be dispersed, I fleeing before you.

<sup>8</sup> Yahuah will command the blessing upon you in your treasuries, and on all that you put your hands unto, and will bless you in the land which Yahuah your Elohiym giveth you.

<sup>9</sup> The Word of Yahuah will establish you to be a holy people before Him, as He hath said unto you, when you keep the commandments of Yahuah your Elohiym, and walk in the ways that are right before Him.

<sup>10</sup> And all the nations of the earth will see that the Name is written by (His own) appointment on the tephillin that are upon thee, and will be afraid of thee.

<sup>11</sup> And the Word of Yahuah will make thee to abound in good, in the offspring of thy womb, and the increase of thy cattle, and in the fruit of thy ground, in the land which Yahuah hath promised to thy fathers.

<sup>12</sup> Four keys are in the hand of Yahuah of all the world, which He hath not delivered into the hands of any secondary power: the key of life, and of the tombs, and of food, and of rain; and thus did Moshah the prophet speak: Yahuah will open to you His good treasure which is with Him in the heavens, and will give you the rain of your land in its season; the early in Marchesvan, and the latter in Nisan; and will bless you in all the works of your hands; and you will lend to many peoples, but shall have no need to borrow.

<sup>13</sup> And the Word of Yahuah will appoint you to be kings and not subjects, and to be ennobled and not abased, when you have hearkened to the commandments of Yahuah your Elohiym which I command you this day to keep and perform.

<sup>14</sup> Decline not from any of these words that I teach you today either to the right or the left, in walking after the idols of the Gentiles to serve them.

<sup>15</sup> When Moshah the prophet began to pronounce the words of threatening the earth trembled, the heavens were moved, the sun and moon were darkened, the stars withdrew their beams, the fathers of the world cried from their sepulchres, while all creatures were silent, the very trees waved not their branches. The fathers of the world answered and said, Woe to our children should they sin, and bring these maledictions upon them; for how will they bear them? lest destruction be executed on them, and no merit of ours protect, and there be no man to stand and intercede on their behalf! Then fell the Bath-kol from the high heavens, and said, Fear not, ye fathers of the world; if the merit of all generations should fail, yours shall not; and the covenant which I have confirmed with you shall not be annulled, but will (still) overshadow them. Moshah the prophet answered and said, Whomsoever I threaten I threaten conditionally, saying, If you hearken not to the Word of Yahuah your Elohiym in neither observing nor doing all my commandments and statutes which I command you this day, then shall all these maledictions come upon and cleave unto you.

<sup>16</sup> Accursed shall you be in the city and in the field.

<sup>17</sup> Accursed shall be the basket of your first fruits, and the first cakes of your flour.

<sup>18</sup> Accursed the children of your wombs, the fruits of your ground, the oxen of your herds, and the sheep of your flocks.

<sup>19</sup> Accursed shall you be in your going into the houses of your theatres, and the places of your public shows, to make void the words of the law; and accursed shall you be in your coming out to your worldly affairs.

<sup>20</sup> The Word of Yahuah will send forth curses among you to curse your wealth, and confusion to confound your prosperity, and vexation with all that you put your hands to do, until He hath undone you, and you perish soon on account of the wickedness of your doings when you have forsaken My worship.

<sup>21</sup> The Word of Yahuah will make the pestilence to cleave to you, to consume you from off the land which you are going to inherit.

<sup>22</sup> The Word of Yahuah will smite you with abscess and inflammation, and fire in the bones that will burn up the marrow, and with fearful imaginations in the thoughts of the heart; and with the naked sword, and with blasting, and the jaundice of Macedonia, which shall follow you to your beds, until you are destroyed.

<sup>23</sup> And the heavens above you shall be as brass which sweateth, but that will not yield you any dew or rain; and the ground under you be as iron which sweateth not. nor maketh green the trees, nor yieldeth spiceries, fruits, nor herbs.

<sup>24</sup> After the rain which cometh down on the earth, Yahuah will send a wind that shall drive dust and ashes upon the herbage of your fields; and calamity will fall upon you from the heavens, until you are consumed.

<sup>25</sup> The Word of Yahuah will cause you to be broken before your enemies: by one way you will go out to battle, but by seven ways shall you flee confounded before them, to become an execration in all the kingdoms of the earth.

<sup>26</sup> And your carcases will be cast out to be meat for all the fowls of the sky, and for the beasts of the earth, and no one will scare them away from your corpses.

<sup>27</sup> And the Word of Yahuah will smite you with the ulcers with which the Mizraee were smitten, and with haemorrhoids that blind the sight, and with blotches, and with erysipelas, from which you will not be able to be healed.

<sup>28</sup> The Word of Yahuah will smite you with fearfulness which bewildereth the brain, and with blindness and stupor of heart.

<sup>29</sup> And you will seek good counsel for enlargement from your adversities, but there will be none among you to show the truth, so that you will grope in darkness like the blind who have none passing by the road to see how to



direct them in the way; nor shall you prosper in your ways, but be oppressed and afflicted all the days, without any to deliver.

<sup>30</sup>Thou wilt betroth a wife, but another man will have her; thou wilt build a house, but not dwell in it; thou wilt plant a vineyard, but not make it common.

<sup>31</sup>Your oxen will be killed, you looking on, but without eating of them; your asses will be taken away from before you, but they will not be returned; your sheep will be delivered over to your enemies, and there will for you be no deliverance;

<sup>32</sup>your sons and daughters will be given up to another people, and your eyes see it, and grow dim because of them from day to day; and in your hand will be no good work by which you may prevail in prayer before Yahuah your Father who is in heaven, that He may save you.

<sup>33</sup>The fruitage of your ground, and of all your labor, will a people whom thou hast not known devour, and thou shalt be oppressed and trodden down all the days.

<sup>34</sup>And you will be maddened by the vengeance, and shaken by the sight of your eyes that you will see.

<sup>35</sup>The Word of Yahuah will smite you with a sore ulcer in the knees, because you bent (them) in the matter of the transgression; and in the legs, by which you ran into it; for if you be not converted to the law you cannot be saved, but will be beaten by it from the sole of your feet unto the crown of your head.

<sup>36</sup>Yahuah will make you and your king whom you may set over you to go away among a people that neither you nor your fathers have known; and you will carry tribute to peoples who worship idols of wood and stone.

<sup>37</sup>.And if the thought of your heart be to worship their idols, you shall be for astonishment, for proverbs and tales, among the sons of the Gentiles where Yahuah will have scattered you.

<sup>38</sup>You will carry much seed into the field, but gather in little, for the locust shall eat it.

