**THE FIRST BOOK OF PROPHET MOSHEH**

THE CREATION OF THE TEMPORAL DWELLING PLACE OF MAN

**1**Before creation, only the kingdom of God was existing, there was nothing like the world then. Our Father decided to create man who will bear His image and nature, but not in spirit form. **2** He decided to make man to have flesh and blood so that man can reproduce his kind. **3** This decision of Our Father led to the need for a dwelling place for man. Then Our Father said, I will creat a beautiful place for man to dwell and have comfort. **4** Our Father said, let there be empty space beneath My kingdom to serve as the dwelling place for man" and the world appeared as a very large water which was stagnant. **5** Then Our Father said, it is necessary to creat a working duration and resting duration for man, otherwise man will work without having rest. **6** Our Father commanded, let there be light for twelve hours and darkness for another twelve hours" and it appeared just as Our Father commanded. **7** Our Father called the duration of light day (yom) and that of darkness night (lailah). That was the first day (yom echad) and the first night (lailah echad). **8** **And** Our Father (Avinu) said, "Let there be a separating cloud (raki’a) in the midst of the water (mayim), and let it divide the water into two separate portions, one being above it and the other portion below it.**9**And as Our Father (Avinu) commanded, the separating cloud appeared and divided the water under it from the water which was above it. **10**And Our Father (Avinu) called the cloud sky (Shomayim). And there was night (lailah) and day (yom) which is **day two** (Yom Sheni). **11**And Our Father (Avinu) said, Let the water under the sky gather together seperately into different places, and let there be dry ground (yabashah) and it was so. **12**And Our Father (Avinu) called the dry ground the land (Eretz); and the sapareted water He called the seas (mikveh) and it was good (tov). **13**And Our Father (Avinu) said, Let there be plants on the land, the ones that will produce grains (zera), and the trees that will bear fruits (pri) and have seeds of different kinds for man and it was so. **14**And the land was filled with plants which produces grains, and trees which produces seeds (zera) of different Kinds, and it was good (tov). **15**And there was night (lailah) and day (yom) which was **day three** (Yom Shlishi). And Our Father (Avinu) said, Let there be lights in the sky to shine upon the world; and let them meet the physical need of man and serve as signs (otot) for seasons (mo’adim), and for days (yamim), months (chodesh) and years (shanim)and let them serve as physical lights in the sky (raki’a) to make the world beautiful; and it was so. **16**Our Father (Avinu) made two big lights; the greater light He called the sun (shemesh) to serve in the day, and the lesser light He called the moon (chodesh) to serve in the night; He also made little lights called the stars (kokhavim) to serve as a sign for man to know when there will be rain or not. **17** Our Father (Avinu) set them all in the sky (raki’a) to shine upon the land and to serve in the day and in the night; and they were good (tov). **18**And there was night (lailah) and day (yom) which is the **Fourth Day** (Yom Revi’i). And Our Father (Avinu) said, let there be different kinds of living animals in the water, and those who will live on trees and be flying on the space between the land and the sky. **19**As Our Father (Avinu) commanded, the sea became filled with different kinds of big and small living animals and different kinds of winged animals also appeared; and they were all good (tov).Our Father (Avinu) said to them, reproduce your kinds and fill the seas and the trees of the world. **20**And there was night (lailah) and day (yom) which is the **fifth day** (Yom Chamishi). And Our Father (Avinu) said, Let there be so many kinds of living animals which will be of great benefit to man on land; four and two footed animals, creeping animals, birds that live on land and insects; and it was so andthey were good (tov). **21**WhenOhrel who was sthe leader among the messengers of God saw how big the kingdom of the world is and the creatures in it, he pleaded to Our Father saying; give me this kingdom let me rule in it while you rule in the kingdom above. But Our Father said to him; this kingdom was created for your brother who is coming to inherit it, multiply in it, dorminate it and rule over it.

THE CREATION OF MAN

**22**After creating all things in the world, Our Father (Avinu) said; Let Us form man in Our image (tzelem) and nature (demut): and let them possess the world and be in control of all the animals in the sea, on the trees and on the land, and to rule over all created things in the world (ha’aretz). **23**So Our Father (Avinu) formed man in His Own image (tzelem) and nature (tzelem). Our Father (Avinu) formed the male (zachar) and later formed the female (nekevah). **24**And Our Father (Avinu) blessed them, and said to them, be fruitful, reproduce your kind, multiply, fill the world, and rule over everything in the world. Have authority over all the animals in the world. **25**Our Father (Avinu) said, Behold (Hinei), I have given you plants including tress (etz) in all the land (kol ha’eretz) as your source of food. **26**To all animals in the world, both those that live on the trees, in water and those on the land, I give seeds, fruits and leafs as their food; and it was so. **27**And Our Father (Avinu) saw that all the things He has created are very good (tov me’od). And there was night (lailah) and day (yom) which is the **sixth day** (Yom Shishi). **28**This is how Our Father (Avinu) created the world (Ha’Aretz) and everything in it. He has been dwelling in His Kingdom (HaShomayim) which has been existing before the beginning. **29**On the **seventh day** (Yom HaShevi’i) Our Father (Avinu) finished the work of creation and He rested on that day. **30**Our Father (Avinu) blessed the seventh day (et Yom HaShevi’i), and set it apart as Holy (kadosh) because He rested on that day (shavat) from all His work.

HOW THE IMAGE OF MAN WAS FORMED

**31**And Our Father (Avinu) molded an image that resembles Him using the soil from the ground (aphar min haadamah) and He called him Adam which means God's kind. After forming the image, He breathed into his nostrils the breath of life (nishmat chayyim); and the image became a living being (nefesh chayyah). **32**Our Fatherproduced garment for Adam and clothed him and gave many other garments to him for clothing purpose and Adam was grateful. **33** Our Father (Avinu) built a dwelling place for man in front of a place He called Eden and He gave it to Adam as his dwelling place. **34**Our Father (Avinu) commanded trees of different kinds to grow in this dwelling place; every tree (kol etz) that beautifies and shelters the place and bears fruit which is good (tov) for eating; **35**And a river (nahar) flowed towards the garden (gan); and from there it divided, and flows in four directions. **36**The name (shem) of the first is Pishon; this is the one which flows through the Whole (kol) land (eretz) of Chavilah, where there is gold (zahav)and the gold (zahav) of that land is good (tov); there is bedolach andonyx gemstonethere. **37**The name (shem) of the second river (nahar) is Gihon; it flows through the whole land of (kol eretz) Cush. **38** The name (shem) of the third river (nahar) is Chiddekel (Tigris [s*ee Daniel 10:4*): it flows towards the front of Assyria. And the fourth one is Euphrates. **39**Our Father (Avinu) gave Adam the dwelling place (Gan) to cultivate (la’avod) it and feed from it and to take care of it.

FIRST COMMANDMENT GIVEN TO MAN TO TEST HIM

**40**Our Father (Avinu) commanded Adam, saying, you are free to eat all the fruits in this dwelling place except the fruit from the tree I am showing you now (tree of test). Do not eat its fruit, if you disobey Me and eat the fruit from this tree, you must surely die as a result of your disobedience. **41**Our Father (Avinu) said, It is not good for man to be alone; I will make for him a helper (ezer) suitable for him.

ADAM GAVE NAMES TO ALL ANIMALS

**42**Our Father (Avinu) brought all kinds of animals He had created from the soil of the ground to Adam and authorizes him to name them whatever he wishes; and whatsoever name Adam gave them becomes their names, (shmo). **43**Adam gave names (shemot) to all cattles (behemah), and to the birds (oph), and to every animal of the field (sadeh); but Adam did not see ‘his kind among all the animals.

CREATION OF THE FIRST WOMAN (CHAVAH)

**44**Our Father (Avinu) made Adam to fall into deep sleep (tardemah), and when Adam slept, He took one of his ribs (tzalelot), and closed up the flesh (basar) in the place He took the rib from. **45**Our Father (Avinu) used the rib (tzela) He had taken from Adam and made a woman (Isha) and brought her to Adam to see how Adam will feel. **46**When Adam saw her, he said, this is bone (etzem) from my own bone (etzem), and flesh (basar) from my own flesh (basar); she shall be called woman (Isha) because she was taken out of man (Ish). **47**This is the reason why a man (ish) will detach from his father (av) and his mother (em), and unit with his woman (isha): and both of them shall become one flesh (basar echad). **48**Our Father also clothed the woman with a different pattern of garment and He gave her many other garments and instructed her to always cover her body.

OHREL DECEIVED MAN TO SIN

**49**Now the then head among all the messengers of God called Ohrel hated man because of the kingdom of the world God refuses to give to him and gave it to man. He has been looking for the opportunity to kill man and take the control of the world from him but he has no power to harm man. One day, the woman was lonely and she heard a voice within her mind asking her saying; did God command you to avoid eating the fruit of any tree in the garden (kol etz hagan)? **50** The woman (isha) remembered that her husband told her that they are free to eat any of the fruits in the garden (p’ri etz hagan); except from the one tree (p’ri haEtz) which was shown to her. **51** She also recalled that her husband warned her to avoid touching the fruit from that tree let alone eating it unless they will die. **52**And Ohrel said to the woman (isha) in her mind; He lied to you, you shall not die after eating that fruit; **53**God knows that you will be like Him and see the future if you eat that fruit and that is why He told you not to eat it so that you will not be like Him. **54**When the woman (isha) heard that the fruit will make her to be like God and see the future, she desired to know the future and was enticed by her desire and she ate the fruit. **55** After when she have eaten the fruit, there was no changes observed in her and she believed that they will not die after eating the fruit. **56** When she gave some to her husband, Adam asked her, is this not the fruit we are commanded never to touch or eat by Our Father (Avinu)? The woman said to him, I have already eaten some and I did not die, eat, you will not die. **57** Adam desired to please his wife and he collected the fruit from her and ate.

THE GLORY OF GOD DEPARTED FROM MAN

**58**As soon as Adam disobeyed Our Father (Avinu) and desired to eat the fruit, the Spirit of God departed from both of them and they became un-spiritual beings. **59**When they heard the voice of The Messenger of Our Father (Avinu) as He called the man, they became afraid and started hiding under the trees of the garden (etz hagan). **60**TheMessenger of Our Father (Avinu) called Adam and asked him, why are you hiding? **61**Adam said, I heard your voice and became afraid because I have disobeyed my Father and this is why i am hiding.

ADAM AND CHAVAH GAVE EXCUSES INSTEAD OF APOLOGY

**62**The Messenger ofOur Father (Avinu) asked him, why did you eat the fruit He warned you to stay away from? **63**Adam replied, I did not collect the fruit from the tree but the woman with me is the one who collected the fruit from the tree and gave to me before I ate it. **64**The Messenger of Our Father (Avinu) said to the woman (isha), Why did you disobey me and led your husband to disobey me as well? The woman replied, a voice spoke to me and led me to go and collect the fruit and eat.

THE REWARD OF OHREL WHO IS DEVIL

**65**Our Father (Avinu) through another Messenger to His then messenger called Ohrel who hated and deceived the woman, "you will no longer be my servant and you have lost your inheritance in my Kingdom". **66** Because of your interest in ruling the world, this world will no longer be the way it is forever. It will be transformed into a suffering place and you will rule those who served you in eternal suffering. **67** **I** will prepare another woman and gave her a Son who will rebuild what you have destroyed and He will execute judgment against you and those who chose to do your will.

THE WAGES OF THE SIN OF ADAM AND HIS WIFE

**68**Our Father (Avinu) said to the woman, you will experience great pains in labour (itzavon) during your child (banim) bearing. And you will strongly desire and search for husband because you have changed the plans I have for you. **69**Our Father (Avinu) said to Adam, because you listened to the voice of your wife (eshet), and eat of the fruit (HaEtz), which I commanded you never to eat, cursed (arurah) is upon the land (haadamah) because of your sin; you must suffer (itzavon) before you get your food from the ground. **70**The land will now produce both thorms (kotz) and weeds (dardar) to increase your labour and affect the yield (esev) of the field (sadeh) which you shall be feeding on.**71**Your daily food will come from your labor until when your flesh shall return to the ground where I took it to form you; for your flesh comes from soil (aphar) and to soil (aphar) your flesh shall return. **72**Adam gave his wife the name (shem) Chavah because she was to be the mother (Em) of all (kol) human beings.

MAN LEFT HIS GARDEN BECAUSE OF SIN

**73**Our Father (Avinu) said, now, man is no longer completely like Us in nature, they are now mortals and they have made themselves unworthy to dwell in the dwelling place I prepared for them. **74**Then Our Father (Avinu) let them out from the dwelling place into the field where they have to suffer in order to feed. **75**So this is how Adam and his wife lost their immortal nature and through them all men who have committed sin became mortals.

ADAM AND CHAVAH HAD KAYIN AND HEVEL

**76**Adam stayed with his wife Chavah and she became pregnant and gave birth to a son and they called him Kayin and she said, I have received (Kaniti) a male child from Our Creator. **77**Later, she gave birth to the brother (ach) of Kayin and named him Hevel. Hevel was a keeper of sheep (ro’eh tzon) but Kayin was a Famer (oved adamah).

KAYIN KILLED HEVEL

**78**When it was time for harvest, devil who have vowed to turn man against God inspired Kayin to give to The Creator the less valued fruit he harvested from the ground (p’ri haadamah) as his offering (minchah). **79**Hevel resisted devil and gave the best first harvest (bechorot) of his sheep (tzon), the fat (chelev) ones to Our Father (avinu). Our Father (Avinu) was pleased with Hevel and his valuable offering (minchah). **80**But both Kayin and his offering (minchah) provoked Our Father (Avinu) and Our Father (Avinu) rejected his offering. When Kayin saw that his offering was not accepted, he became very angry, and his face appeared sad. **81**Our Father (Avinu) spoke to Kayin through His messenger saying, w"hy do you look sad? If you had done the right thing, will your offering not be accepted? But you have done the wrong thing and evil (chattat) is still in your mind. Your desire (teshukah) is to do more evil, try to overcome it. **82**devil madeKayin to hate his brother Hevel because Our Father (Avinu) accepted his sacrifice and blessed him. He planned to kill Hevel and said to him, let us go to the field (sadeh), and his brother followed him to the field. When they got to the field, Kayin killed Hevel his brother. **83**After that Our Father (Avinu) called Kayin and asked him; where is Hevel your brother? Kayin answered, I do not know where he is; am I my brother’s keeper (shomer achi)? **84**Our Father (Avinu) said to him through His messenger, "you have done evil? your brother’s blood (dahm) is upon you.You are cursed (arur) from the land (haadamah) where your brother’s blood (dahm) was poured". **85**The Messenger of Our Father (Avinu) said to Kayin, when you cultivate crops on the land, the land shall not produce food for you. From now on you shall labour in vain. **86**Kayin said to The messenger of Our Father (avinu), My punishment (avon) is too much for me.See, You have cursed the land so that it will no longer produce food for me, You have turned Your back to me, I will not survive this condition, I will die. **87**The Messenger of Our Father (Avinu) said to Kayin, nothing will kill you, you shall not die, you shall live to suffer for the evil you have done. **88**After that Kayin went and dwell in the land (Eretz) of Nod, in the front of Eden.

ADAM AND CHAVAH HAD ANOTHER SON AND DAUGHTERS

**89** Chavah later became pregnant again and gave birth to two girls and one boy. Adam called his third son Shet and said; Our Father (Avinu) have given to us another son (ben) in place of Hevel, who was killed by his brother Kayin. **90** Kayin took one of his sisters as his wife because there was no commandment forbiden them to marry as at then. **91**Then Shet grew together with her sister and took her as his wife. They gave birth to a son (ben); and called his name (shmo) Enosh; in those days people began to worship Our Father (avinu).

CHILDREN OF KAYIN

**92**And Kayin stayed together with his wife and she became pregnant and gave birth to Chanokh; and he built a city (ir) and called the name (shem) of the city (ir), after the name of his son (shem beno), Chanokh. **93**Chanokh’s wife born Irad; and Irad’s wife born Mechuyael; and Mechuyael’ s wife born Metushael; and Metushael’ s wife born Lamech. **94**Lamech married two wives (nashim); the name (shem) of one was Adah, and the second Tzilah. **95**Adah gave birth to Yaval; he was the father (av) of those who settled in tents (ohel), and have cattles (mikneh). **96**His brother’s name (shem) was Yuval; he was the Father (av) of those who are talented to play harp (kinnor) and flute (ugav). **97**And Tzilah also bore Tuval-Kayin, a maker of all tools made with bronze (nechoshet) and iron (barzel); and the sister (achot) of Tuval-Kayin was Naamah. **98**Lamech said to his wives, Adah and Tzilah, Listen to me; my wives, pay attention to my speech; Our great grand father killed his brother (achim) for doing nothing wrong to him and i know that the consequences of his evil action will be affecting us. **99** The only way out of this is to love one another and habour no grudge or evil for one another so that we shall not multiply the consequences upon ourselves. **100** For there is a reward for everything done by man in this world, both good and evil. **101** And now is the time for us to prepare how our future and the future of our children will be.

THE GENERATION OF MAN FROM ADAM TO NOACH

**102**This is the family records (Sefer Toldot) from Adam starting from the time Our Father (Avinu) formed him in His image and nature. **103**Our Father (Avinu) created them male and female (zakhar and nekevah); and blessed them. He called the name (shem) of the man "Adam," after Creating him and Adam called his wife Chavah. **104**When Adam was hundred and thirty years (shanim), he has his third son (demut) in his image (tzelem) and gave him the name Shet.Adam lived for eight hundred years (shemoneh me’ot shanim) after the birth of Shet. He equally has other sons and daughters (banim and banot).Adam lived total of nine hundred and thirty years (shanim) before he departed from the world. **105**Shet lived a hundred and five years (shanim), and become the father Enoshand Shet lived eight hundred and seven years (shanim) after the birth of Enosh. He equally had other sons (banim) and daughters (banot)Shet lived a total of nine hundred and twelve years (shanim); and he departed. **106**Enosh lived ninety years (shanim), and become the Father of Kenan.After the birth of Kenan, Enosh lived eight hundred and fifteen years (shanim) and had other sons (banim) and daughters (banot).Enosh departed after living for nine hundred and five years (shanim). **107**Kenan lived for seventy years (shanim) and become the Father of Mahalal’el.Kenan lived for eight hundred and forty years (shanim) after the birth of Mahalal’el and he equally had other sons (banim) and daughters (banot).Kenan lived for nine hundred and ten years (shanim) and left the world. **108**Mahalal’el lived for sixty-five years (shanim), and become the father of Yered.After the birth of Yered, Mahalal’el lived for eight hundred and thirty years (shanim) before having other sons (banim) and daughters (banot).Mahalal’el lived for eight hundred and ninety-five years (shanim); and departed from the world. **109**Yered lived for hundred and sixty-two years (shanim), and he fathered Chanoch.Yered lived for more eight hundred years (shanim) after he fathered Chanoch and he had other sons (banim) and daughters (banot).Yered lived for a total of nine hundred and sixty-two years (shanim); and he departed. **110**Chanoch lived for sixty-five years (shanim), before the birth of his son Metushelach.After the birth of Metushelach, Chanoch served Our Father (Avinu) for three hundred years (shanim) before having other sons (banim) and daughters (banot).Chanoch lived for a total of three hundred and sixty-five years (shanim)and was taken out of the world alive by Our Father (Avinu) because of his uprightness. **111**Metushelach lived for hundred and eighty-seven years (shanim) before the birth of his son called Lamech.Metushelach lived seven hundred and eighty-two years (shanim) after the birth of Lamech before having other sons and daughters.All the years of Metushelach were nine hundred and sixty-nine years (shanim) before he slept off. **112**Lamech lived for hundred and eighty-two years (shanim) and had a son (ben).He called his name (shmo) Noach, saying, this shall comfort us (Zeh yenachamenu) in our hard labour and works of our hands because of the curse on the ground (adamah).Lamech lived after the birth of Noach for five hundred and ninety-five years (shanim), and had other sons (banim) and daughters (banot).Lamech lived for a total of seven hundred and seventy-seven years (shanim); and he slept off. **113**Noach was five hundred years old when Shem, Cham, and Yephet were born for him.

DEVIL INTRODUCED HIS GENERATION IN THE WORLD

**114**As men increases in the world, their daughters also increase in the world. **115**Then Ohrel who is now the devil has been planning on how to eliminate those who love The Creator and dominate the whole world by his children. It happened that all spiritual messengers of God are forbidden from getting married because they were not created to reproduce themselves and there is no female among them. Devil deceived some spiritual messengers of God to lust after beautiful women and they began to take them as wives to bear children for devil. **116**Our Father (Avinu) saw what was happening and said; man shall not be allowed to live long, for they are now living according to the desires of their flesh (basar). They will be allowed to live a hundred and twenty years (shanim). **117**In those days, the spiritual messengers of God who got married with human beings as their wives gave birth to abnormal beings called Nefilim. These evil generations filled the world in those days and later appear again in the land of Canaan. They are filled with the knowledge to do all kinds of evil. **118**Our Father (Avinu) saw that the world is full of extreme wickedness and that every desire of men of those days is nothing but only evil. **119**When Our Father (Avinu)saw how devil have turned almost everybody against Him through all kinds of wickedness, He regretted creating man and He felt the pain in His heart because the man He loves so much has turned against Him.

THE DESTRUCTION OF THE WICKED MEN IN THE WORLD

**120**With sadness, Our Father (Avinu) said, I will wipe out all evil men and all animals from the face of the world because they have chosen to serve devil. But I will save some animals for continuity. **121**But Noach found favour (chen) from Our Father (Avinu) because He insists in obeying Him in all condition. **122**These are the family story (toldot) of Noach; Noach was a man (ish) of just (tzaddik) and perfect (tamim) among those of his time, and Noach always obey Our Father (avinu). **123**Noach had three sons (banim): Shem, Cham, and Yephet. **124**The whole world was terribly corrupt before Our Father (Avinu) and was filled with all kinds of evil and violence (chamas) caused by the children of spirits and man introduced into the world by devil to eliminate those who love Our Father (avinu). **125**Our Father (Avinu) looked upon the world (ha’aretz), and saw what devil has done and what he was still planning to do through evil men in the world. **126**Our Father (Avinu) said to Noach, The end (ketz) of all flesh (kol basar) has come before Me; for the world (ha’aretz) is filled with all kinds of evil and violence (chamas) because of them; indeed (hineni), I will destroy both man and animals in the world.

NOACH COMMANDED TO BUILD ARK OF SAFETY

**127**You are going to build an ark (tevah) with gopher wood; you shall build rooms inside and coat both inside and outside with tar. **128**These are the measurements you will use to build it: the length of the ark shall be three hundred cubits, the width shall be fifty cubits, and the height shall be thirty cubits. **129**You shall construct roof to cover the top of the ark and it shall be a cubit above the top of the ark, fix the door of the ark in place by the side of it to have first, second, and third decks. **130**I have decided to use flood (mabbul) of waters and destroy the evil men and animals in the world. Our Father (Avinu) spoke to Noach saying, all living things in the world except you, your family and the animals you will take with you into the ark must be wiped away. **131**But I will establish My covenant (brit) with you and start a new generation from your family. You, your sons, your wife, and the wives of your sons shall all go into the ark (tevah). **132**You shall take with you male and female of all kinds of animals I have created to live on land and trees so that they will as well start new generation of animals for your food. **133**Take both birds of all kinds and all kinds of other land animals (behemah), including the creeping (remes) ones of all kinds, male and female and you shall keep them alive. **134**Also take with you all tubers, grains, and other food stuffs and it shall be your food (okhel) and food for the animals with you. **135**Noach obeyed and did everything Our Father (Avinu) commanded him.

OUR FATHER TOLD NOACH AND HIS FAMILY TO ENTER INSIDE THE ARK

**136**Our Father (Avinu) said to Noach, you and your family (bais) should go into the ark (tevah); for you have served and obeyed me in this evil generation (dor hazeh). **137**Of every animal (behemah) which I told you that you can eat, take seven males and seven females of it and of those I told you not to eat, take two males and two females and keep them with you in the ark. **138**For birds (oph) also take seven males (zachar) and seven females (nekevah) to retain their kind in the world. **139**Our Father (Avinu) said to Noach, seven days (shivah yamim) from now, I will cause heavy rain upon the world (ha’aretz) and it will last for forty days (arba’im yom) and forty nights (arba’im lailah) and every living creature that I have made will be wiped away except those you will take into the ark. **140**Noach did everything according to how Our Father (Avinu) commanded him. **141**Noach was six hundred years old (shesh me’ot (shanah) when the flood (mabbul) waters came upon the world (ha’aretz). **142**Noach entered into the ark immediately with his sons (banim), his wife (eshet), and the wives (nashim) of his sons (banim) to escape from the flood of destruction. **143**Both eatable animals (behemah hatehorah) and of uneatable ones, the birds (haoph) and creeping animals were taken in as Our Father (Avinu) commanded. **144**Seven (shnayim) males and seven (shnayim) females of eatable ones were taken into the ark by Noach as Our Father (Avinu) had commanded him. **145**And after seven days, the rain started and heavy flood came upon the world (ha’aretz).

FLOOD CAME AND WIPED AWAY ALL LIVING CREATURES ON LAND

**146**On the seventeenth day of the second month of the year that Noach was six hundred years, the ground opened and starts giving up water, and the sky also opened and start pouring down heavy rain. **147**And the rain (geshem) was constantly upon the world (ha’aretz) for forty days (arba’im yom) and forty nights (arba’im lailah). **148**On the day that Noach completed the building of the ark, he, his three sons; Shem, Cham and Yephet, his wife and the wives of his sons entered into the ark.

NOACH AND FAMILY ENTERED INSIDE THE ARK

**149**They entered with all kinds of animals according to how Our Father (Avinu) commanded Noach. **150**After when they have all entered inside the ark as Our Father (Avinu) commanded them, Our Father (Avinu) commanded the door of the ark to be closed and it was closed. **151**Then the water (mabbul) started coming from the sky and from the ground in to the world for forty days (arba’im yom). **152** As the water level increases, the ark was lifted up and it rose above the water and be on its surface. **153**Then the water rose greatly upon the world (ha’aretz); and the ark (tevah) started floating on the surface of the water so that water did not enter into it. **154**As the day’s increases, the water level went up exceedingly upon the world and covered all the high mountains (harim) in the world where people ran to for escape. **155**The water’s dept from the ground to its surface was fifteen cubits before it covers the mountains (harim). **156**And all man and animals on the land and on top of the trees were killed by the heavy flood.This was how all living things in the world perished. **157**Both man and animals were wiped out from the world (ha’aretz): and Noach’s family alone and the animals that were with him in the ark (tevah) survived. **158**After the forty days rain, the water flooded upon the world (ha’aretz) for hundred and fifty days to make sure that all that were outside the ark were wiped away except the animals that lives in the water because the water is their place of living from the creation. **159**When Our Father (Avinu) remembered Noach, and all the living things with him inside the ark, He sent wind (ruach) to blow over the surface of the water and the water level reduced. **160**The springs (ma’ayanot) coming up from under the ground and the rain coming down from the sky were stopped. **161**Then the water level from the ground keeps on reducing continuously; and at the end of the hundred and fifty days the flood reduced. **162**And on the seventeenth day of the seventh month, the ark (tevah) settled on the mountain of Ararat.And the water level keeps reducing continually until the tenth month; on the first day of the tenth month, the surface or top of the mountain (rashei heharim) became visible. **163**After forty days (arba’im yom), Noach opened the window (chalon) of the ark (tevah)and sent out raven (orev), which keeps flying to and fro until it returns to the ark because it finds no place to rest when the water has not dried. **164**Again he sent out the raven (orev) from the ark, to see if the water has dried from the surface of the groundBut the raven still found no place of rest (manoach) and it returned to the ark, for the water still covers the surface of the ground (p’nei kol ha’aretz); then Noach reached out his hand (yad) and brought it back into the ark. **165**Noach waited for another seven (shivat) days (yamim); and after that he sent out the raven the third time.The raven returned back to him in the forth watch (erev) because it still did not find any place to rest its feet. **166**Noach waited for more seven days and sent the raven out from the ark again but the raven did not return to the ark because it has found a place to rest its feets. **167**On the first day of the first month in the year that Noach was six hundred and one years, Noach opened the door of the ark and looked and saw that the surface of the ground was dry but not completely dry. **168**It was on the twenty-seventh day of the second month that the water dried completely.

NOACH AND HIS FAMILY CAME OUT FROM THE ARK TO START NEW LIFE

**169**And Our Father (Avinu) spoke to Noach, saying,Come out from the ark, you, your wife (eshet), your sons (banim), and the wives (nashim) of your sons (banim). **170**Bring out all the animals that are with you into the world so that they may multiply abundantly in the world (ha’aretz), and be fruitful. **171**Noach went out of the ark with the members of his familyand all the animals that were with him in the ark. **172**Noach built an Altar (Mizbe’ach) and took some of the animals (behemah) which man can eat and offered burnt offerings (olot) to Our Father (Avinu) on the altar (Mizbe’ach). **173**And Our Father (Avinu) received the sacrifice of Noach and revoked the curse He placed on the land so that the land can yield food for Noach, his family and their generation. Our Father (Avinu) also said that He will not wipe away living things in the world until the end of the world. **174**Our Father (Avinu) said, since the things in the world has been restored, there remains cultivation time (zera) and harvesting time (katzir), cold weather (kor) and Hot weather (chom) or summer (kayitz) and winter (choref) and day (yom) and night (lailah) as I have earlier commanded them to be. **175** Our Father (Avinu) also said to Noach and his sons (banim); be fruitful, reproduce and filled the world (ha’aretz). **176**I place all animals in the world under your control; they will live to fear man. **177**Everything (Kol remes) that I created belongs to you and all animals and plants shall be your food said Our Father (Avinu) to Noach. **178**But do not eat any meat from animals that died without shedding blood. And I will surely punish accordingly any man or animal that sheds the blood of man. **179**If any one killed his fellow man, the person shall be killed because the image of man is holy and originates from Me. **180**Our Father (Avinu) repeated his earlier words to Noach saying; be fruitful, reproduce and multiply to fill the whole world. **181**Our Father (Avinu) spoke further to Noach and his sons (banim) saying; I make a promise to you that I will no longer send flood to destroy living things, I will no longer wipe away all men and animals in the whole world until when the world will permanently come to an end. **182**Then Our Father (Avinu) said, this is the sign (ot) of this promise which I make you and to all living creatures (nefesh chayyah). **183**I have set a bow (keshet) in the sky and it shall be the sign (ot) of the promise I made to you. **184**Whenever I allow heavy rain to fall upon the world, the bow of the rain (keshet be’anan) will appear to remind your generation of this promise. **185**And the rain will always fall and stop falling after a while because it will not cause flood that will serve for destruction of this type again. **186**This bow will always appear after heavy rain to remind your descendants of this promise I have made to you, to them and to other living things. **187**Again Our Father (Avinu) said to Noach, This promise is to last through out all generations until the termination of the world. **188**And the sons of Noach (bnei Noach) that came out of the ark (tevah) were Shem, Cham and Yephet. Cham is the father (av) of Kena’an. **189**These are the three (shloshah) sons of Noach and through them mankind filled the whole world (kol ha’aretz). **190**Noach started cultivation of farm land and he planted a vineyard (kerem). **191**One day, Noach got drunk with his vine (yayin), and became unconscious (shikker) and he lay uncovered inside his tent (ohel). **192**And Cham the Father of Kena’an suddenly entered the tent and saw the nakedness (erom) of his Father and called his two brothers (achim) from outside to come and see. **193**When Shem and Yephet heard what happened, they took garment, place it across their two shoulders and cover the sides of their faces as they turned their faces away so that they cannot see their fathers naked (Erom). **194** Both of them walked backwards until they approached their father (av) and cover him properly. **195**When Noach became normal and he was told what his younger son (ben katan) did,he became very sad and he called cham and say to him; may The Creator (Habo’re) reward you for mocking me. **196**And he said, may The Creator bless Shem and make him prosperous. **197**He said also to Yephet, may The Almighty make you prosper and it shall go well with you. **198**After the flood (mabbul), Noach lived for more three hundred and fifty years.And all the days of Noach were nine hundred and fifty years before he felt asleep.

THE DESCENDANTS FROM NOACH

**199**These are the family successor’s (toldot) of the sons of Noach (Bnei Noach) Shem, Cham, and Yephet. After the flood, they had their own sons (banim). **200**The sons of (Bnei) Yephet are Gomer, Magog, Madai, Yavan, Tuval, and Meshech, Tiras. **201**And the sons of Gomer (Bnei Gomer) are Ashkenaz, Riphat, and Togarmah. **202**And the sons of Yavan (Bnei Yavan) are Elishah, Tarshish, Kittim, and Dodanim. **203**From these descendants, the people who live at the coastlands nations (Goyim) divided and settled in their lands, every one according to the language (leshon) of his family (mishpechot) in their nations (Goyim). **204**And the sons of (Bnei) Cham are Cush, Mitzrayim, Phut, and Kena’an. **205**And the sons of (Bnei) Cush are Seva, Chavilah, Savtah, Raamah, and Savtecha. And the sons of (Bnei) Raamah are Sheva and Dedan. **206**Later Cush’s wife born him Nimrod who was a great one (gibbor) in the world (ha’aretz).He was a great (gibbor) hunter and this was why people use to say, like Nimrod the great (gibbor) hunter.And his kingdoms were Babel, Erech, Akkad, and Calneh, in the land (Eretz) of Shinar. **207**From that land he went to Asshur, and built Nineveh, Rechovot-Ir, Kelach,and Resen which is located between Nineveh and Kelach; the same is the city (hair) Hagedolah. **208**Mitzrayim became the father of Ludim, Anamim, Lehavim, Naphtuchim,Patrusim, and Casluchim who gave rise to the Pelishtim and Caphtorim. **209**Kena’an born Tzidon his firstborn (bechor), Chet,Yevusi, Emori, Girgashi,Chivvi, Arki, Sini, Arvadi, Tzemari, and Chamati; later the family (mishpechot) of Kena’ani moved to many other nations. **210**And the boundary of the Kena’ani was from Tzidon if you are going to Gerar, it extends to Azah; then if you go towards Sodom, you will see Amora, Admah, Tzevoyim, it extends even to Lesha.These are the sons of (Bnei) Cham, according to their families (mishpechot) according to their languages (leshonot) in their territories, and in their nations (Goyim). **211**Shem also had children. He was the father (avi) of all the children of (kol Bnei) Ever, and he was also the elder brother of Yephet. **212**The sons of (Bnei) Shem are Elam, Asshur, Arpachshad, Lud, and Aram. **213**The sons of (Bnei) Aram are Uz, Chul, Geter, and Mash. **214**Later Arpachshad became the father of Shelach; and Shelach became the father of Ever. **215**Ever had two sons (banim), the name (shem) of one was Peleg; for in his days was the people in world (ha’aretz) divided; and his brother’s name (shem) was Yoktan. **216**And Yoktan became the father of Almodad, Sheleph, Chatzarmavet, and Yerach. **217**He also had Hadoram, Uzal, Diklah, Oval, Avimael, Sheva,Ophir, Chavilah, and Yovav; all these were the sons of (Bnei) Yoktan. **218**And their dwelling place (moshav) was from Mesha, as you go towards Sephar the east mountain (har hakedem). **219**These are the sons of (Bnei) Shem, according to their family (mishpechot), according to their languages (leshonot), in their territories, and their nations (Goyim). **220**These are the family (mishpechot) of the sons of (Bnei) Noach, according to their generations (toldot), in their nations (Goyim). It was through them that the nations (Goyim) of the world aroused and divided/separated after the flood (mabbul). **221** In those days the whole world (kol HaAretz) has a common language (devarim achadim). **222**When people of then set out for journey from through east, they found a plain land (Eretz) in Shinar; and they decided to dwell there. **223**When they gather together they said to one another, let us make bricks and harden them very well. And they made bricks from stone (even), and they also made mortar from bitumen. **224**After that, they agreed to build a city (Ir) and a tower (Migdal), whose top (rosh) will reach up to the sky (Shomayim); and after that we shall give name (shem) to our city and unite together to avoid scattering to all parts of the world (kol HaAretz). **225**Our Father (Avinu) saw the city (Ir) and the tower (Migdal) they are building to dwell one place whereas He want man to occupy all parts of the world. **226**Our Father (Avinu) said, because the people (Am) are united (echad) and they have one language, they have planned to settle one place instead of occupying the whole world as I planned for them. **227**Our Father (Avinu) said again; let there be different languages among them so that they will no longer communicate with one another to achieve their aims and it was so. **228**When they lost the ability to communicate with one another, they disunited and abandoned the tower and scatter to different parts of the world as Our Father (Avinu) had earlier planned for man. **229**That abandoned tower is called Babel because it was where Our Father (Avinu) changes the language of man and makes them to move to different parts of the world.

FROM SHEM TO AVRAM

**230**These are the family descendants (toldot) of Shem: Shem was hundred years old when he became the father of Arpachshad who was born two years after the flood (mabbul).Five hundred years (Shanim) after the birth of Arpachshad, Shem had other sons (banim) and (banot) daughters. **231**Arpachshad lived for thirty-five years (shanim) before having Shelach;After the birth of Shelach, Arpachshad lived for four hundred and three years (shanim) before giving birth to other sons (banim) and daughters (banot). **232**Shelach lived for thirty years (shanim) before his wife gave birth to Ever; **233**Shelach lived after the birth of Ever for four hundred and three years before having other sons (banim) and daughters (banot). **234**Ever lived for thirty-four years and had Peleg;after the birth of peleg, Ever lived for four hundred and thirty years before having other sons (banim) and daughters (banot). **235**Peleg lived thirty years and have Reu.Peleg lived for two hundred and nine years (shanim) after the birth of Reu before having other sons (banim) and daughters (banot). **236**Reu lived for thirty-two years (shanah) before he had Serug.Reu lived for two hundred and seven years (shanim) after the birth of Serug before having other sons (banim) and daughters (banot). **237**Serug lived for thirty years before having Nachor.Serug lived for two hundred years (shanim) after the birth of Nachor before having other sons (banim) and daughters (banot). **238**Nachor lived for twenty-nine years (shanim) before he had Terach. **239**Nachor lived for hundred and nineteen years (shanim) after the birth of Terach before having other sons (banim) and daughters (banot). **240**Terach lived for seventy years (shanim) before the birth of Avram, Nachor, and Haran. **241**Now these are the family descendants (toldot) of Terach: Terach had Avram, Nachor, and Haran; and Haran had Lot. **242**Haran died before his father (av) Terach in the land where he was born which is in Ur Kasdim. **243**Then Avram and his brother Nachor took wives (nashim). The name (shem) of the wife of Avram (eshet Avram) was Sarai; and that of Nachor was Milcah, the daughter of haram (bat Haran) father of Milcah and Yiskah (Avi Milcah and Yiskah). **244**Then Sarai was yet to have child.Terach took his son Avram (Avram bno) and his grandson Lot (ben bno Lot) son of Haram (ben Haran) and Sarai his daughter in-law (kallah) the wife of Avram his son (eshet Avram bno) and they all went to the land of Charan from Ur Kasdim. When they arrived in Charan, they settled there. **245** Terach live for two hundred and five years (shanim) before he slept in Charan.

OUR FATHER CALLED AVRAH

**246**Avram was seeking the face of Our Father (Avinu) and he always lives with the fear of Our Father (avinu). Then Our Father (Avinu) said to Avram, leave your Father’s (shva) country, kindred and compound (bais avicha) and move to the land (ha’aretz) that I will give you. This is because your Father (avinu)’s home has been defiled by idols. **247**And I will make a great nation (a goy gadol) out of you, and I will bless you and make your name (shem) great (goy); and your seed shall be a source of blessing (brocha) to the whole world. **248**I will bless anybody who blesses you and curse anybody who curses you because I have accepted you as Mine. All the families of the whole world (kol mishpochot haadamah) who loves Me shall be blessed through your seed.

AVRAM OBEYED AND LEFT HIS FATHER’S HOUSE

**249**So Avram departed from his father’s home as Our Father (Avinu) had commanded him and Lot went with him. Avram was seventy-five years old when he departed from Charan. **250**Avram took Sarai his wife (eshet) and Lot his brother’s son and all their belongings including the people (nefesh) that they had gotten in Charan; and they all went to the land of Kena’an. **251**And Avram passed through the land unto the place of shechem (makom Shechem) across the tree of moreh (Elon Moreh). And the Kena’ani was then in the land (ha’aretz). **252**Our Father (Avinu) spoke to Avram and said, to your descendants (zera) will I give this land (ha’aretz hazot) and there he built an altar (Mizbe’ach) for Our Father (Avinu) Who spoke to him. **253**Avram moved from there to the mountain east of Beit-El (harah mikedem Beit-El) and build his tent, having Beit-El on the west, and Ai on the east. He worshipped Our Father (Avinu) and called upon the name (Shem) of Our Father (avinu).Avram continued his journey towards the Negev.

AVRAM WENT TO MITZRAYIM DUE TO FEMINE

**254**And there was famine (ra’av) in the land; and Avram went down into Mitzrayim to sojourn there; for the famine (ra’av) was severe in the land (ha’aretz). **255**When he was about to enter into Mitzrayim, he said to Sarai his wife (eshet), indeed (Hinei), I know that you are a beautiful woman (an isha yafeh); **256**When the people of Mitzrayim see you and discover that you are my wife (eshet), they will kill me in order to have you. **257**Say to them that you are my sister (achot) so that even if they take you, they will spare me and my people (nefesh) because of you. **258**When Avram arrived in Mitzrayim, they saw the wife (eshet) that she was very beautiful (yafeh me’od).The princess (sarim) of Pharaoh also saw her and requested that she should be taken to Pharaoh and she was taken into pharaoh’s house (Bais Pharaoh). **259**And they treated Avram very well for her sake. While Avram was there, he acquired sheep, oxen, male and female donkeys, male servants (avadim), female servants (shfachot) and camels. **260**Before pharaoh could sleep with Sarai, Our Father (Avinu) sent disease upon him and his house (Bais) with great plague (nega’im gedolim) because of Sarai Avram’s wife (eshet Avram). **261**Immediately, Pharaoh summoned Avram and said to him; what is this that you have done to me? Why did you lied to me and refused to tell me that she is your wife (eshet)? **262**Why did you say that she was your sister (achot)? I would have taken her to be one of my wives. Since she is your wife, take her and go please! **263**Then Pharaoh commanded his men (anashim) to send away Avram, his wife and his entire household including their possessions and they were sent away.