<sup>39</sup>You will plant vineyards and till them, but will not drink the wine nor press out the vintage, because the worm will have consumed it.

<sup>40</sup>You will have olive trees in all your borders, but will not be anointed with oil, for your olive trees will fail.

<sup>41</sup>You will beget sons and daughters, but they will yield you no advantage, for they shall go into captivity.

<sup>42</sup> All the trees and fruits of your land the locusts will destroy.

<sup>43</sup> The uncircumcised who dwelleth among you will rise above you with ascension upon ascension, but you will go downwards by descent after descent.

<sup>44</sup> He will lend to you, but you will not lend to him; he will be the master, and you the servant.

<sup>45</sup> And all of these curses will come upon you, and will follow and cleave to you until you have perished, because you would not hearken to the Word of Yahuah your Elohiym, to observe His commandments and statutes which He had commanded you.

<sup>46</sup> And they will be upon you for signs and portents, and upon your children forever;

<sup>47</sup> for that you would not serve before Yahuah your Elohiym cheerfully, with rightness of heart for the abundance of all good.

<sup>48</sup> But you will serve your enemies whom the Word of Yahuah will send against you, in hunger, thirst, nakedness, and the want of every good; and they will put an iron yoke upon your necks until it hath worn you away.

<sup>49</sup> The Word of Yahuah will cause a people to fly upon you from afar, from the ends of the earth, swift as an eagle flieth; a people whose language thou wilt not understand;

<sup>50a</sup> a people hard in visage, who will not respect the old nor have pity on the young.

<sup>51</sup> And they will consume the increase of your cattle and the fruit of your ground till you are wasted away; for they will leave you neither corn, oil, wine, herds, nor flocks, until the time that they have destroyed you.

<sup>52</sup> And they will shut you up in your cities until they have demolished your high walls whereby you trusted to be saved in all your land; for they shall besiege you in all your cities, in the whole land which Yahuah your Elohiym gave you.

<sup>53</sup> And the children of your wombs shall be consumed; for you will eat them in the famine, even the flesh of your sons and daughters, whom Yahuah your Elohiym did give you, by reason of the anguish and oppression wherewith your enemies shall oppress you.

<sup>54</sup> The man who is gentle and refined among you will look with evil eyes upon his brother, and the wife who reposeth on his bosom, and upon the rest of his children who remain.

<sup>55</sup> He will not give to one of them of the flesh of his children which he eateth, because nothing remaineth to him in the anguish and straitness with which I will straiten you in all your cities.

<sup>56</sup> She who is delicate and luxurious among you, who hath not ventured to put the sole of her foot upon the ground from tenderness and delicacy, will look with evil eyes upon the husband of her bosom, upon her son and her daughter,

<sup>57</sup> and the offspring she hath borne; for she will eat them in secret, through the want of all things, by reason of the anguish and oppression with which your enemies shall oppress you in your cities.

<sup>58</sup> If you observe not to perform all the commands of this law written in this book, to reverence this glorious and fearful Name, Yahuah your Elohiym,

<sup>59</sup> the Word of Yahuah will hide the Ruach HaQodesh from you, when the plagues come upon you and your children, great and continuous plagues which will not leave you, and grievous and continual evils that will grow old upon your bodies;

<sup>60</sup> and will turn upon you all the woes which were sent upon the Mizraee before which thou wast afraid, and they shall cleave to you;

<sup>61</sup> and evils also that are not written in the book of this law will the Word of Yahuah stir up against you until you are consumed.

<sup>62</sup> And you who were as the stars of heaven for multitude will be left a few people, because you hearkened not to the Word of Yahuah your Elohiym.

<sup>63</sup> And as the Word of Yahuah rejoiced over you to do you good, and to multiply you, so will He rejoice (in sending) against you strange nations to destroy and make you desolate, and you shall be uprooted from the land which you are going to possess.

<sup>64</sup> And Yahuah will disperse you among all nations, from one end of the earth to the other, and you shall be tributaries to the worshippers of idols of wood and stone which neither thou nor thy fathers have known.

<sup>65</sup> And if your mind be divided to worship their idols, He will send (that) between you and those nations that you shall have no repose or rest for the sole of your feet, and will give you there a fearful heart which darkens the eyes and wears out the soul.

<sup>66</sup> And your life will be in suspense; you will be in dread day and night, and have no assurance of your life.

<sup>67</sup> In the morning you will say, O that it were evening! for afflictions will make the hours of the day longer before you; and at evening you will say, O that it were morning! for afflictions will make the hours of the night longer before you, because of the terror of your heart; for you will be in stupor by a vision of your eyes, which you will see for punishment, and be terrified.

<sup>68</sup> And the Word of Yahuah will bring you captive to Mitsrayim in ships through the Sea of Suph, by the way you passed over, of which I said to you, No more shall you see it. And there will you be sold to your enemies, at the beginning for a dear price, as artificers, and afterward at a cheap price, as servants and handmaids, until you be worthless and (be consigned) to unpriced labor, and there be none who will take you.

<sup>69</sup> These are the words of the covenant which Yahuah commanded Mosheh to ratify with the children of Yashar'el in the land of Moab, besides that covenant which He ratified with them at Horeb.

**29** And Mosheh called to all Yashar'el, and said to them: You have seen all the plagues which the Word of Yahuah wrought in the land of Mitsrayim on Pharaoh and all his servants, and all the inhabitants of that land;

<sup>2</sup> those great temptations, signs, and wonders which you saw with your eyes.

<sup>3</sup> And the Word of Yahuah hath given you a heart not to forget, but to understand; eyes, not to blink, but to see; ears, not to be stopped, but to listen with: yet you have forgotten the law with your heart, and have blinked with your eyes, and have stopped your ears, unto the time of this day.

<sup>4</sup> And I have led you forty years in the wilderness; your garments have not become old upon your bodies, nor your shoes worn away from your feet.

<sup>5</sup> You have not eaten leavened bread, nor drunk wine new or old; and My law hath been diligently delivered in your schools, that you might be occupied therein, and you might know that I am Yahuah your Elohiym.

<sup>6</sup> And you came to this place; and Sihon king of Heshbon and Og king of Mathnan came out to meet us in battle array, and we smote them,

<sup>7</sup> and subdued their land, and gave it for an inheritance to the tribe of Re'uven, Gad, and the half tribe of Menasheh.

<sup>8</sup> Keep, therefore, the words of this covenant and perform it, that you may have prosperity in all that you do.

<sup>9</sup> MOSHEH the prophet said: I have called you not in secret, but while standing this day all of you before Yahuah your Elohiym; the princes of your

sanhedrin, the chiefs of your tribes, your elders and your officers, all men of Yashar'el,

<sup>10</sup> your little ones, your wives, and your sojourners who are in your camps, from the hewer of your wood to the filler of your water,

<sup>11</sup> that you may enter into the covenant of Yahuah your Elohiym, and may have in remembrance the oath which Yahuah your Elohiym doth ratify with you this day:

<sup>12</sup> that you may stand today before Him a purified people; and that He may be a Elohiym to you, as He hath spoken to you, and as He did swear unto Avraham, Yitschaq, and Ya'aqov.

<sup>13</sup> And not with you only do I ratify this covenant, and attest this adjuration;

<sup>14</sup> but all the generations which have arisen from the days of old stand with us today before Yahuah our Elohiym, and all the generations which are to arise unto the end of the world, all of them stand with us here this day.

<sup>15</sup> For you know the number of the years that we dwelt in the land of Mitsrayim, and the mighty works which were wrought for us among the nations through which you have passed.

<sup>16</sup> You have seen their abominations, and their idols of wood and stone which they have set forth in the streets, and the idols of silver and gold that they have placed with themselves in the houses, shutting the doors after them lest they should be stolen.

<sup>17</sup> Beware, then, lest there be among you now or hereafter a man, woman, family, or tribe, whose heart may be turned away to wander any day from the service of Yahuah our Elohiym to worship the idols of those nations; or lest there be among you the error which striketh root (in them) whose heart wandereth after his sin; for the beginning of sin may be sweet, but its end is bitter as the deadly wormwood;

<sup>18</sup> or it be that when he heareth the words of this curse he become reprobate in his heart, saying: I shall have peace, though I go on in the strength of the evil desires of my heart: so that he will add presumption to the sins of ignorance.

<sup>19</sup> It will not be pleasing to Yahuah to forgive him; for Yahuah's anger and indignation will wax hot against that man, and all the words of the curses written in this book will rest upon him, and Yahuah will blot out the memorial of his name from under the heavens.

<sup>20</sup> And Yahuah will separate him unto evil, from all the tribes of Yashar'el, according to all the maledictions of the covenant which are written in this book.

<sup>21</sup> And the generations of your children who will arise after you, and the stranger who will come from a far-off land, when they see the plagues of that land, and the afflictions which Yahuah will have sent upon it,

<sup>22</sup> the whole land burnt with brimstone, salt, and fierce heat, no longer fit for sowing, nor productive of a blade of any springing herbage; ruined, as Sedom and Amarah, Admah and Zeboim, were overthrown by the Word of Yahuah in His wrath and indignation;

<sup>23</sup> then all people will say, Why hath Yahuah done so unto this land? What meaneth the strength of this great anger?

<sup>24</sup> And they will say, Because they forsook the covenant of Yahuah, the Elohiym of their fathers, which He made with them when He brought them out of the land of Mitsrayim.

<sup>25</sup> But they went after their evil desires, and served the elohiym of the Gentiles, and worshipped elohiym which they had not known nor had any part with.

<sup>26</sup> And the anger of Yahuah waxed strong against this land, to bring upon it all the curses written in this book.

<sup>27</sup> And Yahuah hath made them to wander forth from their country with anger, indignation, and wrath, and hath cast them into captivity in another land until this day.

<sup>28</sup> The secret things are manifest before Yahuah our Elohiym, and He will take vengeance for them; but the things that are revealed are delivered unto us and to our children forever, to perform by them the thing that is right, for the confirmation of all the words of this law.

**30** And it will be, when all these words of blessings, or their contraries, which I have set in order before you shall have come upon you, you will be converted in your hearts to return unto My fear, in all the dispersions (among) the nations where Yahuah will have scattered you.

<sup>2</sup> The upright of you will be favored with a blessed repentance; and though you have sinned, yet shall your repentance come up unto the glorious throne of Yahuah your Elohiym, if you will hearken to His Word according to all

that I have commanded you this day, you, and your children, with all your heart and with all your soul.

<sup>3</sup> And His Word will accept your repentance with favor, and will have mercy upon you, and He will gather you again from all the nations whither Yahuah your Elohiym had scattered you.

<sup>4</sup> Though you may be dispersed unto the ends of the heavens, from thence will the Word of Yahuah gather you together by the hand of Eliyahu the great priest, and from thence will He bring you by the hand of the King Meshiha.

<sup>5</sup> And the Word of Yahuah your Elohiym will bring you into the land which your fathers possessed by inheritance, and you shall possess it, and He will bless you and increase you more than your fathers.

<sup>6</sup> And Yahuah your Elohiym will take away the foolishness of your heart, and of your children's heart; for He will abolish evil desire from the world, and create good desire, which will give you the dictate to love Yahuah your Elohiym with all your heart and soul, that your lives may flow on forevermore.

<sup>7</sup> And the Word of Yahuah your Elohiym will send these curses upon your enemies who have oppressed you in your captivities, and such as have hated and persecuted, to destroy you.

<sup>8</sup> But you shall return, and be obedient to the Word of Yahuah, and do all His commandments that I command you this day.

<sup>9</sup> And Yahuah your Elohiym will make you to abound in good; for you shall prosper in all the works of your hands, in the offspring of thy womb, the increase of thy cattle, and the produce of your land, for good; for the Word of Yahuah will return, to rejoice over you, to bless you, as He rejoiced over your fathers,

<sup>10</sup> if you will hearken to the Word of Yahuah your Elohiym in keeping His commandments and statutes which are written in the book of this law, when you have returned to the fear of Yahuah your Elohiym with all your heart and with all your soul.

<sup>11</sup> For this commandment which I command you today is not hidden from you, nor afar off.

<sup>12</sup> It is not in the heavens, that thou shouldst say, Who will ascend for us into heaven, and bring it to us to make us hear, that we may do it?

<sup>13</sup> Neither is it beyond the great sea, that thou shouldst say, Who will go beyond the sea for us, and fetch it for us to make us hear, that we may do it?

<sup>14</sup> For the word {pitgama} is nigh you, in your schools; open your mouth, that you may meditate on it; purify your hearts, that you may perform it.

<sup>15</sup> Behold, I have set before you this day the way of life, wherein is the recompense of the reward of good unto the righteous, and the way of death, wherein is the retribution of the wages of evil unto the wicked.

<sup>16</sup> For I teach you today to love Yahuah your Elohiym, and to walk in the ways that are right before Him, and to keep His commandments, statutes, and judgments, and live and multiply; that Yahuah your Elohiym may bless you in the land into which you are entering to possess it.