AVRAM SEPARATED FROM LOT

**264**Then Avram, his wife and Lot with their belongings left Mitzrayim, for Negev. **265**Avram was very rich in livestock, silver (kesef) and gold (zahav).Avram travelled from the Negev to Beit-El, unto the place (makom) where his tent (ohel) had been at the beginning, between Beit-El and Ai, to the place (makom) where he earlier heard from Our Father (Avinu), and there Avram called on the name of Our Father (avinu). **266**Lot who was with Avram also had flocks (tzon), herds and tents (ohalim). **267**The land (ha’aretz) where they arrived was not big enough to accommodate them together because their possessions (rechush) were great (rav). **268**Then there was fight (riv) between the herdsmen (ro’im) of the herd of Avram and the herdsmen (ro’im) of the herd of Lot; and the Kena’ani and the Perizzi were dwelling then in the land (ha’aretz). **269**Avram said to Lot, Let there be no fighting (merivah) between me and you and between my herdsmen (ro’im) and your herdsmen (ro’im) for we are brothers (achim). Is not the whole land (kol ha’aretz) before you? Chose the side you want to take, if you will take the left side, then I will go to the right side, if you chose the right side, then I will go to the left side for peace to reign. **270**Lot lifted up his eyes, and saw all the plain land of Yarden, that everywhere was well watered, before Our Father (Avinu) destroyed Sodom and Amora, just like the garden (Gan) of our Father, like the land (Eretz) Mitzrayim, as you go towards Tzoar. **271**Then Lot chose for himself all the plain of Yarden and moved towards the east (mikedem) and they separated. **272**Avram dwelled in the land of Kana’an (Eretz Kena’an) and Lot dwelled in the cities of the plain land of Yarden and pitched his tent (ohel) towards Sodom. **273**But the men of Sodom were very wicked (ra’im) and sinful (chatta’im) and they have no fear or respect for The Creator. **274**After the separation of Avram and Lot, Our Fathersaid to Avram, lift up your eyes and look towards the north, south, east and west from the place (makom) where you are.I will give to you the whole land (kol ha’aretz) you are seeing, and to your descendants (zera) forever (ad olam). I will make your descendants (zera) uncountable just as the dust (aphar) of the land (ha’aretz). **275**Get up and walk through the land (ha’aretz) across the length and the breadth because I have given it to you and your descendants. **276**Then Avram moved his tent (ohel) towards the giant trees of mamre (Elonei Mamre) which is in Chevron, and worshipped Our Father (avinu) there.

AVRAM RESCUED LOT

**277** During the days (yamim) of Amraphel King (melech) of Shinar (i.e. Babylon), Aryoch King (melech) of Ellasar, Kedorlaomer King (melech) of Elam, and Tidal King (melech) of nations (Goyim); **278** They declared war (milchamah) with Bera King (melech) of Sodom, Birsha King (melech) of Amora, Shinav King (melech) of Admah, Shemever King (melech) of Tzevoyim, and the King (melech) Bela, which is otherwise known as Tzoar. **279** All of them gathered together at the Valley of Siddim which is the salty or red sea (Yam HaMelach). Twelve years (shanim) they served Kedorlaomer, and in the thirteenth year they rebelled against him. **280** On the fourteenth year king Kedorlaomer and other kings (melachim) that were with him carried out a joint attack and they overcome the Rephaim in Ashterot Karnayim, the Zuzim in Ham, the Emim in Shaveh-Kiryatayim, **281** And the Chori in their Mountain Seir, as far as Eil-Paran, which is close to the desert (midbar). **282** After that they went to En Mishpat, which is Kadesh, and overcomed all the countries of the Amaleki, and also the Emori that dwelt in Chazezon-Tamar. **283** And the King (melech) of Sodom, the King (melech) of Amora, the King (melech) of Admah, the King (melech) of Tzevoyim, and the King (melech) of Bela (also called Tzoar); united in war (milchamah) at the Valley of Siddim Against Kedorlaomer King (melech) of Elam, Tidal King (melech) of Goyim, Amraphel King (melech) of Shinar, and Aryoch King (melech) of Ellasar. It was four kings (melachim) against five. **284** The Valley of Siddim was full of tar pits and the King (melech) of Sodom and Amora fell there as they tried to escape and the remaining kings fled to the mountain. **285** After when they flee, their oppositions took all the possessions of Sodom and Amora and all their provisions (okhel) and went away. They also took Lot, Avram's brother's son who dwelt in Sodom and his possessions and departed. **286** One of those who escaped went and told Avram the Ivri (HaIvri) what has happened to Lot for he dwelt towards the giant trees (Elonei) of Mamre the Emori who was the brother of Eshcol and Aner. They were partners (Ba'alei Brit) to Avram. **287** As soon as Avram heard that his brother was taken captive, he got his three hundred and eighteen trained men who were members of his own house (bais) well armed and pursued those who took Lot captive as far as Dan. **288** Avram divided his fighters (avadim) against them; they invaded them by night (lailah) and attacked them. They ran away and Avram and his men pursued them as far as Chovah, which is at upper side of Dameshek. **289** Avram recovered all the possessions they made away with, and also rescued Lot and his possessions including the women (nashim) and all their people. **290** After the return of Avram from war where he defeated Kedorlaomer, the King (melech) of Sodom and others who were with him went to greet Avram at the Valley of Shaveh which is the Valley of the King.

THE SON OF GOD VISITED AVRAM AND AVRAM GAVE HIM ONE TENTH

**291** Malki-Tzedek, King (melech) of peace (Shalom) and righteousness appeared to Avram with bread (lechem) and wine (yayin) as the chief Priest of the Most High God (kohen of El Elyon). He blessed him saying, blessed is Avram by the Most High God (Baruch Avram by El Elyon), Creator of all good things in existence, **292** And thanks be to the Most High God, Who have delivered your enemies into your hands. He gave Avram the bread and the wine and Avram ate and drank and by so doing, being a partaker in the New Covenant in the blood and body of The Son of God. **293** After eating the bread and drinking the wine, Avram gave Him one tenth or tithe (ma'aser) of all his proceeds onbehalf of his descendants.

AVRAM REJECTED THE WEALTH OF SODOM

**294** The King (melech) of Sodom pleaded to Avram and said; out of all that you seized from us, return to me the persons (nefesh) and take other possessions please. **295** Avram said to the King (melech) of Sodom, I have been warned by my Creator not to take for myself even a thread or sandal from the things I took away from your people so that you will have no reason to say that I am rich by your properties. **296** Except what the young men have already eaten and the portion (chelek) already taken by the fighters (anashim) who went with me, Aner, Eshcol, and Mamre, take back all your belongings.