<sup>17</sup> But if you think in your heart that you will not obey, but will go astray to worship the idols of the nations, and serve them,

<sup>18</sup> I proclaim to you this day, that you will perish, and will not prolong your days on the land to which you are to pass over the Jordan to possess it.

<sup>19</sup> I attest this day, not only you, who are to pass away from this world, but the heavens and the earth, that I have set before you life and death, blessing and its reverse. Choose therefore the way of life, even the law, that you and your children may live the life of the world to come;

<sup>20</sup> that you may love Yahuah thy Elohiym, to obey His Word, and keep close unto His fear; for the law in which you occupy yourselves will be your life in this world, and the prolongment of your days in the world that cometh; and you shall be gathered together at the end of the scattering, and dwell upon the land which Yahuah sware to your fathers, to Avraham, Yitschaq, and Ya'aqov, to give it unto them.

**31** AND Mosheh went into the tabernacle of the house of instruction, and spake these words unto all Yashar'el,

<sup>2</sup> and said to them: I am the son of a hundred and twenty years this day. I am no more able to go out and come in, and the Word of Yahuah hath said to me: Thou shalt not go over this Jordan.

<sup>3</sup> Yahuah your Elohiym, and His Shekinah, will go over before you. He will destroy those nations, and you shall possess them. Yehoshua also will go before you, as Yahuah hath said.

<sup>4</sup> And Yahuah will execute judgment on them, as He did on Sihon and Og kings of the Emoriy, and the people of their land, whom He destroyed.

<sup>5</sup> And the Word of Yahuah will deliver them up before you, and you shall do to them according to all the commandment that I have commanded you.



<sup>6</sup> Be strong, then, and of good courage, fear not, nor be dismayed before them; for the Shekinah of Yahuah your Elohiym will be the Leader of you, He will not forsake nor be far from you.

<sup>7</sup> And Mosheh called Yehoshua from among the people, and said to him: Be thou strong, and of good courage; for thou art appointed to go with this people to the land which the Word of Yahuah sware to your fathers to give them, and thou art to divide it among them.

<sup>8</sup> And the Shekinah of the Word of Yahuah will go before thee, and His Word will be thy helper; He will not forsake nor be far from thee; fear not, nor be dismayed.

<sup>9</sup> And Mosheh wrote this law, and delivered it to the priests the sons of Levi, who bare the ark of Yahuah's covenant, and to all the sages of Yashar'el.

<sup>10</sup> And Mosheh commanded them, saying: At the end of seven years in the time of the year of remission at the feast of Tabernacles,

<sup>11</sup> when all Yashar'el cometh to appear before Yahuah your Elohiym, in the place that He will choose, you shall read this law before all Yashar'el while they listen.

<sup>12</sup> Assemble the people, the men, that they may learn, the women, that they may hear instruction, the children, that they may partake the benefit (reward) of those who bring them, and your sojourners who are in your cities, that they may behold the majesty of the law, and be reverent all of them before the Word of Yahuah your Elohiym, and observe to do all the words of this law.

<sup>13</sup> Let their children also, who know not, hear, and learn to fear Yahuah your Elohiym all the days that you live in the land to inherit which you pass over Jordan.

<sup>14</sup> Unto three of the just was it told that the time of their death was drawing nigh, and that they should not attain to the days of their fathers; and each of them had been appointed a prince in his days; Ya'aqov our father, David the king, and Mosheh the prophet; for thus it is written: And Yahuah said unto Mosheh, Behold, thy day approacheth when thou must die. Call Yehoshua, and stand both of you in the tabernacle of ordinance, that I may give him charge. And Mosheh and Yehoshua went, and stood in the tabernacle of ordinance.

<sup>15</sup> And the glorious Shekinah of Yahuah revealed itself at the tabernacle in the pillar of the Cloud, and the pillar of the Cloud stood over the door of the tabernacle, and Mosheh and Yehoshua stood without.

<sup>16</sup> And Yahuah said to Mosheh, Behold, thou wilt lie down in the dust with thy fathers, and thy soul shall be treasured in the treasury of eternal life with thy fathers: but this wicked people will rise up and go astray after the idols of the nations among whom they come, and will forsake My worship, and change My covenant which I have made with them.

<sup>17</sup> Then My anger will be kindled against them in that day, and I shall abhor them, and remove My Shekinah from them, and they will become a prey, and many evils and troubles shall befall them. And they will say at that time, with adjuration, Is it not because the Shekinah of my Elohiym dwelleth not among me, that all these evils have befallen me?

<sup>18</sup> But I will indeed remove My Shekinah from them at that time, until they have dwindled away, to receive the punishment of their sins for all the evil they have wrought, because they turned themselves after the idols of the nations.

<sup>19</sup> And now, write you this hymn, and teach the children of Yashar'el; put it upon their lips, that this hymn may be before them, for a witness against the children of Yashar'el.

<sup>20</sup> For I will bring them into the land which I promised to their fathers, (a land) producing milk and honey, and they will eat and be satisfied: but (after that they have) waxen fat they will turn away to the idols of the Gentiles and worship them; so will they provoke Me to anger, and abolish My covenant.

<sup>21</sup> And when these many evils and troubles shall come upon them, then will this hymn bear witness to them for a testimony; for it is revealed before Me that it will not be forgotten on the lips of their children: for their evil disposition to which they are yielding today, even before I bring you into the promised land, is known to Me.

<sup>22</sup> And Mosheh wrote this hymn, and taught the children of Yashar'el.

<sup>23</sup> And He commanded Yehoshua bar Nun, saying: Be strong and of good courage; for thou art to bring the sons of Yashar'el into the land I have promised to them, and My Word shall be thy Helper.

<sup>24</sup> And when Mosheh had finished to write the words of this law upon parchment to complete them,

<sup>25</sup> he commanded the Leviytes who bare the ark of Yahuah's covenant, saying:

<sup>26</sup> Take the book of this law, and put it into a chest on the right side of the ark of the covenant of Yahuah your Elohiym, that it may be for a testament to you.

<sup>27</sup> For your rebellion is revealed before me, and the obduracy of your neck. Behold, while I am yet alive among you today ye are rebellious before Yahuah; but how much more when I am dead!

<sup>28</sup> Gather together to me all the sages of your tribes and your officers, and I will speak all these words in their hearing, and will call heaven and earth to bear witness against them.

<sup>29</sup> For I know that after my death corrupting you will corrupt your works, and go astray from the way I have commanded you, and that evil will befall you in the end, because you will do what is wrong before Yahuah in provoking Him to anger.

<sup>30</sup> And Mosheh spake in the hearing of all the congregation of Yashar'el the words of this hymn until they were ended.

**32** And when the last end of Mosheh the prophet was at hand, that he should be gathered from among the world, he said in his heart: I will not attest against this people with witnesses that taste of death in this world, behold, I attest against them with witnesses which do not taste of death in this world, and whose destination is to be renewed in the world to come. Yesha'yahu the prophet, when he prophesied in the congregation of Yashar'el, attributed hearing to the heavens, and attentiveness to the earth; because (in his case) earth was nearest and heaven more remote: but Mosheh the prophet, when he now prophesied in the congregation of Yashar'el, attributed hearing to the earth, and attentiveness to the heavens; because (in his case) heaven was nearest and earth more remote; for so it is written, Attend, ye heavens, and I will speak; and hear, O earth, the words of my mouth.

<sup>2</sup> My doctrine shall smite the rebellious like heavy rain; but shall be enjoyed with pleasantness by those who receive instruction, as the dew: my words shall be like the downfalling rain of the wind that breathes upon the grass in the month of Marchesvan, and as the droppings of the latter rain which water the springing herbage of the earth in Nisan.

<sup>3</sup> Woe to the wicked who make memorial of the Holy Name with blasphemies. Wherefore Mosheh, who was the Doctor of Yashar'el, would not permit himself to pronounce the Holy Name until he had dedicated his mouth at the beginning of his hymn with eighty and five letters, making twenty and one words, and afterwards he spake: In the Name of Yahuah I invoke you, O house of Yashar'el, to ascribe glory and greatness before our Elohiym.

<sup>4</sup> Mosheh the prophet said: When I ascended the mountain of Sinai, I beheld Yahuah of all the worlds, Yahuah, dividing the day into four portions; three hours employed in the law, three with judgment, three in making marriage bonds between man and woman, and appointing to elevate or to abase, and three hours in the care of every created thing: for so it is written: The Mighty One whose works are perfect, for all His ways are judgment, a faithful Elohiym before whom no iniquity comes forth, pure and upright is He.

<sup>5</sup> The beloved children have corrupted their good works, a blemish is found upon them; a perverse generation which have altered their works; so shall the order of this world's judgment be altered upon them.

<sup>6</sup> Can you indeed so requite the Name of the Word of Yahuah, O foolish people, and receive the law, yet not be made wise? Is He not your Father who bought you, who created you and established you?

<sup>7</sup> Remember the days of old; consider the years of every generation; read the books of the law, and they will teach you, and the books of the prophets, and they will tell you.

<sup>8</sup> When the Most High made allotment of the world unto the nations which proceeded from the sons of Noach, in the separation of the writings and languages of the children of men at the time of the division, He cast the lot among the seventy angels, the princes of the nations with whom is the revelation to oversee the city, even at that time He established the limits of the nations according to the sum of the number of the seventy souls of Yashar'el who went down into Mitsrayim.

<sup>9</sup> And when the holy people fell to the lot of Yahuah of all the world, Mikha'el opened his lips and said: Let the good portion of the Name of Yahuah's Word be with Him. Gabriel opened his lips with thanksgivings, and said, Let the house of Ya'aqov be the lot of His inheritance.

<sup>10</sup> He found them dwelling in the wilderness, in the solitude, the place of howling demons and thorns, the place of thirsting; He overspread them with His seven glorious clouds; He taught them His law; He kept them as the Shekinah keepeth the apple of His eye.

<sup>11</sup> As an eagle stirreth up and careth for his nest, and hovereth over his young, so did His Shekinah stir up the tents of Yashar'el, and the shadow of His Shekinah overspread them; and as an eagle outstretcheth his wings over his young ones, beareth them and carrieth them upon his wings, so bare He them and carried them, and made them dwell upon the strong places of the land of Yashar'el.

<sup>12</sup> The Word of Yahuah made them to dwell in His land, nor suffered any among them to be the followers of strange worship.

<sup>13</sup> He made them to dwell in the strong places of the land of Yashar'el, and gave them to eat of the goodly produce of His field, and nourished them with the honey of its fruits which grow even upon the rocks with the oil of its olive trees, and from branches (growing) out of the rocks.

<sup>14</sup> He gave them rich butter of kine from the spoil of their kings, and the fat of the firstlings of the sheep from the prey of their sultans, with the choice rams and goats of the flocks of Mathnan. Mosheh the prophet said: If the people of Yashar'el will observe the precepts of the law, it is foretold that their wheat granary shall be like the kidneys of oxen, and that from one bunch of grapes shall come forth a kor of red wine.

<sup>15</sup> But the house of Yashar'el grew rich and wicked; they prospered much and possessed wealth, and forsook the worship of Eloah who created them, and provoked Him to anger who redeemed them.

<sup>16</sup> They moved Him to jealousy with strange worship, by their abominations they made Him angry.

<sup>17</sup> They sacrificed to idols, resembling devils, in whom there is no profit, to idols which they had not known, new elohiym lately made, with which your fathers had nothing to do;

<sup>18</sup> But the adorable Strong One who created you have you forgotten; of the word of Eloha who strengthened you so often have you been forgetful.

<sup>19</sup> And when it was manifest before Yahuah, He was wroth, provoked thereto by His beloved children who were called upon His Name son and daughters.

<sup>20</sup> And He said, I will take away from them the favor of My countenance; it will be seen what will be the end; for they are a perverse generation, children who have not faith.

<sup>21</sup> They have made Me jealous by that which is not Elohiym, they have angered Me by their vanities: I also will provoke them to jealousy by a people which hath not been a people, by the foolish Babylonian people will I provoke them.

<sup>22</sup> For an east wind strong as fire shall go out before Me, and blaze in the might of My anger, and burn to the lowest hell; it shall consume the land with its produce, and set the foundations of the mountains in flame.

<sup>23</sup> And when they dwell in Babel they will serve their idols; for I have spoken in My Word to array calamities against them, the plague-arrows of My vengeance to destroy them,

<sup>24</sup> I will make them go into captivity in Media and Elam, in the captivity of Babel, the house of Agag who are like demons gaping with famine, and to corpses devoured by birds, and to stricken evil ruachs of the noon, to Lillin and to ruachs big with evil. And the Javanaee (Greeks) who bite with their teeth like wild beasts will I send against them, and will shake them by the hand of the Syrians venomous as basilisks, the serpents of the dust.

<sup>25</sup> A people who will come from beyond the land of Yashar'el shall consume them with the stroke of the sword, and those who are left in the land of Yashar'el will I throw into the terror of death, in the chambers here and there where they sleep; their young men shall perish, their maidens, their sucklings, with their men and their elders.