OUR FATHER PROMISED AVRAHAM UNCOUNTABLE DESCENDANTS

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| **297** After these things, the word (Devar) of Our Father (Avinu) went to Avram in a vision, saying, do not be afraid, Avram; I am your protector (mogen) and your provider. **298** Avram said to Our Father (avinu), my Creator, what will You give me? I have no child and the heir (Ben Meshek) of my house (Bais) is my servant; Eliezer of Dameshek? **299** Avram said again, I have no child (zera) of my own who will inherit my possessions. **300** Our Father (Avinu) spoke to Avram again saying, your servant shall not be your heir (yoresh), but the child you will born from your own body shall be your heir (yoresh). **301** He commanded Avram to go outside and Look up to the sky and see if he can count the stars (kokhavim), Our Father (Avinu) said to him, just as you cannot count the stars on the sky, so shall your descendants be uncountable. **302** Avram believed in what Our Father said to him; and Our Father credited his faith (emunah) and obedience to him as righteousness (tzedakah). **303** Our Father (Avinu) also said to Avram, I am The Creator (HaBo’re) Who brought you out of Ur Kasdim to give you this land (ha'aretz) to be your portion (yoresh). **304** Avram believed just as Our Father have said that he will be heir (yoresh) of the land?  OUR FATHER TOLD AVRAM THAT HIS DESCENDANTS SHALL GO TO MITZRAYIM  **305** And Our Father (Avinu) said to Avram, your descendants (zera) shall be a stranger (ger) and slave in a foreign land and they shall be afflicted for four hundred years (arba me'ot shanah). **306** But I will judge and reward that nation and afterwards I shall rescue them with great possessions (rechush gadol). Before then you shall leave this world and have eternal peace (shalom). **307** In the fourth year they shall come back to inherit this land which I have given to you. By then the iniquity (avon) of the Emori will justify their elimination.  OUR FATHER PROMISED TO GIVE AVRAM AND HIS DESCENDANTS A DWELLING LAND.  **308** On that day Our Father (Avinu) made a promise with Avram, saying, to your descendants (zera) I have given this land (ha'aretz hazot), from the Wadi of Mitzrayim to river Euphrates the land of the Keni, the Kenizzi, the Kadmoni, the Chitti, the Perizzi, the Repha'im, the Emori, the Kena'ani, the Girgashi and the Yevusi.  AVRAHAM LAY WITH HAGAR TO HAVE A CHILD   |  | | --- | | **309** Then Sarai Avram's wife (eshet) was yet to have a child for him and she had a maidservant (shifchah) from Mitzrayim, whose name (shem) was Hagar. **310** Devil inspired Sarai to say to Avram, truly, The Creator (Habo’re) have refused to give me child, go and sleep with my maidservant (shifchah) so that she will give us a child who will give rise to our descendants. **311** Because Avram desires to please his wife, he agreed to do as his wife Sarai requested. **312** Then Sarai, Avram's wife (eshet) took Hagar her maidservant (shifchah) and gave to her husband for him to lay with her. This happened after when Avram have spent ten years in the land of Kena’an (Eretz Kena'an). **313** And Avram slept with Hagar and she became pregnant. When she saw that she was pregnant, sarai was no longer seen as mistress in her eyes.  SARAI MALTREATED HAGAR AND HAGAR RAN OUT OF HOME  **314** Sarai became angry and said to Avram, What wrong have I done to you by giving you my maidservant (shifchah)? Now that she saw that she is pregnant, I did no longer appear as her mistress in her eyes. Let Our Father judge me and you. **315** Avram responded to Sarai and said, indeed (Hinei), your maidservant (shifchah) is still under your control, if she disobeys you, punish her as your maidservant. Then Sarai started maltreating Hagar and she ran out from home and dwell in the desert (midbar).  MESSENGER OF OUR FATHER VISITED HAGAR IN THE DESERT  **316** Our Father sent His messenger (Malach) to her beside spring of water (mayim) in the wilderness (midbar) close to the spring on the road to Shur. **317** The messenger said to her, Hagar, Sarai's maidservant (shifchah), where did you come from and where are you going? She replied and said, I am running away from my mistress (gevirah) Sarai. **318** The messenger (Malach) of Our Father said to her, Return to your mistress (gevirah), and respect her as your mistress. **319** The messenger (Malach) of Our Father also said to her, The Creator will make your descendants (zera) to increase and no one can count them. **320** You are with a male (Ben) child and his name (shmo) shall be Yishmael; because The Creator have heard (shema) your cry for help (oni). [**32**](http://biblehub.com/genesis/16-12.htm)**1** Your child shall dwell in isolation (pere adam), his hands (yad) shall be against those who will disagree with him and they shall also be against him and he shall dwell separately from all his brothers. **322** Hagar said, my Creator have remembered me, He is the God Who sees (El Roi), I have heard from Him that sees me? **323** This was why the well there was called Beer-lahai-roi; it is located between Kadesh and Bered.  THE BIRTH OF YISHMAEL  **324** Hagar bore Avram a son (ben) and Avram gave him the name Yishmael. **325** Avram was eighty-six years (fourscore and six shanim) as at the time Yishmael was born. |   OUR FATHER CHANGED THE NAME OF AVRAM TO AVRAHAM   |  |  | | --- | --- | | **326** When Avram was ninety-nine years (shanim), Our Father spoke to him saying; I am God The Creator (El Habo’re); always obey Me and be blameless (tamim). **327** And I will fulfill My promise (havtachah) to you and make your descendants as many as the sand on the ground. **328** Avram turned down his face and keep listening. **329** Our Father continued speaking to him saying, My promise (havtachah) to you is certain; you will be the Father (HaAv) of many nations (Goyim). **330** You will no longer be called Avram, your name (shem) is now Avraham because I have made you the father of many nations (Av hamon Goyim).   **331** You shall be fruitful and I will establish many nations (Goyim) from you, and kings (Melechim) shall rise from your descendants. **332** I will fulfill My promise to you and your descendants (zera) throughout their generation (dorot). If they obey me as you did, I will be their Everlasting God. **333** I will give to you and your descendants (zera) this land (Eretz) you are now dwelling in as a stranger (a ger), the whole land of Kena’an (kol Eretz Kena'an) as your possession (Achuzzah)  till the end of this world. If they obey Me, I will be their everlasting (Olam) God.  THE COVENANT OF CIRCUMCISION  **334** Our Father said to Avraham, I will make a covenant with you and your (zera) descendants throughout their generation (dorot). You and them must keep this covenant until I replace this covenant with another covenant with them. **335** This is My covenant (Brit) which you shall obey (shomer). It is between Me and you and your descendants (zera), every male child (zachar) among you must be circumcised. **336** And you shall circumcise the flesh (basar) of your foreskin (arelah) and it shall be the sign of the covenant (an ot brit) between Me and you. **337** Every male child (zachar) among you whether born in your family (dorot) or a foreigner who dwell with you, who is up to eight days old must be circumcised. **338** This covenant (Brit) shall be in the flesh (basar) of you and your descendants until the everlasting covenant (a Brit Olam) is established through your **Seed**. **339** Any uncircumcised (arel) male child (zachar) or male child whose flesh (basar) of his foreskin (arelah) is not circumcised shall be sent away from My people because he has broken My covenant (Brit hefer). **340** Our Father said to Avraham, Sarai your wife (eshet) shall no longer be call Sarai, her name is now Sarah (Princess). **341** I will bless her and give you a son (ben) through her. She is blessed and from her many nation (Goyim) and kings (melechim) shall arise. **342** Then Avraham turned down his face and laughed (Yitzchak) saying in his mind (lev) Can i have a child at hundred years (shanim)? And can Sarah who is now ninety years (shanim) still bear child? **343** Avraham said to Our Father, I have accepted Yishmael as the child you promised me! **344** Our Fathersaid him, Sarah your wife (eshet) shall bear you a son (ben) and you shall call his name (shmo) Yitzchak. I will establish My covenant (Brit) with him and with his descendants (zera) after him. **345** I have also blessed Yishmael, he will be fruitful and have so many descendants after him, twelve princes or rulers (nasi'im) shall come from his children and I will make out of him great nations as well (goyim gadol). **346** But My covenant (Brit) with you shall continue with Yitzchak, who shall be delivered by Sarah at the set time (mo'ed hazeh) next year. **347** After when Our Father had spoken all these words to Avraham, He stops speaking to him. **348** Immediately, Avraham took Yishmael his son (bno) and all other male child living with him and circumcised the flesh (basar) of their foreskin (arelah) as Our Father had commanded him. **349** Avraham was ninety-nine years old when he was circumcised in the flesh (basar) of his foreskin (arelah). **350** Then Yishmael his son (bno) was thirteen years (shanim) when he was circumcised in the flesh (basar) of his foreskin (arelah). **351** Both Avraham, Yishmael his son (bno) and other males in his house were all circumcised on that same day Our Father gave him the command. **352** Avraham obeyed Our Fatherand circumcise all the men in his house (bais).  THE SON OF GOD AND TWO MESSENGERS VISITED AVRAHAM | | | **353** The Son of the Most High and two of His messengers visited Avraham under the giant tree of Mamre where he built his tent. Avraham was sitting at the entrance of his tent (ohel) at the third watch of the day. **354** He looked and saw three men (Shloshah Anashim) coming to him, he quickly ran to them and went on his knees before them and said, my Creator, if you are pleased with me, do not pass without coming to the tent of your servant. **355** Let me get water and wash your feet so that You can have some rest before You continue your journey. **356** Let me prepare some bread for your refreshment before You continue your journey because your servant is blessed to receive you. And They said to him, go ahead and bring what you have. **357** Immediately Avraham hurried into his tent (ohel) and told his wife to quickly get ready three (shlosh) measures of fine flour, knead it and make some bread. **358** Avraham also ran to his herd, and selected well healthy and good calf and gave it to one of his servant and urged him to prepare it immediately. **359** Avraham brought the bread baked by his wife, butter (curds), milk (cholov) and the calf which his servant have prepared and set it before them and he stood beside them watching them as they eat. **360** While eating, The Son of the Most High (Ben Elyon) asked him, Where is your wife Sarah? Avraham answered, she is in the tent (ohel). **361** Then The Prince of peace said to him, by this time next year, I will visit you again and by then Sarah your wife shall have son (ben). Sarah was behind the tent door listening to what The Son of God said. Avraham and Sarah believed that they have advanced in age (zekenim) and that Sarah have exceeded the child bearing age without recalling that their ancestors had children at even older ages.  SARAI LAUGHED AND DOUBTED OUR SAVIOUR  **362** Then Sarah laughed (titzchak) in her mind saying, At this old age, can I still have pleasure with my older husband? **363** The Son of the Most High saw how Sarah felt in her mind and asked Avraham, Why did Sarah laughed, why did she say, Shall I still bear a child at my old age? **364** Is anything hard for Me to do? At the appointed time, I will visit you again and Sarah shall have a son (ben) by then. **365** Then Sarah denied that she laughed because she was afraid. But our Master said to her, truly you laughed.  AVRAHAM PLEADED FOR SODOM  **366** After all this, our Master and other men (Anashim) rose up from there and faced (peered) toward S'dom; and Avraham went with them to see them off. **367** Then our Master said, Shall I hide from Avraham what I am about to do? **368** I will tell him because he has been faithful and obedient to me and his Seed shall bring blessing to those who will hear his word and obey Him. **369** I know him very well, he will command his children and his household to keep (shomer) and follow the way (Derech) I have shown him, to live life of righteousness (tzedakah) and justice (mishpat) so that The Father will fulfill His promise to Avraham. **370** The Son of God said, because the evil life of Sodom and Amora has become great and grievous, I will destroy them and wipe them away from the face of the world. **371** The two messengers left for Sodom; but Avraham stood with the Son of God. **372** Avraham drew near to Him and asked Him; Will You also destroy the righteous (tzaddik) with the wicked (rasha)? **373** If there are fifty righteous (tzaddikim) persons in the city, will You also destroy the land and not spare (nasa) it because of those righteous people. **374** I know that you cannot do such thing, to kill the righteous with the wicked or to handle the righteous and the wicked alike, the judge of the world (HaShofet Kol Ha'Aretz) will always do what is right  (mishpat). **375** The Son of God said, If I find fifty righteous (tzaddikim) persons in Sodom, then I will spare the entire city for their sake. **376** Avraham said again, I am nothing but soil from the ground, but allow me to still ask you question. **377** Suppose you find forty-five righteous persons there, will you destroy the city? The Son of God said, If I find forty-five righteous persons, I will not destroy it. **378** Avraham asked again; what of if You find forty there. And He said, I will not destroy it for the sake of the forty. **379** Avraham said again, do not be angry with me please, let me still ask; suppose You find thirty, will You go ahead to destroy the city? And He said, I will not destroy it, if I find thirty there. **380** Avramham still asked, what of if there are twenty righteous persons there, will You destroy it, I will not destroy it for the sake of the twenty righteous persons said the Son of the Most High. **381** Avraham said again, please do not be angry for my too much questions, let me just ask once more; assuming You find ten (asarah) righteous persons, will You not spare the city because of them, the Son of the Most High said, I will not destroy the city if I find ten righteous persons in it. **382** After responding to the last question of Avraham, the Son of the Most High went way, and Avraham returned to his place (makom). **383** When the two messengers (malachim) arrived in Sodom at fourth watch (erev), Lot was sitting at the gate (sha'ar) of Sodom and as soon as he sees them, he rose and walk towards them and he bowed on his knees with his face turned downwards. **384** He said, indeed (Hinei), my masters (adonai), come into the house (bais) of your servant (avdechem), wash your feet and spend the night so that early the next day, you may continue your journey. They said, no (Lo), we want to spend the night in the open square (rekhov). **385** Lot persuaded them greatly and they entered into his house (bais), and he prepared for them a meal (mishteh), and bake some unleavened bread (matzot) and they ate. **396** But before they lay down to rest, the men of the city (Ir), even the men of (anshei) Sodom surrounded the house (bais) both old (na'ar) and young (zeken), all the people from every quarter of the city surrounded the house and said to Lot, Where are the men (anashim) who came into your house this night (halailah)? Bring them out for us so that we may have sexual affairs with them. **387** Lot went to them outside and closed the door (delet), **388** And said to them, my brothers (achai), do not act in such wicked way. **389** See, I have two daughters (banot) who are still virgins, let me bring them out for you so that you can do what you want to do with them, but spare these men (anashim) for me; for they have come under the shadow (tzel) of my roof (korah). **390** They shouted to Lot saying; Stand back. You are here as a stranger (ger) yet you are now judging us, now we will deal with you in a worse manner than with them. They tried to force themselves into the house by attempting to break the door (delet). **391** But the messengers (malachim) brought out their hands (yad) and pulled Lot into the house (bais) and closed the door (delet). **392** They struck the men who were forcing themselves into the house (bais) with blindness, both small (katan) and great (gadol); so that they could not see to find the door (delet). **393** The messengers (malachim) said to Lot, take all your relatives who dwells in this city and leave this place immediately. **394** For we are sent to destroy (mashchitim) this place (makom), because their evil is so great (gedolah) before the face of The Creator (Habo’re), He sent us to come and destroy the entire city. **395** Then Lot quickly went out and spoke to his sons in laws (chosonim), who pledged to marry his daughters (banot) and said, get up and move out of this place (makom) now (hazeh); for The Creator is destroying (mashchit) this entire city (Ir). But they saw him as one who was cracking joke (metzachek) with them.  LOT AND HIS FAMILY RESCUED  **396** When the day breaks (shachar), the messengers (malachim) urged Lot, saying, Arise, take your wife (eshet) and your two daughters (banot) who are here with you and flee or you all will be consumed by the punishment of the city (avon hair). **397** While Lot was still hurrying them, because of the mercy of Our Father upon Lot and his family, the messengers (malachim) held Lot, his wife and his daughters by their hands and took them out of the city. **398** After bringing them out of the city, they said to them, Flee and escape for your life (nefesh), do not look at your back, do not stop on the way, run to the mountain otherwise you will be consumed. **399** And Lot said to them, please, not to the mountain, my masters (Adonoi). **400** Now that your servant (eved) have found favour (chen) in your sight, and you have shown me great mercy (chesed) by saving my life (nefesh) but I cannot flee to the mountain, the disaster may get me on the way and kill me. **401** There is a nearby city (Ir) to run to, a small one; please, let me run for escape there and save my life (nefesh). **402** The messengers said to Lot, run to the city as you requested, we shall not destroy that city. **403** Be fast; run for escape there, we shall not do anything untill you arrive there. Therefore the name (shem) of that city (Ir) was called Tzoar. **404** It was the second watch of the day when Lot entered Tzoar.  SODOM AND AMORA COMPLETELY DESTROYED  **405** Then Our Father sent brimstorm (gofrit) and fire (eish) upon Sodom and Amora, And it destroys the whole cities, both the land; all the occupants of the cities and plants (tzemach) that grew upon the land (haadamah) were completely destroyed.  LOT’S WIFE DISOBEYED AND TURNED TO PILLAR OF SALT  **406** But the wife (eshet) of Lot disobeyed and looked at her back, and she became a pillar of salt (netziv melach) immediately. **407** Early hour of the next day (boker), Avraham went to the place (makom) where he stood with the Son of God. **408** He looked towards the cities of Sodom and Amora and he saw smoke (kitor) from the land (eretz) as it goes up like smoke (kitor) of a furnace. **409** When Our Father was about to destroy the city where Lot had ran to, He sent Lot out of the midst of the disaster (hafekhah) and destroys the city. **410** Lot moved from Tzoar and dwelt in a cave on the hills (har) with his two daughters (banot) because he could no longer dwell in Tzoar.  LOT’S DAUGHTERS COMMITTED ABOMINATION  **411** The firstborn (bechirah) of Lot was inspired by devil and she said to her younger sister, our father (Avinu) is old and there is no man (ish) in this land (ha'aretz) to marry us according to the custom of the whole world (derech of kol ha'aretz): **412** Come, let us get our father (Avinu) drunk with alcoholic wine (yayin) and we will lie with him so that we may have descendants (zera) through our father (avinu). **413** So they made their father (avihem) drink alcoholic wine (yayin) that night (balailah) and the firstborn (bechirah) went in and lay with her father (av) and Lot was not aware of what happened. **414** The next day, the firstborn (bechirah) said to the younger sister, i lay with our father (avinu) last night, Let us make him drunk again this night (halailah) so that you can also go in and lie with him so that both of us may have descendants (zera) through him. **415** And they drunk their father again and the younger one went in and lay with him and Lot was not aware of what she did. **416** This was how the two daughters (banot) of Lot had their child by their father (av). **417** And the firstborn (bechirah) gave birth to a son (ben) and called his name (shmo) Moav, that child is the father of all the descendants of Moav (Avi Moav) till this day. **418** The younger also delivered a son (ben) and called his name (shmo) Ben-Ammi. He is the father of the people of Ammon (Avi Bnei Ammon) till this day.  AVRAHAM DENIED HIS WIFE DUE TO FEAR OF AVIMELECH  **419** Then Avraham travelled from there towards the lower (Negev) region, and dwelled in Gerar between Kadesh and Shur. **420** Avraham lied again by saying that Sarah his wife (eshet) was his sister (achot); and Avimelech king of Gerar (Melech Gerar) requested for Sarah. **421** But the messenger of Our Father (Avinu) went to Avimelech in a dream (chalom) that night (halailah) and said to him, See, you have invited curse upon yourselves by taking the woman (isha) who is married to her husband (be'ulat ba'al). **422** But Avimelech was yet to have any affair with her and he said to our Father, Master (Adonoi) will you destroy a righteous nation (goy tzaddik) also? **423** Did he not tell me that she was his sister (achot)? And the wife also said that he was her brother (achi). In sincere heart and with clean hands I have taken her. **424** Our Fathersaid to him in a dream (chalom), I know that you did this sincerely and with clean hands, that’s why I prevented you from having affairs with her. **425** Now give back the man’s (ish) wife (eshet) to him for he is My servant and he shall pray for you and you shall live but if you refuse to return her to her husband, you and all your relatives shall surely be wiped out of this world. **426** Therefore Avimelech rose early in the first watch (boker) and called all his servants (avadim) and told them all these things and they all became very afraid. **427** Then Avimelech called Avraham and said to him, What is this that you have done to us and how have I offended you that made you brought on me and on my kingdom (mamlechah) a great sin (chata'ah gedolah)? You have done to me what you are not suppose to do to me. **428** Avimelech asked Avraham, What is your aim for doing this thing? **429** Avraham replied, because I thought that your people don’t fear (yirat) The Creator and that they will kill me in order to have my wife (eshet). **430** But yet indeed she is my sister (achot), she is the daughter (bat) of my father (avi) but not the daughter of my mother (bat immi).So she became my wife (eshet). **431** When my Creator commanded me to move from my father’s house (bais avi), I told her to do me a favour (chesed) by saying that she is my sister everywhere we go. **432** Then Avimelech took sheep (tzon), oxen, male servant (avadim) and female servant (shfachot) and gave them to Avraham and restored to him Sarah his wife (eshet). **433**  Avimelech also said to Avraham, you are welcomed in my land, be free to settle wherever you chose to dwell. **434** And to Sarah he said, I have given to your brother a thousand pieces of silver (kesef), this is to set myself free from the offence I committed against you in the presence of all who are with you, you have been vindicated. **435** So Avraham prayed (davened) to The Creator (Habo’re) and He healed Avimelech, and his wife (eshet) and his maidservants so that they were able to bear children. **436** For Our Father had earlier closed up all wombs (kol rechem) of the women in the house (bais) of Avimelech, because of Sarah Avraham's wife (eshet). |   THE BIRTH OF THE PROMISED SON (YITZCHAK)   |  | | --- | | **437** Later, the Son of God visited Sarah as He had said earlier and all His promises to Sarah was fulfilled just as He had said it. **438** Sarah conceived and delivered a son (ben) for Avraham at their old age and at the appointed time (mo'ed) of which the Son of God had promised to him. **439** Avraham called the name (shem) of his son (bno) Yitzchak. **440** Avraham circumcised Yitzchak at the age of eight days (shemonat yamim), as Our Father had earlier commanded him. **441** Then Avraham was hundred years old when his son (bno) Yitz Yitzchak was born for him. **442** Salah said, my Creator have brought me laughter (tzechok), so that all that hear will laugh (Yitzchak) with me. **443** She also said, Who would have told Avraham that Sarah will one day nurse a baby (banim) and he believe? For I have borne him a son (ben) at his old age.  HAGAR AND YISHMAEL LEFT AVRAHAM’S HOME  **444** When the child (yeled) grew and stopped breast feeding, Avraham made a great feast (mishteh gadol) the same day that Yitzchak stops breast feeding. **445** Sarah saw that the son (ben) Hagar the Mitzrayim born for her husband is mocking (metzachek) at her. **446** Therefore she said to Avraham, send this woman and her son (ben) away, because her son (ben) shall not be co-heir with my son (beni) Yitzchak. **447** Avraham was worried over the situation because Yismael is also his son. **448** Our Father said to Avraham, do not be worried about Yismael, and Hagar his mother, Sarah your wife is right in saying that Yitzchak alone shall inherit all I have promised you because he is the Promised child. **449** I will also make the son (ben) of Hagar to have nations as his descendants because he is also your seed (zera). **450** Avraham got up early in the first watch (boker) and took some bread (lechem) and a bag of water (mayim) and gave it to Hagar by putting it on her shoulder and sent her away with her son; and she departed from home, and wandered in the wilderness (midbar) of Beer- Sheva. **451** When the water (mayim) in the bag finished, she kept the boy (yeled) under one of the plants. **452** And she went away from him about a distance of one bowshot and sat down and said; I dont want to see the death (mot) of my son (hayeled). As she sat down nearby, she lifted up her voice, and wept bitterly. **453** Our Father heard the cry of the boy (na'ar) and sent His messenger (Malach) to Hagar the mother and said to her, why weeping (Mah lach), Hagar? Do not be afraid; The Creator (Habo’re) said, I heard the cry of the boy (na'ar) from where he is. **454** Get up, carry the boy (na'ar) and hold him in your hands (yad) for I will make great nation (goy gadol) out of him. **455** The Creator opened her eyes and she saw a well of water (be'er of mayim) and she went and filled the skin with water (mayim) and gave the boy (na'ar) to drink. **456** Our Father watches over the boy (na'ar) as he grew in the wilderness (midbar) and he became a bow shooter (roveh keshet). **457** He was dwelling in the wilderness (midbar) of Paran: and his mother (em) got him a wife (an isha) out of the land (Eretz) of Mitzrayim.  AVIMELECH VISITS AVRAHAM TO MAKE PEACE  **458**  In those days, Avimelech and Phichol the commander of his army (sar tz'va) spoke to Avraham saying; The Creator (Habo’re) is with you in all that you do, Promise me here before Our Creator that you will not one day turn against me, or against my child, or against my descendants: but that you will continue to be good to me and to the people of the land you are dwelling just as I have been so good to you and your family, Avraham said, I promised. **459** Avraham complained to Avimelech because of the water well (be'er hamayim) which Avimelech's servants (avadim) had taking away from him by force. **460** Avimelech said, I do not know who have done this to you, I was not told about it and I am hearing it for the first time today. Avraham took sheep (tzon) and oxen and gave them to Avimelech; and both of them made an agreement. **461** Avraham set apart seven young (ewe) lambs of the sheep (tzon) by himself. And Avimelech said to Avraham, What is the meaning of these seven young (ewe) lambs which you have set apart by yourself?  **462** And he said, For these seven (sheva) young (ewe) lambs is given to you, that they may be witnesses to me that this water well belongs to me. **463** Therefore Avraham called that place Beer-Sheva because he bought the water well with seven lambs.  **464** After the agreement (brit) they had at Beer-Sheva, Avimelech and Phichol his army commander (sar tzeva of his) got up and they returned to the land (eretz) of Pelishtim. **465** Avraham thanked our Creator, the Eternal God (El Olam) and he planted a tamarisk tree (an eshel) in Beer-Sheva to also serve as evidence of ownership to the place. **466** Avraham continued living in the land (eretz) of Pelishtim for sometime (yamim rabbim).  OUR FATHER TESTED THE FAITH OF AVRAHAM | | **467** After when all these things has happened, Our Father tested the faith of Avraham has on Him. He called Avraham, and he answered, here I am. **468** He said to him, take your only son (ben yachid) Yitzchak, whom you love so much and go to the land (Haeretz) of Moriah and offer him there as a burnt offering to me. I will show you the mountain where you are to offer him. **469** Avraham rose up early in the first watch, and saddled his donkey, and took two of his servants and Yitzchak his son, and get the wood for the burnt offering ready and went to the place Our Father commanded him. **470** On the third day (Yom HaShlishi) of their journey, Avraham lifted up his eyes and saw the place far away. **471** Avraham said to his servants, stay here with the donkey let me and my son go over there for worship (nishtachaveh), after our worship we will come back to you so that we go together. **472** Avraham took the wood for the burnt offering (atzei haolah) and gave it to Yitzchak his son to carry. He took the fire (eish) and the knife in his hand and both of them went to the place for the sacrifice. **473**  As they were going, Yitzchak spoke to Avraham his father saying, My father (Avi) and Avraham answered, here I am my son (Hineini, beni), then he said, here is (Hinei) the wood and the fire (eish) but we have no lamb (seh) for the burnt offering?  Avraham said to him, My son, our Creator will provide for Himself a lamb (she) for the burnt offering. Then they continued their journey. **474** When they arrived at the place which Our Father had chosen, Avraham set the wood in place, after that, he started binding (akedah) his son Yitzchak even as he was crying. After that, he laid him upon the wood. **475** Avraham took the knife and lifted up his hand to kill Yitzchak his son. Then the messenger (Malach) of Our Father (Avinu) called Avraham and Avraham answered here I am (Hineini). **476** And he said, do not lay your hand on your son Yitzchak, do not do any harm to him: for I know that you fear and loves Me and that you will not spare your son, the only son (ben yachid) you have from Me. Lift up your eyes and you will see a ram, use it for the sacrifice.  OUR FATHER PROVIDED A LAMB FOR AVRAHAM  **477** And Avraham lifted up his eyes and saw a ram caught in a plant by its horns and Avraham went and took the ram and offered it for a burnt offering in place of Yitzchak, his son. **478** Avraham called the name of that place God provides (El yireh): as it is said to this day, on the mount of The Creator it was provided. **479** Then the messenger (Malach) of the Most High called Avraham the second time,  And said, The Creator have said; because you have obeyed Me and did not deny to offer your only son (ben yachid) to me,  THE BLESSING OF THE WORLD THROUGH THE SEED OF AVRAHAM.  **480** I will bless you and I will multiply your descendants (zera) as the stars of the skies and as the sand on the sea shore and your descendants (zera) shall possess the dwelling place of their enemies. **481** And through your Seed those who will believe in Me and desire to please Me in the whole world (kol goyei ha'aretz) shall be blessed; because you have obeyed My command. **482** So Avraham returned to where his servants were waiting for him and they rose up and went together to Beer Sheva. Avraham dwell at Beer Sheva. **483** After these events, Avraham was informed that Milcah, his brother’s wife has also born children to his brother Nachor; **484** His firstborn (bechor) was Utz, his brothers were Buz and Kemuel the father of Aram. Others are; Kesed, Hazo, Pildash, Yidlaph, and Betuel. **485** Later Betuel became the father of Rivkah: these are the eight children born by Milcah for Nachor, Avraham's brother. **486** And his next wife whose name was Reumah also gave birth to Tevach, Gacham, Tachash and Maachah.  AVRAHAM PURCHASED BURIAL GROUND WHEN SARAH DEPARTED. | | **487** Sarah lived for a total of one hundred and twenty-seven years (shanim) old before she felt asleep. Sarah felt asleep in KiryatArba, the same is Chevron in the land (eretz) of Kena'an and Avraham cried and wept for Sarah. **488** Avraham stood up in the presence of Sarah’s remain and spoke to the sons (bnei) of Chet, saying, I am a stranger (ger) and a visitor to you: give me little portion of your land so that I may bury the remains of my wife there. **489** The sons (bnei) of Chet replied to Avraham saying; Hear us our master Avraham, you are a great servant of The Most High among us; make your choice of burial ground (kevareinu) and bury your wife’s body, none of us shall deny you a place for the burial (kever), bury the remains wherever you choses. **490** Avraham stood up and greeted the people of the land (am ha'aretz) and the sons (bnei) of Chet. **491** Avraham spoke to them saying, If it is your will (nefesh) that I should bury my wife’s remain in your town, listen to me and intercede for me to Ephron son (ben) of Tzochar, **492** Let him sell to me the cave of Machpelah, which he has towards the end of his field (sadeh), I will pay the full price (kesef maleh) to him so that the place shall become my possession (achuzzah) for burial (kever) among you. **493** And Ephron was dwelling there among the sons (bnei) of Chet and Ephron the Chitti replied to Avraham in the presence of the sons (bnei) of Chet and all that were there saying; my master (adoni), listen to me; I give to you both the field (sadeh) and the cave in it, I give all to you in the presence of the sons (bnei) of my people (ammi), i give it to you so that you may bury your departed wife’s body. **494** Avraham greeted the people of the land (am ha'aretz), **HYPERLINK "http://biblehub.com/genesis/23-13.h**and he spoke to Ephron in the presence of the people of the land (am ha'aretz) saying; If you have decided to give it to me, collect the full price ( kesef) for the field (sadeh) from me and I will bury my wife’s remain there. **495** Ephron answered Avraham, saying to him, pay me four hundred shekels of silver (kesef) my master, for it is the worth of the field. What is between me and you? Feel free to bury the remain of your wife. **496** Avraham paid the exact amount to Ephron, he weighed to Ephron the amount of silver (kesef) which he had mentioned in the hearing of the sons (bnei) of Chet (four hundred shekels of silver/kesef), according to the then current merchant value. **497** Then the field (sadeh) and the cave in it including all the plants and trees within the field of Ephron which was in Machpelah near Mamre, were all sold to Avraham on that day as his property in the presence of the sons (bnei) of Chet and all that were present. **498** And after this, Avraham buried the flesh of Sarah his wife (eshet) in the cave of the field (sadeh) of Machpelah near Mamre; the same is Chevron in the land of Kena’an (eretz Kena'an). **499** So the field (sadeh) and the cave which is in it became the property of Avraham for burial purpose.  AVRAHAM GETS WIFE FOR YITZCHAK | |  | | **500** When Avraham became very old (zaken), then Our Father (Avinu) have blessed (berach) him in all his life endavour. **501** Avraham thought of getting wife (eshet) for his son Yitzchak and he said to his chief servant (eved zekan) of his house (bais) whom he made ruler (hamoshel) over his entire household; **HYPERLINK "http://biblehub.com/genesis/24-3.ht**I want you to promise me in the name of God Most High, The Creator of all good things that you will never allow my son (beni) Yitzchak to get married to a woman (banot) from this land I am dwelling. **502** I want you to go to my land (eretz) and to my family (moledet) and take a wife (eshet) for my son (beni) Yitzchak. **503** The servant (eved) said to him, What if the woman (isha) from your family will not be willing to follow me to this land (HaAretz Hazot), must I take your son (binecha) back to the land (ha'aretz) from where you came so that he can marry there? **504** Avraham said to him, on no account will you take back my son there! **505** My Creator and my God Who separated me from my father’s house (bais avi) and from the land (eretz) of my family (moledet), Who promised to give this land to me and my descendants shall send His messenger (Malach) to go with you and chose a wife (eshet) for my son (beni) from there. **506** But if the woman (isha) is not willing to follow you and come to this land, then you are free from this promise (shevu'ah). But do not take back my son (beni) to that land. **507** Then the servant (eved) promised in the name of Our Father to do as Avraham had said. **508** The servant (eved) took ten camels (asarah gemalim) from his master’s camels (gemalei adonav), and departed, for all the goods of his master (adonav) were in his hands (yad). He got up and left for Aram Naharayim, to the city (Ir) of Nachor. **509** When they arrived at fourth watch of the day, he took the camels (gemalim) near to the water well (a be'er hamayim) where the city women (Ir isha) are fetching water and made them to put down. **510** And he Prayed, The Creator (Habor’re), the God of my master Avraham (Elohei adoni Avraham), do me favour today and show mercy (chesed) to my master Avraham (adoni Avraham). I am standing here beside the well of water (ayin hamayim) and the daughters of the men of this city (banot anshei haIr) are coming out to draw water (mayim). Let the girl (na'arah) to whom I will say, bring down your jug let me drink from it, and she shall say, Drink, and I will also let your camels (gemalim) drink be the one you have selected for your servant (eved) Yitzchak. By doing this you have showed favour (chesed) to my master (adoni). **511** And while the servant was still speaking, Rivkah, who was the daughter of Beituel, son (Ben) of Milcah, wife (eshet) of Nachor, the brother (achi) of Avraham, came out with her jug placed on her shoulder to fetch water. **512** The girl (na'arah) was very beautiful in appearance (tovat mareh me'od), a virgin (betulah) who knows no man, and she went down to the spring (haayenah), filled her jug and came up. **513** And the servant (eved) went quickly to speak to her, and said, Let me now drink a little water (mayim) from your jug please. **514** And she said, Drink master (adoni) and she quickly bring down her jug on her hand (yad), and gave him to drink. **515** When the servant of Avraham had finished drinking, the girl said to him, I will draw for your camels (gemalim) to drink also until they have finished drinking. **516** So she quickly emptied her jug into the animal drinking place called trough and ran back to the water well (be'er) to draw. She drew for all his camels (gemalim) until they are done with drinking. **517** Then the servant was quietly looking at her and was asking himself if The Creator has answered his prayer.**HYPERLINK "http://biblehub.com/genesis/24-22.htm"** **518** Avraham’s servant asked her saying,” Whose daughter (bat) are you”? Tell me please! is there room (makom) in your father’s (av) house (bais) for us to spend the night? **519** The girl said to him, I am the daughter (Bat) of Beituel, son (Ben) of Milcah, whose father (av) is Nachor. **520** She also said to him, We have enough straw (teven) and enough feed (mispo) for your camels and we also have room (makom) where you can spend the night. **521** The servant of Avraham bowed down his head and worshiped The Creator. **522** And he said, faithful is God of my master Avraham (Elohei adoni Avraham), Who did not withold His mercy (chesed) and His truth (emes) from my master, Who led me on the way (derech) to the house of my master’s relative (bais achei adoni) according to the wish of my master Avraham. **523** The girl (na'arah) ran and told members of her mother’s house (em bais) everything. **524** Rivkah had a brother (ach), his name (shmo) is Lavan; Lavan came out to see Avraham’s servant, at the water well (ayin). **525** Lavan have heard from his sister (achot) Rivkah, all that the servant of Avraham have said to her, he went to the water well (ayin) to see the man. **526** When Lavan saw the (ish) man, he said, Come in blessed (Baruch) one, why did you stand outside? I have prepared the room for you and the dwelling place (makom) for the camels (gemalim). **527** The servant of Avraham went into the house (bais) and take the loads down from his camels. Lavan gave to him straw (teven) and feed (mispo) for the camels, and water (mayim) to wash thier feet (raglayim). **528** Then they quickly set food (okhel) before him but he said, I will not eat now, until I have explained my mission. Lavan and others said to him, explain please. **529** The servant said, I am the servant (eved) of Avraham. **530** The Creator has blessed my master Avraham abundantly (adoni me'od) and He has made him to prosper. He has given him flocks (tzon) and herds (bakar), silver (kesef) and gold (zahav) and male servants (avadim) and female servants (shefachot), camels (gemalim) and donkeys (chamorim). **531** Sarah the wife (eshet) of my master (adoni) gave birth to a son (ben) for my master (adoni) at her old age and this son inherited all that my master has. **532** My master (doni) made me to promise him in the name of the Most High, that I will not get a woman (isha) for his son (beni) from the daughters of Kena’an (Banot HaKena'ani), which is the land we dwells in. **533** But he said; go to the house of my father (bais avi), to my family (mishpokhot), and get a woman (isha) for my son (beni). **534** And I said to Avraham my master (adoni), What if the woman (isha) refuses to follow me. **535**  He said to me, my Creator, Whom i am serving will send His messenger (Malach) to accompany you and make everything successful for us and you shall get a woman (isha) for my son (beni) from my own family (mishpokhot) and from my father’shouse (bais avi). **536** He also said to me; you will only be free from this promise if you get to my family (mishpokhot) and they refused to let any woman (isha) follow you and come back. **537** When i arrive in your town, i went to the well (ayin) and prayed, God of my master Avraham (Elohei adoni Avraham), give me success in this mission which I came for. **538** As I stand beside the water well (ayin hamayim), and women (ishim) are coming to fetch water (mayim), I will request for drinking water from them, let it be that the virgin girl (haAlmah or na'arahbetulah) you have chosen for your servant’s son will speak as follows; Take and drink, and I will also draw for your camels (gemalim), let this same words come from the woman (isha) who Has been selected by The Creator for the son of my master (ben adoni). **539** And before I finished praying in my mind, behold, Rivkah came out with her jar on her shoulder to fetch water, and she went down to the water well (ha'ayenah) and drew. When she came up, I said to her, let me drink, from your jug please. **540** She quickly let down her jar from her shoulder and said, take and drink, and I will also draw for your camels (gemalim) to drink. So I drank, and she drew water for the camels (gemalim) also. **541** Then I asked her saying, Whose daughter (bat) are you? And she said, daughter of Beituel son of Nachor (Bat Beituel Ben Nachor), the son (ben) whom Milcah born for him. **542** Then I bowed down my head and worshiped our Creator and I thanked the God of my master Avraham (Elohei adoni Avraham) Who led me on the path of truth (derech emes) to the family of Avraham and show me the wife for the son of my master Avraham. **543** Now if you will be kind (chesed) and truthfull (emes) to my master (adoni), tell me, but if not, still tell me so that I will know what to do next. **544** Then Lavan and Beituel answered and said, because the plan is from The Creator (HaBo’re), we cannot speak bad (rah) or good (tov) to you. **545** Here is Rivkah before you, let her go with you and be the woman (isha) for the son of your master (ben adonecha), just as the Most High God has spoken. **546** When the servant (eved) of Avraham heard what they said, he laid down flat on the floor with his face down and he thanked and praised the God of Avraham (Elohei Avraham). **547** He took clothing materials (begadim) and gave to Rivkah; he also gave expensive gifts (migdanot) to her brother (ach) and to her mother (em). **548** Then the servant of Avraham and the men (anashim) who were with him ate and drank, after eating, they spent the night in the room given to them and they got up early at first watch (boker) and said to them, we can now go back to my master (adoni). **549** But Rivkah’s brother (ach) and mother (em) said to the servant of Avraham who was in a hurry to return to his master, Let the girl (na'arah) spend ten days more with us before she can join you as tradition demands. **550** He said to them, do not delay me, The Creator has made my mission (derech) successful, give her to me so that we will go to my master (adoni) Avraham. **551** They said, let us call the girl (na'arah) and hear from her mouth. **552** They called Rivkah and asked her saying; will you go with this man (ish) to be the wife of his master’s son? She answered, yes, I will go. **553** Then they handed over Rivkah and her nurse to the servant (eved) of Avraham and his men (anashim). **554** They prayed for Rivkah and said to her, our sister (achoteinu), may you be fruitfull and successful in your marriage and may your descendants (zera) be great and inherit what The Creator had promised His servant Avraham. **555** Then Rivkah and her maid’s (na'arot) prepared and climbed the camels (gemalim) and followed the servant of Avraham and departed for Kena’an. **556** Avraham had earlier sent for Yitzchak and he came back from Be'er Lachi Roi, where he was dwelling and Avraham informed him about his marriage.  YITZCHAK SAW RIVKAH AND REJOICED  **557** Yitzchak was in the field (sadeh) at fourth watch meditating about this when he suddenly lifted up his eyes and saw the camels (gemalim) of his father and the servant coming with Rivkah, he got up and walked towards them. **558** When Rivkah looked and saw Yitzchak walking towards them in the field (sadeh), she asked the servant whom he was, the servant told her that he was the son of his master Avraham (bnei adoni Avraham).  **559** She went down from the camel (gamal), took a veil and covered herself which shows that she was a virgin. **560** The sevant (eved) explained to Yitzchak everything that happened. **561** Yitzchak was full of joy because he loved Rivkah when he saw her; he brought her into the tent (ohel) of Sarah his mother (immo) and gladly took her as his wife. Yitzchak informed Rivkah about the departure of his mother (mot immo) and Rivkah comforted her husband Yitzchak.  AVRAHAM GOT NEW WIFE CALLED KETURAH | | **562** Then Avraham married another woman (isha) whose name (shem) was Keturah. **563** And she born for Avraham the following children; Zimran, Yokshan, Medan, Midyan, Yishbak and Shuach. **564** Yokshan became the father of Sheva and Dedan. And the sons (bnei) of Dedan were Asshurim, Letushim and Leummim. **565** The sons (bnei) of Midyan were; Ephah, Epher, Chanoch, Avida, and Eldaah. All these were the sons (bnei) of Keturah. **566** But Avraham willed his inheritance from The Creator to the Promised child, Yitzchak. **567** And to the sons (bnei) of other wives he married, he settled them with some of his wealth and separated them from Yitzchak, and they dwell towards the front side of the land (eretz) of kedem.  AVRAHAM FALLS ASLEEP.  **568** Avraham lived for a total of one hundred and seventy five years (shanim), before he departed from the world. **569** He lived an obedient and fulfilled life before he slept. His sons (banim) Yitzchak, Yishmael and others came together and buried him in the cave of Machpelah, in the field (sadeh) of Ephron son (ben) of Tzochar the Chitti, which is near Mamre. **570** The field (sadeh) which Avraham purchased from the sons (bnei) of Chet when he buried his wife, there he too was buried. **571** After the depature (mot) of Avraham, Our Father (Avinu) blessed Yitzchak his son (bno) because he obeyed him and Yitzchak lived near Be'er Lachai Roi with his family.  THE DESCENDANTS OF AVRAHAM THROUGH YISHMAEL  **572** These are the descendants (toldot) of Yishmael son (ben) of Avraham, whom Hagar the Mitzrayim, the maidservant (shifchat) of Sarah born for him. **573** The names (shemot) of the sons (bnei) of Yishmael, according to their families (toldot) are; the firstborn (bechor) of Yishmael was Nevayot, next was Kedar, Adbe'el, Mivsam,  Mishma, Dumah, Massa,  Chadad, Tema, Yetur, Naphish, and Kedmah. **574** These are the names (shemot) of the sons (bnei) of Yishmael according to their order of birth and order of settlement in their dwelling places. They are twelve rulers (nasiim) according to their tribes. **575** Yishmael lived for one hundred and thirty-seven years (shanim) before he departed from the world and his children buried him. **576** They dwelt from Chavilah to Shur, near Mitzrayim on the way to Assyria in front side of the dwelling place of their brothers.  THE SONS OF YITZCHAK (YA’AKOV AND ESUV)  **577** These are the descendants (toldot) of Yitzchak son (ben) of Avraham. Yitzchak was forty years (arba'im shanim) when he took Rivkah as his wife, the daughter (bat) of Betuel the Aramean of Padan Aram, the sister (achot) of Lavan the Aramean. **578** Yitzchak prayed (davened) to The Creator about his wife (eshet) who was yet to have a child and waited patiently for the appointed time. **579** When it was our Father’s time to give them children, Rivkah became pregnant. She was having discomfort but they prayed to Our Father and she became normal. **580** Rivkah had dream of carrying twins in her womb and **HYPERLINK "http://biblehub.com/genesis/25-24.htm** When it was time for her to deliver her baby, she delivered twings. **581** The first one came out and they called his name (shmo) Esuv and his brother also came out and he was called Ya'akov and Yitzchak was sixty years old (threescore shanim) when they were born.  ESUV REJECTED THE COMMAND OF OUR FATHER, YA’AKOV ACCEPTED  [**58**](http://biblehub.com/genesis/25-29.htm)**2** One day Yitzchak called his two sons together and told them his life story and about his father Avraham. **583** Yitzchak told them how his Father obeyed The Creator and how The Creator blessed him and promised to bless his descendants if they will obey Him. **584** He also told them how he inherited the land and wealth The Creator gave to his Father Avraham through obedience to all the commandments The Creator gave to him. **585** Yitzchak explained to his two sons how he got married to their mother Rivkah through the help of The Creator and through his father Avraham. [**5**](http://biblehub.com/genesis/25-33.htm)**86** He told his two sons that Our Father forbids them from getting married to a woman outside their family or tribe and warned both of them never to disobey that command if they want to inherit what Our Creator promised their great father Avraham and his servant. **587** On hearing this command, Esuv became angry and said that no one can force him to marry from their family and that he is free to marry anywhere he found a woman of his choice. Ya’akov thanked their father Yitzchak and promised to obey the command of The Creator. | | YITZCHAK VISITED AVIMELECH DURING FEMINE | | **588** Then there was another femine (ra'av) in the land (ha'aretz), Yitzchak went to Avimelech king (Melech) of Pelishtim at Gerar. **589** Our Father spoke to him and said, do not go to Mitzrayim, dwell in the land (ha'aretz) you are. **590** Dwell in this land and I will be with you and bless you, for to you, and your descendants (zera) I have given all these lands to fulfill the promise which I made to Avraham your Father (avichah). **591** And I will make your descendants (zera) to multiply as the stars (kokhavim) of the sky (Shomayim) and I have given to your descendants (zera) all these lands and in your **Seed** shall those who will obey Me from all nations of the world (kol Goyei Ha'Aretz) be blessed. **592** This is because Avraham obeyed My instructions and was faithful (shomer) to My request (mishmeret), My commandments (mitzvoth), My statutes (chukkot) and My laws (torot). **593** After hearing from Our Father, Yitzchak obeyed and dwelled in Gerar;  YITZCHAK SAID THAT HIS WIFE WAS HIS SISTER  **594** When the men (anshei) of that place (hamakom) asked him about his wife, he said that she was her sister (achot) because he was afraid to say that she was his wife, he thought that they will kill him to take his beautiful wife Rivkah. **595** And When they had lived there for sometime, Avimelech king (Melech) of Pelishtim looked out through his window (chalon) and saw Yitzchak playing with Rivkah his wife. **596** Avimelech called Yitzchak and said to him, surely she is your wife (eshet) and why did you say that she is your sister (achot)? Yitzchak answered him, Because i thought I will be killed in order to take her away from me. **597** Avimelech said, What is this you have done to us? What if one of my people slept with her and brings curse and guilt (asham) upon us? **598** Avimelech summoned all his people and say to them, whoever touches this man or his woman (isha) must surely be put to death. **599** Then Yitzchak cultivated in that land and reaped great harvest in the same year, because Our Father was with him. **600** Yitzchak became very prosperous and successfully grew in wealth until he became very rich (gadol me'od). He has large number of flocks (tzon), large number of herds, and many servants (avadim). because of his riches, the Pelishtim envied him. **601** All the wells which his father’s servants (avdei aviv) dug in the days of Avraham his father (aviv) has been taken from them and filled with dirty water by the Pelishtim. **602** Avimelech said to Yitzchak, Go away from us, you are now much richer than us. Yitzchak departed from there and built his tent in the valley of Gerar and dwell there. **603** Yitzchak dug another water wells (be'erot hamayim) in the same way they dug in the days of Avraham his father (aviv) for the Pelishtim had drove them from the wells after the depature (mot) of Avraham and he gave them names (shemot) according to the names (shemot) his father (av) had called them. **604** The servants (avdei) of Yitzchak also dug well in the valley and favourably found running water (mayim chayyim) there. **605** After sometime, the herdsmen of Gerar quarrelled with Yitzchak's herdsmen, saying, The water (mayim) is ours. Because of this, Yitzchak called the name of the well Esek which means contention because they disputed with him about the well. **606** And they dug another well (be'er) and still quarreled (feuded) over that also and he called the name sitnah which means Enmity. **607** Then he moved away from there and dug another well and there was no dispute about that one, and he called the name of it Rechovot meaning free Place of comfort and he said, now The Creator have made room (rachav) for us and we shall be fruitful in the land (ha'aretz).  GOD INTRODUCED HIMSELF TO YITZCHAK  **608** After that, Yitzchak departed from there and went to a place called Beer-Sheva. At that night (balailah hahu), Our Father introduced Himself to him saying; I am the God of Avraham your Father (Elohei Avraham avichah), fear not, for I am with you and I have blessed you.I will multiply your descendants (zera) for the sake of the promise I made to My Servant Abraham (Avdi Avraham). **609** Then Yitzchak bowed down there and worshipped our Father. He also pitched his tent (ohel) there and his servants (avdei) dug another water well there.  AVIMELECH VISITED YITZCHAK FOR PEACE TALK  **610** One day, Avimelech, Achuzzat his adviser and Phichol the commander of his army (sar tz'va) went to Yitzchak from Gerar. **611** When they arrived, Yitzchak said to them, Why did you come to me after showing me that you hated me and sent me away from your land? **612** They replied, We are sure that The Creator is with you; and we said, Let there be an agreement between you and us. **613** That you will not one day turn against us and harm (ra'ah) us just as there has never be a day we harmed you. And that you will always be good to us just as we have been good (tov) to you and sent you away in peace (shalom). You are now blessed (Beruch) by The Creator. **614** Yitzchak ordered for a feast (mishteh) for them, and they ate and drank to their satisfaction and spent the night in his house (bais). **615** Early in the first watch (boker), they got up and made the agreement and Yitzchak said farewell to them and they departed from him in peace (shalom). **616** That same day, the servant of (avdei) Yitzchak came and told him about the well (be'er) they have dug and said to him, We have found water (mayim). **617** Yitzchak called it Shevah meaning Seven or Oath because of the agreement he reached with king Avimelech there. This is why the name of that city (Ir) is (Beer-Sheva) to this day.  THE WIVES OF ESUV DEALT WITH YITZCHAK AND RIVKAH  **618** Esav was forty years (arba'im shanim) when he got married to his wives; Yehudit the daughter (bat) of Beeri the Chitti and Basemat the daughter (bat) of Elon the Chitti. **619** They were sources of grief (morat ruach) and sorrow to Yitzchak and Rivkah because they were against their marriage. **620** Then Rivkah said to Yitzchak, I am tired of this life because of the daughters (Banot) of Chet married by our son Esuv. If Ya'akov remained here, he may find a woman (isha) from the same daughters (Banot) of Chet like these ones which are daughters (banot) of the land (ha'aretz), and things will get worst for us? **621** Since he promised to obey Our Father and marry a woman from our tribe, let us send him to my family so that he can find a wife there as Our Creator commanded.  YITZCHAK BLESSED YA’AKOV AND SENT HIM TO HIS MOTHER’S BROTHER LAVAN.  **622** After this discussion, Yitzchak called for Ya'akov and gave him blessing for obedience to the command of The Creator. After blessing him, he said to him again, we are forbidden by the God of Our Father Avraham from marrying a woman (isha) from the daughters (Banot) of Kena'an. **623** Prepare and travel to Paddanah- Aram, to the house (bais) of Betuel the father of your mother (avi immecha) and get for yourself a woman (isha) to marry, check from the daughters (banot) of Lavan your mother’s brother (achi immecha). **624** The Creator (El Habo’re) will bless you and make you successful in your marriage as He did for me, He will make you fruitful, He will multiply you and make nations (goyim) out of you. May the blessing (birkat) of Avraham be your portion and your descendants (zera) portion. May you and your descendants (zera) inherit the land (haeretz) where we are now as strangers (gerim), the land The Creator gave to Avraham my father. **625** After blessing Ya’akov, Yitzchak send him to Padanah-Aram, to live with Lavan his wife’s brother.  ESUV MARRIED ANOTHER WIFE FROM THE HOUSE OF YISHMAEL  **626** When Esuv saw that Yitzchak has blessed Ya'akov because of Ya’akov’s obedience and send him to Padanah-Aram to marry a woman (isha) from their mother’s family. **627** He saw that Ya'akov obeyed his father (av) and his mother (em) and went to Padanah-Aram as they commanded him because The Creator forbids them from marrying the daughters (Banot) of Kena'an. **628** Then Esav went to the house of Yishmael and marry Machalat, daughter (bat) of Yishmael, son (ben) of Avraham, the sister (achot) of Nevayot to be his third wife believing that he will now please his parents for taking new wife from the family of Avraham but they were not pleased with him because he has no regard for God.  OUR FATHER SPOKE TO YA’AKOV IN THE DREAM AND PROMISED TO BE WITH HIM.  **629** Then Ya'akov travelled from Beer-Sheva to Charan. When he got to a certain place, he stopped there because it was night. He had a dream (chalom) of a ladder (sullam) set up on the ground and the top of it reached to the sky (Shomayim), and the messengers (malachim) of The Creator were ascending and descending on it. **630** And, The Most High stood above it and said, I am The God of Avraham (Elohei Avraham) your Father (av) and The God of Yitzchak (Elohei Yitzchak. The land (ha'aretz) where you are now has been given to you and to your descendants (zera). **631** And your descendants (zera) shall be uncountable as the soil on the land (ha'aretz) and they shall spread abroad to the upper, the lower, the left and right side of this land. And in your **Seed** shall the whole families in the world (kol hamishpochot haadamah) who obeyed me will be blessed. **632** Behold (hinei), I am with you, and I will be your keeper (shomer) wherever you go. I will bring you back into this land (haadamah hazot), I will never leave you until I have fulfilled all My promises to you. **633** When Ya'akov woke up from sleep, he said, Surely The Creator is with me! And I was not aware. **634** Then he became afraid and said; How amazing (nora) is this place! This is like the dwelling place of The Creator (Habo’re) and it is as pleasant as the gate (Sha'ar) of God’s kingdom. **635** Ya'akov rose up early in the first watch (boker) and worshipped The Creator, the God of his Fathers Avraham and Yitzchak.  YA’AKOV VOWED TO SERVE OUR FATHER FOREVER  **636** And Ya'akov made a vow (neder) saying; I know that The Creator is protecting me even in this journey (derech) that I am making. He will provide all my needs and later bring me back to my father’s house (bais avi) in peace (shalom). I will serve no other god except Him forever. And I will make Him known to my children (yeladim).  YA’AKOV ARRIVED PADDANAH-ARAH  **637** Then Ya'akov continued his journey and entered into the land (eretz) of the people (HaAm) of Paddanah. He looked and saw water well (be'er) in the field (sadeh) and there were flocks of sheep, three in number (shloshah edrei tzon) lying beside it because they get their drinking water from that well. The well was covered with great stone (even). **638** Whenever all the flocks (edarim) gathered there and the shepherd will roll the stone (even) from the mouth of the well (be'er) and draw water out for the sheep (tzon). When all the flocks have finished drinking water, the stone (even) will be returned to the opening of the well (be'er). **639** Ya'akov asked the shepherds saying; My brothers, where do you come from? And they answered, we came from Charan. **640** He asked them again, do you Know Lavan; son (ben) of Nachor? And they answered, yes, We know him. **641** He asked them again, is he in peace (shalom)? They answered, yes, he is in peace (Shalom) and behold (hinei) this is Rachel his daughter (bat) coming with the sheep (tzon). **642** Ya’akov said to them, Look, the sun is still severe and it is not time for all the flock to gather together; give the sheep (tzon) water and take them back to where they are being fed. **643** And they said; we cannot give them water now until all the flocks (edarim) gathered together before the stone (even) can be rolled out from the opening of the well (be'er), then we give the sheep (tzon) water. **644** While Ya’akov was still speaking with them, Rachel came with the sheep (tzon) of her father (av) for she was the shepherdess (ro'ah) of her father’s flocks. **645** When Ya'akov saw Rachel, daughter (bat) of Lavan his mother’s brother (achi immo) and the sheep (tzon) of Lavan, he went near and rolled the stone (even) out from the opening of the well (be'er) and drew water for the flocks of Lavan his mother’s brother (achi immo). **646** After giving water to the flocks, Ya'akov embraced Rachel and dropped tears of joy. **647** Then he told Rachel that he was the relative of her father (av), and that he was the son (ben) of Rivkah, her father’s sister and she ran home quickly and told her father (av) Lavan.  LAVAN WELCOMED YA’AKOV IN HIS HOUSE  **648** When Lavan heard the news of Ya'akov, son (ben) of his sister (achoto), he ran to see him. When Lavan reached where Ya’akov was, he embraced him with joy and brought him to his house (bais). And he told Lavan about the family and his journey. **649** Lavan said to him, Surely you are of same bone (etzem) and flesh (basar) with me. And Ya’akov lived with him and was taking care of his flocks.  YA’AKOV GOT MARRIED TO LEAH, RACHEL, ZILPAH AND BILHAH.  **650** After one month (chodesh), Lavan said to Ya'akov; Because you are my relative, will you keep on serving me for nothing? Tell me, what shall your wages (maskoret) be? **651** Then Lavan had two daughters (banot), the name (shem) of the elder was Leah and the name (shem) of the younger was Rachel. **652** Leah’s appearance was not attractive, but Rachel was beautifull (yafeh) and attractive in appearance. **653** Ya'akov loved Rachel and said to Lavan; I will serve you for seven years (sheva shanim) as my bride price for Rachel your younger daughter (haketannah). **654** Lavan replied, It is better for me to give her to you than to give her to another man (ish), go ahead and serve me for her as you said. **655** Ya'akov served Lavan for seven years (sheva shanim) to marry Rachel and to him it was like few years (yamim) because of the love (ahavah) he had for her. **656** After the seven years, Ya'akov said to Lavan, give me my wife let me lay with her because i have completed my years of service for her bride price.  **657** Lavan gathered together all the men in that place (anshei hamakom) and made a feast (mishteh) for them. **658** When it was fourth watch (erev), Lavan gave Leah his elder daughter to Ya’akov instead of the younger one and Ya’akov went in and lay with her without knowing that she was not Rachel. **659** And Lavan gave his maid (shifchato) called Zilpah to his daughter Leah to be her maid (shifchah). **660** When it was first watch of the next day (boker), Ya’akov discovered that it was Leah that he has slept with! He got shocked and said to Lavan, What is this you have done to me? Did i not serve you for Rachel? So why then did you deceive me and gave me the wrong person? **661** Lavan said, in our land, the elder (bechirah) must get married before the younger, and this is why I gave you the elder one first. **662** Since she have lost her virgin nature to you, stay with her for the week (shvu'a) and I will give you Rachel as well but you will work for me another seven years for her bride price. **663** Ya'akov stayed with Leah for a weak (shvu'a) and after that Lavan gave him Rachel his younger daughter (bat) to be his wife also. **664** Lavan also gave to his daughter (bat); Rachel, Bilhah his maid (shifchah) to be her maid (shifchah). **665** Ya’akov also slept with Rachel and he loved her more than Leah. He gladly served Lavan for another seven years (sheva shanim acherot) for the dowry of Rachel.  THE CHILDREN OF YA’AKOV  **666** When Our Father saw that Leah was hated, He first gave her child before Rachel so that her husband will not reject her. **667** Leah became pregnant and gave birth to a son (ben) and she called his name (shmo) Reuven and she said; Surely! The Creator has given me comfort in misery, now my husband will care for me. **668** She conceived again and delivered another son (ben) and said, Because The Creator saw that I was rejected, He have given me another source of joy and she called his name (shmo) Shimon. **669** She conceived the third time and gave birth to the third son (ben) and said, Now my husband will become attached (yillaveh) to me, because I have born him three sons (shloshah banim), therefore he shall be called Levi. **670** She conceived again and bore the fourth son (ben) and she said, I praise (odeh) my Creator, therefore she called his name (shmo) Yehudah. **671** When Rachel saw that she did not bear children (yeladim) for her husband Ya'akov, she began to envy (kina) her sister (achot) Leah, and she said to Ya'akov, Give me children (banim) or else i will kill myself. **672** The anger (af) of Ya'akov rose against Rachel; and he asked her, Am i The Creator Who give children? **673** Then she said to Ya’akov, here is my maidservant (amah) Bilhah, take her as one of your wife and she will bear a child on my behalf (birkayim) so that i may also build up descendants through her. **674** So Rachel gave Bilhah her maidservant (shifchah) to her husband as wife and Ya'akov accepted her and lay with her. **675** Bilhah became pregnant and bore Ya'akov a son (ben). Rachel said, The Creator (Habo’re) have remembered me and have also heard my cry and gave me a son (ben). His name (shmo) shall be Dan. **676** Later, Bilhah conceived again and bore Ya'akov the second son (hasheni ben). Rachel said; i have struggled greatly wiith my sister (achot) and I have succeeded and she called his name (shmo) Naphtali. **677** Leah believed that she could no longer bear a child, she took Zilpah her maidservant (shifchah) and gave her to Ya'akov to be one of his wife. **678** Ya’akov also accepted Zilpah and lay with her and she gave birth to a son (ben) for Ya'akov. Leah said, this is good fortune (BaGad). And she called his name (shmo) Gad. **679** Zilpah became pregnant again and delivered her second son (ben sheni) for Ya'akov. **680** Then Leah said, I am happy (B'Ashri), for the woman (ishi) will call me blessed (asher), so she called his name (shmo) Asher. **681** Reuven; the first son of Ya’akov went to the farm in the days of wheat harvest (yemei ketzir chittim), and found mandrakes fruits (duda'im) in the field (sadeh) and brought them to Leah his mother (immo). Then Rachel said to Leah, give me some of the fruits brought to you by your son (ben). **682** Leah said to her, I will not give you, you are with our husband, bear your own son (ben) let him go and get mandrakes fruit (duda’im) for you? But Leah later gave some of the fruits to her sister (achot) Rachel after insulting her, but her sister rejected it because of the insult she received from her. **683** When Ya'akov came back from the field (sadeh) at fourth watch (ba'erev), Leah went in and slept with him. **684** She conceived and gave birth to a son who was her fifth son (ben chamishi) for Ya'akov. **685** Leah said, The Creator (Habo’re) have given me my full portion, because i have given my maidservant (shifchah) to my husband (ish); and she called his name (shmo) Yissakhar. **686** Leah conceived again, and gave birth to another son who was her sixth son (ben shishi) for Ya'akov. **687** And Leah said, The Creator (Habo’re) have given me good gift (zeved tov), now my husband (ishi) will have great honor (zabal) for me because I have born him six sons (shisha banim) and she called his name (shmo) Zevulun. **688** Later, Leah became pregnant again and gave birth to a daughter (bat), and called her name (shem) Dinah. **689** When it was time for Rachel to have child, Our Father made her to be fruitful and she lay with her husband, conceived and gave birth to a son (ben) and said; My Creator have cleared my shame (cherpah). **690** She called his name (shmo) Yosef and said, he shall add (yosef). She prayed and said “May Our Father add to me another son (ben acher)”.  YA’AKOV WANTED TO RETURN TO HIS FATHER BUT LAVAN REFUSED  **691** After the birth of Yosef, Ya'akov said to Lavan, permit me to go to my father’s home (makom av) and settle there. Let me go with my wife (nashim) and my children (yeladim) because they are the fruit of my labour for you. You know I have served you well. **692** Lavan said to Ya’akov, do not go if you love me, it is for your sake that i have been favoured by The Creator. **693** Lavan also said to Ya’akov, tell me what you want me to pay you as your wages and I will pay it. **694** Ya’akov said to him, you know how long i have served you and how long your livestock (mikneh) has been (fared) with me. For they were few (me'at) when i came to your house, but now they have increased greatly in number and this is the favour from The Creator for my sake. Now when shall i start my own business to take care of my family? **695** Lavan said, What shall I pay you for you to stay? Ya'akov said, you shall not pay me any thing, if you want me to continue working for you, do what I am about to request from you. **696** I have seen that your flocks (tzon) contains spotted and unspotted sheep (she), brown and white (lavan) lambs (kesavim) as well as spotted and unspotted goats (izzim).  YA’AKOV GAVE LAVAN THE CONDITION FOR HIM TO STAY BACK  **697** My faithfulness (tzedakah) to The Creator (Habor’er) and to you will bring my reward in time to come as my wages (sachar) for my labour for you. From now on, if the sheep (she), goat (izzim) and the lamb (kesavim) reproduce spotted sheep, brown lamb and spotted goat, they shall be my wages from you, but if they reproduce unspotted sheep, white lamb and unspotted goat, they shall be your own. In time to come, if you find any sheep or goat without spots on the body or any white lamb among my own flocks, call me a thief. **698** And Lavan said, Agreed, let it be according to your word (davar).  LAVAN PLANNED TO MAKE YA’AKOV LABOUR IN VAIN BUT OUR FATHER MADE YA’AKOV TO PROSPER  **699** After the agreement, Lavan removed all the male and female goats with spots on their body and all brown lambs from the custody of Ya’akov and placed them in the custody of his sons so that there will be no means for Ya’akov to receive his wages. Then Ya’akov continued taking care of only the goats and sheep with no spots on their body and the white lambs. **700** When it was time for the flocks to reproduce their kinds, they reproduce more of the kind chosen by Ya’akov. When Lavan noticed what was happening; that despite removing the flocks with spots on their body and brown lambs, his flocks still reproduce more of those with spots on their body and brown lambs which was the kind chosen by Ya’akov as his wages, he was not happy.  LAVAN JEALOUSED YA’AKOV AND CHANGED HIS WAGES  **701** Lavan called Ya'akov and said to him; I am going to change your wages, from now, if the sheep (she) and the goat (izzim) gave birth to spotted kind, it will be my own but if unspotted kind it will be your wages. **702** Also if the lambs (kesavim) gave birth to brown kind, it will be my own but if white kind, it will be your wages. Ya’akov agreed with the words of Lavan. **703** After the change in the wages of Ya’akov, Our Father made the flocks of Lavan to change and start reproducing more of unspotted sheep (she) and goat and white lamb to favour his servant Ya’akov.  LAVAN CHANGES YA’AKOV’S WAGES AGAIN  **704** Again Lavan observed what was happening; that his flocks are reproducing more of the kind he gave to Ya’akov as his wages, he was not happy. **705** Lavan called Ya'akov again and said to him; I am going to change your wages again to how you requested at the initial time. From now, if the sheep (she) and the goat (izzim) gave birth to spotted kind, it will be your own as you requested the first time but if unspotted kind it will be my own. Also If the lamb gave birth to brown kind, it will be your own but if white it will be mine and Ya’akov agreed again. **706** Ya’akov continued to prosper with more of his kind being reproduced by the flocks irrespective of the kind given to him by Lavan. Lavan changes the wages of Ya’akov for ten times yet Ya’akov continue to gain favour from Our Father by having more of his kind reproduced after each change. **707** Ya’akov became rich in flocks (tzon), he has female servants (shefachot) and male servants (avadim), many camels (gemalim) and donkeys (chamorim).  YA’AKOV NOTICED DANGER AND PLANNED TO FLEE FROM LAVAN.  **707** One day, Ya’akov heard the sons of Lavan (Bnei Lavan) saying that he has become richer than their father (av) and that he made all his riches from their father’s flocks. **708** Ya'akov also discovered that the attitude of Lavan towards him indicates jealousy. **709** Our Father said to Ya'akov in the dream; “take your family members and your flocks and return to your father’s land (Shuv el Eretz Avoteicha) and join your family (moledet)”. I will always be with you. **710** Ya'akov sent for Rachel and Leah to the field (sadeh) where he kept his flocks (tzon). **711** When they arrived, Ya’akov said to them; I observed that your father’s attitude (penei avichen), towards me is not as it was when he loves me, but the God of my father (Elohei Avi) has been on my side. **712** And both of you knows that I have served your father (avichen) very well with my strength (koach). **713** You also know how your father (avichen) have envied me and changed my wages (sachar) up to ten times (aseret monim) but The Creator continue to favour me after each change. **714** If he said that the ones with spots on their body shall be my wages (sachar), then the flocks (tzon) will give birth to more of those ones. If he changed and said that the ones without spots shall be my wages (sachar), the flocks (tzon) will reproduce more of the ones without spots. **715** This is how The Creator made me rich from the livestocks (mikneh) of your father (avichen). **716** It was also revealed to me in a dream (chalom) that the flocks in my custody are mating with males with spots on their body and they are reproducing more of the spotted ones. **717** The messenger of Our Father (Malach Avinu) spoke to me in the same dream (chalom) saying; Look and see how The Creator (Habo’re) have made you prosper by giving you flocks with spots on their body, for He saw all that Lavan have done to you. **718** The Creator spoke to me through the messenger (malach) saying; I am the God (HaEl) that spoke to you in the dream at the place you called Beit-El, where you made a vow (neder) to Me. Get up now and move out from this land (HaAretz Hazot) and return to your family land (eretz moledet). **719** Rachel and Leah answered and said to him, do we still have any portion (chelek) or inheritance (nachalah) in our father’s house (bais avinu)? Are we not seen as strangers (nokhriyyot) to him? For he have given our hands in marriage to you and have enjoyed your services for our sake. **720** All the riches (oisher) The Creator have given to you from your service to our father (Avinu) belongs to us and our children (baneinu). Go ahead and do as you have been instructed by The Creator.  YA’AKOV FLEE FROM LAVAN  **721** Then Ya'akov rose up, and placed his sons (banim) and his wives (nashim) upon the camels (gemalim). He also took with him all his livestock (mikneh) and all the goods he had gotten in Padannah Aram and travelled back to Yitzchak his father (aviv) in the land of Kena’an (Eretz Kena'an). **722** Then Lavan went out to shear his flocks (tzon), his daughter Rachel went and stole the idol god (terafim) that belong to her father (av). **723** Lavan the Arami (HaArami) was not aware of Ya'akov’s depature because Ya’akov did not inform him that he was going back to his father’s land. **724** So Ya’akov travelled with all that he has and crossed Euphrates river (Nahar) heading towards the mountain of Gil’ad (Har Gil'ad).  LAVAN RAN AFTER YA’AKOV.  **725** On the third day (Yom HaShlishi) Lavan got information that Ya'akov have gone back to his father’s land. He and his brothers (achim) quickly ran after Ya’akov for seven days (derech shivat yamim) and they overtook him at the mountain of gil’ad (Har Gil`ad). **726** When it was night (lailah) Lavan the Arami (HaArami) was in a dream (chalom) when he was chasing Yaa’kov and a man rescued Yaa’kov and warned him not to attack Yaa’kov or he will be destroyed. **727** Then Ya'akov had pitched his tent (ohel) on the mountain (har), and Lavan with his brother’s (achim) also pitched their own tent (ohel) on the same mountain. **728** Early hour of the first watch, Lavan went to Ya'akov and said; Why did you do this? You left my house with my daughters (banot) as captives (shevuyot) taken by the sword (cherev) without informing me. **729** Why did you leave secretly with my gods (elohai). If you had told me that you are going, i would have sent you off with joy (simchah) and songs (shirim), with the music from tambourine (tof) and harp (kinnor)?  **730** You did not even give me the chance to greet and bid farewell to my grand children (banim) and my daughters (banot)? You have taken the wrong decision. **731** I would have used my power to do you evil (rah), but someone warned me in the dream last night (emesh), saying, do not harm or speak evil (rah) to Ya'akov. **732** I cannot stop you from going because your mind has been to your father’s house (bais avicha) but why did you take my gods (elohai)?  LAVAN SEARCHED FOR HIS STOLEN GOD  **733** Ya'akov said to Lavan; I did not inform you because I know that you will not let me go with my wives who are your daughters (banim). **734** Search us; if you find your gods (eloheicha) with any of us, do to the person whatever you wish. In the presence of your brothers (acheinu) search and bring out any thing that belongs to you which is with me and take it back. Ya'akov did not know that his wife Rachel had taken the gods and hide them. **735** Lavan went into the tent (ohel) of Ya'akov, the tent (ohel) of Leah and the tent of his two maidservants searching for his gods but he did not find them in any of these tents. Then he entered into the tent (ohel) of Rachel. **736** Rachel who was in possession of the missing idols had taken the idols (terafim) and put them in the saddle of the camel (gamal) and sat upon them. And Lavan searched the entire tent (ohel) but did not find them. **737** Rachel said to her father (av); do not be sad because i cannot get up in your presence, for the monthly tradition of women (derech nashim) is with me. Lavan left the tent (ohel). **738** Ya'akov was provoked to anger and rebuked Lavan saying; What is my offence (peysha)? What is my sin (chattat) that made you ran after me violently? Now you have searched through all my properties, which of your house hold (kelei bais) have you found? Set it here before my childrem (banim) and your brothers (achim) so that they may judge between you and i. **739** These twenty years (esrim shanim) I have served you, your ewes (recheleicha) and your female goats have never had miscarriage, and I have never for one day eaten any of your flocks (tzon). **740** The ones which were killed by wild beasts (terefah) i pay you for them and bear the loss because you insist that I must pay for it, even the stolen ones I also pay for them. **741** I was with your flocks in the day (yom) when there was terrible heat (chorev) and in the night (lailah) when there was severe cold (kerach). I hardly sleep (sheynah) because of your flocks. **742** I have spent twenty years (esrim shanim) in your house (bais); I served you for forteen years (arba-esreh shanim) for your two daughters (banot) and six years (shesh shanim) for wages but you changed my wages (sachar) ten times (aseret monim) due to envy. **743** If not that The God of my fathers (Elohei Avi), God of Avraham (Elohei Avraham) and the God of Yitzchak (Elohei Yitzchak) has been with me, surely you would have sent me away empty handed. The Creator (Habor’er) have seen my sufferings (oni) and the selfless services I rendered to you and rebuked you last night (emesh). **744** Lavan said to Ya'akov, These daughters (banot) are my daughters (banot) and these children (banim) are my children (banim) and these flocks (tzon) came from my flocks (tzon) as your wages, and all that you have came from me but today, I have no reason to take these my daughters (banot) or the children (banim) they have born for you because they are yours. After speaking to Ya’akov, Lavan entered his tent and dwell there. **745** Then Ya'akov offered sacrifice (zavach) to The Creator (Habo’re) on the mountain (har) and called his sons (banim) to eat bread (lechem) and they gathered and ate bread (lechem) and spent the night (Halailah) on the mountain (har). **746** Early in the first watch (boker) Lavan got up and embraced his children (banim) and his daughters (banot), wish them well and returned back to his house (bais).  THE SON OF GOD VISITED YA’AKOV AND CHANGED HIS NAME TO YISRAEL  **747** As Ya’akov went on his way (derech) home, he came across the messengers (malachim) of Our Father. **748** When he noticed who they are, he said, This is the camp (Mahaneh) of our Creator and he called the name (shem) of that place makom Machanayim. **749** And he rose up that night and took his four wives (nashim) and his eleven children (yeladim) and passed across the stream (ma'avar) called Yabbok. **750** He sent them and all his belongings across the stream and sat alone. When Ya’akov was alone, the **Prince of Peace** went and sat with him. **751** And when He wants to depart from him, Ya’akov pleaded with him saying; wait till dawn (shachar). But He said, Let me go now for day is already approaching (shachar). Ya’akov said, I will not let you go without blessing (berakah) me. **752** He said to Ya’akov; your name (shemecha) was Ya’akov, But from now you shall be called Yisrael because you have battled with Lavan and gained victory by the help of The Creator. ([yisrah=victory + El=God = Yisrael]. **753** Then Yisrael asked The Creator, what is your name (shemecha)? He asked Yisrael; What are you doing with my name (shim)? He blessed (berakhah) Yisrael saying; you will inherit all My promise to your fathers; Yitzchak and Avraham because you have obeyed Me and did not marry from where I forbid you from marrying. **754** Yisrael called the name (shem) of the place (makom) Peniel [Face of God) because he saw God’s Son face to face (panim el panim) and remained alive.  He bowed down and worshipped The Creator Who have blessed him abundantly. And he went back to join his family across the stream called Yabbok.  YISRAEL ARRIVED HOME AND WAS GLADLY WELCOMED BY HIS PARENTS  **755** Yisrael and his household went straight to his father’s home in Mamre, near Kiryat Arba which is also called Chevron in the land (eretz) of Kena'an. When his father (av) and his mother (em) saw him, they were very happy and excited. **756** They thanked the God of Avraham (Elohei Avraham) Who has been with Yisrael on his journey to Lavan’s house (bais) and brought him back in peace to his father’s house (bais av). **757** They also praised The Creator for all the wealth and children (Yeladim) He gave to Yisrael who left their home with nothing. **758** Yisrael told his parent his life experience while on his way to Lavan’s house (bais). **759** He told them how Our Father (Avinu) led his wife Rachel out to the well for him to see her so that she can through her get to Lavan. And how Lavan gladly welcomes him in his house (bais). How he served Lavan for seven years (sheva shanim) as dowry for Rachel and how Lavan deceived him and gave him Leah. **760** He told them how he served Lavan for another seven years (sheva shanim) as the dowry for Rachel and how he acquire their maidservants (shifchot) Bilhah and Zilpah who are now his wives (nashim). **761** Yisrael introduced his children (yeladim) and their mothers to his parent and also introduced his father (av); Yitzchak and his mother (em) Rivkar to his children (yeladim) and his wives (nashim). **762** After introduction, he told his parent how he served Lavan for the rest of six years (shesh shanim) and how Lavan planned to sent him away empty handed. He told them how he requested for his wages to be sheep (she) and goats with spots on their body and brown lamb.  And how Lavan separated from him the kinds he has chosen for the offsprings to be his wages and handed them over to his children with hope that there will no longer be any offspring of such kind. **763** Yisrael went further to explain to his parent how Our Father (Avinu) has been with him and favoured him by making the livestock to reproduce more of the kind that serve as his wages. **764** And how Lavan and his children started jealousing him because of the favour Our Father (Avinu) was doing for him. He told them how Lavan changed his wages ten times to see if he can take away his favour but Our Father favoured him the more. **765** Yisrael continued to tell his father (av) and mother (em) all that he went through in the house (bais) of Lavan. **766** He finally explains to his parent how the messenger (malach) of Our Father (Avinu) spoke to him in the dream urging him to depart from Paddannah-Aram and go back to his father’s house (Bais avinu), and how Lavan hunted him as he left with his family. He did not forget to tell them about the warning Our Father gave to Lavan about him and how he had an agreement with Lavan before proceeding home. **767** When Yitzchak and Rivkar heard this story, they were sad over the attitude of Lavan against their son (ben) Yisrael. They thanked the God of their father Avraham (Elohei Avraham) for being on the side of their son in all condition.They welcomed the family of Yisrael with great joy.  