<sup>26</sup> I have spoken in My Word to withhold from them My Ruach HaQodesh; I will make them weak; as a man who reaps his field leaveth but one upon the ground, so will I abolish their memory from the book of the genealogy of mankind;

<sup>27</sup> but for the wrath of the enemy, and that their oppressors would glorify themselves against Me, and say, Our hand hath taken vengeance upon our adversaries, and all this hath not been decreed by Yahuah;

<sup>28</sup> for they are a people lost to good counsel and void of understanding.

<sup>29</sup> O that they were intelligent in the law, and that they understood what they will become in their latter end!

<sup>30</sup>How will one foe pursue a thousand of them, and two put ten thousand of them to flight, unless He who is their strength deliver them, and Yahuah avenge them!

<sup>31</sup> For the idols of the Gentiles are not as He who is the Strength of Yashar'el; for the Strength of Yashar'el, when they have sinned, bringeth punishment upon them; but when they stretch forth their hands in prayer, He answereth and delivereth them. But, the idols of the peoples of strange worships are of no use: but because we have provoked Him, and have not returned to His service, our adversaries are our witnesses and our judges.

<sup>32</sup> For the works of this people are like the works of the people of Sedom, and their evil counsels like those of the people of Amorah; their wicked thoughts are as serpents heads; bitter therefore to them is their punishment which maketh desolate.

<sup>33</sup> Behold as the bitterness of serpents when they come forth from their wines, (?) so shall be the bitter cup of the curse which they are to drink in the day of their punishment, and cruel as the head of asps.

<sup>34</sup> Are not their secret works all known before Me? Sealed and laid up Are they in My treasury!

<sup>35</sup> Vengeance lies before Me, and I will recompense them at the time when their foot shall move to the captivity; for the day of their destruction is coming near, and the evil which is prepared for them maketh haste.

<sup>36</sup> For the Word of Yahuah adjudgeth in His mercy the judgement of His people Yashar'el, and for the evil He hath appointed upon His servants there shall be repentance before Him; for He knoweth that in the time when they have sinned the stroke of their enemies will be heavy upon them, and help have passed away from their hands, and the faithful will have failed with their good works and be scattered and forsaken.

<sup>37</sup> And the enemy will say, Where is the fear of Yashar'el, their Strength in whom they confided,

<sup>38</sup> who ate the fat of their sacrifices, and drank the wine of their libations? Let Him now rise up and help you, let Him shield you by His Word.

<sup>39</sup> When the Word of Yahuah shall reveal Himself to redeem His people, He will say to all the nations: Behold now, that I am He who Am, and Was, and Will Be, and there is no other Elohiym beside Me: I, in My Word, kill and make alive; I smite the people of the Beth Yashar'el, and I will heal them at the end of the days; and there will be none who can deliver them from My hand, Gog and his armies whom I have permitted to make war against them.

<sup>40</sup> I have lifted My hand with an oath to heaven, and have said, As I exist, I will not abolish My oath forever.

<sup>41</sup> If I whet my sword, as lightning it will prevail in the judgment of My hand. I will return retribution on them who afflict My people and repay to their enemies the hire of their wickedness. I will make My arrows drunk with the blood of their slain, and the captivity of their hosts shall be the punishment of My people's foes.

<sup>42</sup> I will make My arrows drunk with their blood, and My sword shall consume their flesh; with the blood of the destroyers of My people, their captives, and the chieftains of their hosts.

<sup>43</sup> Rejoice, ye nations, (and) ye people of Beth Yashar'el; for the blood of His servants which was shed, He hath avenged. He hath kept (in mind) and

returned just vengeance upon His adversaries, and by His Word will He make Atonement for His land, and for His people.

<sup>44</sup> And Mosheh came from the tabernacle of the house of instruction, and spake all the words of this hymn, in the hearing of the people, he and Yehoshua bar Nun.

<sup>45</sup> And Mosheh made an end of speaking all these words with all Yashar'el,

<sup>46</sup> and said to them: Apply your heart to all the words with which I bear witness to you this day, that you may dictate them to your children, so that they may observe and do all the words of this law.

<sup>47</sup> For there is no vain word in the law, unless to them who transgress it; for it is your life, and by this word you will prolong days upon the land that you pass over Jordan to inherit.

<sup>48</sup> And Yahuah spake with Mosheh on the seventh of the month Adar, on the same day, saying,

<sup>49</sup> It was when the Word of Yahuah had said to him, Go up to this mount Ibraee, the mountain of Nevo, and he thought in his heart, and said, Perhaps this up-going will be like that to Mount Sinai; and he said, I will go and sanctify the people; but the Word of Yahuah said to him, Not so at all, but, Go thou up and view the land of Kenaan, which I have given to the children of Yashar'el for an inheritance.

<sup>50</sup> And thou shalt sleep in the mountain to which thou goest up, and be gathered to thy people, even thou, as Aharon thy brother hath slept in the mountain of Omanos, and hath been gathered unto his people. Mosheh at once opened his mouth in prayer, and said, Adonai of all the world, I entreat that I may not be as a man who had one only son, who being in captivity, he went and redeemed him with great price; he taught him wisdom and art, espoused him to a wife, planted for him a royal bower, builded him a marriage house, prepared for him the bed, invited his companions, baked his bread, slew his victims, and mixed his wine; yet, when the time came for his son to make glad with his wife, and the guests were about to consecrate the feast; then was that man required to go to the house of judgment, before the king and be punished with the judgment of death; neither would the delay to execute his sentence that he might see the happiness of his son. So have I labored for this people; I have led them by Thy Word out of Mitsrayim, and builded for this people; I have taught them Thy law builded for them the tabernacle to Thy Name; but now that the time hath come to pass the Jordan, I am punished with death! Let it please Thee to withhold from me this



sentence until I have passed the Jordan, to see the good of Yashar'el before I die.

<sup>51</sup> Yahuah of the world answered him, and said: Because thou didst prevaricate with My Word In the midst of the children of Yashar'el, at the Waters of Contention at Rekem in the desert of Zin, and didst not sanctify Me among them;

<sup>52</sup> therefore thou mayest look over against it, but shalt not enter into the land that I give unto the children of Yashar'el.

**33** AND this is the order of the Benedictions wherewith Mosheh the Prophet blessed the children of Yashar'el before he died.