YITZCHAK AND RIVKAR HELD FEAST FOR YISRAEL AND HIS FAMILY  **768** The next day, Yitzchak held a great feast (mishteh gadol) for Yisrael and his entire family. He slaughtered sheep (she), lamb and goat. Rivkar and the wives of Yisrael prepared a rich meal and baked bread (lechem) and they all ate, drank and rejoiced in the presence of The Creator. Yitzchak offered burnt offerings of choice animal to Our Father (Avinu).  YISRAEL SEARCHED FOR HIS BROTHER ESUV  **769** While in the feast Yisrael asked his father (av) about his brother Esuv and his father told him that Esuv, his wives (nashim) and children (Yeladim) left them after hearing that he will not inherit anything from their great father Avraham because of his disobedience. **770** They went and dwell in the land of Seir in a country now called Esuv. Then Yisrael sent messengers to go and locate his brother Esuv and invite him at home for them to see and greet. The servants of Yisrael departed from Kena’an for Seir in serach of Yisrael’s brother; Esuv. **771** When they found Esuv, they told him that his brother Yisrael is back home and that he sent them to come and call him so that they will see and greet because it has been long they did not see. **772** Esuv told his wives (nashim) and his children (yeladim) to prepare let them go and see his brother Yisrael who just returned from their mother’s place with his family. **773** The wives (nashim) of Esuv refused to go with their husband because they hated Yitzchak and Rivkar who opposed their marriage. **774** They also discourages their children from going with their father by telling them that Yisrael alone have inherited all their father’s wealth and land and that nothing was given to their own father Esuv. **775** When Esuv saw that his wives (nashim) and children (yeladim) have declined from joining him to go and see his brother; Yisrael, he took his servants and followed the servants of Yisrael to their father’s (av) house (bais). **776** When they approached home, Yisrael sighted his brother from a distance and ran to meet him. He embraced his brother Esuv with great joy and both of them entered the house. **777** Yisrael introduced his entire family members to his brother Esuv, he also introduced his brother Esuv to them. **778** When Yisrael asked Esuv about his family members, Esuv told him that they are all fine only that they were very busy when he was coming out. **779** Yisrael wanted to follow Esuv to his house to greet his wives and the rest of his family members but Esuv told him that he is not the one to visit them and that he will come with them in his next visit. **780** Yisrael insist on going with Esuv to visit his family but Esuv did not let him go with him because his family members hates him. **781** After when they have eaten and drank together, Yisrael gave to his brother Esuv sheeps (she) , goats (izzim), camels (gamal), donkeys (chamor), lambs (ewe) and silver (kesitah) and his brother accepted them and thanked him for being kind to him and Esuv returned to his family at Seir.  YISRAEL BOUGHT LAND AT SHECHEM  **782** Yisrael thought of buying land (eretz) from the city (Ir) of Shechem, which is in the same land of Kena’an (eretz Kena'an) where his father (av) and mother (em) were dwelling so that he will build enough dwelling place for his large family. **783** He found a piece of land (chelkat hasadeh) owned by the sons of chamor, the father of the Prince of shechem (Bnei Chamor avi shechem), he bought it from them at the price of one hundred shekels of silver (kesitah). **784** He offered sacrifice to God (El) and worshipped his God with His family. Yisrael warned his sons (banim) never to intermarry with the daughters of that land. He also warned his daughter (bat) to stay away from the men of that land because the God of their fathers; Avraham and Yitzchak forbid them from marrying outside their tribe.  DINAH SEIZED BY THE PRINCE OF SHECHEM  **785** As they settled at Shechem, Dinah the only daughter (Bat) of Yisrael born for him by Leah went out to look around the city (ir). **786** As she moves around, the son (Ben) of Chamor the Chivvi, prince (Nasi) of the land (HaAretz) saw her and ordered that she should be brought into the palace for him. He lay with her and defiled her virgin nature. **787** The mind (nefesh) of the Prince was strongly attached (deveykus) to Dinah daughter (Bat) of Yisrael because he loves the young girl (na'arah) and he spoke to her in a lovely and kind manner. **788** Then prince of Shechem spoke to Chamor his father (aviv), saying, Get me this young girl (yaldah) as my wife (eshet). **789** When Yisrael heard that the prince of the land had taken his daughter (bat) Dinah and defiled (tameh) her, he was very sad but he controls his anger waiting for his sons (banim) who took his livestock (mikneh) to the field (sadeh) to come back. **790** While Dinah was still kept in the palace, Chamor, the father (av) of the Shechem prince went to Yisrael to speak with him about his desire to marry Dinah for his son (ben). **791** When the sons of (Bnei) Yisrael came back from the field (sadeh) and heard what has happened to their sister; they were provoked and they were in great wrath because the prince of that land and their sister had brought disgrace (nevalah) to them and their father Yisrael by lying together, something which is prohibited to them. **792** Chamor spoke to them saying, The mind (nefesh) of my son (beni) is attached to your daughter (bat), now give her to him as his wife (eshet). Inter-marry with us, and allow us to marry your daughters (banot) and you are free to marry our own daughters (benoteinu). **793** We welcomed you to dwell with us, and the land (HaAretz) will also be your land; dwell and trade with us feely, and get your possessions among us. **794** The prince of Shechem said to Yisrael and Dinah’s brothers (achim), Let me find favour from you, whatever I have to do as her dowry tell me I will do it. **795** No matter what you ask for as dowry (mohar), I will offer it in order to have her as my wife (eshet). **796** Then the sons (Bnei) of Yisrael were very angry because the prince of Shechem defiled and seized their daughter. They responded to the prince and Chamor his father (aviv) saying; **797** We are all circumcised and we have no marriage with uncircumcised. Therefore we cannot give our sister (achoteinu) out as a wife to uncircumcised (arelah) people because it will be a reproach (cherpah) against us. **798** But let us consider you in this matter: If you will become circumcised like us, and circumcise every male (zachar) among you, then we will give our sister (benoteinu) to you and have the right to take your sister (banot) as wives and we will dwell among you and be one people (Am Echad) with you. **799** But if you will not do as we have said and become circumcised; then we will take our daughter (biteinu) and go away from your land. They said this to put the guards who were watching over Dinah and other men in the city in pain after circumcision in order to rescue their daughter. **800** Chamor and his son (Ben) were happy that at least there is a solution for them to get their request. **801** The young man (na'ar) did not delay to accept the request because he strongly loved the daughter (Bat) of Yisrael and he was more respected than the whole members of their father’s house (kol Bais Aviv). **802** Then Chamor and his son (bno) came to the gate (Sha'ar) of their city and summoned all the men (anashim) of their city (ir) and said to them; these men (anashim) who entered our land are peace lovers (shlemim), therefore let them settle in the land (HaAretz) and trade with us, for the land (HaAretz) is big enough to accomodate us with them. Let us take their daughters (banot) as our wives and let us allow them to marry our daughters (benoteinu). **803** But they gave just one condition as the only condition for them to dwell with us and become one people (am Echad) with us. They requested all males (zachar) in our city (ir) to be circumcised just as they are all circumcised. **804** Are we not going to posses all their livestock (mikneh), all their properties and all their animals (behemah)? We only need to do what they want and get them settled among us so that we can plunder them. **805** So Chamor and his son (bno) circumcised themselves and equally get all the males (zachar) in their house circumcised.  SHIMON AND LEVI RESCUED DINAH  **806** On the third day (Yom HaShlishi) when they were still in pain, two of the sons of Yisrael (Bnei Yisrael); Shimon and Levi, brothers (achei) of Dinah, took their sword (cherev) and entered the palace of the king (melachim) with sadness and killed the male (kol zachar) guard in the palace because they were in serious pain due to the circumcision they did. **807** They also killed both chamor and the prince of Shechem his son (bno) with the sword (cherev) and left the house with their sister (achot) Dinah. **808** The sons (Bnei) of Yisrael did this because they believed that it is the only way to rescue their sister from captive. **809** They know that it is impossible for them to inter-marry with strangers who are worshipping other gods even if they circumcise themselves. **810** This is because the Creator (Habo’re), the God of Avraham and Yitzchak (Elohei Avraham and Yitzchak) commanded them never to inter-marry with worshippers of other gods. **811** After this event, Yisrael said to Shimon and Levi, You have brought trouble on me to make me a bad person among the inhabitants of this land (HaAretz), among the Kena'ani and the Perizzi. We are just few in number (mispar), if they gather themselves together against us and attack us, we shall be destroyed, all of us. **812** They said, why did he deal with our sister (achoteinu) like a harlot (zonah) and seized her afterwards?  YISRAEL AND HIS FAMILY LEFT SHECHEM FOR BEIT-EL  **813** In the night (lailah) Our Father spoke to Yisrael in the dream saying; cleanse your family members by taking away from them the gods in their bags, on their hands (yad), on their necks and on their ears and leave this place with them immediately. Go to the place you called Beit-El and settle there. **814** Then Yisrael said to his family members, bring all the foreign gods which are with any of you, and be cleansed (tahor) and have nothing to do with them again; let us move up to Beit-El and worship my God (Eli) Who answered me in my days of trouble (yom tzoros), and Who has been with me in all my ways (derech). **815** They gathered all the gods (elohim)) with them both the jewelries they have in their hands (yad) and on their necks and all their earrings (nezamim) which were in their ears (oznayim) and gave them to Yisrael and Yisrael buried them under the terebinth (telah) tree which was at Shechem. **816** And they departed for the land of Beit-El. As soon as they left, disaster (chottat) from The Creator (Habo’re) came upon that city and the surrounding cities so that they cannot pursue Yisrael and his family. **817** So Yisrael and all his family members arrived in Luz, which is in the land (Eretz) of Kena'an, the place Yisrael called Beit-El. **818** They settled there and worship The Creator (Habo’re). **819** One day, Devorah the nurse (meineket) of Rivkah departed from the world and Yisrael buried her remains under the oak (alon) tree in Beit-El and from then the name (shmo) of that land (eretz) becomes Alon Bachut.  OUR FATHER REMINDED YISRAEL OF HIS NEW NAME  **820** Our Fathers poke to Yisrael again saying; your name (shimcha) was Ya’akov, but I have changed your name (shimcha) to Yisrael, you are to be called Yisrael. **821** Our Fatherspoke further to him saying; I am God The Creator (El-Habo’re), be fruitful and multiply in number; nations (goyim) shall come out from you, and kings (Melechim) shall come out from your descendants (zera). **822** The land (HaAretz) which I gave to your fathers; Avraham and Yitzchak, now belongs to you and to your descendants (zera) because you obeyed Me and did not marry outside your tribe. **823** After speaking all these words to him, our Father’s voice was no longer heard by him. Then Yisrael bowed down there and worship The Creator (Habo’re). All this took place at Luz which Yisrael had earlier called beit-El.  RACHEL DELIVERED BENYAMIN AND FALLS ASLEEP  **824** When they were there, Rachel started feeling labour pains and there was short distance from there to Ephrata. When she was in severe pain, the midwife (meyaledet) said to her, be couraged; you are about to give birth to another son (ben). **825** As she gave birth, she started departing, with the little strength she has, she called the son’s name Ben- Oni (meaning Son of Affliction), but his father (aviv) called him Benyamin. **826** Rachel felt asleep and she was buried on the way (derech) to Ephratah, which is Beit Lechem.Yisrael set up a pillar (matzevah) on her grave (kever) and it is refered to as the pillar of the grave of Rachel (matzevet kevurat Rachel). **827** Yisrael continued moving and pitched his tent (ohel) beyond the tower (Migdal) of Eder. The total number of Yisrael’s children (yeladin Yisrael) are twelve (Sheneym Asar) sons and one daughter (bat). **828** The sons of (Bnei) Leah are: Reuven who was the firstborn of (bechor) Yisrael, Shimon, Levi, Yehudah, Yissakhar and Zevulun. The sons of (bnei) Rachel are: Yosef and Benyamin. The sons of (bnei) Bilhah; the maidservant (shifchat) of Rachel are; Dan, and Naphtali. The sons of (bnei) Zilpah; the maidservant (shifchat) of Leah are; Gad, and Asher. These are the twelve sons (bnei) of Yisrael. **829** Yisrael always visit his father (Aviv) Yitzchak at Mamre, in Kiriat HaArba, which is also called Chevron, where Avraham and Yitzchak lived.  YITZCHAK FALLS ASLEEP  **830** Yitzchak lived for one hundred and eighty years (me'at shanah u'shemonim shanim). And Yitzchak falls asleep and his two sons (banim) Esuv and Yisrael came together and buried him at the burial land purchased by Avraham.  THE DESCENDANTS OF ESUV.  **831** Now these are the family members (toldot) of Esuv. Esuv took his wives (eshetim) from the daughters (Banot) of Kena'an: Adah daughter (Bat) of Elon the Chitti, Oholivamah daughter (Bat) of Anah who was born by Tziveon the Chivvi, Basemat daughter (Bat) of Yishma'el, the sister (achot) of Nevayot. Adah gave birth to Eliphaz while Basemat gave birth to Reuel. Oholivamah gave birth to Yeush, Ya'alam and Korach; these are the sons (Bnei) of Esuv, which were born to him in the land of Kena’an (haeretz Kena'an). **832** Esav took his wives (nashim), his sons (banim), his daughters (banot), and members (kol nafshot) of his house (bais) and his livestock (mikneh) and all the possessions he acquired in Kena'an and went out of his father’s house (bais) because he learnt that he has no portion in the inheritance of his fathers; Avraham and Yitzchak because of his disobedience to the commandment of Our Father (Avinu) which forbids them from marrying outside their tribe. **833** So Esuv and his entire household went and settled in moutain (har) Seir. **834** These are the family members (toldot) of Esav the father of all the descendants of Esuv who dwell in mount (har) Seir. These are the names (shemot) of the sons of Esuv (Bnei Esuv), Eliphaz son (Ben) of Adah wife (eshet) of Esuv, Reuel son (Ben) of Basemat who is another wife (eshet) of Esuv.  The sons (Bnei) of Eliphaz were Teman, Omar, Tzepho, Gatam, and Kenaz. Timna was the wife (eshet) of Eliphaz; son (Ben) of Esuv. She gave birth to Amalek. They are the grandsons of Adah the wife (eshet) of Esuv. These are the sons of (Bnei) Reuel: Nachat, Zerach, Shammah, and Mizzah. They are the grandsons of Basemat wife (eshet) of Esuv. These are the sons of (Bnei) Oholivamah daughter (Bat) of Anah, Anah was also the daughter (Bat) of Tziveon, wife (eshet) of Esuv. She bore for Esuv Yeush, Yaalam, and Korach. **835** These were the leaders (alufei) among the sons of (Bnei) Esav: the sons (Bnei) of Eliphaz the firstborn (bechor) of Esav; Teman, Omar, Tzepho, Kenaz, Korach, Gatam, and Amalek; they are the leaders (alufei) of the descendants of Eliphaz son of Adah in the land (Eretz) of Esuv. **836** These are the leaders among the sons (Bnei) of Reuel Esav’s son (ben) in the land of Esuv:  Nachat, Zerach, Shammah and Mizzah; Reuel is the son (Bnei) of Basemat the wife (eshet) Esuv. **837** These are the leaders among the sons of (Bnei) Oholivamah daughter (bat) of Anah, wife (eshet) of Esav: Yeush, Yaalam and Korach. They are the sons (Bnei) of Esuv and their leaders (alufim). **838** These are the sons (Bnei) of Seir the Chori, who were living in the land (HaAretz): Lotan, Shoval, Tziveon, Anah, Dishon, Etzer and Dishan. They are the leaders (alufei) of the Chori (HaChori), the son of (Bnei) Seir in the land of Esuv. **839** And the sons of (Bnei) Lotan were Chori and Hemam. The sister (achot) of Lotan was Timna. These are the sons of (Bnei) Shoval; Alvan, Manachat, Eval, Shepho, and Onam. The sons of (Bnei) Tziveon are; Ayyah, and Anah. Anah discovered the water-spring (mules) in the wilderness (midbar) when he was pasturing the donkeys (chamorim) of Tziveon his father (aviv). **840** The children (Yeladin) of Anah were Dishon and Oholivamah daughter (Bat) of Anah.  The sons (Bnei) of Dishon are: Chemdan, Eshban, Yitran and Keran. The sons (Bnei) of Etzer are; Bilhan, Zaavan, and Akan. The sons (Bnei) of Dishan are Uz and Aran. **841** These are the leaders (alufei) in the tribe of Chori: Lotan, Shoval, Tziveon, Anah, Dishon, Etzer, and Dishan. They are the leaders (alufei) of the descendants (zera) of Chori in the land (eretz) of Seir. **842** These are the kings (melechim) that reigned in the land (eretz) of Esuv. Bela son (Ben) of Be'or reigned in Esuv and the name (shem) of his city was Dinhavah. When Bela departed from the world, Yovav son (Ben) of Zerach of Botzrah replaced him. When Yovav departed, Chusham of the land (eretz) of Temani replaced him. When Chusham falls asleep, Hadad son (Ben) of Bedad, who defeated Midyan in the field (sadeh) of Moav, replaced him and the name (shem) of his city was Avit. When Hadad was no more, Samlah of Masrekah replaced him. Samlah later departed, and Sha'ul of Rechovot-nahar took over the mantle.  When Sha'ul left, Baal Chanan the son (Ben) of Achbor replaced him. When Baal Chanan son (Ben) of Achbor is gone, Hadar took over his place, and the name (shem) of his city was Pau; and the name (shem) of his wife (eshet) was Mehetavel daughter (Bat) of Matred who was the daughter (Bat) of Mei Zahav. **843** These are the names (shemot) of the leaders (alufei) of the tribe of Esuv, according to their families (mishpechot) and their places (mekomot), by their names (shemot); Timnah, Alvah,  Yetet, Oholivamah, Elah, Pinon,  Kenaz, Teman, Mivtzar, Magdiel and Iram. They are the leaders (alufei) of the tribe of Esuv, according to their dwelling places (moshavot) in the land (eretz) they occupy (achuzzah). Esav was the father (av) of them all.  YOSEF WAS LOVED BY HIS FATHER AND HATED BY HIS BROTHERS  **844** Then Yisrael was dwelling in the land (eretz) given to his father who was a stranger (megurei Aviv) in the land (Eretz) of Kena’an. **845** This is the story of how Yisrael went to dwell in Mitzrayim. Yosef, a young man of seventeen years old, was taking care of his father’s flocks (tzon) with his brothers (achim); the Son of (bnei) Bilhah and the son of (bnei) Zilpah, the wives of his father (ne'shei Aviv). The character of his brothers (achim) was very bad (na'ar) and Yosef who hated their evil lives always tell their father (Avihem) all the evil things (dibbatam ra'ah) they do in the absent of their father, Yisrael. **846** Now Yisrael loved Yosef more than all his (Yeladin) children because he hates evil and always say the truth. Yisrael made for Yosef a garment (kesones passim) reaching to his palms and his soles.  **847** When his brothers (achim) saw that their father (Avihem) loves him more than them, they hated him and never wish him peace (shalom).  YOSEF HAD A DREAM AND TOLD HIS BROTHERS  **848** Then Yosef had a dream (chalom) and told it to his brothers (achim) and they hated him more than before after hearing his dream (chalom). **849** The dream (chalom) Yosef told his brothers (achim) were as follows; you and i were binding sheaves of wheat (alummim) in the field (sadeh) and suddenly, my sheaf arose and stood upright and your sheaves (alummot) gathered around mine and bowed down to it. **850** His brothers (achim) said to him, do you mean you shall reign or rule over us? This was why they hated him more than before.  YOSEF HAD ANOTHER DREAM  **851** Later, Yosef had another dream (chalom) and still told it to his brothers (achim) as follows; I have a dream (chalom) where the sun (shemesh) and the moon (yarei'ach) and the eleven stars (kokhavim) bowed down before me. **852** And he told it to his father (Aviv) and his brothers (achim). His father (Aviv) rebuked him and said to him; What is this dream (chalom) that you had? Shall I, my wife (eshet) and your brothers (Achecha) come to bow before you? **853** His brothers (achim) had jealousy (kina) for him, but his father (Aviv) was quiet (shomer) over the dream.  YOSEF SOLD BY HIS BROTHERS  **854** One day, Yosef brothers (achim) went out to feed the flocks of their father (ro'eh tzon Avihem) at the land of Shechem. Yisrael waited for them when they suppose to be back but they did not return. He said to Yosef, your brothers (achim) who went to feed the flocks (ro'im) at Shechem are yet to be back? I will send you to search for them to know if all is well with them. Yosef said; i will go. **855** Yisrael said to him, Go now and find out if there is peace (shalom) with your brothers (achecha) and the the flocks (hatzon) and come and let me know. So he sent him out from the valley (Emek) of Chevron to Shechem. **856** A certain man (ish) found Yosef moving around in the field (sadeh) and asked him; What are you looking for? **857** Yosef replied, I am looking for my brothers (achim); tell me, do you know where they are feeding their flocks (ro'im)? **858** The man (ish) said, They have left here but i heard them say, Let us go to Dotan. Then Yosef went to Dotan in search of his brothers (achim), and he found them in Dotan. **859** When they saw him from a far (merachok), they conspired and made up their mind to eliminate him. **860** When they saw him approaching, they said to one another, see the dreamer (hachalomot) coming. **861** This is our opportunity to eliminate him and throw him into one of the pits (borot) and tell our father (avinu) that some wicked wild beast (chayyah ra’ah) has devoured him. Let us see how his dream (chalom) will come through. **862** Reuven said to others; Let us not take his life (nefesh) away. **863** Let us not engage in shedding of blood (shefach dahm) but let us throw him into this pit (bor) in the wilderness (midbar) and lay no hand (yad) upon him. Reuven said this with the plan to rescue Yosef out of their hands (yadayim) and take him back home. **864** When Yosef went close to his brothers (achim), they tore his garment (kesones) and threw him into the pit (bor), and the pit (bor) was empty as there was no water (mayim) in it. After that Reuven left them and hide in the wilderness (midbar) so that he will go and rescue Yosef when his brothers (achim) left the place. **865** Others sat down to eat bread (lechem). They suddenly lifted up their eyes and saw a company (caravan) of Yishm'elim coming from Gil`ad with their camels (gemalim) bearing spices and balm and myrrh, heading down to Mitzrayim. **866** Then Yehudah said to his brothers (achim), what is our profit (betza) if we eliminate our brother (achinu) and have his blood (dahm) upon us? **867** Come, let us sell him to the Yishm'elim, and let not our hands (yadeinu) be responsible for his depature, for he is our brother (achinu) and our flesh (besareinu). And they agreed. **868** Then the men of Midyan traders (anashim Midyanim socharim) were passing by, Yosef brothers (achim) drew Yosef out of the pit (bor) and sold him to the Yishm'elim for twenty shekels of silver (esrim kesef) and they took Yosef to Mitzrayim.  REUVEN RETURNED TO RESCUE YOSEF BUT DID NOT FIND HIM  **869** When Reuven returned to the pit to rescue Yosef as he earlier planned (bor) and Yosef was not in it, he tore (keriah) his clothes and cried. **870** He returned to his brothers (achim) and said to them, Yosef is not in the pit and where shall i find him? **871** But his brothers said to him “so this was your plan, to rescue Yosef and bring him back home. Your plan has failed because we have sold him to some people who took him away.  YISRAEL GRIEVED FOR YOSEF  **872** They took the garment (kesones) of Yosef and slaughtered a kid of the goat (shachat the se'ir izzim) and dipped the garment (kesones) in the blood (dahm). **873** They took the garment (kesones) to their father (Avihem) and said to him; we found this garment in the wilderness (midbar), check if it is the garment (kesones)) of your son (binecha) or not. **874** Yisrael recognized it and said, It is the garment (kesones) of my son (beni), a wicked wild beast (chayyah ra'ah) have devoured him; Yosef is without doubt torn in pieces. **875** Yisrael tore (keriah) his clothes in tears, and put sackcloth on his loins, and mourned for his son (beno) for many days (yamim rabbim). **876** All his sons (banim) and his daughter (bat)) rose up to comfort him in pretense; but he sent them away. **877** The Midyanim who bought Yosef from his brothers sold him to Potiphar a servant of Pharaoh in Mitzrayim. He was a captain of the slaughterers or executioners (sar hatabbachim) i.e., captain of the guards).  YOSEF WAS TAKEN TO MITZRAYIM.  **878** Yosef was taken to Mitzrayim by Potiphar, an officer (saris) of Pharaoh, the captain of the guards (Sar Hatabachim), a Mitzri, who saw Yosef and bought him from the hands of the Yishme'elim, who bought him from his brothers. **879** Our Father (Avinu) was with Yosef because of his uprightness and His fear in his life. Our Father (Avinu) makes him to prosper even when he was in the house (bais) of his master (adonav) the Mitzri (haMitzri). **880** Potiphar noticed that The Creator (Habo’re) was with him because he prospered (matzliach) in everything he does. **881** Yosef found favour (chen) in his eyes because of how he was serving him and he made Yosef the overseer (mefake'ach) of his house (bais). He also placed all that he had under the control of Yosef. **882** As soon as he made Yosef the overseer of all his belongings and business, Our Father (Avinu) made everything he has even his livestock and farm land to prosper and multiply because of Yosef. **883** Potiphar left everything in the hands (yad) of Yosef and he did not even know how much or less he had, he only cares about the bread (lechem) which he eat. Yosef was a handsome young man (yafeh mareh).  YEHUDA DISOBEYED AND MARRIED A KENA’ANI WOMAN  **884** Yisrael have earlier warned his sons (bnei) telling them that they should not take wives for themselves from outside their mother’s home because the God of their fathers; Avraham and Yitzchak forbids them from doing that. One day, Yehudah left his father’s house (bais aviv) and went to one man (ish) of Adulami whose name was Chirah and dwell with him. **885** Yehudah saw there a daughter (bat) of a Kena'ani man (ish) with the name (shmo) Shua, he married her and lay with her. **886** She conceived and gave birth to a son (ben) and he called his name (shmo) Er. **887** And she conceived again, and gave birth to another son (ben); and she called his name (shmo) Onan. **888** She conceived the third time and gave birth to the third son (ben); and called his name (shmo) Shelah; He was at Keziv when she had him. **889** Later, Yehudah took a wife (eshet) from the family of his father for Er his firstborn (bechor) and her name (shem) was Tamar. **890** Er, the firstborn (bechor) of Yehudah rebelled against The Creator (Habor’er) and was taken out of the world. **891** Yehudah said to Onan, take the wife (eshet) of your brother (achicha) and lay with her so that you can raise up descendants (zera) on behalf of your late brother (achicha). **892** Onan also rebelled against The Creator just like his brother and he also was taken out of the world. **893** Then Yehudah said to Tamar his daughter-in-law (kallah), Remain a widow (almanah) at your father’s house (bais avi) till Shelah my young son (beni) became mature for marriage. For he is afraid due to the demise of his brothers (achim). So Tamar went and dwelt in her father’s house (bais avi).  YEHUDA TOOK TAMAR AS HIS WIFE AND HAD PERETZ AND ZERACH  **894** After some time, Yehudah’s wife (eshet), the daughter (bat) of Shua, falls asleep; and Tamar his daughter-in-law (kallah) went and consoled him. While Tamar was still in the house (bais) of Yehudah, Yehudah took her to her people and performed the traditional rite of her marriage and she became his wife (eshet). **895** He lay with her and she became pregnant and delivered twin boys (te'omim). Yehudah named the first to come out Peretz (meaning breaking through) because he was the first to come out. **896** Yehudah named his brother (achim) Zerach. **897** When Peretz grew up, he fears Our Father and walked in obedience to His commandments, while his brother choose to live as he wishes.  YOSEF TEMPTED THROUGH POTIPHAR’S WIFE  **898** As Yosef dwells in Potiphar’s house (bais), devil influenced Potiphar’s wife (eshet) and used her to demand sexual relationship from Yosef in order to make Yosef an enemy to God (El). **899** She Promised to give to Yosef whatever he will demand. She even promised to eliminate her husband so that Yosef will be fully incharge of her and all their wealth, but Yosef rejected her offer and refused to lay with her. Yosef said to her; “Look, your husband have made me the overseer of all his wealth and he did not even care to know any thing about his business because of the trust he has in me”. **900** There is no one as great (gadol) as i am in this house (bais) and there is nothing your husband did not keep under my control except you, because you are his wife (eshet). How did you expect me to do this great evil (hara'ah hagedolah hazot) and commit sin (chattat) against The Creator (Habo’re)? **901** She pleaded to Yosef everyday (yom yom) to lay with her but Yosef rejected her evil and destructive request (lo shama). **902** One day, Yosef went into the house (bais) to work (melachah) for his master (Adoni), and all the men in the house (anshei habayit) has gone out. **903** Then Potiphar’s wife (eshet) held Yosef in his clothe (beged) and told him to have sexual affairs with her, but Yosef forcefully pulled himself out of her hands and fled leaving his clothe (beged) with her becauses he grabbed it tightly. **904** When the evil woman (ra’ah isha) saw that Yosef had left his clothe (beged) in her hand (yad) while fleeing. **905** She called all the men in the house (anshei habayit) and said to them, Look, my husband has brought in an Ivri man (ish Ivri) to disrespect and mocks us. He came into my room to rape me and when i started shouting in a loud voice (kol gadol), he left his clothe (beged) with me and fled to outside. **906** So she kept Yosef’s clothe (beged) with her while waiting for her husbands to come back so that she will have evidence to accuse Yosef.  YOSEF SENT TO PRISON  **907** When her husband came back, she spoke to him saying, the Ivri servant (eved HaIvri), you brought to us came into my room to rape me. **908** I shouted with loud voice, he left his clothe (beged) with me and ran outside. **909** When Potiphar heard this, he was very sad and he did not care to hear from Yosef. **910** He took Yosef and put him in the prison house (bais hasohar), a place where the King’s prisoners (asirei HaMelech) are kept. **911** But The Creator (Habo’re) was with Yosef even in the prison. He showed him mercy (chesed) and gave him favour (chen) in the eyes of the keeper of the prison (sar bais hasohar). **912** And the prison keeper (sar bais hasohar) made Yosef the overseer of all the affairs of prisoners (asirim) that were in the prison house (bais hasohar) and Yosef is the one that determines what they do. **913** The prison keeper (sar bais hasohar) is not disturbing himself with the affairs of the prisoners because he trusted Yosef and placed everything in his hand (yad). Our Father (Avinu) was contstantly with Yosef and He made Yosef to be successful in all he does.  YOSEF INTERPRETES DREAM FOR PRISONERS.  **914** Sometime the cupbearer (mashkeh) of the king (Melech) of Mitzrayim and his baker (ofeh) offended their master (adoneihem); the king (Melech) of Mitzrayim, King Pharaoh was very furious against these two officers (sarisim); the officer who bears his cup (sar hamashkim) and the officer in charge of baking (sar ha'ofim). **915** And he put them in detention (b'mishmar) in the house of the captain of his guards (bais sar hatabachim), which was the same prison house (bais hasohar), where Yosef was kept in detention. **916** The captain of the guards (sar hatabachim) placed them in the care of Yosef, and he cared for them as they continue in detention (b'mishmar). **917** The two servants had a dream (chalom) in the prison where they are. **918** Yosef looked at them in the day and noticed that they were worried (zo’afim) he asked them saying; Why are you looking so sad (ra'im) today (hayom)? **919** They said to him, We had a dream (chalom) without knowing the meaning and there is no interpreter (poter) here. Yosef said to them; interpretation (pitronim) of dreams can only come from The Creator (Habo’re), tell me your dreams. **920** The chief cup bearer (sar hamashkim) told his dream (chalom) to Yosef as follows; in my dream (chalom), a vine tree (gefen) was before me and it has three branches (shloshah sarigim); and it was as soon as it budded, its flowers appeared in clusters and give rise to ripe grapes (anavim) and the cup (kos) of Pharaoh was in my hand (yad). I took the grapes (anavim), pressed them into the cup (kos) of Pharaoh and gave the cup (kos) to Pharaoh. **921** Yosef said to him, this is the interpretation (pitron); The three branches (shloshet hasarigim) are three days (shloshet yamim). **922** In three days (shloshet yamim) time, Pharaoh will take you out of here, and restore you to your duty post (ken) and you shall fill the cup ( kos) of Pharaoh with vine grapes and gave it to him just as you was doing it before (mishpat harishon) when you was his cupbearer (mashkeh). **923** But do not forget me when it is well with you, and show mercy (chesed) to me and tell my story to Pharaoh to get me out. **924** For I was stolen away from my father (Avi) Yisrael and I did nothing before they put me into this prison (bor). **925** When the chief baker (sar ha'ofim) saw that Yosef interpreted (pitron) the dream well, he said to Yosef, i also had a dream (chalom) where I had three baskets of cakes (shloshah salei chori) on my head (rosh), there are varieties of food for pharaoh in the top most basket (sal haelyon) and birds (ophim) came and eat the food in that basket as it was on my head (rosh). **926** And Yosef said to him, this is the interpretation (pitron); the three baskets (shloshet hasalim) are three days (shloshet yamim). **927** In three days time (shloshet yamim) Pharaoh will bring you out of here and hang you on a tree (etz) and birds (ophim) shall eat your flesh (basar) from the tree. **928** On the third day (Yom HaShlishi), which was the **birth day** (yom huledet) of Pharaoh, Pharaoh made a feast (mishteh) to all his servants (avadim). While on the birth day cerebration, pharaoh killed and hanged the head of his chief baker (rosh sar ha’ofim) on the tree in the presence of all his servants (avadim). **929** On the same day, pharoah restored the cup bearer (sar hamashkim) to his duty post (mashkeh) and he took the cup (kos), filled it with wine and gave to Pharaoh. **930** Everything happened just as Yosef had earlier interpreted (pitron) their dreams to them. **931** But the cup bearer (sar hamashkim) did not remember Yosef as Yosef pleaded to him when they were together in prison  PHARAOH HAD A DREAM AND SENT FOR YOSEF  **932** After two years, Pharaoh had a dreamed (chalom) of where he stood beside the river (haye'or) nile. **933** And saw seven fat and good looking cows as they came out of the river (haye’or) and started feeding on the river bank. **934** As he was looking, he saw another seven Ugly looking (ra’ot mareh) and thin (dakot basar) cows as they came out from the same river and stood besides the other cows within the bank of the nile river. **935** Suddenly, the cows that were ugly in apppearance (ra'ot hamareh) and thin in the flesh (dakot habasar) devoured the seven cows that were fine in appearance and fat. Then Pharaoh woke up. **936** The next day, pharaoh had another dream (chalom) where seven (shivah) heads of grain plump (beri’ot) and good (tovot) came out from one stalk, another seven thin heads of grain dried by wind sprung out (tzomechot) among them. The seven thin heads of grain devoured the seven plump and full (mele'ot) heads of grain, then Pharaoh woke up and saw that it was a dream (chalom). **937** When it was day (boker), pharaoh’s mind (ruach) was troubled; and he sent for all the magicians of (chartummei) Mitzrayim and all his wise men (chachamim) and told them his dream (chalom). But none of them can give the meaning (poter) to Pharaoh. **938** Then the chief cupbearer (sar hamashkim) spoke to Pharaoh saying; I know someone who can give you the meaning (poter) of this dream (chalom). **939** When you was angry with me and put me and your chief baker (sar ha’ofim) in detention (b'mishmar) in the house (bais) of the captain of the guards (sar hatabbachim), **HYPERLINK http://biblehub.com/genesis/41-11.htmw**we had different dreams (chalom) in the same night (lailah). And there was with us in the prison a young Ivri man (na'ar Ivri), servant (eved) to the captain of the guards (sar hatabbachim). We told him our dreams and he interpreted it to each of us according to ones dream (chalom). **940** Everything happened just as he interpreted to us, I was restored to my duty post (ken) and the baker was hanged as he rightly interpreted to us. **941** Then Pharaoh sent for Yosef and they brought him in a hurry out of the prison (bor) and have him shaved and changed his clothes and he was presented to Pharaoh. **942** Pharaoh said to Yosef, I have a dream (chalom) which no one can interpret. I was told that you can understand and interpret dream (chalom). **943** Yosef replied Pharaoh saying, It is not by my ability but The Creator (Habo’re) shall give you the interpretation of this dream (chalom).  YOSEF TOLD PHAROAH HIS DREAM  **944** Yosef said to Pharoah, In your dream (chalom), you stood beside the bank of the nile river and saw seven fat and good looking cows as they came out of the river (haye’or) and started feeding on the river bank. **945** As you was looking, you saw another seven ugly looking (ra’ot mareh) and thin (dakot basar) cows as they came out from the same river and stood besides the other cows within the bank of the nile river. **946** Suddenly, the cows that were ugly in apppearance (ra'ot hamareh) and thin in the flesh (dakot habasar) devoured the seven cows that were fine in appearance and fat. **947** And when they had finished eating them, it could not be noticed that they had eaten them because they were still thin and ugly (rah) in appearance as they were in the beginning. So you woke up. **948** The next day, you had another dream (chalom) where seven (shivah) heads of grain plump (beri’ot) and good (tovot) came out from one stalk. **949** Another seven thin heads of grain dried by wind sprung out (tzomechot) among them. **950** The seven thin heads of grain devoured the seven plump and full (mele'ot) heads of grain, then you woke up and saw that it was a dream (chalom). This is your dream! Pharoah was surprised to hear his dream from Yosef without telling Yosef his dream by himself. He build confidence in Yosef.  YOSEF INTERPRETES THE DREAM OF PHARAOH  **950** Yosef said to Pharaoh, your two dreams (chalom) has the same meaning (echad): The Creator (Habo’re) have revealed to you what He is about to do. **951** The seven good cows and the seven good heads of grain represent seven years (sheva shanim) of abundant food. **952** The seven lean and ugly cows that came up after them and the seven empty heads of grain dried by wind are seven years of femine (sheva shnei ra'av).  **953** The Creator (Habo’re) has revealed to you what is about to happen. **954** Listen! There will be seven years (sheva shanim) of abundant food supply (sava gadol) through out the whole land (kol Eretz) of Mitzrayim. **955** After that, there will be another seven years of femine (sheva shnei ra'av). The years of abundance (hasava shanim) shall be forgotten in the land (Eretz) of Mitzrayim and the femine (ra'av) shall devour the land. **956** So the plenty (sava) shall not be remembered in the land because the femine (ra'av) following those years will be very severe (kaved me'od). **957** This dream (chalom) was given to you twice as a warning for you to prepare because the event has been established by The Creator (Habo’re), and it will shortly come to pass; said Yosef to pharaoh. Pharaoh asked Yosef; what is the way out of this? **958** Yosef said to pharaoh; select men (ish) who are intelligent (navon) and wise (chochom) and put them in charge of storage in the land (haeretz) of Mitzrayim. **959** Also appoint harvest officers (pekidim) and place them in charge over the farm lands let them be collecting one fifth part of the harvests of the land (haeretz) in Mitzrayim during the seven years of food abundance (sheva shnei hasava). **960** And let them store the collected grains under the care of the storage officers who are in charge of storing (shomer) food (okhel) in the cities. **961** So that enough food (okhel) shall be reserved for the land against the seven years of femine (sheva shnei hara'av) which shall come in the land (haeretz) of Mitzrayim to avoid death as a result of the femine (ra'av).  YOSEF BECAME A RULER IN MITZRAYIM  **962** Pharaoh and his servants (avadim) were happy and satisfied with the interpretation and recommendation of Yosef. **963** Pharaoh said to his servants (avadim); Can we find a man (ish) like this in our land, a man (ish) who is led by the Spirit of The Great God (Ruach ElGadol)? **964** Pharaoh said to Yosef, since your God (El) have showed you the meaning of my dream, there is no one as intelligent (navon) and wise (chochom) as you are. **965** You shall be the overseer of my house (bais) and everyone must act according to your instructions. I will only be superior to you because of the throne i occupy as the king. **966** Pharaoh also said to Yosef, See, i have placed the whole land (kol Eretz) of Mitzrayim under your care. **967** Pharaoh took off his signet ring (taba'at) from his finger and fixed it on the finger of Yosef, and dressed him in garments of fine linen with gold (zahaz) chain around his neck. **968** Pharaoh also gave to Yosef; the second chariot (merkavah) which he had and the people humbled themselves before him with their knees on the ground and Yosef became director over the whole land (kol Eretz) of Mitzrayim. **969** Pharaoh said to Yosef, I am Pharaoh, without your consent, no man shall carry out any instruction in the whole land (kol Eretz) of Mitzrayim. **970** But Yosef took off the ring and gold chain out of his body and never fix them on his body again because the God of Yisrael forbids His worshippers from fixing chains and rings on their body.  YOSEF HAS FAMILY IN MITZRAYIM  **971** Pharaoh gave new name (shem) to Yosef; Zaphnat Pa'neach to honour his god but Yosef forbids people from calling him that name except Pharoah who insist on calling him the name. **972** Pharoah also gave him as wife (eshet) Asenat, daughter (Bat) of Poti Phera priest (kohen) of On. And Yosef became in charge of all the land (haeretz) of Mitzrayim. **973** Yosef was thirty years old when Pharaoh; the king (melech) of Mitzrayim gave him authority over the whole land (kol Eretz) of Mitzrayim. **974** During the seven years of abundant harvest (sheva shnei hasava), the land produced large quantity of food (okhel). **975** And they gathered portions of the whole food (kol okhel) within the seven years (sheva shanim) in all the cities and store them in those cities. **976** Yosef and his workers gathered very large quantity of grains as the sand (chol) of the sea (yam), the quantity they cannot number (mispar). **977** Yosef had two sons (banim) through his new wife (eshet) whom he married from his mother’s place after the depature of the wife Pharoah gave to him. **978** Yosef called the name (shem) of the firstborn (bechor) Menasheh and said; my God (El) have made me to forget (nashani) all my sufferings (oni) in my father’s house (bais Avi). **979** He called the second son (ben) Ephrayim saying; My God (El) have made me fruitful (hifrani) in the land (haeretz) of my great suffering (oni). **980** When the seven years of abundancy (sheva shnei hasava) ended in the land (haeretz) of Mitzrayim, the seven years of femine (sheva shnei hara'av) came just as Yosef had said and the femine (ra'av) was severe in all countries except in the whole land (kol Eretz) of Mitzrayim where there was enough food (okhel). **981** When the femine entered all the land (kol eretz) of Mitzrayim, the people cried to Pharaoh for food (okhel) and Pharaoh said to them; Go to Yosef; whatever he said to you, do it. **982** The famine (ra'av) was over all the face of the world (kol pnei ha'aretz); and Yosef opened the storage house (bais) and sold food (okhel) to the people of Mitzrayim. The femine (ra'av) became more severe (chazak) in the whole world. **983** And people from all parts of the world (kol HaAretz) came to Mitzrayim to buy food (okhel) from Yosef because people are dying in different countries in the world due to hunger.  YOSEF’S BROTHERS WENT TO BUY FOOD FROM YOSEF  **984** When the femine became very severe in Kena’an, Yisrael and his family ran out of food, he heard that there were grains (shever) being sold at Mitzrayim. Yisrael said to his sons (banim), Why do we fold our hands and be suffering from hunger?  I heard that there are grains (shever) being sold at Mitzrayim, go there and buy some for us to eat and live instead of dying in hunger. **985** The ten brothers of Yosef (Achei Yosef asarah) went down to Mitzrayim to buy grain. **986** But Benyamin, brother of Yosef (achi Yosef) did not follow them because their father was afraid of losing him the way he lost Yosef. **987** The sons of (Bnei) Yisrael went to purchase food (okhel) together with many others because the femine (ra'av) was in the land (haeretz) of Kena'an. **988** Yosef was the Governor of the land (Shalit Al HaAretz) and he was the person in charge of selling food (okhel) to all people. When the brothers of (Achei) Yosef came, they prostrated themselves before him with their faces to the ground in fulfillment of the dream of Yosef.  YOSEF RECOGNIZES HIS BROTHERS  **989** When Yosef saw his brothers (achim), he recognized them but they did not recognize him. He did not let them know that he knows them. He asked them, where did you come from? And they said, we came from the land of Kena’an (haeretz Kena'an) to buy food (okhel). **990** Yosef brothers (achim) humbled themselves before him because they did not recognize him anymore. **991** Yosef remembered the dream (chalomot) he had about them and said to them, You are spies (meragelim) sent by the enemies to see the nakedness of the land (ervat ha'aretz). **992** They said to him, no (Lo), master (adoni), your servants (avadim) came to buy food (okhel).  We are all sons of one man (bnei ish echad), we are honest, your servants (avadim) are not spies (meragelim). **993** Yosef said to them, no (Lo), you came to see the nackedness of the land (ervat ha'aretz). **994** They said; we are twelve brothers (Shneym Asar Achim), we have one father (av echad) who is in the land (haeretz) of Kena'an, we lost one and the youngest (katon) is with our father (Avinu). **995** Yosef said to them, just as I said earlier, You are truly spies (meragelim). **996** Now, I am going to test you to see if what you said is true. For security reasons, I will not let you go until I see that your youngest brother (achichem hakaton). **997** Send one of you to go home and bring him while the rest of you will be detained until they come back, then I will know if there is any truth (emes) in you otherwise Pharaoh will surely handle you as spies (meragelim). **998** Then he detained them all while feeding them for three days (shloshet yamim). **999** On the third day (Yom HaShlishi) Yosef said to them again, if you want to be free, do as I said to you. I will not harm you because I have the fear of The Creator (Habor’er).  **1000** If you are saying the truth, let one of your brothers (achim) remain in detention (mishmar) while others take grain home for the femine (ra'avon) in your house (bateichem), but while coming back, make sure you come with your youngest brother (achichem hakaton) to enable me verify your claims about yourselves before setting you free.  YOSEF’S BROTHERS BLAME THEMSELVES FOR SELLING YOSEF  **1001** They spoke to one another saying; Surely we are with guilt on ourselves (ashemim) because of our brother Yosef (achinu), who cried and pleaded with us to free him but we hardened our minds, this must surely be the consequences. **1002** Then Reuven said to them, I told you not to do evil against the child (yeled) but you did not agreed? Therefore, the consequences of his blood (dahm) have visited us. **1003** They are not aware that Yosef understood what they were saying because when he was speaking to them, he used interpreter (melitz). **1004** Yosef went away from them and wept, after weeping, he returned to them and told them that they will go and leave Shimon behind. **1005** Then Yosef commanded his servants (avadim) to fill their bags (kelim) with grain, to restore their money (kesef) into the bag of each of them, and to give them provisions for their journey (derech) and they did just as Yosef has commanded. **1006** Yosef brothers (achim) loaded their donkeys (chamorim) with the grain, and departed for Kena’an. **1007** As they were going, one of them opened his sack to get feed for his donkey (chamor) in their resting place (malon), he saw his money (kesef) in the mouth of his bag. **1008** He said to his brothers (achim), I saw my money (kesef) in my bag, they were shocked and scared saying to one another; God (El) is punishing us.  YOSEF’S BROTHERS TOLD THEIR FATHER WHAT THEY WENT THROUGH  **1009** When they arrived at Kena’an, they told their father (Avihem) Yisrael all that happened to them. They said; **1010** The master of that land (adonei HaAretz) was not kind to us and he called us spies of the land (meragelim HaAretz). **1011** We told him that we are not spies (meragelim) and that we came to buy food. That we are twelve brothers from our father (Shneym Asar Achim Bnei Avinu) and that one is no more and that the youngest (katon) is with our father (Avinu) in the land (Eretz) of Kena'an. **1012** Then he said to us, I will know if you are saying the truth, leave one of your brothers (achim) here with me and let others go with the grains because of the femine (ra'avon). **1013** Then come back with your youngest brother (achichem hakaton) for me to know that you are not spies (meragelim) as you claimed. Then i will let you go with your brother (achichem) and you will be free to come and buy food (okhel) in the land.  YOSEF’S BROTHERS SAW THEIR MONEY RESTORED IN THEIR BAGS  **1014** When all of them emptied their bags at home, they found the money (kesef) they paid for their foods in their bags. Both they and their father (Avihem) saw the money (kesef) and became afraid. **1015** Yisrael, their father (Avihem) said to them, you are taking my children away from me; Yosef is no more, Shimon I did not see and now you want to take Benyamin away. How can i survive this? **1016** Reuven said to his father (Aviv); kill my two sons (banim) if i fail to bring him back to you. Hand him over to me and i will surely return him to you. **1017** Yisrael said, my son (Beni) will not go with you because his brother (achiv) is dead, and he alone is left for me; if he is harmed (ason)on the way as you go, then that will be the end of my life.  YISRAEL ALLOWED BENYAMIN TO GO TO MITZRAYIM WITH HIS BROTHERS.  **1018** As the femine (ra'av) persist severely (kaved) in the land, Yisrael and his family finished the grain (shever) they brought from Mitzrayim, then Yisrael said to them, return (Shuvu) to Mitzrayim and buy food (okhel) for us to eat. **1019** But Yehudah said to him, the man (ish) who is in charge there gave us serious warning, saying, don’t come back here without your youngest brother (achichem). **1020** If you will let our brother (achinu) go with us, we will go and buy food (okhel), but if you will not let him go with us, we will not go because we were warned never to come back without him. **1021** Yisrael said, Why did you invite this problem to me, by telling the man (ish) that you have another brother (ach)? **1022** They said, The man (ish) asked us detailed information about ourselves and about our family (moledet) saying, Is your father (Avichem) still alive? Have you another brother (ach)? And we answered him according to his questions without knowing that he would tell us to go and bring our brother (achichem)? **1023** Yehudah said to Yisrael his father (Aviv), send the boy (na'ar) with me, and we will go so that we all, including the little ones may eat and live and stop suffering from hunger. **1024** I will be the surety for him, i will account for him to you. If i did not come back with him and present him to you, let me bear the consequences forever (kol hayamim). **1025** For if not the delay, we would have come back by now for this second time (zeh pa'amayim). **1026** Then Yisrael said to them, if you must go back with him, take the best of the fruits of the land (mizimerat HaAretz) in your bags and take them to the man (ish) as a gift (minchah), take also a little balm, little honey (devash), spices (nekhot), myrrh (loht), pistachio nuts (batenim) and almonds (shekedim). **1027** Take with you both the money (kesef) you found in your bags and the money (kesef) you will use to buy food (okhel) because the one you found in your bag may be a mistake (mishgeh). **1028** Take also your brother (achichem) and return (shuvu) to the man (ish). **1029** May God The Creator (El Habo’re) give you favour in the eyes of the man (ish), so that he may let you come back with your other brother (achichem acher) and Benyamin. If they are taking away from me, i am also taking away. **1030** So the men (anashim) took the gifts (minchah) and their money in two folds (mishneh kesef) and went back with Benyamin to see Yosef.  YOSEF’S BROTHERS ARRIVED IN MITZRAYIM WITH BENYAMIN  **1031** When Yosef saw his brother (achin) Benyamin with them, he said to the servants (avadim) in his house, take these men (anashim) home, slaughter the fat animal (tevach) and prepare it for they will feast with me at third watch (tzahorayim). **1032** Then the servants (avadim) did as Yosef instructed them and took his brothers (achim) to the house of Yosef. **1033** When they got to the house of Yosef, they were afraid because they thought that they were taken inside the house (bais) for questioning and punishment due to the money (kesef) they saw in their bags when they returned the first time. **1034** They went near to the servant (eved) in the house (Bais) of Yosef and they spoke with him at the door of the house (petach habayit) saying; Oh master (adoni), when we came down at the first time to buy food (okhel), we returned home and opened our bags, with great surprise each of us saw his own money (kesef) restored fully back in his own bag. We have come now to return it back to the master. And we also came with additional money (kesef acher) to buy food (okhel). We do not know how the first money returned to our bags. **1035** The servant (eved) said, peace be with you (Shalom lachem), do not be afraid, your God (Eloheichem) and the God of your fathers (Elohei Avichem) have given you wealth (matmon) in your bags. I was told to returm your money (kesef). He brought Shimon out and he joined them. **1036** He gave them water (mayim) and they washed their feets (raglayim) and he gave their donkeys (chamorim) feed (mispo).  YOSEF RECEIVED GIFTS FROM HIS BROTHERS  **1037** They get the gifts (minchah) ready while waiting for the coming of Yosef (bo Yosef) at third watch (tzahorayim). They were happy and relaxed when they heard that they will eat bread (lechem) there. **1038** When Yosef arrived at his home, they presented to him the gifts (minchah) which was in their bags and prostrated themselves on the ground before him in fulfillment of the dream (chalom) of Yosef. **1039** And he asked them about their welfare (l'shalom) and welfare of their father (avichem). He also asked them if the old man (zaken) was still alive. **1040** They answered; There is peace (shalom) with our father (avinu). He is still alive. **1041** When Yosef saw his brother (achiv) Benyamin, son of his mother (ben immo), He said; is this your younger brother (achichem hakaton) of whom you told me about? They said yes. Yosef said to him; may God (El) be gracious to you my son (beni).  YOSEF WEPT IN TEARS ABOUT WHAT HIS BROTHERS DID TO HIM  **1042** Yosef spoke in haste because he felt sorrow for his brother (achiv) Benyamin. He went to a hidden place inside his office (cheder) and wept deeply there. **1043** When he could control himself again, he washed his face and went back to them and said, Serve bread (lechem). **1044** Yosef served himself, his brothers served themselves and the Mitzrim who ate with him also served themselves because Mitzrim cannot eat food (okhel) with the Ivrim, for it is abomination (to'evah) to them. **1045** They all sat before Yosef according to their birth time (bechorah) starting from the firstborn (bechor) to the youngest. The men (anashim) were wondering with one another to see themselves eating with the master. **1046** Yosef took more food from his plate and gave to them and they all ate, drank and feasted with him to their satisfaction.  YOSEF PLANNED TO RETRIEVE HIS BROTHER (BENYAMIN) FROM OTHERS.  **1047** Yosef commanded his servants (avadim) saying, Fill the bags of the men (anashim) with food (okhel) as much as they can carry and put the money (kesef) they paid back in the mouth of each of thier bags. **1048** Yosef planned to retrieve his brother Benyamin from them and he said to his servants; put my silver cup (gevi'a hakesef) in the outer part of the bag of the youngest (katon) and the money (kesef) he paid for his grain (shever). The servants did just as Yosef have commanded. **1049** As soon as the day breaks (boker ohr), Yosef’s brothers (achim) loaded their grains on their donkeys (chamorim) and left for their home. **1050** When they get out of the city (ir), but not far from the city, Yosef said to his servants (avadim), get up and go after the men (anashim), when you overtake them, say to them, why have you rewarded good (tovah) with evil (ra'ah)? **1051** You have stolen the cup which our master (adoni) used to drink wine. You have paid him with evil (ra'ah) for his kindness to you. **1052** Yosef’s servants overtook his brothers and spoke to them the same words (devarim) Yosef told them to speak. **1053** Yosef’s brothers (achim) said to the servants (avadim), why did our master (adoni) say such thing? Never (Chalilah) think that your servants (avadim) should do this kind of thing. **1054** Indeed, the money (kesef), which we found in our bags were returned back to you from the land (eretz) of Kena'an. How can we steal silver (kesef) or gold (zahav) from the house of our master (bais adonecha)? If you find it with any of us, punish the person and take all of us to be servants (avadim) to the master (adoni). **1055** They said, let it be according to your words (devarim); but we will take only whoever we find it in his bag to be servant (eved) and you shall have no one to blame (nekiyim). **1056** Then they quickly brought down all their bags and opened them for search.  They searched from the oldest (gadol) to the youngest (katon) and found the cup (gevi’a) in the bag of Benyamin. **1057** Then they tore their garments in tears and loaded back their bag on their donkeys (chamorim) and returned to the city (ir) to see Yosef. **1058** When Yehudah and his brothers (achim) arrived in the house of Yosef (Bais Yosef), Yosef was still at home.They fell before him on the ground. **1059** Yosef said to them, Why did you do this? Are you not aware that I will find out? **1060** Yehudah said, What shall we say to you to free ourselves? The Creator (Habo’re) have visited us for our iniquity (avon). Look at us; we are now slaves (avadim) to you, even our youngest brother who was with the cup (gevi'a). **1061** Yosef said, never (chalilah), i will not do so; only the man (ish) in whose bag the cup (gevi'a) was found shall stay with me and become my servant (eved). You can now go back in peace (shalom) to your father (avichem). **1062** Yehudah went near to him and said, Oh, master (adoni), let your servant (eved) speak now a word (davar) in the master’s hearing (oznei adoni) and do not let your anger burn against us; for you are even like Pharaoh to us. **1063** you asked us if we have a father (av) and another brother (ach)? **1064** We said yes to you! We have a father (av) who is an old man (zaken) and a brother (ach) who is a child born for him at his old age, the last born (yeled zekunim katan) and his brother (arch) who has fallen asleep. Only this little one is left from their mother (immo) and our father (avinu) loves him so much. **1065** You told us to bring him for you to see him and believe that we are not spies. **1066** And we said to you, the boy (na'ar) cannot leave his father (aviv) because if he is no more, his father (aviv) will fall asleep. **1067** Then you said that we must come with him otherwise we can not buy food (okhel) from your land again. **1068** When we got home, we told our father what you said. **1069** When our father (avinu) told us to come back (Shuvu) and buy food (okhel), we told him that we cannot come back unless our youngest brother (achinu hakaton) followed us because we cannot buy food except we go with him. **1070** Our Father (Avinu) said to us; You know that his mother gave birth to only two sons (banim), One went out and was tore into pieces by wild beast remaining only this youngest one. **1071** If you take him away and he got killed, then you have also sent me to the grave (Sheol). When we have no more food (okhel) to eat, our father (avinu) changed his mind and let us come with him so that we can buy some food (okhel) and live. **1072** Now if we return to our father (avinu) without the boy (na'ar) our father (avinu) will not survive it because he loves the boy so much. **1073** He will give up and we shall be held responsible for his demise. **1074** Yehuda said to Yosef, i am the surety of the boy (na'ar) to our father (avi), I said to our father (avinu) if i fail to bring him back to you, let me bear the consequences before you forever (kol hayamim). **1075** Therefore, detain me instead of Benyamin for the sake of our father and let the boy (na'ar) go back with his brothers (achim). **1076** For I cannot go back to our father (avinu) without the boy (na;ar) because I know what will happen to our father (avinu).  YOSEF MADE HIMSELF KNOWN TO HIS BROTHERS.  **1077** As Yehuda was speaking, Yosef could no longer control himself in their present, he bursted out in tears and ordered everybody (kol ish) apart from his brothers to leave his presence. When they left, Yosef unveiled himself to his brothers (achim). **1078** He wept aloud to the hearing of the Mitzrayim in the house (bais) of Pharaoh. **1079** Yosef said to his brothers (achim); i am Yosef; is my father (Avi) still alive? His brothers (achim) could not answer him because they were shocked and afraid in his presence. **1080** Yosef said to them, Come closer to me and they went closer. He said to them, i am Yosef your brother (achichem) whom you sold to the people of Mitzrayim. **1081** Do not lament or regret selling me because The Creator (Habo’re) have turned the evil act to blessing at last, to save the life of many nations. **1082** For the femine (ra’av) have just lasted for two years, it will last for more five years (chamesh shanim). **1083** The Creator (Habo’re) have found me worthy to be used to save your life so that their will remain a descendant (she'erit) of Avraham in this world. **1084** So now it was not your plan that took place, but the plan of The Creator (Habo’re) who have made me a father (Av) to Pharaoh and a master (adon) to all his house (Bais) servants and the ruler (Moshel) throughout the whole land (kol Eretz) of Mitzrayim. **1085** Go quickly to our father (avinu) and tell him that The Creator (Habo’re) have made his son (ben) Yosef the master (adon) of the whole land (kol eretz) of Mitzrayim. Tell him to come with you without doubt. **1086** And you shall dwell in the land (Eretz) of Goshen and you will be close (karov) to me, both your sons (banim) and your grand children (bnei banecha), your flocks (tzon), your herds (bakar) and all your properties. **1087** So that you will receive good care because there will be more five years (chamesh shanim) of femine (ra'av) otherwise you and your households and all that you owe will face terrible hardship. **1088** Look at me very well and see that Yosef your brother has spoken to you.  Tell our father (avinu) my position in (kevod b') Mitzrayim and everything you have seen and do not waste time to come back with him. **1089** After speaking, Yosef grabbed his brother (achiv) Benyamin tightly and wept and Binyamin also wept together with him. **1090** Yosef did the same to all his brothers (achim) and wept upon them, and after that his brothers (achim) pleaded to him. **1091** The news spread in the house (Bais) of Pharaoh that the brothers (Achei) of Yosef came and Pharaoh and his servants (avadim) were very happy. **1092** Pharaoh said to Yosef, Say to your brothers (achim), load your donkeys and go back to the land (Eretz) of Kena'an; let them come back to me with your father (Avichem) and all members of your house (bais) and i will give them the best of the land (Eretz) in Mitzrayim where they will settle and enjoy the rich harvest (chelev) of the land (haaretz). **1093** Also tell them to go with one of the vehicles (agalot) to carry the little ones, their wives (nashim) and your father (Avichem) to Mitzrayim. **1094** Also say to them; do not feel bordered about your goods (kelim) because you will have the best of all you need when you come. **1095** Yosef spoke to his brothers (achim) as pharaoh had said and gave them vehicle (agalot) and provisions for their journey (derech) according to the instruction of Pharaoh. **1096** To each of them he gave garments for their changing (chalifot semalot) and money (kesef) for their needs. **1097** And to their father (avihem) he sent ten male donkeys (chamorim) loaded with good fruits and ten female donkeys (chamorim) loaded with grain and bread (lechem) and the provisions their father will need on their way (derech) coming back. **1098** After loading all these goods, Yosef’s brothers (achim) left for Kena’an. Yosef warned then never to quarrel with each other on the way (derech). **1099** They travelled all the way from Mitzrayim and arrived in the land (eretz) of Kena'an to Yisrael their father (avihem). **1100** They said to him, our brother (achihem) Yosef is still alive (Yosef chai). He is the ruler (Moshel) of the whole land (kol eretz) of Mitzrayim. When Yisrael heard this, he fell and fainted because their story was shocking and difficult to believe. **1101** When he regained consciousness, they told him everything (kol divrei) Yosef said to them. When Yisrael saw the vehicle (agalot) sent from Mitzrayim to carry him and the little ones, he believed that what they said was the truth. **1102** Yisrael said; It is enough, Yosef my son (Beni) is still alive (chai)! So I will still see him before I go down to my grave.  YISRAEL AND HIS FAMILY WENT TO MITZRAYIM  **1103** Yisrael and his entire family with their properties left Kena’an for Mitzrayim. When they were on their way (derech), they entered Be'er Sheva and Yisrael stopped and offered sacrifice (zevakhim) to The God of his father Yitzchak (Elohei Aviv Yitzchak). **1104** Our Father spoke to Yisrael in the dream (chalom) that night (halailah) calling; Yisrael, Yisrael, And Yisrael answered; here I am. **1105** Our Father said; I am the God of your father (Elohei Avicha) Yitzchak, don’t be afraid to go to Mitzrayim because there your children (yeladim) will multiply and become great nation (Goy Gadol). **1106** I will keep watch over you as you go to Mitzrayim and I will surely restore your children in the land I Promised your fathers Avraham and Yitzchak. Yosef will wipe away your tears. **1107** When it was day, Yisrael and his entire family members went back into the vehicle (agalot) which Pharaoh had sent to carry them and continued their journey from Be'er-Sheva to Mitzrayim. **1108** Yisrael and all his descendants (zera), their livestock (mikneh) and their possessions, arrived in Mitzrayim. **1109** They were welcomed by his son Yosef, pharaoh and all his servants (avadim) and the servants of Yosef. **1110** These are the names (shemot) of the descendants (zera) of Yisrael which arrived in Mitzrayim: Yisrael and his sons (banim): Reuven firstborn (bechor) of Yisrael. The sons of (Bnei) Reuven are: Chanoch, Phallu, Chetzron and Carmi. The sons of (Bnei) Shimon are: Yemuel, Yamin, Ohad, Yachin, Tzochar, and Shaul who is the son (Ben) born for him by Kena'anite woman. The sons of (Bnei) **Levi** are: Gershon, Kehat, and Merari. The sons of (Bnei) **Yehudah** are: Er, Onan, Shelah, Peretz, and Zarach; but Er and Onan fell asleep in Kena'an. The sons of (Bnei) Peretz were Chetzron and Chamul. The sons of (Bnei) Yissakhar are: Tola, Phuvah, Yov and Shimron. The sons of (Bnei) Zevulun are: Sered, Elon, and Yachle'el. **1111** They are the sons (Banim) born by Leah for Yisrael in Padan Aram. She also gave birth to Dinah, the only daughter Yisrael has. The total number of sons (banim), grand sons, daughters (banot) and grand daughters that descended through Leah were thirty three in number. **1112** The sons of (Bnei) Gad are: Tziphyon, Chaggi, Shuni, Etzbon, Eri, Arodi, and Areli. **1113** The sons of (Bnei) Asher are: Yimnah, Yishvah, Yishvi, Ber’el, and Serach their sister (achot). The sons of (Bnei) Ber’el are: Chever and Malki'el. **1114** They are the sons of (Bnei) Zilpah, wife (eshet) of Yisrael, maidservant of Leah who was the daughter (bat) of Lavan. Her children (yeladim) and grand children are all sixteen persons (nefesh). **1115** The sons of (Bnei) Rachel, wife (eshet) of Yisrael are: Yosef, and Benyamin. **1116** Yosef married a new wife after the depature of the childless wife given to him by pharaoh, and the new wife had Menasheh and Ephrayim through. **1117** The sons of (Bnei) Benyamin are Belah, Becher, Ashbel, Gera, Naaman, Echi, Rosh, Muppim, Chuppim and Ard. **1118** They are the descendants of Yisrael through Rachel, his wife (eshet). They are all fourteen in number. **1119** The only son of (Bnei) Dan was Chushim. **1120** The sons of (Bnei) Naphtali are: Yachtze'el, Guni, Yetzer and Shillem. They are the descendants of Yisrael through his wife (eshet) Bilhah, maidservant of Rachel who was the second daughter (bat) of Lavan. They were seven in number (kol nefesh shivah). **1121** The Yisrael descendants (zera) that went to Mitzrayim with him are sixty six in number (kol nefesh threescore shishi) excluding the sons of his wives. **1122** Yosef had two sons (banim) which were born to him in Mitzrayim.Yosef and his two sons (banim) with their father (avihem) made the whole members of their family (kol hanefesh of Bais Yisrael) in Mitzrayim to be seventy (shivim).  YISRAEL ARRIVED IN MITZRAYIM  **1123** Yisrael sent Yehudah ahead to Yosef, to take him to Goshen where they will dwell and they all went to the land (eretz) of Goshen. **1124** Yosef entered his chariot (merkavah) and went to meet Yisrael his father (Aviv) at Goshen. When he saw his father (aviv), he ran and grabbed him tightly with his hands round his neck and wept for long time. **1125** Yisrael said to Yosef; if i depart now, i will depart in peace (shalom) and not in sorrow because i have seen that you are alive. **1126** Yosef said to his brothers (achim) and to his father’s household (Bais Aviv); let me go and inform Pharaoh that my brothers (achim) and my father’s household (Bais Aviv) have arrived all the way from the land (eretz) of Kena'an. **1127** I will tell him that you and my brothers are shepherds (roei tzon)  who has livestock and that you have brought your flocks (tzon), herds (bakar), and all your belongings. **1128** If Pharaoh asked what your occupation is (ma'aseichem), tell him the truth, that both you and your fathers (avoteinu) has been keepers of livestock from your youth even until now so that he may allow you to dwell in the land (eretz) of Goshen because they don’t dwell together with shepherds (r'eh tzon), it is an abomination (toevat) in Mitzrayim.  PHARAOH WELCOME YISRAEL AND HIS FAMILY IN MITZRAYIM.  **1129** Then Yosef went and informed Pharaoh that his father (Aviv), his brothers (achim), their flocks (tzon) as well as their shepherds (bakar) have arrived at Goshen from the land (eretz) of Kena'an. **1130** He called five (chamishi) of his brothers (achim) and took them to greet Pharaoh. **1131** Pharaoh said to his brothers (achim); What is your occupation (ma'aseichem)? They answered, from our younger age, we have been shephering flocks (roeh tzon), and we inherited the occupation from our fathers (Avoteinu). **1132** They said to Pharaoh; we have come to dwell in the land where we can have pastures (mireh) for our flocks (tzon) because the severe femine (ra'av) in the land (eretz) of Kena'an have left the land with no pastures to feed the flocks. Allow us to dwell in the land (eretz) of Goshen. **1133** Pharaoh said to Yosef, your father (avicha) and your brothers (acheicha) has come to you. **1134** You are incharge of all the land (eretz) of Mitzrayim. Give them the best place for them to dwell. They can dwell in the land (eretz) of Goshen and let any capable hand (anshei chayil) among them be the chief herdsmen (sarei mikneh) over my flocks. **1135** Yosef brought in Yisrael his father (aviv) and introduced him to Pharaoh. Yisrael was happy to see pharaoh. He prayed for Pharaoh and wished him favour. **1136** Then Pharaoh said to Yisrael, How old are you? **1137** Yisrael said to Pharaoh, I have lived for one hundred and thirty years (shanim). This is few years (shanim) when compared with the years of my fathers (avot). **1138** After praying for pharaoh, Yisrael went out to join his family. **1139** Yosef settled his father (aviv) and his brothers (achim) in the land (eretz) of Mitzrayim, in the best place, in the land (eretz) of Rameses, just as Pharaoh had commanded. **1140** Yosef provided bread (lechem) for his father (aviv), his brothers (achim) and all the household of his father (kol bais aviv) including the children (yeladim). **1141** Then there was scarcity of bread (lechem) both in Mitzrayim and in Kena’an because of the terrible femine (ra’ar) and people in the land are about dying of hunger. **1142** Yosef gathered all the money (kesef) he made from the sell of grains in the land (eretz) of Mitzrayim and took it to the palace (Bais) of Pharaoh.  THE PEOPLE GAVE THEIR LIVESTOCKS IN EXCHANGE FOR FOOD  **1143** When the people of Mitzrayim and Kena’an has no money (kesef) again to buy food (okhel), the indigens of Mitzrayim went to Yosef and said; Give us bread (lechem) let us eat, are we suppose to die of hunger in your presence because we have no silver (kesef). **1144** Yosef said, if you have no silver to buy food (okhel), give your livestock (mikneh) in exchange for bread and you will eat and live. **1145** They went and brought their livestock (mikneh) to Yosef and Yosef gave them bread (lechem) in exchange for horses (susim), for the flocks (tzon), for the livestock (mikneh) of the herds (shbakar), as well as the donkeys (chamorim), and he provided food for them and for all their livestock (mikneh) for that year (shanan). **1146** When that year is over, they went to Yosef the next year (shanah hashenit) and said to him; We will not hide it from our master (adoni), we have no silver (kesef) with us and we have given our livestock (mikneh) and other animals (behemah) in exchange for food (okhel). There is nothing left with us except our bodies (geviyyatenu) and our lands (adematenu).  THE PEOPLE GAVE THEIR LANDS IN EXCHANGE FOR FOOD  **1147** Shall we be allowed to die before your eyes when we have our land (adematenu) with us? Buy us and our land (adematenu) and let us belong to pharaoh so that we shall have food (okhel) to eat and live. Give us grains to eat and live instead of dying and left the land (adamah) deserted. **1148** Then Yosef bought all the land (kol Admat) of Mitzrayim for Pharaoh; for they sold their fields (sadeh) because the femine (ra'av) was very severe (chazak) on them and so the land became Pharaoh's own. **1149** And as for the people, he shared them and made them farmers in all the cities from one end of the borders of Mitzrayim to the other end and they also serve the rulers. **1150** The only land Yosef did not buy was the land that belongs to priests (admat hakohanim) of the gods worshipped by the Mitzrayim. This is because the priests (kohanim) had a portion (chok) of food (okhel) given to them regularly by Pharaoh, and they did not witness the femine because they are being fed by Pharaoh. They did not sell their lands. **1151** Then Yosef said to the people, See, both you and your lands now belong to Pharaoh, take these seeds (zera) and sow them in the land (adamah). **1152** When it is time for harvest (tevu'ot), share your proceeds into five, return one part to Pharaoh, and take four parts for your cultivation seed (zera) and for your food (okhel). **1153** They answered; you have saved our lives by showing us mercy and kindness. We will do as you have said. **1154** Yosef made it to be law (chok) in the land (eretz) of Mitzrayim even to this very day that all farmers must return one fifth of their harvest to Pharaoh, except the land that belongs to the priests (admat hakohanim) of their gods because it does not belong to Pharaoh.  YISRAEL TOLD YOSEF TO BURY HIS BODY IN KENA’AN WHEN HE DEPARTS  **1155** Yisrael and all his family members settled in Mitzrayim, at Goshen. They grew in number and in wealth because our father (avinu) was with them. **1156** Yisrael lived in Mitzrayim for seventeen years (shanah) making his total age to be one hundred and forty-seven years (shanah). **1157** When Yisrael saw that he was getting older, he called his son (bno) Yosef and said to him, Whenever it pleases The Creator to take me away, do not bury me in this land. **1158** Kena’an is the land (eretz) the God of my fathers (Elohei avot) Avraham and Yitzchak promised to us and our descendants, if I am no more then, take my body and bury it there. **1159** And he said, promise me that you will do as I have said and Yosef promised to obey his father’s will.  YOSEF AND HIS SONS VISITED YISRAEL  **1160** One day, Yosef visited his father (Avicha) who was sick (choleh) with his two sons (banim); Menasheh and Ephrayim. **1161** When Yisrael heard that Yosef has come to visit him, he got up and sat down on the bed (mittah). **1162** He said to Yosef, God The Creator (El Habo’re) spoke to me at Luz in Kena’an, and blessed (berakhah) me.  He said to me, I will make you fruitful and multiply your descendants and I will bring out of you multitudes (kehal) of people (ammim) and I will give this land (HaAretz Hazot) to your descendants (zera) as their possession (achuzzat olam). **1163** And now the two sons (banim) you have; Ephrayim and Menasheh, which were born to you in Mitzrayim before i came to Mitzrayim are my children, they will have equal portion with your brothers. **1164** And if you have more offspring (moledet) in addition to them, they shall be my grand children. **1165** When i returned from Padan, your mother (immo) Rachel left us in Kena’an, on the way to Ephratah and i buried her there. **1166** When Yisrael saw the sons of (Bnei) Yosef, he asked; Who are these children (yeladim)? **1167** Yosef answered to his father (aviv); They are my sons (banim), whom God (El) has given me in this place. And he said, let them come close and greet me. **1168** Yosef took them closer to him and Yisrael embraced them. **1169** Yisrael said to Yosef, i never expected to see you again but God (El) has showed me even your children (yeladim). **1170** Yisrael thanked The God of his fathers Avraham and Yitzchak for being with Yosef and for the children he gave to him. **1171** And Yosef stood with them besides his father Yisrael while they started discussion.  YOSEF TOLD HIS FATHER HOW HIS BROTHERS SOLD HIM  **1172** Then Yisrael asked Yosef how he suddenly disappeared and how he became leader in the land of Mitzrayim. **1173** Yosef explained everything that happened between him and his brothers (achim) to his father (aviv). **1174** Then Yisrael wept bitterly again and went on his knees thanking The Creator for saving the life of Yosef and for using him at last to rescue his family from deadly femine. **1175** Yisrael told Yosef how his brothers (achim) brought home his clothe stained with blood and deceived him saying; a wicked wild beast have tore Yosef into pieces, And how he felt sick after hearing the news that he was no more alive.  And how he struggled to survive the shock and ill health he suffered throughout that period. **1176** Yisrael prayed for Yosef and his children (yeladim) and blessed (berakhah) them saying; my descendants shall say; may God (El) bless you the way he blessed Ephrayim and Menasheh. **1177** Yisrael said to Yosef, may The Creator (Habo’re) be with you and bring you back to the land He gave to your fathers (eretz Avoteichem).  YISRAEL TOLD YOSEF TO FORGIVE HIS BROTHERS  **1178** Moreover, live in peace (shalom) with your brothers (achim). Never plan evil against them, forgive them and show them love. Yosef promised to do as Yisrael said.  YISRAEL SUMMONED ALL HIS SONS ABOUT WHAT THEY DID TO YOSEF.  **1179** Yisrael sent for all his sons (banim) and said, come together let us discuss about our welfare, pray and thank The God of our fathers (Elohei avot) for his kindness and love for us. **1180** They all gathered to listen to their father. Yisrael rebuked all his sons for conspiring to kill their brother Yosef. He said to them; you have done great evil in the sight of The Creator (Habo’re), but it is left for The Creator (Habo’re) to judge and reward every man according to his or her work. **1181** Reuven explained how he planned to rescue Yosef and how he suggested that Yosef should be thrown inside an empty pit. And he hides from his brothers (achim) with hope to go and bring Yosef out after when they have left the place. **1182**He also told his father how he went there to rescue Yosef but did not see him inside the pit again.  YISRAEL MADE PEACE FOR HIS CHILDREN  **1183**Yisrael pleaded to Yosef again to forgive his brothers and put everything in the hands of The Creator (Habo’re). He also urged his sons (banim) to apologise to Yosef and they did as their father said. **1184** Yosef promised not to harm them or punish them because of what they did to him. **1185** Yisrael advised all his children to live in peace (shalom) and love one another. He urged them to unite together and defend themselves whenever the need arises so that enemies cannot bring them down. **1186** Above all, Yisrael warned his sons (banim) to walk in the way of The Creator Who have been with him from childhood till that very day. He urged them not to forget or forsake the God of their ancestors Avraham Yitzchak and Yisrael, who have remembered them and provided food for them through Yosef to save them from being killed by femine. **1187** Yisrael reminded his children that the land of Mitzrayim is not their home, but that they should always remember the land The Creator has given to their fathers (avot) as possession even for their future generation. He urged them to pass the same message across to their children and grand children for them not to relax in Mitzrayim. **1188** He reminded them never to bury his remain in Mitzrayim, but for them to go and bury it in the Promised Land.  YISRAEL PRAYED FOR ALL HIS CHILDREN AND URGED THEM TO BURY HIM AT KENA’AN  **1189**After when Yisrael have spoken all these words to his children, he prayed and blessed (berakhah) them all wishing them success and inheritance of the Promised Land. **1190** He told them to make sure they bury him where his fathers (Avotai) were buried, in the cave (me'arah) which is in the field (sadeh) of Ephron the Chitti, In the cave (me'arah) that is in the field (sadeh) of Machpelah, which is near Mamre, in Kena'an, which was purchased by Avraham together with the field (sadeh) of Ephron the Chitti to serve as burial estate (achuzzat kever) for his families. Yisrael said that it was there that Avraham, Sarah his wife (eshet), Yitzchak and Rivkah his wife (eshet) were buried and that he also buried Leah his wife (eshet) in the same cave. **1191** That field (sadeh) and cave (me’arah) was bought from the sons of (Bnei) Chet said Yisrael.  YISRAEL DEPARTED TO SPIRITUAL WORLD  **1192** When Yisrael finished speaking to his sons (banim), he dismissed them. He did not live long again before he departed, and his people took charge of his remains.The day Yisrael departed, Yosef grabbed him and wept over him. **1193** Yosef spoke to the household of Pharaoh saying; If i have found favour (chen) in your eyes, speak to the hearing (oznayim) of Pharaoh and said to him; **1194** My father (Avi) told me while alive to take his remain to Kena’an and bury him there and I promised to do as he said. Now, let pharaoh permit me to go and bury my father (Avi) and I will return after the burial. **1195** Then Pharaoh said, Go and bury your father (Avicha) according to your promise to him when he was alive.  YOSEF AND HIS BROTHERS WENT TO KENA’AN TO BURY THEIR FATHER  **1196** Yosef went to Kena’an to bury his father (Aviv) and he was accompanied by all the servants (avadim) of Pharaoh and all the elders (zekenim) in the land of Mitzrayim including those in pharaoh’s house (Bais). **1197** All members of the house (kol Bais) of Yosef and his father’s household (Bais Aviv) went with them leaving behind only their little ones and their animals in Goshen. **1198** They went with both chariots (merkavot) and horsemen (parashim), and it was a very great gathering (machaneh). **1199** When they got to the grain floor (goren) of Atad, which is across the Yarden, they cried with great (gadol) and sorrowful lamentation and they were in sorrow for seven days (shivat yamim) as they approach Kena’an. **1200** When the Kena'ani saw them lamenting as they mourn (evel) in the goren Atad, they said; This is a grievous mourning (evel) for the Mitzrayim; therefore they called the lament the mourning (evel) of Mitzrayim. It took place across the Yarden. **1201** The sons (banim) of Yisrael did just as their father commanded them; for they carried his remain to the land (haeretz) of Kena'an and buried him in the cave (me'arah) of the field (sadeh) of Machpelah, near Mamre, the field (sadeh) bought by Avraham for burial purpose (achuzzat kever).  Avraham bought it from Ephron the Chitti.  YOSEF AND HIS BROTHERS RETURNED TO MITZRAYIM AFTER BURIAL  **1202** After burying Yisrael, Yosef and all those who went with him returned to Mitzrayim. **1203** When the brothers of (Achei) Yosef saw that their father (Avihem) was no more, they said; now that our father has fallen asleep, Yosef will hate us and will certainly pay us back for all the evil (ra'ah) we did to him. **1204** They went to Yosef and said, remember what our father (Avicha) told you when he was still with us, he pleaded for you to forgive us for the trespass (peysha), the sin (chattat) and the evil (ra'ah) we did to you. Please! Forgive the trespass (peysha) of your brothers (Avicha). When Yosef looked at them, he wept again as they spoke to him. **1205** His brothers (achim) went and knelt down before him and they said to him; remember that we are your brothers (achim).  YOSEF ASSURED HIS BROTHERS PEACE AND LOVE.  **1206** Yosef said to them, do not be afraid; am i God (El) Who judges and rewards? **1207** You planned evil (ra'ah) against me; but God (El) turned it to good (tovah), to save many people (Am Rav) from femine. **1208** Do not be afraid, I love you, I will not harm you, I will provide for you and your children (yeladim). He comforted them and spoke to them with kindness and love. **1209** Yosef and his entire father’s household (Bais Aviv) continues living in Mitzrayim and Yosef lived one hundred and ten years (shanim). **1210** Yosef witnessed Ephraim's children to the third generation (Yeladim shileshim) also he carried the children (yeladim) of his grandson Machir son (Ben) of Menasheh.  YOSEF PLEADED FOR HIS CHILDREN TO TAKE HIS REMAINS TO KENA’AN  **1211** Yosef said to his children (Yeladim), if I fall asleep, remember that the God of our fathers (Elohei avot) will surely visit you to take you from this land to the land (HaAretz) which He promised to our fathers; Avraham, Yitzchak and Yisrael. **1212** Yosef said to his children (yeladim) and grandchildren; promise me that when I depart from this world, you will carry my remains (atzmot) to the promised land and bury it, and they promised to do as he requested. **1213** Yosef lived for one hundred and ten years (shanim) and departed. His children (yeladim) and their relatives took his remain to the Promised Land and buried him where his fathers were buried. After burying the remains of Yosef, they returned to Mitzrayim. | |

**THE SECOND BOOK OF MOSHEH**

THE DESCENDANTS OF YISRAEL STARTED SUFFERING IN MITZRAYIM

**1** These are the names (Shemot) of the sons of (Bnei) our father (Avinu) Yisrael who went to Mitzrayim with their families; **2** Reuven, Shimon, Levi, Yehudah, Yissakhar, Zevulun, Benyamin, Dan, Naphtali, Gad, and Asher. **3** All the descendants of Yisrael that lived in Mitzrayim including our father Yisrael, Yosef and his sons who were already in Mitzrayim are seventy in number. **4** Later, Yosef and all his brothers (achim) falls asleep. **5** The descendants of Yisrael were fruitful, they increased abundantly in number and in wealth and they were strong. Because of their great number, they occupy the greater part of the land. [**6**](http://biblehub.com/exodus/1-8.htm) Then devil noticed the birth of Mosheh who was then to come and lead the descendants of Yisrael out of Mitzrayim to the Promised Land. He inspired the then King (melech chadash) of Mitzrayim to rise against the Yisrael descendants otherwise they will rule over them. [**7**](http://biblehub.com/exodus/1-9.htm) The king (melech) said to his people, look and see that the strangers in our land, the descendants of Yisrael (Am Bnei Yisrael) are more numerous and stronger than us.[**8**](http://biblehub.com/exodus/1-10.htm) We have to join hands together and reduce their population otherwise they will one day overcome us by joining our enemies in war (milchamah) against us and turn us to their slaves. The people agreed with their king.[**9**](http://biblehub.com/exodus/1-11.htm) Then pharaoh passed a decree that the strangers in their land will do all the works in their land. He appointed taskmasters (sarei missim) over them to afflict them with hard labours. They were employed to build storage cities for Pharaoh, Pitom and Raamses. [**10**](http://biblehub.com/exodus/1-12.htm) But the more the descendants of Yisrael are afflicted, the more they multiply and increase in number. The Mitzrayim were living in fear because of the rapid increase in the population of the descendants of Yisrael. [**11**](http://biblehub.com/exodus/1-13.htm) They increased their sufferings and hard labour and made them to be restless to see if they can stop giving birth. [**12**](http://biblehub.com/exodus/1-14.htm) They made their lives miserable with terrible labour (avodah kashah), in mortar, in brick, and in all manner of sufferings in the field (sadeh). All the services which they made the Yisrael descendants to render were rendered in agony.