<sup>2</sup> And he said: Yahuah was revealed at Sinai to give the law unto His people of Beth Yashar'el, and the splendour of the glory of His Shekinah arose from Gebal to give itself to the sons of Esau: but they received it not. It shined forth in majesty and glory from mount Pharan, to give itself to the sons of Ishmael; but they received it not. It returned and revealed itself in holiness unto His people of Beth Yashar'el, and with Him ten thousand times ten thousand holy angels. He wrote with His own right hand, and gave them His law and His commandments, out of the flaming fire.

<sup>3</sup> And whatever hath befallen to the nations (hath been done) because He loved His people of Beth Yashar'el, and all of them He hath called to be saints, to stand in the place of His sanctuary. And when they observed the precepts of the law, they were conducted at the foot of Thy glorious Cloud, they rested and encamped according to the dictate of the Word.

<sup>4</sup> The sons of Yashar'el said, Mosheh commanded us the law, and gave it for an heritage to the tribes of Ya'aqov.

<sup>5</sup> And he was king in Yashar'el: when the chiefs of the people were gathered together, the tribes of Yashar'el were obedient to him.

<sup>6</sup> Let Re'uven live in this world, nor die the second death which the wicked die in the world to come; and let his youths be numbered with the young men of his brethren of Beth Yashar'el.

<sup>7</sup> And this is the benediction of the tribe of Yahudah, conjoined with the portion and benediction of his brother Simeon; and thus he spake: Receive, O Yahuah, the prayer of Yahudah when he goeth forth unto war, and bring Thou him back from war unto his people in peace. Let his hand take vengeance on his enemies, and be Thou his help and support against his foes.

<sup>8</sup> And Mosheh the prophet blessed the tribe of Leviy, and said, With Perfections and Lights hast Thou robed Aharon, the man whom Thou didst find devout before Thee, whom Thou didst try in the temptation, and he was sincere, and didst prove at the Contention Waters in Rekem, and he was found faithful.

<sup>9</sup> The tribe of Leviy go forth to the service of the tabernacle, and separate themselves from their dwellings, saying of their fathers and mothers, I have not regarded them and of their brethren, Since we were of thirty years we have not known them or their children, for that they abide twenty years in their charge according to Thy Word, and keep the service of the holy covenant.

<sup>10</sup> Apt are they in teaching the orders of Thy judgments to them of Beth Ya'aqov, and Thy law to them of Beth Yashar'el. Their brethren the priests put incense on the censers to restrain the plague in the day of Thy wrath, and offer up the burnt sacrifice with acceptance at Thy altar.

<sup>11</sup> Bless Adonai, the sacrifice of the house of Leviy, who give the tenth of the tenth; and the oblation of the hand of Eliyahu the priest, which he will offer on Mount Karmela, receive Thou with acceptance: break the lons of Achab his enemy, and the neck of the false prophets who rise up against him, that the enemies of Johanan the high priest may not have a foot to stand.

<sup>12</sup> Mosheh the prophet blessed the tribe of Benyamiyn, and said: The beloved of Yahuah shall abide in safety with Him, He will protect him all the days, and His Shekinah will dwell within his borders.

<sup>13</sup> And Mosheh the prophet of Yahuah blessed the tribe of Yoceph, and said: The land of Yoceph shall be blessed from before Yahuah. From the bounty of the heavens shall it have goodly fruit, from the dew and the rain that come down from above, and from the bounty of the founts of the deep which rise up and flow and with good fruitage to water the herbage from beneath,

<sup>14</sup> age and produce that the earth maketh perfect by the aid (bringing out) of the sun, and with the bounty of the firstfruits of the trees which the ground yieldeth in the beginning of month after month,

<sup>15</sup> and with the goodness through the birthright ordained of the mountain tops, him at the beginning by the benediction of the fathers who resemble the mountains, and with the goodness of the hills whose produce faileth not, which was given him in heritage by the benedictions of the mothers of old, who resemble the hills;

<sup>16</sup> and with the goodness of the excellent fruits of the earth and its fulness and the favor towards him of Eloah who revealed Himself to Mosheh at the bush in the glory of His Shekinah: let all these blessings be combined, and be made a diadem of grandeur for the head of Yoceph, and for the brow of the man who was chief and ruler in the land of Mitsrayim, and was the glory and honour of his brethren.

<sup>17</sup> The birthright had belonged to Re'uven, but was taken from him and given to Yoceph at the beginning; from thence comes the splendour of his glory and praise. For as it may not be that a man should work the ground with the firstling of his herd, so are not the children of Yoceph to be reduced to servitude among the kingdoms; and as the reema pusheth with his horns the beasts of the wilderness, so will the sons of Yoceph predominate together among the peoples in all the ends of the earth. Myriads will be slain in Gulgela by Hoshea bar Nun who hath arisen from the house of Ephraim, and thousands of the Midyance by Gideon bar Yoash who will be of the tribe of Menasheh.

<sup>18</sup> And Mosheh the prophet blessed the tribe of Zevulun, and said: Rejoice, O house of Zevulun, in your going forth for your commerce, and you, O house of Yissshakar, in the tabernacles of your schools.

<sup>19</sup> Many peoples shall pray at the mountain of the sanctuary, thither will they bring their oblations of truth: for they dwell by the side of the great sea, they are nourished with (its) dainties; and they take the shell-fish and dye with its blood in purple the threads of their vestments; and from the sands make mirrors and vessels of glass; for the treasures of their coasts are discovered to them.

<sup>20</sup> Mosheh the prophet of Yahuah blessed the tribe of Gad, and said: Blessed be He who hath made wide the border of Gad. He reposeth as a lion in his habitation; but when he goeth out to battle against his adversaries, he slayeth kings and rulers, and his slaughtered ones are known from all the slain, for he striketh off the arm with the crown (of the head).

<sup>21</sup> And he saw that the land was good, and took his portion among the first; for there was a place strown with precious stones and pearls; for there is the place where Mosheh the prophet is hidden, who, as he went in and out at the head of the people in this world, will go in and out in the world that cometh; because he wrought righteousness before Yahuah, and taught the orders of the judgments to the house of Yashar'el his people.

<sup>22</sup> And Mosheh the prophet of Yahuah blessed the tribe of Dan, and said: The tribe of Dan is like a lion's whelp, his land is watered by the streams that flow from Mathnan, and his border cometh unto Batania.

<sup>23</sup> And Mosheh the prophet of Yahuah blessed the tribe of Naphtaliy, and said: {Naphtaliy is satisfied with favor, and hath delight in the fishes of the sea which falleth within his portion; and he will be replete with blessings in the fruits of the vale of Genesareth which hath been given him from Yahuah; he shall inherit the water of Sopheni, and the sea of Tebaria.}

<sup>24</sup> {And Mosheh the prophet of Yahuah blessed the tribe of Asher, and said:} Blessed is Asher of the sons of Ya'aqov. He will be acceptable to his brethren, and will supply them with provender in the years of release: his border will produce many olives yielding oil, enough for him to bathe in it even his feet.

<sup>25</sup> The tribe of Asher be sound as iron, and their feet-strong as brass in walking on the stony rocks; and as the days of their youth so shall they be strong in their age.

<sup>26</sup> There is no Elohiym like the Elohiym of Yashar'el, whose Shekinah and Chariot dwell in the heavens. He will be your helper. He sitteth on His glorious throne in His majesty, in the expanse of the heavens above.

<sup>27</sup> The habitation of Eloha is from eternity; by the arm of His power beneath the world is upborne. He will scatter your adversaries before you, and will say by His Word, Destroy them.

<sup>28</sup> And Yashar'el shall dwell safely as of old according to the benediction with which Ya'aqov their father did bless them, for whose righteousness sake He will cause them to inherit the good land that yieldeth corn and wine; the heavens also above them will drop with the dews of blessing, and the rains of lovingkindness.

<sup>29</sup> Happy are you, O Yashar'el: who of all the nations are like you, a people saved in the Name of the Word of Yahuah? He is the shield of your help, and His sword, the strength of your excellency. And your enemies shall be found liars against you from terror, and you shall tread upon the necks of their kings.

**34** And Mosheh went up from the plains of Moab to the mountain of Nevo, to the summit of the height which is over against Jericho; and the Word of Yahuah showed him all the strong ones of the land, and the mighty acts which would be done by Jephtha of Gilead, and the victories of Shim'on bar Manoah of tribe of Dan;

<sup>2</sup> and the thousand princes of Beth Naphtaliy who would gather with Barak, and the kings who would be slain by Yehoshua bar Nun of the tribe of Ephraim, and the deeds of strength to be wrought by Gideon bar Yoash of the tribe of Menasheh, and all the kings of Yashar'el, and of the kingdom of Beth Yahudah, who would have dominion in the land until the latter sanctuary should be destroyed.

<sup>3</sup> And the king of the south who will combine with the king of the north to destroy the inhabitants of the land and the Ammonites and Moabites, the dwellers in the plain, who will oppress Yashar'el, and the captives of Eliyahu's disciples who will be dispersed from the plain of Jericho, and the captives of Elisha's disciples who will be dispersed from the city of palm trees by the hand of their brethren of Beth Yashar'el, two hundred thousand men; and the affliction of generation after generation, and the punishment of Armalgos the wicked, and the battle of Gog, when in the time of that great tribulation Mikha'el will rise up to deliver by his arm.

<sup>4</sup> And Yahuah said to him, This is the end of the word concerning the land, and this is the land which I covenanted unto Avraham, to Yitschaq, and to Ya'aqov, saying, I will give it unto your children. I grant thee to see it with thine eyes, but thou shalt not pass over to it.

<sup>5</sup> Mosheh, the Rabban of Yashar'el, was born on the seventh day of the month Adar, and on the seventh day of Adar he was gathered from the world. A voice fell from heaven, and thus spake: Come, all ye who have entered into the world, and behold the grief of Mosheh, the Rabban of Yashar'el, who hath labored, but not to please himself, and who is ennobled with four goodly crowns: the crown of the Law is his, because he brought it from the heavens above, when there was revealed to him the Glory of Yahuah's Shekinah, with two thousand myriads of angels, and forty and two thousand chariots of fire. The crown of the Priesthood hath been his in the seven days of the peace offerings. The crown of the kingdom they gave him in possession from heaven: he drew not the sword, nor prepared the war horse, nor gathered he the host. The crown of a good name he possesseth by good works and by his humility. Therefore is Mosheh, the servant of Yahuah, gathered in the land of Moab, by the kiss of the Word of Yahuah.

<sup>6</sup> Blessed be the Name of Yahuah of the world, who hath taught us His righteous way. He hath taught us to clothe the naked, as He clothed Adam and Chuah; He hath taught us to unite the bridegroom and the bride in marriage, as He united Chuah to Adam. He hath taught us to visit the sick, as He revealed Himself to Avraham when he was ill, from being circumcised; He hath taught us to console the mourners, as He revealed Himself again to

Ya'aqov when returning from Padan, in the place where his mother had died. He hath taught us to feed the poor, as He sent Yashar'el bread from heaven; He hath taught us to bury the dead by (what He did for) Mosheh; for He revealed Himself in His Word, and with Him the companies of ministering angels. Mikha'el and Gabriel spread forth the golden bed, fastened with chrysolites, gems, and beryls, adorned with hangings of purple silk, and satin, and white linens. Metatron, Jophiel, and Uriel, and Jephephya, the wise sages, laid him upon it, and by His Word He conducted him four miles, and buried him in the valley opposite Beth Peor; that Yashar'el, as oft as they look up to Peor, may have the memory of their sin; and at sight of the burying place of Mosheh may be humbled: but no man knoweth his sepulchre unto this day.

<sup>7</sup> Mosheh was a son of a hundred and twenty years when he died; the orbs of his eyes were not darkened, nor had his teeth passed away.

<sup>8</sup> And the children of Yashar'el wept for Mosheh in the plains of Moab thirty days; and the days of weeping in the mourning for Mosheh were completed on the eighth of the month of Nisan. And on the ninth of Nisan the people of Beth Yashar'el prepared their vessels and set their cattle in order, and passed over the Jordan on the tenth of Nisan. And the manna ceased for them on the sixteenth of Nisan. They found manna to eat thirty\_seven days after the death of Mosheh, for the sake of his righteousness.

<sup>9</sup> But Yehoshua bar Nun was filled with the Ruach of wisdom; for Mosheh had laid his hands upon him; and the children of Yashar'el received instruction from him, and did as Yahuah had commanded (by) Mosheh.

<sup>10</sup> But no prophet hath again risen in Yashar'el like unto Mosheh, because the Word of Yahuah had known him to speak with him word for word,

<sup>11</sup> in all the signs, and wonders, and manifestations which the Word of Yahuah sent him to perform in the land of Mitsrayim upon Pharaoh, and all his servants, and all the people of his land;

<sup>12</sup> and in all the strength of the Mighty Hand by which he bare the rod whose weight was forty savin and that divided the sea, and smote the rock; and in all the solemn things which Mosheh did when he received the two tables of sapphire stone, whose weight was forty savin, and carried both of them in his hands in the sight of all Yashar'el.









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