DEVIL PLANNED TO KILL ME

[**13**](http://biblehub.com/exodus/1-15.htm) When the king (Melech) of Mitzrayim saw that all his efforts to stop the descendants of Yisrael from multiplying has proved abortive. he summoned Shiphrah and Puah who were midwives (meyalledot) from Yisrael tribe and said to them, Whenever you are on duty as a midwife and a woman from Yisrael delivered a son (ben), make sure you eliminate male child immediately. But if a girl (bat), let her live. **14** Pharaoh was not aware that devil was trying to use him as an agent to eliminate me at birth; he was deceived to believe that he was controlling the population of my brothers. [**15**](http://biblehub.com/exodus/1-17.htm) But the midwives (meyalledot) were afraid of the God of their fathers (Elohei avot) and they also wondered why pharaoh asked them to kill their own brothers. They ignored the command of pharaoh and saved the life of the children (yeladim).[**16**](http://biblehub.com/exodus/1-18.htm) When pharaoh saw that the male children (yeladim) are not killed as he instructed, he called for the midwives (meyalledot) and asked them why they disobeyed his command. [**17**](http://biblehub.com/exodus/1-19.htm) The midwives (meyalledot) said to Pharaoh; truly the Yisrael women (HaYisraelyyot) do not deliver their babies the way the Mitzrayim women delivered. They are very strong and they delivered even before we go close to them. [**18**](http://biblehub.com/exodus/1-20.htm) The Creator (Habo’re) blessed the midwives (meyalledot) and the descendants of Yisrael keep multiplying and becoming stronger than they were.[**19**](http://biblehub.com/exodus/1-21.htm) Our Father (Avinu) gave husbands to those midwives and established their own families because they feared Him and did not obey the evil command of pharaoh.

THE SECOND PLAN OF DEVIL TO KILL ME

[**20**](http://biblehub.com/exodus/1-22.htm) Then devil influenced Pharaoh to pass a decree to strangers in Mitzrayim saying; if any of your people give birth to male child, throw him into river nile. All these efforts was to eliminate me because my mother was about to deliver me at that time. [**21**](http://biblehub.com/exodus/2-1.htm)  My father is from the tribe of Levi and he took his wife (eshet) from the same tribe. When all these things are happening, my mother conceived and gave birth to. They hide me in their home for three months because of the decree of pharaoh.

I WAS IN THE BASKET BESIDE RIVER NILE

[**22**](http://biblehub.com/exodus/2-3.htm) When my mother became afraid of being caught with me, she took me and placed me inside a basket covered with papyrus and tar and placed the basket beside the river. **23** There was a terrible storm and powerful breeze which moved the basket containing me to another side of the river. [**24**](http://biblehub.com/exodus/2-4.htm) My sister (achot) was led to stay afar from the place the basket was kept and she kept watch over the basket containing me.

OUR FATHER USED THE ENEMY TO RESCUE ME

[**25**](http://biblehub.com/exodus/2-5.htm) At that same hour, the daughter (Bat) of Pharaoh went to take her bath at the river with her maidens (na'arot) walking with her beside the river. When the daughter of pharaoh saw the basket in the midst of the river plants, she sent her maid (amah) to bring it. My sister was still watching them from afar.[**26**](http://biblehub.com/exodus/2-6.htm) When she opened the basket, she saw me crying inside the basket. Our Father (avinu) made her to have compassion on me and she said; This is a child from Yisrael (yaldei HaYisrael).

I WAS RESTORED TO MY MOTHER FOR PROPER CARING

[**27**](http://biblehub.com/exodus/2-7.htm) Then my sister (achot) went close and said to the daughter (Bat) of Pharaoh, should I go and call a nurse for you from the Yisrael women (HaYisraelyyot) so that she may nurse the child (yeled) for you? [**28**](http://biblehub.com/exodus/2-8.htm) Go quickly said the daughter (Bat) of Pharaoh. Then my sister went and called my mother and explained everything to her. [**29**](http://biblehub.com/exodus/2-9.htm) When my mother arrived, the daughter (Bat) of Pharaoh said to her, “take this child (yeled) and nurse him for me, i will be paying you your regular wages”. She was not away that she gave me back to my mother. My mother took took me home and continued breast feeding me. The daughter (bat) of pharaoh was also visiting us and be paying my mother regular wages for taking care of me.

HOW I WAS TAKEN TO PHARAOH’S DAUGHTER IN KING’S PALACE

[**30**](http://biblehub.com/exodus/2-10.htm) When the I grew up, my mother took me to the daughter (Bat) of Pharaoh who demanded for me and Pharoah’s daughter took me as her son (ben) and she said that i shall be called Mosheh (which means Rescue) because she rescued me out of the water (mayim).

I GREW AND LEFT THE KING’S PALACE

[**31**](http://biblehub.com/exodus/2-11.htm) When i grew up to maturity, i recognized my brothers (achim) and went to them to see how they are coping with their burden (sivlot). But some of my brothers did not know me as their brother. One day, i visited them and saw a man from Mitzrayim beating my brother. [**32**](http://biblehub.com/exodus/2-12.htm) I became very sad, I looked around and saw no one except both of them. I fought with the Mitzrayim man who later died and i secretly buried him. I told my brother whom he was beating to keep what happened as secret. [**33**](http://biblehub.com/exodus/2-13.htm) The next day, i went out and saw two of my brothers fighting, i tried to make peace for them but one of them said to me; “Who made you prince (sar) and judge (shofet) over us”? Do you want to kill me the way you killed and buried that Mitzrayim man? **34** I became afraid on hearing this and said, so the news about this incident has spread. [**35**](http://biblehub.com/exodus/2-15.htm) When the news went to pharaoh, he planned to kill me but i ran out from Mitzrayim to Midyan and i was led to sit down beside the water (mayim) well.

I GOT MARRIED TO TZIPPORAH

[**36**](http://biblehub.com/exodus/2-16.htm) The priest (kohen) of Midyan had seven (sheva) daughters (banot) and they went to the well where i was sitting to draw water (mayim) for their father’s (av) flocks (tzon). [**37**](http://biblehub.com/exodus/2-17.htm) When they arrived, the shepherds (ro'im) who came there drove them away. When I saw what happened, I felt bad and i rescued them from the men (ish). I drew water for them, and their flocks (tzon) drank to their satisfaction. Then they quickly went back home. [**38**](http://biblehub.com/exodus/2-18.htm) When they arrived at their home (bais), their father (av) Reuel asked them why they returned so soon. [**39**](http://biblehub.com/exodus/2-19.htm) They said, one man delivered us from the hand (yad) of the shepherds (ro'im), and equally drew enough water (mayim) for us and our flocks (tzon) drank. [**40**](http://biblehub.com/exodus/2-20.htm) Their father (avihem) said to them, where is the man (ish)? Why did you come back without him? Go and call him to come and eat some bread (lechem). [**41**](http://biblehub.com/exodus/2-21.htm) They went back and called me, when i arrived at the man’s house (ish bais), the man welcomed me, thanked me and gave me bread to eat. He asked me about my family and i explained my condition to him. He urged me to dwell with them and i dwelled with them and later got married to the man’s daughter (ish bat) called Tzipporah. [**42**](http://biblehub.com/exodus/2-22.htm) She conceived and gave birth to a son (ben) for me and i named him (shmo) Gershom; for he said, I have had a son where I am a stranger (ger) in a foreign land.

OUR FATHER DECIDED TO RESCUE THE CHILDREN OF YISRAEL FROM MITZRAYIM

[**43**](http://biblehub.com/exodus/2-23.htm) After some time, the Mitzrayim king who wanted to kill me died and another king took over from him. The descendants of Yisrael cried out due to their severe suffering and the God of our ancestors (Elohei avot), Avraham, Yitzchak and Yisrael was touched by their cry and misery. [**44**](http://biblehub.com/exodus/2-24.htm) He recalled His Promise to Avraham, Yitzchak, and Yisrael. [**45**](http://biblehub.com/exodus/2-25.htm) When it is the appointed time, The Creator (Habo’re) looked upon the descendants of Yisrael and decided to bring them out from Mitzrayim.

OUR FATHER CALLED ME AND INTRODUCED HIMSELF TO ME

[**46**](http://biblehub.com/exodus/3-1.htm) As i lived with my father in-law (khoten) Reuel, i was shephering (ro'eh) his flocks (tzon). One day, i led the flocks (tzon) behind the desert (midbar) at the mountain (Har) of Chorev. [**47**](http://biblehub.com/exodus/3-2.htm) There Our Father (avinu) spoke to me in a flame of fire (eish) at the middle of the bush, and i looked and saw flames of fire in the bush but the grasses in the bush were not consumed by the fire.[**48**](http://biblehub.com/exodus/3-3.htm) Then i wanted to move closer and see very well what was happening as the bush was not burnt by the fire on it. [**49**](http://biblehub.com/exodus/3-4.htm) As i started moving towards the fire, Our Father (avinu) called me; Mosheh! Mosheh! And i answered; I am here (Hineni).[**50**](http://biblehub.com/exodus/3-5.htm) Our Father (avinu) said; do not come closer. Then I asked Him; who are You? [**51**](http://biblehub.com/exodus/3-6.htm) Our Father (avinu) answered; I am the God of your fathers (Elohei Avot), God of Avraham (Elohei Avraham), God of Yitzchak (Elohei Yitzchak) and The God of Yisrael (Elohei Yisrael). I quickly turned me face downwards because i was very afraid to hear from Our Father (avinu) for the first time in my life.

OUR FATHER SENT ME TO THE DESCENDANTS OF YISRAEL

[**52**](http://biblehub.com/exodus/3-7.htm) Our Father (avinu) said again; My people (ami) are being afflicted (oni) in Mitzrayim and their taskmasters (nogesim) are maltreating them the way they like. I am seeing what they are going through, how their properties and wealth was seized by pharaoh and shared to his people (am). [**53**](http://biblehub.com/exodus/3-8.htm) It is the appointed time to deliver them from the bondage of Mitzrayim, and take them to a good (tovah) and spacious land (eretz). A land (eretz) flowing with honey and milk (zavat cholov udevash), but it is presently occupied by the Kena'ani, the Chitti, the Emori, the Perizzi, the Chivi, and the Yevusi. [**54**](http://biblehub.com/exodus/3-9.htm) My people have cried and suffered enough in the hands of the Mitzrayim. I saw how they have lost their properties and wealth to pharaoh and his people.[**55**](http://biblehub.com/exodus/3-10.htm) I will send you to Pharaoh, so that he may release My people, the descendants of Yisrael for you to bring them out of Mitzrayim. [**56**](http://biblehub.com/exodus/3-11.htm) I said to Our Father (Avinu), Who am I, to approach Pharaoh and bring out the descendants of Yisrael out of Mitzrayim? [**57**](http://biblehub.com/exodus/3-12.htm) Our Father (Avinu) said to me, I will make it possible for you. And after when you have brought them out, I will give you message for them on this mountain.

I DEMANDED FOR OUR FATHER’S NAME

[**58**](http://biblehub.com/exodus/3-13.htm) I asked Our Father (Avinu) saying; if I go to the descendants (zera) of Yisrael and tell them that The God of their fathers (Elohei Avoteichem) have sent me to bring them out and they asked me Your Name, which name will I give to them?

OUR FATHER GAVE ME HIS NAME

[**59**](http://biblehub.com/exodus/3-14.htm) Our Father (Avinu) said to me; tell them Who I am, tell them that I am The One Who sent you. But i did not understand what Our Father (Avinu) said. [**60**](http://biblehub.com/exodus/3-15.htm) Then Our Father (Avinu) said to me again, This is the name you shall give to the descendants (zera) of Yisrael: tell them that The Creator (Habo’re), The God of your fathers (Elohei Avoteichem), The God of Avraham (Elohei Avraham), The God of Yitzchak (Elohei Yitzchak) and The God of Yisrael (Elohei Yisrael) have sent you. Behold! This is My Name forever (Shemi l'olam) and this is the Name all generations who worship Me shall call Me.

I WAS SENT TO THE ELDERS OF YISRAEL

[**61**](http://biblehub.com/exodus/3-16.htm) Our Father said to me, go and gather all the elders (Ziknei) among the descendants of Yisrael together and say to them, The God of your fathers (Elohei Avoteichem) Whose Name is The God of (Elohei) Avraham, Yitzchak, and Yisrael, spoke to me, saying; I am seeing what you are going through in Mitzrayim, [**62**](http://biblehub.com/exodus/3-17.htm) And I have decided to bring you all out of the suffering (Oni) in Mitzrayim to the land (eretz) occupied by the Kena'ani, the Chitti, the Emori, the Perizzi, the Chivi, and the Yevusi, to the land (eretz) in which oil and milk flows (zavat cholov udevash). [**63**](http://biblehub.com/exodus/3-18.htm) Tell them to listen to My message to them and take the elders (Ziknei) of Yisrael along with you and approach the king (Melech) of Mitzrayim. Say to him; The Creator (Habo’re), The God of the Yisrael people (Elohei Yisrael) have commanded us to go and offer sacrifice to Him in the desert (midbar). Now give us three days (shloshet yamim) let us go into the desert (midbar) and offer sacrifice to Our God (Eloheinu). [**64**](http://biblehub.com/exodus/3-19.htm) God spoke to me again saying; “I have seen (da'as) that devil has hardened the mind of the king (Melech) of Mitzrayim so that he will not let you go, except by a forceful hand (yad chazakah). [**65**](http://biblehub.com/exodus/3-20.htm) Therefore, I will strike Mitzrayim with wonderful (nifle'ot) punishments and after that he will be forced to let you go. [**66**](http://biblehub.com/exodus/3-21.htm) I will make them favourable (chen) to you so that you will not leave their land empty-handed but recover back your wealth which they took away from you by force, for I did not allow then to put it on their body. [**67**](http://biblehub.com/exodus/3-22.htm) Before you set out, let every woman (isha) request from back her Mitzrayim neighbor and from other Miztrayim living close to her house (bais), their silver (kesef), gold (zahav) and clothing materials which they collected from them by force as instructed by Pharoah. Let them put them together and carry them as they depart from Mitzrayim. I asked Our Father (Avinu) saying; what if they did not believe that You are the One Who sent me. [**68**](http://biblehub.com/exodus/4-2.htm) Our Father (Avinu) said to me, go, they will believe you because they are looking forward to see the day I will bring them out from Mitzrayim just as their fathers (avihem) told them.

I DEMANDED FOR ASSISTANCE FROM OUR FATHER

[**69**](http://biblehub.com/exodus/4-10.htm) I said to Our Father (Avinu); My Creator, I am a stammerer, I cannot speak words (devarim) very well. I am a slow speaker right from birth. The message You gave to me will be difficult for me to deliver to pharaoh.[**70**](http://biblehub.com/exodus/4-11.htm) Then Our Father (Avinu) said to me, Who made man's mouth (peh)? Who made the dumb to speak? Who made the deaf to hear? Who also made the blind to see? Is it not Me Who made all these things possible? [**71**](http://biblehub.com/exodus/4-12.htm) Therefore go, I will give you the ability to speak very well and deliver My message to pharaoh.[**72**](http://biblehub.com/exodus/4-13.htm) I said, My Creator; I need someone who will go with me so that if I did not speak well, he will explain your message to pharaoh.[**73**](http://biblehub.com/exodus/4-14.htm) Our Father was not happy (Af) with me because i doubted His words but He said to me, Is Aharon the Levi not your brother (ach)? He can speak very well. He will come to see you and he will rejoice when he sees you. [**74**](http://biblehub.com/exodus/4-15.htm) Let him go with you and speak to pharaoh. Tell him what I have told you so that he will speak to pharaoh as I have commanded you. [**75**](http://biblehub.com/exodus/4-16.htm) He shall act as your spokesman to My people and to pharaoh to explain your message to them. [**76**](http://biblehub.com/exodus/4-17.htm) I will give him the ability to answer any question they may ask you. [**77**](http://biblehub.com/exodus/4-18.htm) After this encounter, i returned to Reuel, my father-in-law’s house (khoten bais) and said to him, I want to visit my brothers (achim) in Mitzrayim, to see how they are coping with life. Reuel said to me, go in peace (Lech l'shalom). [**78**](http://biblehub.com/exodus/4-19.htm) But then i was still afraid to return to Mitzrayim because they had declared me wanted. Our Father (Avinu) said to me while i was still in Midyan; do not be afraid to return (shuv) to Mitzrayim, all the men (anashim) who were after your life have fallen asleep.

I RETURNED TO MITZRAYIM WITH MY FAMILY

[**79**](http://biblehub.com/exodus/4-20.htm) Then i took my wife (eshet) and my sons (banim) and set them upon my donkey (chamorin) and returned to Mitzrayim. [**80**](http://biblehub.com/exodus/4-21.htm) Our Father said to me, tell pharaoh to free My people and let them return to the Land I gave to them, but don’t forget that devil have harden his mind so that he will not let My people (HaAm) go. [**81**](http://biblehub.com/exodus/4-22.htm) Tell Pharaoh that the descendants of Yisrael are My children (yeladim). [**82**](http://biblehub.com/exodus/4-23.htm) And that I am saying to him, Let My children (yeladim) go back to their land and worship Me. Tell him that if he refused to let them go, indeed (hinei), I will punish him and his people. [**83**](http://biblehub.com/exodus/4-27.htm) Then Our Father (Avinu) sent His messenger to my brother Aharon in Mitzrayim saying; Go to the mountain (har) behind the desert (midbar), you will see your brother Mosheh. And he came, and found me on the mountain (Har) and embraced me. [**84**](http://biblehub.com/exodus/4-28.htm) I told Aharon all the words (kol divrei) Our Father (Avinu) had spoken to him.

ME AND AHARON SUMMONED ALL THE ELDERS OF YISRAEL

[**85**](http://biblehub.com/exodus/4-29.htm) Then Me and Aharon went and assembled together all the elders (kol Ziknei) among the descendants of Yisrael; and delivered to them all the words (hadevarim) Our Father (Avinu) had spoken to me. **86** After listening to me, the people (HaAm) believed and were happy that The God of their ancestors Who Promised to bring them out of Mitzrayim and take them to The Land He Promised to their fathers (avot) has seen their sufferings (oni) and come to fullfil His Promise. **87** They started rejoicing and singing praises to The Creator Who was touched by their misery.

ME AND AHARON VISITED PHARAOH AS COMMANDED BY OUR FATHER

[**88**](http://biblehub.com/exodus/5-1.htm) After speaking to the elders (ziknei) of the people (haAm) of Yisrael, Me and Aharon visited Pharaoh and told him what The God of Yisrael (Elohei Yisrael) said; free My people and let them go to the land I gave to them through their ancestors. [**89**](http://biblehub.com/exodus/5-2.htm) Pharaoh said; “Who is This God of Yisrael that wants me to obey His voice and set free our slaves. I do not know the God you are talking about and i will never let the people who are serving us to leave Mitzrayim”. [**90**](http://biblehub.com/exodus/5-3.htm) Me and Aharon said to pharaoh; The God of Yisrael (Elohei Yisrael) has spoken to us saying; prepare to leave Mitzrayim for your own land. Allow us to go and worship our God (Eloheinu) otherwise He will visit Mitzrayim with severe punishment. [**91**](http://biblehub.com/exodus/5-4.htm) The king (Melech) of Mitzrayim said to us, Why did you come to disturb the people from the works they are doing? He commanded the people of Yisrael who were watching to go back to labour (sivlot).

PHARAOH INCREASED THE SUFFERINGS OF THE CHILDREN OF YISRAEL AFTER HEARING FROM MOSHEH AND AHAROM.

[**92**](http://biblehub.com/exodus/5-5.htm) Pharaoh said to the taskmasters (nogesim); the people of Yisrael in our land were busy working and you allow them to stop their labour (sivlot) and come to listen to the nonsense their brothers are saying.[**93**](http://biblehub.com/exodus/5-6.htm) Pharaoh was influenced by devil to increase the suffering of the descendants of Yisrael so that they will rebel against their God (Elohem) and make Him forsake them. Then pharaoh commanded the taskmasters (nogesim) of the people of Yisrael and their foremen saying; [**94**](http://biblehub.com/exodus/5-7.htm) From now, stop helping the people (haAm) of Yisrael to get straw to make bricks, as you have been doing before; this time, let them go and gather straw by themselves.[**95**](http://biblehub.com/exodus/5-8.htm) And make sure that the quota (matkonet) of bricks which they were producing when you were giving them straw is the same now that they are getting straws by themselves. They have time to go and worship their God (Elohem) because they were idle. Let there be more hardwork (avodah) for them to do so that they will stop listening to lies (divrei sheker). [**96**](http://biblehub.com/exodus/5-10.htm) The taskmasters (nogesim) and the foremen went and told the people (HaAm) what Pharaoh said; that there will be no more straw for them. [**97**](http://biblehub.com/exodus/5-11.htm) And that from now, they have to go and get their straws from wherever they can find it and make sure that their work (avodah) is the same with when they were giving straw. [**98**](http://biblehub.com/exodus/5-12.htm) So the people (HaAm) were scattered everywhere in the whole land (kol Eretz) of Mitzrayim to gather dry grass in place of straw. [**99**](http://biblehub.com/exodus/5-13.htm) As they return to work, the taskmasters (nogesim) shouted on them saying; Fulfil your duty (ma'asim), your daily tasks as when there was straw. [**100**](http://biblehub.com/exodus/5-14.htm) The foremen who were supervising them were beaten by the taskmasters who employed them and they were asked; why have you not fulfilled your task in making brick both yesterday and today, as it was when you are given straw? They thought that it was the decision of their taskmasters. [**101**](http://biblehub.com/exodus/5-15.htm) They went and cried to Pharaoh saying; Why are your taskmasters treating your servants (avadim) in this manner? [**102**](http://biblehub.com/exodus/5-16.htm) There is no straw given to us yet they say to us, make brick. They also beat us even when the fault is not from us. [**103**](http://biblehub.com/exodus/5-17.htm) But pharaoh said, because you are idle, that was why you have time to say; “Let us go and offer sacrifice to Our God (Eloheinu)”. [**104**](http://biblehub.com/exodus/5-18.htm) Go back now, and do not expect straw any longer and you must deliver the full measure (tokhen) of bricks as it was when you are given straw. [**105**](http://biblehub.com/exodus/5-19.htm) When the foremen heard from pharaoh that no straw will be given to them and that their output must not reduce, they learned that they were in serious trouble (rah).

CHILDREN OF YISRAEL REGRETTED OUR COMING TO SEE PHAROAH.

[**106**](http://biblehub.com/exodus/5-20.htm) They went to Me and Aharon where we stood waiting to see them as they came from Pharaoh: [**107**](http://biblehub.com/exodus/5-21.htm) And they said to us, “may God (El) judge you for what you have done; you have given pharaoh and his servants bad impressions about us by your message to them and you placed sword (cherev) in their hands (yad) to slaughter us”.[**108**](http://biblehub.com/exodus/5-22.htm) I went out and spoke to Our Father in prayers saying; My Creator, why have You allowed trouble to come upon this people through me? Ever since I delivered your message to pharaoh, pharaoh has increased their suffering? [**109**](http://biblehub.com/exodus/5-23.htm) For since I went to Pharaoh to speak in Your Name (Shem) about bringing them out, he have done more evil to Your people and You are yet to deliver them from all their sufferings as You promised.

OUR FATHER PROMISED TO RESCUE HIS PEOPLE BY FORCE

[**110**](http://biblehub.com/exodus/6-1.htm) Then Our Father said to me, watch and see what I will do in Mitzrayim. They will not know when My people will depart from their land.[**111**](http://biblehub.com/exodus/6-2.htm) Our Father spoke further to me saying, I am The Supreme God Whom no one can challenge.  I am the God served by Avraham, Yitzchak, and Yisrael. **[112](http://biblehub.com/exodus/6-4.htm)** [I am the only God Whose yes is yes, and Whose no remains no.](http://biblehub.com/exodus/6-4.htm)

**[113](http://biblehub.com/exodus/6-4.htm)** I made a promise to them which is to give them the land (haEretz) occupied by people of Kena'an, the land of their inheritance, where they will dwell. I have also seen the agony of the children (yeladim) of Yisrael, whom the Mitzrayim kept in bondage. It is time to fullfil My promise to them. [**114**](http://biblehub.com/exodus/6-6.htm) Therefore say to the descendants of Yisrael; I am The Creator! I must bring you out from Mitzrayim, and I will set you free from their bondage. I will rescue you by the power of My hand (yad) and with great punishment (mishpatim gedolim) to the Mitzrayim.[**115**](http://biblehub.com/exodus/6-7.htm) I will take you as My own if you obey Me and I will be your God (Eloheichem). Then you all will know that I am your God (Eloheichem) Who brought you out from slavery in Mitzrayim. [**116**](http://biblehub.com/exodus/6-8.htm) I will take you to the land (HaAretz) I gave to your fathers (avot); Avraham, Yitzchak, and Yisrael; and it shall be your temporal inheritance. [**117**](http://biblehub.com/exodus/6-9.htm) I took all these messages to the descendants of Yisrael but they did not listen to me again because of their weakness in spirit (kotzer ruach) due to what the initial message brought to them and their terrible suffering (avodah kesheh).

I WAS SENT TO PHARAOH THE SECOND TIME

[**118**](http://biblehub.com/exodus/6-10.htm) Our Father (Avinu) spoke to me again saying; go and speak again to Pharaoh, the king (Melech) of Mitzrayim; tell him that I said that he should let My people (haAm) depart from his land in peace. [**119**](http://biblehub.com/exodus/6-12.htm) And that if he refuses to free My people, I will bring My people out of his land by force and he will live to regret what will be the outcome. [**120**](http://biblehub.com/exodus/6-12.htm)I said to Our Father; See, the descendants of Yisrael did not listen to me, how can Pharaoh listen to me? You know that I found it difficult while speaking. [**121**](http://biblehub.com/exodus/6-13.htm) Our Father (Avinu) spoke to me and Aharon saying; I am giving you the task of bringing out the descendants of Yisrael out of Mitzrayim. No one even pharaoh can stop you because no one can stop Me.

THE DESCENDANTS OF YISRAEL IN MITZRAYIM

[**122**](http://biblehub.com/exodus/6-14.htm) These are the heads of their families (Rashei Bais Avotam): The sons of (Bnei) Reuven the firstborn (bechor) of Yisrael are; Chanoch, Pallu, Chetzron, and Carmi: They formed the family (mishpokhot) of Reuven. [**123**](http://biblehub.com/exodus/6-15.htm) The sons of (Bnei) Shimon are; Yemuel, Yamin, Ohad, Yachin, Tzochar, and Shaul son (ben) of a Kena'ani woman (isha): They formed the family (mishpokhot) of Shimon. [**124**](http://biblehub.com/exodus/6-16.htm) The names (shemot) of the sons of (Bnei) Levi according to their generation (toldot) are; Gershon, Kehat and Merari: Levi lived for one hundred and thirty- seven years (shanah). [**125**](http://biblehub.com/exodus/6-17.htm) The sons of (Bnei) Gershon are; Livni, Shimi, according to their families (mishpokhot). [**126**](http://biblehub.com/exodus/6-18.htm) The sons of (Bnei) Kehat are; Amram, Yitzhar, Hevron and Uzziel. He lived for one hundred and thirty- three years (shanah). [**127**](http://biblehub.com/exodus/6-19.htm) The sons of (Bnei) Merari are; Mahali and Mushi: these are the families (mishpokhot) of Levi according to their generation (toldot). [**128**](http://biblehub.com/exodus/6-20.htm) Then Amram took Yocheved his father's distance relative as his wife (eshet), and she gave birth to Aharon and I. He lived for one hundred and thirty-seven years (shanah). [**129**](http://biblehub.com/exodus/6-21.htm) The sons of (Bnei) Yitzhar are; Korach, Nepheg, and Zichri. [**130**](http://biblehub.com/exodus/6-22.htm) The sons of (Bnei) Uzziel are; Mishael, Eltzaphan, and Sitri. [**131**](http://biblehub.com/exodus/6-23.htm) Aharon took Elisheva, daughter (bat) of Amminadav, the sister (achot) of Nachshon, as his wife (eshet); and she gave birth to Nadav, Avihu, Eleaz and Itamar.[**132**](http://biblehub.com/exodus/6-24.htm) The sons of (Bnei) Korach are; Assir, Elkanah and Aviasaph. They made up the families (mishpokhot) of Korchi. [**133**](http://biblehub.com/exodus/6-25.htm) Eleazar son (ben) of Aharon took one of the daughters (banot) of Putiel as his wife (eshet) and she gave birth to Pinchas: They are the heads of the families of the Levi (Rashei toldot HaLevi'im) according to their generations (mishpokhot).[**134**](http://biblehub.com/exodus/6-26.htm) These are the descendants of Yisrael whom Our Father (Avinu) sent Aharon and I to bring out from the land (Eretz) of Mitzrayim. [**135**](http://biblehub.com/exodus/6-27.htm) They are suffering under the yoke of Pharaoh king (Melech) of Mitzrayim.

OUR FATHER ASSURED MOSHEH OF SUCCESS IN DELIVERING HIS PEOPLE

[**136**](http://biblehub.com/exodus/6-28.htm) When it is the appointed time to bring them out of Mitzrayim to their land of inheritance, [**137**](http://biblehub.com/exodus/6-29.htm) Our Father (Avinu) sent me to Pharaoh king (Melech) of Mitzrayim for their release. But i did not believe that pharaoh will listen to me. [**138**](http://biblehub.com/exodus/7-1.htm) Our Father (Avinu) said to me, I have given you and your brother Aharon power over Pharaoh and his people. [**139**](http://biblehub.com/exodus/7-2.htm) Do not be afraid of him, speak to him all that I told you to tell him: that he should send the descendants of Yisrael out of his land before My anger rise against him. [**140**](http://biblehub.com/exodus/7-3.htm) Though devil will harden his mind, I will force him to set My people free from Mitzrayim. [**141**](http://biblehub.com/exodus/7-4.htm) Pharaoh will not listen to you until I bring punishment upon him and his people, then he will have no option than to send My people; the descendants (toldot) of Yisrael out of the land (Eretz) of Mitzrayim.[**142**](http://biblehub.com/exodus/7-5.htm) Then the Mitzrayim who will witness how I will bring My people out will know that I am God The Creator (HaBo’re El) Whom no one can challenge.

ME AND AHARON DELIVERED THE MESSAGE OF OUR FATHER TO PHARAOH.

[**143**](http://biblehub.com/exodus/7-6.htm) Me and Aharon went and spoke to pharaoh every thing Our Father (Avinu) has commanded us to say. [**144**](http://biblehub.com/exodus/7-7.htm) Then i was eighty years (fourscore shanim) old, and Aharon was eighty-three (fourscore shlishi shanim) years when we were sent to Pharaoh.

THE COVENANT OF PASSOVER ESTABLISHED

**145** Again Our Father spoke to me and Aharon in Mitzrayim saying; this month (hachodesh hazeh) shall be the first month of your first year because in this month you were delivered from bondage. **146** Speak to the whole congregation (kol Adat) of Yisrael saying, In the tenth day of this month, every man (ish) shall take a lamb (seh) according to his father’s house (bais avot), a lamb (seh) for each house (bais); **147** If any household cannot afford or finish a lamb ( seh), let him and his neighbor who is next to him join together and provide lamb (seh) according to the number of the persons (nefashot) in their families and the size of the meat they can eat.

**148** Your lamb (seh) shall be perfect (tamim), a male (zachar) lamb (she) of not more than a year old. If you do not have lamb, you may provide a perfect sheep or goat; **149** It will be under your watch (mishmereth) from the tenth day of the month to the fourteenth day to make sure that there is absolutely nothing wrong with it. Then the whole assembly (kol Kehal) of Yisrael shall slaughter (shachat) it in the fouth watch. **150** After killing it, they shall sprinkle the blood (dahm) on the entrance of their doors (mezuzot) where they shall dwell and eat it. **151** And they shall roast the flesh on fire (eish) and eat it that same night with unleavened bread (lechem). **152** No part of the meat shall be eaten raw or boiled in water (mayim), it must be roasted in fire (eish) its head (rosh), legs, and the intestinal parts. **153** No part of the meat shall be left until day breaks (boker), but if you could not finish it and any part is left till day break (boker), let no one eat it, burn it completely in fire (eish). **154** This is how you shall eat it; your upper garment must be fixed in your lower garment, with your belt fixed for travel, your sandals must be fixed on your feet, and the walking stick of your elders must be in their hands (yad). You shall eat it in haste because it is your Passover (Pesach) meal and it serves for atonement for all the sins you committed ignorantly while in Mitzrayim.  **155** This day (hayom hazeh) shall be a day of remembrance (zikaron) for you and you shall keep this day with a feast (Chag) with Me throughout your generations until the eternal covenant (chukkat olam) is established to replace it.

UNLEAVENED BREAD FEAST ESTABLISHED

**156** You shall eat unleavened bread (matzot) for seven days (Shivat yamim) but on the first day, you must make sure that there is no trace of yeast (se'or) in all your houses (batim). Anyone among you who eat leavened bread (chametz) or anything that contained yeast from the first day until the seventh day must be cut off from Yisrael. **157** On the first day (yom harishon) and the seventh day (yom harishon) there shall be a holy gathering (mikra kodesh), none of you is allowed to do any kind of work (melachah), you are only allowed to prepare what you shall eat on those days. **158** You shall observe (shomer) the feast of unleavened bread (matzot); for on this very day I brought your people out of Mitzrayim. Therefore you shall observe (shomer) this day in every year throughout your generations until the everlasting covenant (chukkat olam) is established. **159** From the fourth watch of the fourteenth day of every first month, you shall eat only unleavened bread (matzot) until the fourth-watch of the twenty-first day of the month. **160** Within those seven days (Shivat yamim) there shall be no yeast (se'or) or any thing that contained yeast in your houses (batim). Anyone who taste or eat any leavened food must be cut off from the congregation (Adat) of Yisrael, whether he is a stranger (ger) or native born in the land (ha'aretz). **161** You shall eat only unleavened bread (matzot) in all your dwelling places. **162** Then I called all the elders (Ziknei) of Yisrael and said to them, Set aside for yourselves a lamb according to your families (mishpokhot) and slaughter (shachat) it for your Passover and atonement. **163** Put the blood (dahm) in a basin, take a bunch of hyssop and dip it in the blood (dahm) which is in the basin and use it to sprinkle it on the entrance of your door (mashkof) and none of you shall come out of his house (bais) until day breaks (boker). **164** For this blood will be sign of forgiveness for all the signs you committed ignorantly in Mitzrayim. **165** It will also mark your passing over from sinful life to holy life. It will as well mark your freedom from the bondage of sin to righteous life. **166** You shall observe (shomer) this feast yearly as a law (chok) to you and your children (yeladim) until the everlasting (ad olam) covenant is established. **167** When you entered the land (ha'aretz) which The Creator (Habo’re) will give to you according to His promise to your fathers, observe (shomer) and cerebrate this feast to remember your rescue from Mitzrayim. **168** If your sons (banim) asked you, what are you cerebrating (Mah haavodah hazot lachem)?  You shall say to them; It is the feast of Our Creator’s Passover (zevach Habo’re Pesach), who rescued the descendants of Yisrael from bondage in Mitzrayim. After listening to all this command from me, our people bowed down and worshiped Our Father (Avinu).

WE DEPARTED FROM MITZRAYIM

**169** Our Father (Avinu) said to me; in the night, I will make darkness to remain in the whole land of Mitzrayim and there will be no day until you have departed from Mitzrayim. **170** Go and tell My people (HaAm) that each of them both man and woman should request from his or her neighbor, clothing materials, articles of silver (kesef) and gold (zahav) so that you can recover your wealth which they took away from you by force. **171** Our Father (Avibu) made the people of Mitzrayim to return all the clothes, silver and gold they forcefully collected from my people. **172** I went to Pharaoh again and said to him; The God of Yisrael (Elohei Yisrael) said; there will be no more day in the land of Mitzrayim until the people of Yisrael departed from your country, but Pharoah said that no one has the power to stop day from breaking. **173** Then I and Aharon went and told the descendants of Yisrael everything Our Father (Avinu) said and they obeyed all instructions given to them. **174** That same day, very thick darkness covered the whole land of Mitzrayim. This kind of darkness have never appeared anywhere in the world before. **175** When this happened, all sources of light in Mitzrayim could not give out light, for they were not responding when the people of Mitzrayim tried hard to put on light. **176** But there was light in the sight of our people, for we were seeing just as it is in the day. Then Our Father said to me, take your people and depart from Mitzrayim now, for no one will see you or stop you from going. **177** My brother and I alerted our people and we rose up immediately and set out on our journey to The Promised Land. Pharoah and all his people remained in that very thick darkness until we all departed from their land. **178** Before we departed, they did as Our Father (Avinu) instructed them through me; they requested back from their mitzrayim plunderers, silver (kesef), gold (zahav), bronze and garment materials. **179** And Our Father (Avinu) made the people of Mitzrayim who have earlier collected our properties to be kind and favourable to us. They granted the request of our people and gave us back our wealth and we recovered all our belongings in full. **180** Then we travelled on foot from Rameses towards Sukkot. We were about **600,000** men (gevarim), without counting the women and children among us. **181** We left Mitzrayim with our flocks (tzon) and herds and many other domestic animals. **182** While on our way, we baked the flour without yeast (batzek) which we took out of Mitzrayim, into loaves of unleavened bread (matzot). **183** We were in Mitzrayim for a period (moshav) of four hundred years (shanah). At the end (ketz) of the four hundred years (shanah) which was the exact day of rescue, Our Father (Avinu) brought us out from the land (Eretz) of Mitzrayim. **184** It was a night of rescue for Our Father (Avinu) to bring us out from Mitzrayim. This is the night (halailah) of remembrance to Our Father and the whole children (kol yeladim) of Yisrael.

RULES FOR PASSOVER FEAST

**185** Then Our Father said to me and Aharon, This is the law (Chukkat) of pasover (HaPesach); no foreigner (ger) shall eat it. **186** But every male servant (eved) from another nation can eat it after being circumcised (bris milah). **187** A foreigner (toshav) and a hired servant (sachir) shall not eat it. **188** It must be eaten inside one house (bais echad) no part of the meat (basar) shall be taken to outside the house (bais) and make sure you did not break the bone of any of the animals slaughtered for Passover. **189** The whole congregation (Kol Adat) of Yisrael shall celebrate it. **190** If a stranger (ger) who lives close to you want to cerebrate the pasover (Pesach) with you, let him first of all circumcise (bris milah) all the males (zachar) in his family, then let him join in the feast. Do not discriminate against him; do for him whatever you do for the native born. No uncircumcised (arel) person whether a native born or foreigner shall eat it. **191** This law (Torah echad) is to be obeyed by both native-born, and the strangers (ger) that lives among you. **192** Then the whole descendants (kol toldot) of Yisrael obeyed everything as commanded through Me and Aharon. They obeyed all. **193** Our Father (Avinu) brought His people out of Mitzrayim the very same day these commandments were given to them. **194** Then I said to the people (HaAm), Remember this day, in which you came out from Mitzrayim, out of the house (bais) of bondage where the Mighty hand (chozek yad) of The Creator (Habo’re) brought you out. Let no one among you eat leavened bread (chametz). **195** The month you were brought out is the first month of your first year. **196** And when He takes you into the land wrongly occupied by the Kena'ani, the Chitti, the Emori, the Chivi and the Yevusi, which He Promised to your fathers (Avot) to give you, a land (eretz) flowing with milk (cholov) and honey (devash), observe this cerebration (avodah) by this time in this month every year until the everlasting covenant is established. **197** From first day (yom echad) to Seventh day (shivat yamim) you shall eat unleavened bread (matzot), and on the seventh day (shivat yamim) you shall hold a feast (Chag) with Our Father (Avinu). **198** Within the seven days you shall eat unleavened bread (Matzot), let there be no leavened bread (chametz) or yeast in your houses (batim). **199** And you shall tell the story of how I brought you out of Mitzrayim to your sons (banim) whenever you are holding this feast. **200** This feast will be a sign (ot) of remembrance to you in order that the law (torat) of The Creator (Habo’re) may always be in your mind because with a forceful hand (yad chazakah) He delivered you out of Mitzrayim. **201** You shall therefore observe (shomer) this cerebration (chukka) at its fixed time (mo'ed) yearly until the everlasting covenant is established.

OUR FATHER LED US THROUGH THE RED SEA FOR SPIRITUAL CLEANSING

**202** When the people of Yisrael left Mitzrayim for Kena’an, they wanted to travel through Pelishtim because it is the shortest way to Kena’an, but Our Father (Avinu) did not permit them to take that route because He intended to clense them in the red sea.  **202** Our Father (avinu) led them through the way (derech) of the desert (midbar) to the red sea (Yam Suf). **203** They travelled through Sukkot and encamped in Etam, at the edge of the desert (midbar). **204** As they travel, Our Father (Avinu) sent a pillar of cloud (ammud anan) in the day (yom), to guide them on their way (haderech), and a pillar of fire (ammud eish) in the night (lailah) to give them light (ohr) to see, so that they could travel day and night (yomam valailah). **205** The pillar of cloud (amud heanan) never disappears in the day, and the pillar of fire (ammud haeish) did not disappear in the night before the people (HaAm). **206** Then Our Father spoke again to Mosheh saying; speak to the descendants (toldot) of Yisrael, go and encamp before PiHachirot, opposite the sea, between Migdol and the water (yam), in front of Baal Zephon. **207** For Pharaoh and his people are planning to come after you. They believed that you are caught in the desert (midbar) wandering in confusion, and that you cannot proceed with your journey.

DEVIL INCITED PHARAOH TO PURSUE US

**208** The devil have hardened Pharaoh’s mind and induced in him the decision to pursue you but I will redeem My name upon you in this sea and keep the Promise I made to your fathers (avot). The remaining people of Mitzrayim will know that no one can stop Me from fulfilling My Promise. **209** Then pharaoh called all his servants and say to them; why did we do this, why did we let our slaves go?  Who will now take over their duty for us? **210** He quickly got ready his chariots (merkavah), and commanded his armies to come with him. **211** The chariots of pharaoh were six hundred selected ones, and each of them carries commanders of Mitzrayim armies. **212** Pharaoh’s mind was hadened by devil who was desperate to use him and cage the people of Yisrael in order to terminate the coming of the Seed of Avraham Who will save His people in the wworld. People of Yisrael are confident in their God because they saw the things He did to set them free. **213** So the people of Mitzrayim pursued them with their horses (susim) and chariots, they overtook them and encamped by the sea (yam), beside Pi- Hachirot, in front of Baal Zephon.

OUR PEOPLE CRIED AS THEY SAW THE MITZRAYIM PEOPLE COMING.

**214** As Pharaohs armies drew near, the descendants of Yisrael lifted up their eyes and saw the Mitzrayim soldiers marching after them, they were very terrified and they cried out to Our Father (Avinu) for help. **215** They said to me, because there were no grave (kevarim) in Mitzrayim, you have taken us away to die in the desert (midbar)? What evil have you done to us, by bringing us out of Mitzrayim for us to be killed in this desert? Is this the Promised Land you are taking us to? **216** Is this not what we told you when we were at Mitzrayim saying; Leave us alone, that we may continue to be slaves for the Mitzrayim instead of being eliminated? For it is better for us to remain slaves for the Mitzrayim, than for us to fall asleep in this desert (midbar).

THE RED SEA DIVIDED INTO TWO AND DRY LAND APPEARED

**217** I said to them, Fear not, be quiet, and see how The Creator (Habo’re) will save you today. The Mitzrayim whom you see now coming, you shall see them no more forever (ad olam). **218** Our Father will fight for you, just be quiet. **219** I cried to Our Father but Our Father said to him; why are you calling on Me? Tell My people to move on. **220** Stretch your hand towards the water and command the water (yam) to divide into two so that the descendants of Yisrael shall pass across the middle of the water on dry land (yabashah). **221** And I will wipe away pharaoh and his people if they pursue you and enter the water. All his armies, his chariots, and his horsemen (parash) shall be wiped out of the world. **222** Then their remainders shall know that I am The Supreme God and that no one can stop My will. **223** The pillar of cloud which was in the front of the people of Yisrael moved and stood behind them. **224** And there was separation between the camp (machaneh) of Mitzrayim and the camp (Machaneh) of the people of Yisrael. The cloud (anan) behind the descendants of Yisrael made severe darkness (choshech) to be in front of the Mitzrayim, while the pillar of fire (eish) gave light in the whole night to the people of Yisrael so that the people of Mitzrayim could not approach them. **225** When they got to the edge of the sea (yam), Mosheh placed his hand over the water and commanded the sea to divide into two and creat a dry land through the middle and it was so immediately. **226** Then Mosheh and the descendants of Yisrael went through the dry land (yabashah) in the middle of the sea (yam). When the sea divided into two, it formed walls of water (yam) at both sides with dry land (yabashah) through the middle and the people of Yisrael walked through the dry land.

THE MITZRAYIM PEOPLE AND THEIR ARMIES DRONE IN THE RED SEA

**227** The Mitzrayim pursued them through the dry land at the middle of the water (yam) and when they got to the middle of the water (yam) with their horses (sus), chariots and horsemen (parash). **228** The wheel of their chariots (machaneh) got damaged and they could no longer move faster after the descendants of Yisrael.  **229** As they continued chasing the people of God, their chariot wheels pulled out and the chariot could no longer move. They said; Let us go back to our land and leave the people of Yisrael because their God is fighting for them against us. **230** Our Father said to me, look back and Stretch out your hand (yad) over the water (yam) and command the water (may) to return to its former nature, upon the Mitzrayim, their chariots, and their horsemen (parash). **231** And I stretched out his hand (yad) over the sea (yam) and commanded the water (yam) to return to its nature and the water rushed back to its place as day breaks (boker) and comsumed all the people of Mitzrayim with not even one of them escaped. **232** The water (mayim) rushed back with heavy force and covered the chariots, the horsemen (parashim), and all the armies of Pharaoh that chased the people of God into the sea (yam). **233** But the descendants of Yisrael walked upon dry land (yabashah) through the water (yam) and the water formed walls (chomah) for them on their right and on their left side. **234** This is how The Creator (Habo’re) saved the children (yeladim) of Yisrael on that day (yom hahu) out of the hand of Mitzrayim and the people of Yisrael saw the Mitzrayim as they died in the seashore and they were not seen anymore as Mosheh rightly said. **235** When the children (yeladim) of Yisrael saw the great work (yad hagedolah) which Our Father (Avinu) did in Mitzrayim and on the red sea, they feared Him, put their trust in Him, and also trusted His servant (eved) Mosheh.

SONG OF VICTORY TO OUR FATHER.

**236** Then Mosheh and the family of Yisrael sang this song (shirah) to The Creator (Habo’re) saying; we give you praises, for You have done it triumphantly, the horses (sus) and its riders have ended into the water (yam). **237** The Creator (Habo’re) is my strength (oz) and song (zimrah), and He is my salvation (Yeshuah), He is My God (Eli), and I will praise and worship Him; God of my father (Elohei Avi), and I will exalt Him. **238** Our Father (Avinu) is The Greatest, The Creator (Habo’re) is His name (shmo). **239** He has wasted pharaoh’s chariots (Markevot) and his armies into the water (yam). His selected commanders were also drowned in the red sea (Yam Suf). **240** The deep waters (tehomot yamim) have covered them; they sank into the bottom of the water (yam) like a stone (even). **241** Your Power is above all Powers (ko'ach), your great power have broken our enemies (oyev) into pieces. **241** In the greatness of Your majesty You have eliminated them that rose up against us; Your wrath (charon) consumed those who challenged You. **242** And with the breath from your nostrils the water (mayim) were blown together, the floods stood upright like a wall, and the depth (tehomot) rose up and was dry in themiddle of the sea (lev yam). **243** The enemies (oyev) said, I will pursue them, I will overtake them, I will share their wealth, my desire for battle shall be satisfied upon them; I will draw my sword (cherev), my hand (yad) shall take possession of them. **244** You blew Your wing (ruach), the water (yam) covered them and they sank like lead in the mighty waters. **245** Who is like unto You Saviour (Mi chamochah ba'elim, Moshia) among all the gods (elim)? Who is like You, glorious in holiness (kodesh), awesome in praises, Always doing wonders, Halleluel? **246** You stretch out Your mighty hands and the land (haeretz) swallowed them. **247** You have shown mercy (chesed) to the people You redeemed and led them by going before them. You guided them with Your strength (oz) to Your holy dwelling place (neveh kodesh). **248** The nations of the world shall hear what You did and be afraid; anguish shall take hold on those who dwell in Peleshet. **249** The leaders of Esuv shall be amazed, the mighty men of Moav shall tremble, all those who dwell in Kena'an shall become weak after hearing what You did in Mitzrayim and in the red sea. **250** Terror and greif (pachad) shall fall upon them; by the greatness of Your power they shall be struck dumb as a stone (even); till Your people pass by, yes Father, till the people You took as Your own pass by. **251** You shall bring us in, and plant us on the mountain (har) of our inheritance (nachalah), at the place, Oh Father, which You have made for our dwelling, in the Holy Place (Mikdash), which Your Holy hands have established. **252** The Creator (Habo’re) shall reign forever and ever (l'olam va'ed). **253** For when the horses (sus) and chariots of Pharaoh went into the water (yam) with his horsemen (parash), You brought again the waters of the sea upon them, while the children of (Bnei) Yisrael went on dry land (yabashah) in the middle of the sea (yam). **254** Miryam the prophetes (neviah), the sister (achot) of Aharon, took the hand drum (tof) in her hands (yad) and start playing music, all the women (nashim) went out and join her with their hand-drums and with great dancing. **255** Then Miryam sang to them, Sing to The Creator (Habo’re), for He have triumphed greatly, the horses (sus) and its riders have been thrown into the water (yam). **256** So Mosheh brought the descendants of Yisrael from the red sea (Yam Suf), and they went out into the wilderness (midbar) of Shur. They were on their journey for three days (shloshet yamim) in the wilderness (midbar), and found no water (mayim) for drinking.

BITTER WATER BECAME NORMAL AND OUR PEOPLE DRANK

**257** As they were moving, they came across water but it was bitter (Marah) when they tasted it. They could not drink of it because of the bitterness. They called the name (shmo) of that land Bitter land (Marah eretz). **258** Then the people murmured against Mosheh asking; what shall we drink (Mah nishteh)? **259** I prayed to Our Father (Avinu) and commanded the water (mayim) to be normal for drinking, the water became normal and they drank to their satisfaction. Our Father said to me; Tell My people to obey Me and do whatever I will tell them to do and abstain from whatever I will tell them to avoid. **260** If they carefully listen to My voice and obey all My commandments, I will not bring punishment on them as I did to the Mitzrayim. **261** They came to a cool place where there are springs of water (mayim) and trees and they stayed there beside the springs of water (mayim).

MY PEOPLE COMPLAINED ABOUT FOOD.

**262** After resting, the whole congregation of Yisrael (kol Adat Yisrael) moved from there to the desert (midbar) of Siyn which is between the place they rested and Sinai. This was the fifteenth day of the second month after their departure out of Mitzrayim. **263** When they became hungry, they murmured against Me and Aharon in the desert (midbar).

**264** They said to them, we preferred to have departed in Mitzrayim, where we sat beside the pot of meat (sir habasar) and where we were eating bread (lechem) to our satisfaction. You have brought us into this desert (midbar), to kill this whole assembly (kol hakahal) with hunger (ra'av). **265** Then Our Father (Avinu) said to me, Behold (Hineni), I will send down bread (lechem) from the sky (Shomayim) for you, let the people (HaAm) go out and gather the quantity they shall eat for each day. I will test them to know if they will obey Me or not (no). **266** On the sixth day (yom hashishi), let them gather twice the quantity they were gathering daily before because on the seventh day, I will not send down bread (lachem), it is a day of rest. **267** Mosheh and Aharon said to the whole offsprings (kol Bnei) of Yisrael, At fourth watch (erev), you shall know that The Creator (Habo’re) is The One Who brought you out from Mitzrayim. **268** And in the day (boker), you shall see the magnificence of The Creator (kevod Habo’re) because He heard your murmurings (telunnot) against Him. Who are we that you murmur against us? **269** I said, He will give you meat (basar) to eat in the fourth watch (erev), and in the day (boker) He will give you bread (lechem) to eat and be satisfied. This is because He heard your murmurings (telunnot) against Him. Are we the one who brought you out? Your murmurings (telunnot) are against The Creator Who rescued you and not against us. **270** Mosheh spoke to Aharon saying; say to the whole congregation of Yisrael (kol Adat Bnei Yisrael), Come near to Our Father (Avinu) through obedience, for He had responded to your complain.

OUR FATHER FED US WITH UNLEAVENED BREAD & MEAT AND COMMANDED US TO GATHER ONLY THE FOOD WE SHALL EAT FOR THE DAY.

**271** On that day, as Aharon spoke to the whole congregation of Yisrael (kol Adat Bnei Yisrael), they looked toward the desert (midbar) and, saw evidence of God’s (El) presence (kevod Habo’re) in the cloud (anan). **272** Our Father spoke to me saying; I have heard the cry of My people, say to them, in the fourth watch of the day, you shall eat meat (basar), and in the first watch of the day (boker) you shall be fed with bread (lechem). Then you shall know by experience that I am your God (Eloheichem). **273** When it was fourth watch of the day (erev), quails meat came down from above, and covered the camp (machaneh) and in the first watch of the day (boker) there was a layer of dew (tal) around the camp (machaneh). **274** When the layer of the dew (tal) was no more, there were many pieces of unleavened bread in the shape of coriander seeds on the surface of the grasses in the desert (midbar). **275** When they saw it, they asked one another, what is this (Mahn hu)? This is because they do not know what it was. I said to them, this is the bread (lechem) which Our Father (Avinu) has given to you, eat! **276** This is the command of Our Father about the food; Gather the quantity that will be enough for your feeding for the day, one omer per person, according to the number of persons (nefashot), also gather for those you left in the tenth (ohel). **277** They did as commanded, some of them gathered more than others while some gathered less than others. **278** When they shared it among themselves, he that gathered much had no remainder, and he that gathered little had enough for his people; they all gathered according to their needs.

SOME DISOBEYED AND KEPT FOOD TILL NEXT DAY BUT IT DECAYED

**279** I said to them, Let no man (ish) leave part of it until day break (boker). **280** But some of them did not consider the warning; they did not obey the instruction from God (El) through me. Some of them went ahead to leave part of it until day break (boker), and the leftovers became very watery. I noticed it and became angry with them.  **281** They continue to gather the manna and the quails every day (boker), every man was gathering according to his eating need.

A DAY TO SHABBAT DAY, WE GATHERED TWICE AND KEPT TILL NEXT DAY BECAUSE THERE WILL BE NO GATHERING OF FOOD ON SHABBAT DAY AND THE FOOD WE STORED DID NOT DECAY.

**282** On the sixth day (yom hashish) they gathered twice of what they were gathering before, two omer for one man; and all the rulers (nesi'im) of the congregation (Edah) went and reported them to Mosheh. **283** I said to them, This is because of what Our Father (Avinu) had said; tomorrow is a resting day (Shabbaton) , holy day of rest (Shabbos Kodesh) of The Creator (habo’re). Bake both your today’s food and tomorrows own today, and boil today, all that you will boil both for today and tomorrow, after eating for today, Keep the remaining one for the next day when I will not send any food to you. **284** They gathered for both days and kept the remainder until early tomorrow (boker), as Mosheh commanded and it did not change or spoil as the one they stored in disobedience did. **285** I said to them on that day; Eat today; for today is a restday (yom Shabbat) to The Creator (Habo’re), today you shall not find any food like other days in the field (sadeh). **286** For Six days (Sheshet yamim) you shall gather it; but on the seventh day (yom hashevi'i), which is the day of rest (yom shabbat), there will be none.

SOME DISOBEYED AND WENT OUT ON THE SHABBAT DAY TO GATHER BREAD

**287** Some of the people (HaAm) in disobedience went out to gather food on the seventh day (yomm hashevi'i) but they found none. **288** Then Our Father (Avinu) said to me, how long will My people refuse to obey My commands (mitzvoth) and My laws (torot)? **289** Because I have given you the day of rest (yom Shabbat), I gave you double portion of bread (lechem) on the sixth day (yom hashish) for that day and the next day which was the day of rest (yom shabbat). I commanded you to stay in your place, let no man go out from his place on the seventh day (yom hashevi'i) but some of you have disobeyed Me and went out of their house (bais) to the field to know if I will send down bread (lechem). **290** After when Our Father rebuked the people of Yisrael, they all started resting on the seventh day (yom hashevi'i). **291** Then the children of Yisrael called the name (shem) of the bread (lechem) Manna. It was in the shape of coriander seed, white (lavan) in colour, and it tasted like cakes fried in honey (devash).  **292** The descendants of Yisrael were fed by Our Father with manna from above for forty years (arba'im shanim) in the desert, until they entered the Promised Land where varieties of food were stored for them by Our Father.

I SPOKE TO THE ROCK AND IT GIVES OUT WATER

**293** The whole congregation (kol Adat Bnei) of Yisrael travelled from the desert (midbar) of Siyn, moving ahead, according to the commandment of The Creator (Habo’re) and encamped in Rephidim where they became thirsty and there was no water (mayim) for them to drink.  **294** Then they quarreled (riv) with Mosheh and said to him; Give us water (mayim) to drink. And I said to them, why are you quarelling (riv) with me? Why do you test Our Creator again? **295** They murmured again against Mosheh and said; why did you bring us out of Mitzrayim to kill us, our families (toldot) and our livestock with thirst (tzama)? **296** Mosheh cried to Our Father (Avinu) saying; what can I do to help this people? They are ready to cast stone on me. **297** Our Father said to me, Go on ahead of the people (HaAm), and take the elders (Ziknei) of Yisrael with you.  **298** You will see a rock (tzur) in Chorev, speak to the rock (tzur) demanding water, and water (mayim) must surely come out from it, for the people (HaAm) to drink. Mosheh did so in the sight of the elders (Ziknei) of Yisrael. **299** Mosheh called that place testing and dissatisfaction (Massah and Merivah), because of the quarelling (riv) of the descendants (toldot) of Yisrael, and the testing of The Creator (Habo’re) for not recognizing His presence among them?

AMALEK ATTACKED US

**300** Then the people of Amalek were influenced by devil to attack the people of Yisrael in Rephidim to see if they will run back to Mitzrayim. **301** But I said to Hoshea, select for us men (anashim) who can fight and go against the Amalek. Tomorrow I will be on top of the mountain for prayers. **302** So Hoshea did as Mosheh told him, and they fight against the Amalek. Mosheh, Aharon, and Chur went up to the top of the hill for prayers. **303** And it came to pass that as long as Mosheh held up his hands (yad) in prayers, the people of Yisrael will start winning; and when he let down his hands (yad), Amalek will start winning. **304** When Mosheh got tired, his hands became weak, they took a stone (even) and put it under him and he sat down on it. Aharon and Chur supported his hands, one on the one side, and the other on the other side; and his hands were held up steady (emunah) while praying until fourthwatch. **305** The people of Yisrael defeated the armies of Amalek with the edge of the sword (cherev). **306** Our Father (Avinu) said to me, Write down all these events for remembrance (zikaron) in a scroll (sefer) and inform Hoshea that I will wipe away the people of Amalek from under the sky (Shomayim) because they are out to oppose My will. **307** Mosheh bowed down and thanked Our Father for the victory He gave to them over the Amalek. **308** Because the people of Amalek opposed the decision of Our Father to take His children into the land He promised them and their ancestors, they are going to face war from generation to generation until they are subdued.

MY FATHER –IN-LAW VISITED US IN THE CAMP

**309** When Reuel, the priest (kohen) of Midyan, My father-in-law (khoten), heard of all that God (El) had done for me, and for the people of Yisrael by bringing them out of Mitzrayim. **310** Then Mosheh had sent his wife (eshet) and his two sons (banim) to go and dwell with Reuel his father-in-law when he was in battle with pharaoh. **311** The name (shem) of the firstborn of Mosheh was Gershom; for he said, I have gotten a son where I am a stranger (ger) in a foreign land. **312** The name of the other son was Eliezer; for I said; the God of my father (Elohei Avi) is my help (ezri), He has delivered me from the sword (cherev) of Pharaoh; **313** When Mosheh and his people were still in the desert (midbar), his father-in-law visited him with his sons (banim) and his wife (eshet) at mount chorev where they encamped. **314** He sent message to Mosheh, I, your father-in-law (khoten) have come to rejoice with you. I came with your wife (eshet) and your two sons (banim). **315** When Mosheh got the message, he went out to meet his father-in-law (khoten), on seeing him, he grabbed him and embraced him, and they asked each other of their welfare (shalom), he embraced his wife (eshet) and his sons (banim) after which they went into the tent (ohel). **316** Mosheh told his father-in-law (khoten) all that Our Father (Avinu) had done to Pharaoh and to the whole people of Mitzrayim for the sake of the children (yeladim) of Yisrael, and all they went through along the way (derech), and how Our Father (Avinu) has been saving them. **317** And Reuel rejoiced for all the good things (tovah) which Our Father (avinu) had done for the people of Yisrael, whom He had delivered out of the hand of the Mitzrayim. **318** Reuel said, Blessed (Baruch) is The Creator (Habo’re) , Who have rescued you out of the hand of the Mitzrayim, and out of the hand of Pharaoh, and Who have delivered the people (HaAm) from bondage in Mitzrayim. **319** Now I have known (da'as) that your God is greater (gadol) than all the gods (kol elim) for no one could challenge Him or stop Him from delivering His people. **320** He brought a gift to me and Aharon. I introduced his family to the whole elders (kol Ziknei) of Yisrael and we ate beread (lechem) with my father-in-law (khoten). **321** On the next day, Mosheh sat down to interact with the people (HaAm) of Yisrael; and the people (HaAm) stood around Mosheh from the first watch of the day (boker) to the fourth watch (erev).  **322** When My father-in-law (khoten) saw what Mosheh was doing for the people (HaAm), he said to him; what is this thing that you are doing for the people? Why is it you alone and the whole people (kol HaAm) stood around you from day (boker) to night (erev)? **323** I said to him, because the people (HaAm) come to me to hear the will of Our Father (Avinu). **324** When they have a matter, they come to me and I will judge between one and another and settle for them. I also make them to know the statutes (chukkei) of The Creator (habo’re) and His laws (torot). **325** Reuel said to him, this work you are doing is not good (tov) to be done in this way. **326** You will surely wear out, both you and the people (HaAm) who are with you; for this job will be too stressful to you if you continue in this way. You will not be able to perform it alone. **327** Listen (Shema) now to my voice, I will give you counsel, The Creator is with you; take the worries of the people to The Creator (habo’re) and present it to Him, so that you may bring their problems to their God. **328** Continue to teach them the statutes (chukkim) and laws (torot) of The Creator, and show them the way (derech) they must follow, and the work (ma'aseh) they must do.  **329** But you shall provide from among them capable men (anshei chayil), who fears God (yirei El), truthful men (anshei emes), who hated bribe and place them in charge over them according to different populations. Some will be overseer of thousands, some of hundreds, some of fifties, and others of tens; **330** And let them look into the crises among the people (HaAm) at all times. If they have great or major trouble (davar hagadol) they shall bring it to you, but if it is minor problem (davar hakaton) let them judge it by themselves so that the work will be less on you because they shall take some of the burden away from you. **331** If you are permitted by The Creator (Habo’re) to do as I have suggested to you, then you will be able to endure, and all the people (kol HaAm) shall live in peace (shalom). **332** So Mosheh listened to the advice of his father-in-law (khoten), and did all that he have suggested to him. **333** And Mosheh selected able men (anshei chayil) out of the whole people of Yisrael (kol AmYisrael), and made them rulers (rashim) over the people (HaAm), over thousands, hundreds, fifties, and tens. **334** And they make peace for the people (HaAm) at all times for small matters but the difficult cases (davar hakasheh) are being refered to Mosheh. **330** After advicing Mosheh, his father-in-law (khoten) left them and went back to his own land.

OUR FATHER SUMMONED ALL THE DESCENDANTS OF YISRAEL

**331** On the first day of the third month (chodesh hashelishi), from when the descendants of Yisrael left Mitzrayim, they came into the desert (Midbar) of Sinai. **332** They departed from Rephidim, and arrived in the desert (Midbar) of Sinai, and dwell there opposite the mountain (HaHar). **333** Our Father (Avinu) called me to come up and i went up to the mountain (Hahar) and He said to me; Go and tell the household (Bais) of Yisrael, what I am about telling you. **334** You yourselves have seen what I did to the people of Mitzrayim, and how I carried you like a baby and brought you to Myself. **335** Now Listen, if you will obey My voice very carefully, and keep (shomer) terms of My covenant (brit), then you shall be a treasured possession (segullah) to Me among all people in the whole world even though the whole world is Mine. **336** And you shall be to Me a kingdom of priests (mamlechet kohanim), and a holy nation (goy kadosh). These are the words which you shall speak to the descendants of Yisrael. **337** And Mosheh summoned the elders among the people (Ziknei HaAm), and boldly tell them everything The Creator (Habo’re) had commanded him. **338** And the whole people (kol HaAm) answered together saying; we shall obey all the commandments of The Creator (Habo’re). **339** Then Our Father (Avinu) spoke to me again saying; I will speak to you in a thick bright cloud and I will like the people (HaAm) to hear when I speak to you and believe your words from me forever (l'olam). I have heard what the people (HaAm) said, that they will obey Me. **340** Tell them to prepare themselves in a holy (kodesh) way, today and tomorrow, and let them make themselves clean and wash their clothes. **341** Let them be ready to listen to Me because on the third day (Yom HaShelishi) I will speak to them all from the top of this Mountain (Har) Sinai. **342** Set for the people the boundaries they must not go beyong around the mountain (HaAm) and warn them to stay behind the boundaries in order not to depart. **343** Any person or animal that crosses the boundaries must be stoned to death and no one should touch the person or the animal. **344** So Mosheh went down from the mountain (HaHar) and passed the message from Our Father across to the people (HaAm). The people sanctified themselves and they washed their clothes as commanded by Our Father (Avinu). **345** Then I said to the people (HaAm), Be prepared on the third day (Sheloshet Yamim) and make sure you did not have any affairs with your wives (eshet). **346** On the third day (Yom HaShelishi) when the day (boker) was breaking, there were thunderings and lightnings, and a thick bright cloud covered the top of the mountain (HaHar), and the sound of the trumpet (shofar) was exceedingly loud; so that all the people (kol HaAm) that was in the camp (machaneh) trembled in fear. **347** Then I led the people (HaAm) out of the camp (machaneh) to stay beside the mountain for them to listen to the voice of Our Creator. They stood at distance, at the foot of the mountain (HaHar). **348** Then the whole top of mount Sinai was covered with the Glory of Our Father, because The Creator (habo’re) was upon it in the middle of the fire (eish), and the smoke that was coming out of the mountain ascended to the sky as the smoke of the furnace, and all the people (kol HaHar) were afraid. **349** When the sound of the trumpet (shofar) was moving closer and louder, Mosheh spoke to Our Father (Avinu) and He responded to him with thunder that accompanies his voice. **350** Our Father (Avinu) spoke from the top of Mountain Sinai, and told Mosheh to come up to the top of the mountain (HaHar) and Mosheh went up. **351** Our Father (avinu) said to me, go down and warn the people (HaAm) to stay away from the edge of the mountain otherwise they will perish if they push through to cross the boundry. **352** The elders who are near must be consecrated (kodesh), otherwise My anger will break upon them. **353** I said to Our Father; the people (HaAm) cannot come up to the Mountain, because I have warned them earlier as You commanded me and I set boundaries for them not to cross and they prepared themselves in a holy (kodesh) way. **354** Our Father said to me; go and remind them, then come up with Aharon but tell the elders and the people (HaAm) to stay behind the boundaries for them not to perish. **355** So i went down to my people (HaAm) and told them everything Our Father (Avinu) said.

OUR FATHER GAVE MANY COMMANDMENTS TO ME FOR MY PEOPLE

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| **356** After speaking to my people, I returned to the top of the mountain and Our Father (Avinu) spoke to me saying; I am The Creator (Habo’re) your God (Eloheicha), Who brought you out of Mitzrayim, out of the house (bais) of slaves (avadim). **357** You shall have no other God (El) apart from Me. **358** You shall not make any image (pesel), or anything that looks like (temunah) anyone or anything in God’s Kingdom (Himel), or the one that looks like anything in the sky (Shomayim) above, or anything that looks like the things in the world beneath, or the one that resemble anything in the water (mayim), I hate to see any image with you even your own. **359** You shall not bow down (tishtacheveh) before any image of any kind, nor pray before them; for I, The Creator (Habo’re) Your God (Eloheicha) is a jealous God (El kanna), I reject and curse anyone who hates Me by disobeying any of My commandments. **360** But I show mercy (chesed) to all those who loves Me by obeying My commandments. **361** You shall not call the name (Shem) of The Creator (Habo’re) your God (Eloheicha) in vain because no one can call His name (shmo) in vain or for deception and go unpunished. **362** Remember the day (Yom) of rest (shabbat) and make sure that you keep it holy (kadosh). **363** Six days (Sheshet yamim) are enough for your labour, and all your works, but the seventh day (Yom HaShevi'i) is the day of rest (Shabbat) for The Creator (Habo’re) Your God (Eloheicha), on that day you shall not do any work (melachah), both you, your sons (ben), your daughters (bat), your servants (eved), your maidservant, your cattles, or even the strangers (ger) living among you. **364** For within six days (sheshet yamim) The Creator (Habo’re) made His Kingdom and the world, the water (yam), and all things that live in them, and rested on the seventh day (Yom HaShevi'i). For this reason, The Creator (Habo’re) separated the day of rest (Yom HaShabbat), and set it aside as holy (kadosh). You shall observe every seventh day as resting day until the eternal rest is revealed to you. **365** Obey the words of your father (av) and your mother (em) provided it did not contradict My laws. By doing so, your days (yamim) will be extended for their sake in the land (ha'adamah) which The Creator (Habo’re) Your God (Eloheicha) gives you. **366** You shall not take away the life of someone or wish someone death. **367** You shall stay away from all kinds of sexual immoralities. **368** You shall not take what belongs to another person without the person’s consent and free will approval. **369** You shall not bear false witness (ed sheker) against anybody. **370** You shall not desire to have as your own anything that belongs to someone, e.g house (bais), wife (eshet), servants (eved), maidservant, ox, donkey, or anything else that belongs to another person. **371** When the whole people (kol HaAm) of Yisrael saw the thunderings, the lightnings, the smoke evolving and heard the sound of the trumpet (shofar), they drew back and stood very far because they were afraid. **372** Then they said to me, we want you to speak to us and we will listen and obey but let not Our Father (Avinu) speak to us again otherwise we shall die. **373** I said to them, Fear not: for Our Father (Avinu) has come to test your faith in Him and for you to fear Him and obey Him by avoiding sin. **374** The people remained at distance, while Mosheh remained on top of the mountain near the thick bright cloud where the voice of Our Father (Avinu) was coming from. **375** The Creator (Habo’re) also repeated this command to Mosheh saying; Tell My people that they have seen for themselves that I spoke to them from above without them seeing any image or form. **376** You shall not make beside Me the god of silver (elohei kesef), or the god of gold (elohei zahav), or the god molded with sand and stones, or the god made of plastics, or the god in pictures. I hate to see any of these images with you. **377** When the time comes, you will make for Me a temporal altar (Mizbe'ach adamah) in the world where you shall offer your sacrifice, all your offerings wherever I chose for that and I will accept it and bless you. **378** When you will build an altar (Mizbe'ach) with stones (avanim), you shall not build it with broken stones because if you lift up your tools and knock on it to give out sound, it will be defiled. No sound shall be heard while building altar or sanctuary for Me. **379** Do not fix any step or stair case to My altar (Mizbe'ach), otherwise it will be defiled. **380** Now these are other commandments (mishpatim) which you shall give to My people. **381** If You acquire a servant (eved) from your people, He shall serve for six years (shesh shanim) and in the seventh year, he shall be set free of any charge. **382** If he came in by himself, he shall go out by himself; if he is married, his wife (eshet) shall go with him. **383** If his master (adon) is the one who gave him a wife (eshet) and that the wife (eshet) have given birth to sons (banim) or daughters (banot), the woman (isha) and her children (yeledim) belongs to him and he is free to go with them if he wishes to go. **384** But if the servant (eved) plainly says, I love to live with my master (adoni), my wife (eshet) and my children (banim). I will not leave my master’s (adoni) house (bais). **385** Then his master (adon) shall take him to the leader of their people and present him to them and his master (adon) must make sure that he is circumcised and ready to keep My commandments, then he shall become a permanent member of his master’s family forever (l'olam). **386** If a man (ish) gives out his daughter (bat) to be a maidservant (amah), she is not free to leave the house of her master unless she is maltreated. **387** If however, her master is not pleased with her anymore, then her master will tell her people to come and redeem her with whatever was given for her initially and she will be free. Her Master has no right to give her out to another man (ish) with or without payment because it will be a deceit to her. **388** If the man gave her to his son as a (wife), he shall take her as his daughter and give to her all the rights that belong to daughters. **389** If her husband takes another wife (eshet), he must not deprive the first wife (eshet) her food, her covering of clothing, and her sexual relationship (onah). **390** But if he deprives any of these three things to her, then she has the right to leave the man’s house without any redemption if she wishes so. **391** Whoever intentionally killed a man (ish) must be killed as well. **392** But if anyone killed another unintentionally, then he shall flee to any nearby place of refuge (makom) e.g the house (bais) of a king or leader. **393** But if a man (ish) willfully attacked another man to murder him, you shall take him away and stone him to death with no one in contact with him. **394** Anyone who killed his father (av), or his mother (em), must be stoned to death with no one in contact with him. **395** And he that kidnaps a man (ish) and sold him or the man is found in his possession, the kidnapper shall surely be stoned to death by those appointed to execute the judgment. **396** Anyone whe curses his father (av), or his mother (em), must be stoned to death by those appointed to execute the judgment. **397** And if men (anashim) quarrel, and one strike the other with weapon or with his hands and he did not die, but he is on bedfast, If at the end, he rises again and become fit to walk, then he who struck him down will not be killed, he will only pay for whatever the man loses when he was in pains (shivto yiten), and he shall also provide for him all his needs until he is fully healed. **398** If a man (ish) strikes his male servant (eved), or his maidservant (amah), with a rod (shevet), and he died in his hand (yad), he shall be put to death by stoning. **399** But if the servant did not die, within a day (yom) or two, then the master shall be set free because he is his or her master, but he must account for his reasons for beating her. **400** If men fight, and hurt a pregnant woman (isha harah), so that she has miscarriage but not with any serious injury; the person who causes her miscarriage must bear the consequences which depends on the claim of her husband (ba’al) and the determination of the judge. **401** But if any harm (ason) was done, then you shalt take life (nefesh) for life (nefesh), Eye (Ayin) for eye (ayin), tooth (shen) for tooth (shen), hand (yad) for hand (yad), foot (regel) for foot (regel). **402** Burn for burn, wound for wound, cut (chaburah) for cut (chaburah). **403** If a man (ish) strike the eye (ayin) of his male servant (eved), or his female servant (amah), and it got damaged, he shall settle him or her well and let him or her go free of charge because of the injury if the servant wishes to go. **404** If he strikes his servant’s (eved) tooth (shen), or his maidservants (amah) tooth (shen), he shall let him go free of charge because of the injury with him or her if the servant wishes to go but the man who injured the slave must explain his reasons for such act to the leaders of the congregation. If he is found guilty, he shall be expelled from the congregation. **405** If an ox (shor) killed (gore) a man (ish) or a woman (isha), the ox must be stoned to death, and his flesh (basar) shall not be eaten; but the owner (hashor) shall be exempted from punishment. **406** But if the ox (shor) has injured someone in the past, and its owner has been warned but he did not take measures to prevent such, and it now killed a man (ish) or a woman (isha); both the ox (shor) and its owner shall be stoned to death by those appointed to execute the judgment. **407** If however the people decide to let him pay some money in place of the death sentence (kofer), then he shall pay whatever he is asked to pay for the redemption of his life (nefesh) and be expelled from the people. **408** Whether it has killed (gored) a son (ben), or daughter (bat), whatever the family requested is what he will pay. **409** If the ox (shor) killed a male or female servant, he shall give to their master (adon) thirty shekels of silver (sheloshim shekalim kesef), and the ox (shor) shall be stoned to death by those appointed to execute the judgment. **410** If a man (ish) open a pit (bor), or dug a pit (bor) without covering it, and an ox (shor) or a donkey (chamor) fall inside, the owner of the pit (habor) shall make restitution by paying to the owner the price of the ox (shor) or donkey (chamor) and the remains of the dead one shall belong to him. **411** If the ox (shor) of a man (ish) hurt the ox (shor) of another person to death, they shall sell the living ox (shor hachai) and both owners shall divide the money (kesef), and they shall also divide the remains of the dead one. **412** But if it is known that the ox (shor) has been troublesome even in the past and the owner did not do anything to stop it, he shall surely pay ox (shor) for (shor) ox; and the remains shall belong to him. **413** If a thief (ganav) steals an ox (shor), or a sheep (she), and slaughter it, or sell it; he shall restore five ox for an ox, and four sheep (seh) for one sheep (seh) and face eviction from My people. **414** If a thief (ganav) is caught where he was breaking into someone’s house, and was killed, there shall be no guilt of bloodshed upon whoever kills him. **415** But if he was not killed at the point of stealing and that it has taken long time after stealing before being killed, whoever kills him then will be guilty of blood shed. The thief (ganav) should make full restitution for what he had stolen and be cut off from the people of Yisrael. If he has nothing, then he shall be sold outside the tribe of Yisrael and the money will be used to make restitution for what he stole. **416** If what the thief stole was found alive (chayyim) in his possession, the thief must certainly return double of what he stole to the owner, whether it is an ox (shor), or donkey (chamor), or sheep (she); he shall pay back double and be sent away from the assembly of Yisrael. **417** If a man allows his livestock to graze in someone’s cultivated field (sadeh) or vineyard (kerem), by loosing them to graze over the field (sadeh) of another, the owner of the livestock must take the best from his own field (sadeh) or vineyard (kerem) and make restitution. **418** If fire (eish) break out, and spreads in grasses (kotzim), so that the stacks of grain, or the standing grain, or the field (sadeh), is consumed, he that kindled the fire (eish) must make restitution according to the extent of damage witnessed and determined by your leaders. If it is discovered to be intentional, the person should be expelled after restitution. **419** If a man (ish) shall give to his neighbor (re'a) money (kesef) or articles to keep (shomer) for him, and it was stolen out of the man’s house (bais haish), if the thief (ganav) is found, let him pay back double and be expelled from among the people of Yisrael. **420** But if the thief (ganav) was not found, then the owner (ba'al) of the house (habais) shall be brought before Our Father (Avinu), to see whether he has hand (yad) on the disappearance of the property of his neighbor. If eventually he is found guilty, he shall pay back double and be cut off from the people. **421** For all kinds of stealing, whether an ox (shor), for donkey (chamor), or sheep (seh), or garments, or any other kind of missing property (avedah) which someone sees in another persons possession, the case of both shall come before Our Father (Avinu); and whom Our Father (Avinu) shall found guilty shall pay back double to his neighbor (re'a) and be expelled from the congregation of Yisrael. **422** If a man (ish) deliver to his neighbor (re'a) a donkey (chamor), or an ox (shor), or a field (sadeh), or any other animal (behemah), to keep (shomer) for him, and it dies, or it was injured, or carried away, without any eye witness. **423** The man (ish) who was given the property shall take an oath (shevuat) in the name of The Creator (Habo’re) to prove that he has no hands (yad) on the missing or damaged property of his neighbor (re'a) and the property owner (ba'al) shall accept the oath and the man (ish) shall not make restitution. **424** But if it is certainly stolen from the possession of the keeper, he shall make restitution to the owner of the property. **425** If it has been torn (tarof) by a wild animal, then let him bring it as evidence to be witnessed (ed), and then he shall not make restitution for the torn animal (terefah). **426** And if a man (ish) borrows animal from his neighbor (re'a), and the borrowed animal was injured, or it dies when it was still in the custody of the borrower, he shall surely make restitution for it. **427** But if the owner was present with the animal when the incident occured, he shall not make restitution, if it was hired (sakhir) by payment of money (kesef), the payment for the hire will not be refunded. **428** If a man (ish) enticed a virgin (betulah) who is not engaged (orasah) and lie with her, he must get married to her by paying her bride-price and she will become his wife (eshet).  If the man (ish) refused to marry her, he shall be banished. **429** If the father (av) of the young lady utterly refuse to give her daughter to the man, the man must pay her dowry (mohar) and no man will go to mary her and the man cannot mary another woman all the days of his life. **430** You shall not allow any female who tells fortune to people or consult spirits for people (mekhashefah) to live among you. Those appointed to execute the judgment shall stone such woman to death. **431** Whoever has sexual relationship (Kol shochev) with animal (behemah) must be stone to death by those appointed to execute the judgment. **432** Anybody among you who offered sacrifice to other gods, apart from The Creator (Habo’re) alone shall be stone to death by those appointed to execute the judgment. **433** You shall not maltreat a stranger (ger), nor oppress him. Remember that you were strangers (gerim) in Mitzrayim. If any of you maltreat or oppose a stranger (ger), the person will be banished. **434** You shall not cause pain to any widow (almanah) or fatherless child (yatom) by depriving them any of their rights. **435** If you cause them pain in any way, and they cry to Me, I will surely listen to their cry and answer their prayers. **436** My wrath will rise against you and I will kill you with the sword (cherev); and your wives (nashim) shall become widows (almanot), and your children (yeledim) shall become fatherless (yetomim). **437** If you lend money (kesef) to any of My people that is poor among you, you shall not treat him the way money lenders (nosheh) do to people, do not charge him any interest (neshekh) otherwise you will be banished. **438** If you ever collect the clothe of your neighbor (re'a) as security for giving him loan, you must return it to him before fourthwatch. **439** For it may be the only covering he has to cover his skin while sleeping? If he cried to Me, I will listen and answer him for I am compassionate (channun). **440** You shall not insult Me; Your God, nor speak evil to anyone especially those I appointed to serve as your shepherd. **441** Do not delay to offer your firstfruit offering (bikkurim) and your vine heave offering (terumah). **442** You must be holy men (anshei kodesh) to Me; do not eat any meat (basar) of an animal torn by beasts (terefah) in the field (sadeh); you shall use it to feed your dogs (kelev). **443** You shall not give false information against anybody. Do not join the wicked (rashah) to bear false witness against anybody, if you do, I will reveal it and you will be banished. **444** Do not join multitude to do evil against anybody and do not give false information in any case (riv) against multitude to pervert justice, if you do, I will reveal it and you will be banished. **445** You must not in anyway favour a poor or rich man in his case (riv). **446** If you see your enemy's ox (shor) or his donkey (chamor) going astray, you must surely bring it back to him because you owe him love. **447** If you see the donkey (chamor) of someone who hates you lying helpless under heavy burden (massa), you must rescue it even though it may be contrary to your desire. **448** You shall not prevent justice in the judgment (mishpat) of a case against the poor, if you do, I will reveal it and you will be banished. **449** Keep yourselves far from false allegation (devar sheker) and do not judge against or kill an innocent (naki) person, because I will not spare the wicked (rashah). **450** Do not accept bribe (shochad), for it blinds the eyes and change the words of the people who collected it. **451** Also you shall not oppress a stranger (ger), for you know the feelings of a stranger (ger) and remember that you were strangers (gerim) in Mitzrayim. **452** You shall cultivate your land for six years (shesh shanim), and gather the harvest from the land. **453** But the seventh year, (shevi'it) you shall leave it after cultivation without gathering the harvest so that the poor (evyon) among your people may enter your farm and eat. Whatever they leave in the farm belongs to the beasts of the field (sadeh). The same applies to vineyard (kerem) and your olive (zayit) groves. **454** You are to work for six days (Sheshet yamim), on the seventh day (yom hashevi'i) you shall rest so that your ox (shor) and your donkey (chamor) may rest, and the son (ben) of your female servant (amah), and the strangers (ger) who live with you may also have rest and be refreshed. **455** Take serious note of all these commandments I am giving to you and do not think about any other god and do not allow the name (shem) of another god to come out from your mouth. **456** Three times you shall keep a feast (Chag) for Me in the year (shanah). **457** You shall observe (shomer) the feast (Chag) of unleavened bread (Matzot). You shall eat unleavened bread (matzot) for seven days (shivah yamim), as I earlier commanded you at the appointed time in your first month, for in that month you were brought out from Mitzrayim and no one among you shall hold the feast without unleavened bread and the required animal. **458** The second feast (Chag) is the firstfruit feast (HaKatzir Bikkurim) from your harvest, which you harvested from the field (sadeh) and the feast (Chag) of ingathering (HaAsif) which holds at the end of the year (shanah), when you have gathered in your proceeds out of the field (sadeh). **459** Three times (Shalosh pa'amim) in a year (shanah) all your males (zachar) shall appear before The Creator (Habo’re) for all the feasts (chag) I command you to observe. **460** Do not offer the blood (dahm) of animal killed for My sacrifice (zevach) with leavened bread (chametz). Do not allow the fat (chelev) of any animal offered to Me as sacrifice to remain until day break (boker). **461** The very first fruit (reshit bikkurim) of your land you shall bring into My place of worship and do not kill and cook breast feeding young animal. |
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WARNING AGAINST DISOBEDIENCE

**462** Behold (Hinei), I have sent My messenger (Malach) ahead of you, to keep (shomer) watch over you in the way (derech) you are to follow, and to guide you spiritually as you move into the place which I have prepared for you and your descendants. **463** Listen to My instructions through him, and obey Me, provoke Me not, for I will not pardon your evil acts (peysha'im) for the Power in My Name (Shem) accompanies you. **464** But if you obey My command and do all that I speak, then I will be an enemy to your enemies, and fight against those who plan evil against you. **465** For My messenger (Malach) shall go before you until you enter the land occupied by the Emori, the Chitti, the Perizzi, the Kena'ani, Chivi, and the Yevusi. I will cut them off because they delighted in evil life. **466** Do not bow down to their gods (elohim), nor serve them, nor keep the images they made for themselves. You shall defeat them, and completely break down their idols (matztzvot). **467** And you shall serve The Creator (Habo’re) your God (Eloheichem), and I shall make your food (okhel), and your water (mayim) be free from disease, and I will protect you from all sicknesses (machalah) introduced by the enemy in the world. **468** No member of your family will have miscarriage, or be barren. You shall live to see the fulfillment of all My promises to you. **469** As you travel to the land I promised you, I will make all the people you will come across unable to attack you and all your enemies will turn their backs to you and you shall pass in peace. **470** And I will make all your enemies to panic (tzirah) even before you come close, I will drive away the Chivi, the Kena'ani, and the Chitti, from you. **471** I will not drive all of them away at once otherwise the land (ha'aretz) will become deserted, and be occupied by the wild beast of the field (sadeh) which will multiply against you. **472** Gradually by gradually (Me'at me'at), I will be driving them away from the land, until you increased in number and occupy the whole land (kol ha'aretz). **473** I will establish your boundaries from the red sea (Yam Suf) even to the sea (Yam) of Pelishtim, and from the desert (Midbar) to the Euphrates River. I will deliver the inhabitants of those lands (ha'aretz) into your hand (yad); and you shall drive them away from there. **474** You shall make no covenant (brit) with them, or with their gods (elohim). **475** They shall not dwell in your land otherwise they will turn you to their gods and make you sin against Me; for if you serve their gods (elohim), it will surely be a snare (mokesh) to you.

THE TEMPORAL COVENANT WAS SEALED WITH THE BLOOD OF ANIMAL

**476** Our Father (Avinu) said to me, Come up to the mountain you and Aharon, Nadav, and Avihu, and seventy (shive'im) of the elders (Ziknei) of Yisrael and listen to Me from afar. **477** You alone shall come close, but the people shall not come near the mountain or come up with you said by The Most High God (Elyon). **478** I went to the people and told them all the words (kol divrei) The Creator (Habo’re) had spoken to me and all the commandments (mishpatim), and all the people (kol HaAm) answered with one voice and said, we shall obey all the commandments which The Creator (Habo’re) has given to us. **479** Then I wrote down all the words (kol divrei) of The Creator (Habo’re), and rose up early in the day (boker) and set up a temporal place of worship and sacrifice. **480** And i sent young men from the people of Yisrael (na'arei Bnei Yisrael) and they offered burnt offering (olot), and peace offering (shelamim) of bulls to The Creator (Habo’re). **481** I took half of the blood (dahm), and put it in dishes and the other half of the blood (dahm) i sprinkled upon the sacrificial bull. **482** Then i took the book of the covenant (Sefer HaBrit), and read it aloud in the ears of all the people (HaAm), and they responded by saying, we shall obey all that The Creator (Habo’re) have commanded us to do. **483** I took the remaining blood (dahm) and sprinkled it on the people (HaAm) and said, Behold (Hinei), this is the blood of the covenant (dahm habrit), which The Creator (Habo’re) have made with you concerning all his commandments to you. **484** Then i, Aharon, Nadav, Avihu, and seventy elders (shiv'im Ziknei) from Yisrael descendants went up to the mountain. **485** We did not see the God of Yisrael (Elohei Yisrael) because no man can see him and live. We only heard the voice of the God of Yisrael (Elohei Yisrael) and they were all afraid. **486** The Creator (Habo’re) said to me, Come to the upper side of the mountain (Hahar) alone and let others wait. I will give you the stone tablets (Luchot HaEven) that contains the laws (torah), and the commandments (mitzvoth) which I have written for you to teach My people. **487** I went up with Hoshea my assistant (meshareto) but i alone went to the upper side of the mountain (Har) as commanded by Our Father (Avinu). **488** We told said our Elders (Zekenim) to wait for us, and that we shall come back to them. You have among you, Aharon and Chur, if any man has a complaint, let him go to them and present his case. **489** When Mosheh went up to the top most place on the mountain (HaHar), white cloud (anan) covered that part of the mountain (HaHar). **490** The Glory (Kevod) of The Creator (Habo’re) covered the top of the Mountain Sinai, and the cloud of Glory (anan) covers it for six days (sheshet yamim); and on the seventh day (yom hashevi'i) He spoke to me from the middle of the cloud (anan). **491** The Glory (Kevod) of The Creator (Habo’re) was like comsuming fire (eish okhelet) on the top of the mountain (HaHar) in the eyes of the people of Yisrael. **492** And I walk into the cloud on the top of the mountain (HaHar). I was on the mountain (HaHar) for forty days and forty night (arba'im yom v'arba'im lailah).

OUR FATHER REQUESTED FOR SANCTUARY FROM US

**493** Then The Creator (Habo’re) spoke to me saying; Tell all the congregation of Yisrael to build a sanctuary for Me so that I will dwell among them. **494** They shall provide all the materials needed for the building. Let only those who are happy and willing to provide give their contributions to you. **495** Let them provide the following; gold (zahav), silver (kesef), bronze (nechoshet), golden colour curtains, golden thread, best linen, acacia wood,  lamp oil (Shemen), spices and aromatic incense (ketoret), Onyx (Shoham) stone. And let them use them to make for Me a temporal sanctuary (Mikdash) so that I may dwell among them. **496** I will guide you to make sure that it is made exactly according to all the method and plans that I will show you on this mountain, follow the pattern (tavnit) of the sanctuary (Hamishkan) and the tabernacle (kodesh ohel) I will reveal to you, and the pattern (tavnit) of all the vessels in it, so shall you make it.

THE ARK OF COVENANT

**497** Let them make an Ark (Aron) acacia wood with the length width I gave you on the mountain. **498** And you shall coat it with pure gold (zahav tahor), both within and outside, and you shall make upon it a gold crown all around. **499** You shall cast four rings of gold (zahav) for it, and fix them in the four ends, two rings shall be at one side of it, and the other two rings at the other side of it. **500** You shall make poles of acacia wood, and overlay them with zahav (gold). **501** And you shall fix the golden poles into the rings at each of the four ends of the Ark (Aron), that the Ark (Aron) may be carried by them. **502** The poles shall remain in the rings of the ark (Aron), they shall not be removed from it. **503** Our Father said to me again; put the Tablets of the Laws I will give to you into the Ark (Aron).

ATONEMENT SEAT AND THE SANCTUARY TABLE

**504** Make atonement seat (kapporet) of pure gold (zahav tahor) with length two and half cubits and width one and half cubits. **505** Make also a table (Shulchan) of acacia wood with the length measuring two cubits, the width a cubit and the height a cubit and half. **506** Overlay the table with pure gold (zahav tahor), and make crowns of gold (zahav) around it. **507** Make a frame and frame it all round and make a golden crown round on the frame. **508** Make for the table four rings of gold (zahav), and fix each ring in each of the four corners that are on the four legs of the table. **509** The rings shall be fixed over and close to the frame for holders of the poles to carry the table (Shulchan). **510** Make four poles of acacia wood, and overlay them with gold (zahav) and fix them to carry the table (Shulchan).  **511** Make dishes, spoons, shelving-tubes and bowls, which shall be used for pouring liquids (libations). They must be made of pure gold (zahav tahor).

LAMPSTAND

**512** And you shall mold a lampstand (Menorah) of pure gold (zahav tahor), its shaft, its branches, its cups, its ornamental knobs, and its blossoms, shall be attached to the same base. **513** It must have forteen branches; seven branches from one side, and another seven branches at the other side. **514** There shall be seven cups engraved with almonds, the ornamental knob and a flower on both sides. These are the details of the seven branches that come out of the lampstand (Menorah). **515** And there shall be a knob under the first two branches, the second two branches, the third two branches and so on for the same lampstand, according to the forteen branches that proceeded out of the lampstand (Menorah). **516** All the knobs and their branches shall be made of the same shape; all of them must be molded out of pure gold (zahav tahor). **517** Make seven lamps (nerot shivah) and light them so that they may give light towards its front. **518** The wick-trimmers and their trays shall be made of pure gold (zahav tahor). **519** All these vessels and items must be made with spiritual talent and from pure gold (zahav tahor). **520** Our Father warned me saying; Make sure that everything is made according to the pattern (tavnit), which I showed you on the mountain (HaHar).

THE SANCTUARY HOUSE

**521** Make the Sanctuary (Mishkan) with twelve golden curtains of the best linen, use golden tread in its joining and setting. **522** The length of the curtains shall be twenty-eight cubits, and the width four cubits. All the curtains shall have the same size (middah achat). Six of the curtains shall be joined together (choverot), one to another; and the other six curtains shall also be joined (chovrot) together. **523** You shall make loops of golden wool upon the edge of the outermost curtain of the first and second set. **524** You shall make fifty loops in the first curtain and fifty loops in the second set in such way that the loops may be opposite one another. **525** You shall make fifty hooks of gold (zahav), and join the curtains together with the hooks so that the interior of the sanctuary (Mishkan) shall be of same appearance.

THE TABERNACLE (HOLY OF HOLIES)

**526** You shall build a tabernacle (kodesh ohel) with leather of golden colour inside the sanctuary (Mishkan). You are to use twelve separated leathers for it. **527** The length of all the leathers shall be thirty cubits and the width four cubits. All the eleven leathers shall be of the the same size (middah achat). **528** You shall join six of the leathers together and the remaining six leathers shall also be joined together and placed over the front of the tabernacle (kodesh ohel). **529** You shall make fifty loops along the edge of the first leather at the end of one set (choveret), and another fifty loops on the edge of the the second set (choveret). **530** Make fifty hooks of bronze (nechoshet), and put the hooks into the loops, and attach to the tabernacle (kodesh ohel), so that it may be the same. **531** And the remainder of the overhang leather which shall be folded behind the tabernacle (kodesh ohel), shall be hang over the sanctuary (Mishkan). **532** A cubit on one side, and a cubit on the other side of that which remained in the length of the leather of tabernacle (kodesh ohel), they shall be hanged over the sides of the sanctuary (Mishkan) on both sides to cover it. **533** And you shall make a covering of golden leather for the tabernacle (kodesh ohel). **534** Use acacia wood for the planks (kerashim) for the tabernacle (kodesh ohel) and make sure it is straight with no bending. **535** Ten cubits shall be the length of each plank (keresh), and one and half cubit for the width. **536** Two projections (yadot) shall come out from each of the planks (kereshim), set them in such away that one projection shall be against another. You must make sure that all the planks (kerashim) of the tabernacle (kodesh ohel) are fixed in this way. **537** You shall make twenty planks (kerashim) for one part of the tabernacle (kodesh ohel). **538** And you shall make forty (arba'im) sockets of silver (kesef) under the twenty planks (kerashim), with two sockets under each plank (keresh) for its two projections (yadot). **539** For the second wall of the tabernacle (kodesh ohel) which will be on the other side, there shall be twenty planks (kerashim). **540** There shall be forty (arba'im) sockets of silver (kesef), with two sockets under each of the twenty planks (kereshim). **541** You shall make six planks (kerashim) for the back of the tabernacle (kodesh ohel) which will be on the back side. **542** And two planks (kerashim) for each of the corners or angle of the tabernacle (kodesh ohel). **543** They shall be coupled together at the bottom, and at the top with one ring, so shall it be for both planks for each corner. **544** There shall be eight planks (shemoneh kerashim), with their sockets made of silver (kesef). There shall be total of sixteen silver sockets with two sockets fixed under each of the eight planks. **545** Make crossbars of acacia wood, five for the planks (kerashim) of the wall on one side of the tabernacle (kodesh ohel), five crossbars for the planks (kerashim) of the second wall of the tabernacle (Mishkan), and five crossbars for the planks (kerashim) of the wall at the back of the tabernacle (Mishkan). **546** And the middle crossbar inside the lanks (kerashim) shall extend from end to end. **547** And you shall coat all the planks (kerashim) and crossbars with gold (zahav), and make the rings of gold (zahav) of the planks as holders for the crossbars. **548** You must build the sanctuary (Mishkan) according to the plan (mishpat) I showed you on the mountain (HaHar). **549** Make a plane golden veil (Parochet) with goden wool, and hang it upon four pillars (ammudim) of acacia wood coated with gold (zahav), their hooks shall also be of gold (zahav) to be fixed upon the four sockets of silver (kesef). **550** Hang the veil (Parochet) under the hooks, and place the Ark of covenant (Brit Aron) behind the veil (Parochet). The veil (Parochet) shall separate the Holy (HaKodesh) from the most Holy of place (Kodesh HaKodashim). **551** You shall place the atonement seat (Kapporet) upon the Ark (Aron) in the most Holy place (Kodesh HaKodashim). **552** And you shall place the table (Shulchan) outside (michutz) the veil (Parochet) on the left side, and place the lampstand (Menorah) opposite the table (Shulchan) on the right side of the sanctuary (Mishkan). **553** Make a special golden curtain (Masach) for the entrance (petach) of the tabernacle (kodesh ohel), with best linen sewed with golden thread. **554** You shall make for the entrance curtain (petach Masach) five pillars (ammudim) of acacia wood coated with gold (zahav, and their hooks shall be of gold (zahav) also, with five sockets of bronze (nechoshet) made for them.

THE ALTAR FOR BURNT OFFERINGS

**555** You shall build a square Altar (Mizbe'ach) with acacia wood, five cubits long, and five cubits wide, and the height shall be three (shalosh) cubits. **556** Let there be pole (karnot) upon its four angles, and all the poles (karnot) shall be of same size and they shall be coated with bronze (nechoshet). **557** Make pots to receive ashes from the table, make shovels, basins, meat forks, and its firepans. All these vessels shall be made of bronze (nechoshet). **558** Build for it a meshwork of bronze (reshet nechoshet) and upon the meshwork make four rings (taba'ot) of bronze (nechoshet) at the four corners. **559** Put it under the rim (karkov) of the Altar (Mizbe'ach) from below so that the meshwork may be half the height of the Altar (Mizbe'ach). **560** Make standing poles (badim) for the Altar (Mizbe'ach) with acacia wood, and coat them with bronze (nechoshet). **561** Fix the poles (badim) into the rings (taba’ot) so that they will carry the Altar (Mizbe'ach) from both sides. **562** Make hollows with the woods as it was revealed to you on the mountain (HaHar).

THE COURTYARD

**563** You shall build the Courtyard (Khatzer) of the Sanctuary (Mishkan), with curtains (kela’im) hanged at the front side. Its to be made with best linen material golden in colour and its measurement will be hundred cubits long for one side, with twenty pillars (ammudim) of one side and their twenty sockets shall made of bronze (nechoshet). The hooks of the pillars (ammudim) and their bands shall be made from silver (kesef). **564** Likewise for the north side, the length of its curtains (kela’im) remains the same hundred cubits long, its twenty pillars (ammudim) and their twenty sockets shall be made from bronze (nechoshet). The hooks of the pillars (ammudim) and their bands shall be made from silver (kesef). **565** The width of the Courtyard (Khatzer) on the back side shall have curtains (kela'im) of fifty cubits in length. Their pillars (ammudim) shall be twelve with twelve sockets to hold them in place. **566** The width of the Courtyard (khatzer) on the front side (mizrachah) shall also be fifty cubits. **567** The curtains (kela'im) of one side of the entrance shall be fifteen cubits, their pillars (ammudim) shall be seven, with seven sockets for its fixing. **568** The other side of the entrance shall have curtains of fifteen cubits, their pillars (ammudim) and their sockets shall equally be seven respectively. **569** The gate (sha'ar) of the Courtyard (Khatzer) shall have a golden curtain which will serve as a screen (Masach) and its measurement will be twenty cubits made with the best linen material, Weaved by a skillful weaver and their pillars (ammudim) and fixing sockects shall be four respectively. **570** All the pillars (ammudim) around the Courtyard (Khatzer) shall be coated with silver (kesef), their hooks shall also be made from silver (kesef), while their sockets will be made from bronze (nechoshet). **571** The length of the Courtyard (Khatzer) will be hundred cubits, and the width fifty by fifty cubits all round, and the height five cubits of best linen, with sockets made from bronze (nechoshet). **572** All the iron instruments used in building the sanctuary (Mishkan) including all the Tabernacle pegs and all the pegs to be used in the Courtyard (Khatzer) shall be made from bronze (nechoshet).

OIL FOR THE LAMP

**573** You shall command the Children (yeledim) of Yisrael to willingly and cheerfully offer pure pressed oil from olive (shemen zayit) to kindle the lamp to give its light (ohr). **574** In the tabernacle of meeting (kodesh ohel Moed) outside the veil (Parochet), which is before the Ark (Aron), Aharon and his sons (banim) shall arrange it from first watch of the night (eved) to first watch of the day (boker) before The Creator (Habo’re). It shall be a statute (chukka) to their generation (dorot) onbehalf of the descendants of Yisrael until the new covenant is established to replace it.

SELECTION OF WORKERS BY OUR FATHER

**575** I have chosen Aharon your brother, and his sons (banim) (Nadav and Avihu, Eleazar and Itamar) among all the descendants (Bnei) of Yisrael, to minister for Me in the sanctuary. **576** You shall make Priestly garments (Bigdei Kodesh) for Aharon your brother, for him to appear before Me the way I want. **577** Speak to all the gifted and skillful designers (chochmei lev), whom I have filled with the Spirit of wisdom (Ruach Chochmah) to make special garments (Bigdei) for Aharon and sanctify him, that he may minister for Me as a priest (kohen).

SANCTUARY OR PRIESTLY GARMENTS.

**578** These are the garments (HaBegadim) which they shall make: a breastplate (Choshen), an Ephod, a robe (Me'il), a skillfully designed tunic (Kesones), a turban (Mitznefet), and a sash (Avnet). Let them make these holy garments (Bigdei Kodesh) for Aharon your brother, and his sons (Banim), that they may minister for Me as priests (kohenim).

**579** They shall use only gold (zahav) colour materials for all their works.

THE PRIESTLY EPHOD

**580** They shall make the Ephod of gold (zahav), with golden wool and best linen, with skilful designs (ma'aseh choshev). It shall have two shoulder straps (ketefot) joined together at both sides. And the designed work (Cheishev) on the Ephod shall be the same with gold (zahav) colour materials. **581** Take two onyx stones (avnei shoham) and engrave on them the names (Shemot) of the twelve sons (Banim) of Yisrael: Six (Shisha) on one stone (even (stone), and the names (Shemot) of the other six (shisha) on the other stone (even) according to their order of birth. With gold you shall clearly engrave the names of the sons (banim) of Yisrael on the two stones (evanim). **582** Fasten the two stones (avanim) upon the shoulder part of the Ephod (Kitfot HaEphod) to be memorial stones (avnei zikaron) to the children (yeledim) of Yisrael. Aharon shall bear their names (Shemot) before The Creator (Habo’re) upon his two shoulders (ketefayim) as a memorial (zikaron). **583** You shall make twisted frames of gold (mishbetzot zahav) and two chains of pure gold (sharsherot zahav tahor) at the edges in the well designed work and fasten them to the gold frames (mishbetzot).

THE PRIESTLY BREASTPLATE

**584** Make the priest’s breastplate (Choshen Mishpat) well designed just like the Ephod. It must be made from gold (zahav) colour wool and of twisted linen.  It shall be folded to form square (Ravu'a), a hand-tretch shall be the length and the width respectively. **585** You shall set stones (even) in four rows on it. The first row shall contain; odem, pitdah, and barekes.  The second row shall contain; nofech, sapphire, and yahalom.  The third row shall contain; leshem, shevo, and achlamah.  And the fourth row tarshish, shoham, and yashfe. Gold (zahav) is to be used in their settings. **586** These stones (avanim) shall bear the names (Shemot) of the twelve sons (shteym Esreh banim) of Yisrael which represent the twelve tribes of Yisrael, according to their order of birth. They are to be engraved like the engravings of a signet ring (chotam). **587** Make chains of pure gold to be fixed at the edges of the breastplate (Choshen).  Make two rings of gold and fasten them at the two ends of the breastplate (Choshen).  Just as I revealed to you on the mountain. **588** And the other two ends of the two ropes are to be fastened in the two gold frames (mishbetzot) and attach them to the shoulder portion of the ephod (Ketefot HaEphod) toward its front. **589** Make two rings of gold (zahav) and fix them on the two ends of the breastplate (Choshen) on the lower border inside and toward the Ephod.  Make two other rings of gold (zahav) and fix them on the bottom of the shoulder straps of the ephod (Kitfot HaEphod) toward the front, opposite the line of stitching, above the belt of the ephod (Cheishev HaEphod). Bind the breastplate (Choshen) with the rings to the rings of the Ephod with a golden woolen cord that it may be above the belt of the ephod (Cheishev HaEphod) so that the breastplate (Choshen) shall not be loosed from the Ephod. **590** Aharon shall bear the names (Shemot) of The sons of (Bnei) Yisrael in the breastplate (Choshen) upon his chest (lev), when he go into the holy place (HaKodesh), for a memorial (zikaron) before The Creator (Habo’re) always (tamid) until the new covenant is established. **591** Place in the breastplate (Choshen) the Urim and the Tummim; and they shall be upon the chest (lev) of Aharon, when he goes in before The Creator (Habo’re).

THE EPHOD ROBE

**592** And you shall make the robe of the ephod (Me'il HaEphod) with golden colour wool alone. And there shall be a head opening from the top of it, at the middle. It shall have a border of skilful design around the head opening like the head opening of a coat of war so that it will not easily tear. Beneath it upon the edge you shall make golden pomegranates around the edge round between them. The pomegranate shall be fixed round on the edge of the robe (Me'il). **593** And Aharon must tie it round himself as he enters the Sactuary to Minister (lesharet).  **594** And you shall make a head plate of pure gold (Tzitz zahav tahor), and engrave upon it HOLY TO THE CREATOR (KODESH LA HABO’RE).  You shall fix it on a golden cord that it may be upon the front of the turban (Mitznefet). It shall be fixed upon the forehead (metzach) of Aharon so that Aharon may remind them to offer the holy things (kodashim) which they shall set apart as holy (kodesh) and all their holy gifts (mattanot kadoshot). It shall always be upon his forehead (metzach), that they may remember to offer their gifts and be acceptable (leratzon) before The Creator (Habo’re).

TURNICS, TURBAN AND SASH

**595** You shall skillfully design the turnic (Kesones) with fine linen, and you shall make the turban (Mitznefet) of best linen, and the sash (Avnet) of skillful design. **596** Also make turnics (kuttanot), sashes (Avnetim) and hat (Mgba’ot) for the sons of (Bnei) Aharon for them to appear as I desire them to be and give them to Aharon your brother and his sons (banim) and dedicate them as priests so that they may minister for Me in the Sanctuary.

THE PRIESTLY TROUSERS

**597** Make linen trouser (mikhnesei bahd) for them to cover their body from the hip joint to the ankles. **598** They shall be put on by Aharon and his sons (banim), when they come into the holy tent (Ohel Hakodesh), or when they come near to the Altar (Mizbe'ach) to minister (lesharet) in the holy place (HaKodesh) for them not to be guilt (avon) and die. It shall be a statute (chukka) to him and his descendants (zera) after him until the eternal covenant comes to replace all these laws.

DEDICATION OF PRIESTS

**599** This is how you are to dedicate them as priests (kohenim): Take one young ox, and two rams without deformity (temimim), and unleavened bread (lechem matzot), unleaved cake (challot matzot) mixed with oil (shemen), and unleavened (matzot) wafers mixed with oil (shemen) and bake it to fine wheat flour. **600** You shall put them into one basket (sal echad) and bring them near to the basket (sal) with the ox and the two rams. **601** Bring Aharon and his sons (banim) close to the door (petach) of the tabernacle (Ohel Mo'ed) and let them take their bath with water (tmayim) there. **602** After taking their bath, let them dress up with all the priestly garments and materials you prepared for them. **603** Aharon shall fix the ones he suppose to fix on his forehead as I earlier commanded you. **604** Then you shall take the dedication oil (Shemen HaMishchah), and apply it on his head.  And you shall also bring near his sons (banim) and dress them up as I earlier commanded you. **605** After dressing Aharon and his sons (banim) with all their garments and materials, you shall dedicate them to serve as priests in My Sanctuary. **606** You shall bring the ox before the tabernacle (Ohel Mo'ed) and tell Aharon and his sons (banim) to place their hands upon its head. **607** And you shall slaughter (shachat) the ox before The Creator (Habo’re), at the door (petach) of the tabernacle (Ohel Mo'ed). **608** And you shall take the blood (dahm) of the ox and drop it on the poles (karnenot) of the Altar (Mizbe'ach) with your finger and pour the remaining blood (dahm) on the base (yesod) of the Altar (Mizbe'ach). **609** Take all the fats (chelev) which covered the inner parts (innards), the diaphragm, the liver including the two kidneys and their fats and burn them on the Altar (Mizbe'ach). **610** But the flesh (basar) of the ox, its skin and its waste tracks shalt be burn outside the Sanctuary for it is a sin offering (chattat). **611** You shall also take one ram with the hands of Aharon and his sons (banim) placed upon its head, and you shall slaughter the ram, and take its blood (dahm) and sprinkle it around upon the Altar (Mizbe'ach). **612** Cut the ram (ayil) into pieces and wash the waste tracks (innards) and its legs, and its head and join them with other pieces and burn all of them on the Altar (Mizbe'ach). It is a burnt offering (olah) to The Creator (Habo’re): it has a pleasant aroma (re'ach hannichoach), an offering made by fire (eish) to The Creator (Habo’re). **613** Take the other ram (ayil) and let Aharon and his sons (banim) lay their hands upon its head, then slaughter (shachat) it and take the blood (dahm) and pour it upon the lobe of the right ears of Aharon and his sons (banim), upon the thumb of their right hand (yad) and upon the big toe (bohen) of their right foot and sprinkle the remaining blood (dahm) upon the Altar (Mizbe'ach). **614** Take from the blood (dahm) upon the Altar (Mizbe'ach) and the dedication oil (shemen hamishchah) and sprinkle it upon Aharon, his garments, upon his sons (banim), upon the garments of his sons (banim) and they shall be separated as priests. **615** Also take the fat (chelev) of the ram, the tail, and the fat that covered the inner parts (innards), the diaphragm, the liver, and the two kidneys, including all the fats (chelev) which was on them and the right thigh for it is dedication ram (ayil millu'im). **616** Take also one loaf of bread (kekar lechem) and one loaf of bread mixed with oil (challah lechem shemen), and one wafer out of the basket of the unleavened bread (matzot) which is before The Tent. **617** And put all in the hands of Aharon, and in the hands of his sons (banim) and they shall wave them as a wave offering (tenufah) before The Creator (Habo’re). **618** And you shall take them from their hands, and burn them on the Altar (Mizbe'ach) as a burnt offering (olah), a pleasant aroma (re'ach hannichoach) before The Creator (Habo’re). It is an offering made by fire (eish) to The Creator (Habo’re). **619** Take the breast of the ram of dedication (ayil hamillu'im) for Aharon, and wave it as a wave offering (tenufah) before The Creator (Habo’re). It shall be your portion. **620** Set aside as sacred the breast and the thigh of the wave offering (tenufah), which is raised up and waved, from the ram used for the dedication (ayil hamillu'im) for Aharon and his sons (banim), **621** This shall be observed by Aharon and his sons (banim) as a statute among the sons of Yisrael; for it is a heave offering (terumah) and it shall be a heave offering (terumah) from the people of Yisrael from their peace offering (zivkhei shelemim), it shall be their heave offering (terumah) to The Creator (Habo’re). **622** And the priestly garments (Bigdei Hakodesh) of Aharon shall belong to his sons (banim) who are to take over as High priest. **623** And the son (ben) of Aharon who succeeded him as priest (kohen) shall put on the garment for seven days (shivat yamim) when he entered into the tabernacle (Ohel Mo'ed) to minister to the people. **624** You shall take the ram of dedication (ayil hamillu'im) and cook his flesh (basar) in the holy place (Makom Kodesh). **625** And Aharon and his sons (banim) shall eat the flesh (basar) of the ram (ayil), and the bread (lechem) which is in the basket (sal) at the door (petach) of the tabernacle (Ohel Mo'ed). **626** They shall eat those meats offered for atonement (kapporah), to dedicate and to set them apart as priests but anyone who is not a priest (zar) shall not eat it, because they are holy (kodesh). **627** If there is remainder from the meat (basar) of dedication (millu'im), or the bread (lechem), until day breaks (boker), burn the remainder with fire (eish), it shall not be eaten because it is holy (kodesh). **628** Our Father said to me; you are to carry out the dedication of Aharon and his sons (banim) according to how I have commanded you, seven days (shivat yamim) you shall dedicate them. **629** And on daily basis, you shall offer the ox of the blood of atonement (chattat for kippurim) and you shall purify the Altar (Mizbe'ach) when you offer sacrifice for it, and you shall pour oil on it and sanctify it. **630** Seven days (Shivat yamim) you shall offer sacrifice on the Altar (Mizbe'ach) and sanctify it and it shall be an Altar (Mizbe'ach) of the most holy place (kodesh kodashim). Whoever touches the Altar (Mizbe’ach) apart from the priests shall defile it and be guilty of sin and any animal offered on the Altar shall be holy. **631** These are the things you shall offer on the Altar (Mizbe'ach), two lambs (kevasim) of not less than one year old, each day continually (tamid). **632** One of the lambs shall be offered in the day break (boker) while the other shall be offered at third watch of the day. **633** One of the lambs shall be offered with one-tenth ephah of fine flour mixed with one-fourth part of a hin of beaten oil (shemen) and the one-fourth part of a hin of unfermented vine (yayin) for drink offering (nesekh). **634** For the other lamb you shall offer in the third watch and you shall offer with it the grain offering (minchah) and drink offering (nesekh) of the day (boker) a pleasant aroma (re'ach hannichoach) and an offering made by fire (eish) to The Creator (Habo’re). **635** This shall be a continous burnt offering (olat tamid) throughout your generation (dorot) at the door (petach) of the tabernacle (Ohel Mo'ed) before The Creator (Habo’re), where you will hear from Me. **636** And there I will speak at appointed time to the descendants of Yisrael, and it shall be sanctified by My presence (Kavod). **637** And I will sanctify the tabernacle (Ohel Mo'ed) and the Altar (Mizbe'ach) and both Aharon and his sons (banim) for them to minister for Me as priests (kohenim). **638** And I will dwell among the descendants of Yisrael, and will be their God. **639** And they shall know (da'as) that I am The Creator (Habo’re) their God (Eloheihem), Who brought them out of Mitzrayim, to rest in My dwelling place (Shekhinah) among them. I am The Creator (Habo’re) your God (Eloheihem).

ALTAR FOR BURNING OF INCENSE

**640** Make an Altar (Mizbe'ach) for incense (ketonet) with acacia wood. **641** Both the length and the width shall be one cubit and it will have square (ravu'a) shape. The height will be two cubits and the poles (karnenot) will be of the same height and size. **642** Coat all its parts with pure gold (zahav tahor) and make round it crowns of gold (zahav). **643** Make two gold rings (tabe'ot zahav) to be under the crown at the two sides and they shall serve for fixing the poles to carry it. **644** Make the carrying poles with acacia wood and coat them with gold (zahav). **645** Put it in front of the veil (Parochet) that is before the Ark of covenant (Aron HaEdut), before the atonement seat (Kapporet) that is over it, where you will burn your incense to Me. **646** And Aharon shall burn spice incense (ketoret) every day (boker) when he will be cleaning the lamps (nerot). **647** When Aharon put on the lamp (nerot) in the third watch, he shall burn incense (ketoret) on it regularly (tamid) before The Creator (Habo’re) throughout your generation (dorot) until the everlasting covenant is made. **648** Do not offer any other incense on this incense altar apart from the one I will command you to produce (ketoret zarah), do not offer burnt offering (olah), grain offering (minchah) or even drink offering (nesekh) on it. **649** And Aharon shall make atonement (kapporah) on the poles (karenot) of the incense altar once every year with the blood (dahm) of the animal offered as sin offering (chattat hakippurim) throughout your generation (dorot) until the new and eternal covenant comes. It is Holy of Holies (kodesh kodashim) to The Creator (Habo’re).

OFFERING AFTER CENSUS

**650** The Creator (Habo’re) spoke to me saying; whenever you take the census of the sons of (Bnei) Yisrael, after their numbering, each of them shall give an offering of thanksgiving to The Creator (Habo’re) so that you may not lack money for My work. **651** Each of them shall give an offering (terumah) to The Creator (Habo’re) after being numbered (pekudim). They shall give half a shekel of silver according to the sanctuary shekel. **652** Every one among them which is twenty years and above shall give this offering (terumah) to The Creator (Habo’re). **653** The rich (oisher) shall not give more, and the poor shall not give less than half a shekel, when they give this offering (terumah) to The Creator (Habo’re).  **654** And you shall take the offering money (kesef terumah) of the sons of (Bnei) Yisrael and use it for My work (Avodat). It will be a memorial (zikaron) to the sons of (Bnei) Yisrael before The Creator (Habo’re), to give this offering (terumah).

BASIN FOR WASHING

**655** The Creator (Habo’re) spoke further to me saying; You shall also make a washing basin and its stand from bronze (Kiyor nechoshet) for washing, place it between the tabernacle (Ohel Mo'ed) and the Altar (Mizbe'ach) and you shall put water (mayim) inside. **656** So that Aharon and his sons (banim) shall wash their hands and their feet from it. **657** They shall wash their hands and feet when they go into the sanctuary and when they go to offer burn offering on the altar (Mizbe'ach) so that they will not die, and it shall be a statute (chok) to Aharon and to his descendants (zera) throughout their generation (dorot) until the eternal covenant is established.

MATERIALS FOR THE HOLY DEDICATION OIL

**658** Moreover The Creator (Habo’re) spoke to me saying; Bring the following; five hundred shekel-weights of highest quality liquid spices of pure myrrh, two hundred and fifty shekels weight of cinnamon fragrant, two hundred and fifty shekels weight of fragrant cane spice. **659** And five hundred shekels weight of cassia according to sanctuary shekel and a hin of pure olive oil (shemen zayit). **660** Mix them to make holy dedication oil (shemen mishchah kodesh), a special ointment perfectly mixed together by an expert. **661** And you shall apply it in the tabernacle (Ohel Mo'ed) and the Ark of the Covenant (Aron HaBrit). **662** The table (Shulchan) and all its equipment, the lampstand (Menorah) and its equipments, the altar of incense (Mizbe'ach HaKetoret), the altar of burnt offering (Mizbe'ach HaOlah) with all its equipments, and the washing basin (Kiyor) and its stand  so that they shall be made holy (kodesh) and whatsoever offered in them shall be holy (kodesh). **663** Apply on Aharon and his sons (banim) during their dedication so that they will be priests (kohen) to minister in My Sanctuary. **664** Tell the sons of (Bnei) Yisrael that this shall be the holy dedication oil (shemen mishchat kodesh) to be used throughout their generation (dorot) until the everlasting covenant (Brit Olam) is established and the use of oil will no longer be necessary.

LAWS FOR THE HOLY DEDICATION OIL

**665** On no accout shall this holy oil touch the flesh (basar) of man (Adam) for it can only be poured on the head of My selected servants and make sure that no such oil is produced by anybody. It is holy (kodesh) and it shall be handle as holy (kodesh) oil. **666** Anybody who produced its type or pour it on the body of anyone or on the head of someone who is not a priest, prophet, or king shall be banished.

MATERIALS FOR INCENSE

**667** The Creator (Habo’re) continued speaking to me, take equal amount of spices, stacte, onycha, galbanum and pure frankincense and produce incense to be used in My tabernacle. **668** Make the incense by mixing all its items perfectly, salted (tahor) and holy (kodesh). **669** You shall gently prepare some of it and place it in front of the testimony (HaEdut) in the tabernacle of meeting (Ohel Mo'ed) where you are to offer your sacrifices and it shall be handled as holy incense.

LAWS FOR THE HOLY INCENSE

**670** on no account will anyone make such incense (ketoret) with the items I listed to you because it shall be the holy (kodesh) incense of the The Creator (Habo’re). **671** Anyone who produces its kind must be banished from among you.

BEZALEL, OHOLIAV AND OTHER SELECTED WORKERS DID ALL THE WORKS

**672** The Creator (Habo’re) spoke again to me saying; See, I have chosen Bezalel son (ben) of Uri, son (ben) of Chur, of the tribe of Yehudah; And I have filled him with the Holy Spirit (Ruach Hakodesh) to have wisdom (chochmah), understanding (tevunah) and knowledge (da'as) in all skillful works (kol melachah), To carry out designing and molding (machashavot) with gold (zahav), silver (kesef) and bronze (nechoshet), and to engrave in gemstones and set them as I desire, to do wood-carving and all work involved (kol melachah) in the sanctuary. **673** And I have also given to Oholiav son (ben) of Achisamach of the tribe of Dan and other workers the Holy Spirit for them to have wisdom, understanding and knowledge of all the work they will perfectly do in My Sanctuary as I commanded you. **674** They shall build the tabernacle (Ohel Mo'ed), and the Ark of testimony (Aron HaEdut) and the atonement seat (Kapporet) that is in it with all the instruments required in the tabernacle (Ohel), the table (Shulchan) and its equipments, the pure gold lampstand (Menorah Hatehorah) with all its equipments, and the altar of incense (Mizbe'ach HaKetoret). **675** They shall also altar of burnt offering (Mizbe'ach HaOlah) with all its equipments and the washing basin (Kiyor) with its Stand, the sanctary garments (Bigdei Haserad), and the holy garments (Bigdei HaKodesh) for Aharon the priest (kohen) and the garments of his sons (banim) for them to serve Me as priests (kohen). **676** Make sure that the dedication oil (Shemen Hamishchah) and the holy incense (Ketoret HaKodesh) are made according to the instruction I gave you about them.

A REMIND TO OBSERVE THE DAY OF REST

**677** The Creator (Habo’re) continued speaking to me saying; Remind the people of Yisrael to observe My resting days (Shabbatot) for it is a sign (ot) between Me and you throughout your generation (dorot) until you are called to the everlasting rest for you to know that I am The Creator (Habo’re) Who choosed you among all nations to be mine. **678** You shall keep (shomer) the resting day (yom Shabbat) for it is a holy day (yom kodesh) to you. Every one who did not obey the restday (chillul Shabbos) shall surely be eliminated. **679** From the first day of the month which is the day the new moon appears to the sixt day (Sheshet yom) is for your work but the seventh day (Yom HaShevi'i) is a day of rest (Shabbaton), holy (kodesh) to The Creator (Habo’re). Whoever does any work on that day (Yom) must surely be eliminated. **680** Therefore the descendants of Yisrael shall keep (shomer) the rest day (yom shabbat) throughout their generation (dorot) until the everlasting covenant is established. **681** It is to be observed by all the descendants of Yisrael for within six days (sheshet yamim) The Creator (Habo’re) made his kingdom (himel) and the world (HaAretz) and on the seventh day (Yom HaShevi'i) He rested (shavat). **682** After speaking all these words to me on mountain sinai, Our Father handed over to me the two stone tablets of the covenant (Luchot HaBrit)  where he have written with His finger (Etzba) all these commandments.

MY PEOPLE MOLDED AND WORSHIPPED GOLDEN CALF

**683** The people (HaAm) of Yisrael waited for me and ran out of patience because they believed that in my absent, there is no God for them. Devil inspired them to demand a molded calf for worship. They summoned Aharon and said to him, make a god for us and let us worship and follow it because Mosheh who brought us here from Mitzrayim has disappeared. **684** Aharon tried to resist them but they were ready to stone him if he did not do as they demanded. They said to him, take the gold in our bags and use them to molg a god for us. **685** They all (kol HaAm) removed the gold (zahav) which were in their bags, and gave them to Aharon. **686** Out of fear Aharon received it from them and fashioned it with tools to form a golden calf (Egel Masekhah) as they demanded and they said, this is your god (El), O Yisrael, who brought you out of Mitzrayim. **687** They built an altar (Mizbe'ach) for it and announce to themselves saying; tomorrow is a feast (chag) for our god. **688** Early the next day, they rose up and offered burnt offering (olot), and peace offering (shelamim) and they gathered together to eat and drink, and rose up and drank fermented vine wine and were under intoxication (letzachek). **689** The Creator (Habo’re) said to me, go down, for My people, which you brought out of Mitzrayim have corrupted themselves. **690** They have quickly forsaken the way (HaDerech) which I commanded them to follow and live. They have made a gold calf (Egel Masekhah), bowed down to it, and even offer sacrifice to it saying, This will be your god O Yisrael, the god Who brought you out of Mitzrayim. **691** The Creator (Habo’re) said to me, I have seen that they are stiffnecked (kesheh oref) people. **692** I want to pour My wrath on them and consume all of them. I will establish great nation (Goy Gadol) through you. **693** Then i pleaded to The Creator (Habo’re) my God (Eli) and said; My Creator (bo’re), do not let your wrath burn hot against Your people, the people You brought out from Mitzrayim with Your greatest Power (ko'ach gadol), and mightiest hand (yad chazakah)? **694** If you eliminate them, the people of Mitzrayim will hear it and say that You brought them out for evil purpose (ra'ah), to slay them in the mountains, and to consume them from the face of the world (ha'adamah)? Please, turn from Your fierce anger and change your mind from what you have planned to do. **695** Remember Your servants (avadim) Avraham, Yitzchak, and Yisrael, to whom You promised and said to them, I will multiply your descendants (zera) as the stars of the sky (kokhavim of Shomayim), and the land I Promised you will be given to your descendants (zera) as their inheritance until the end of the world comes. **696** After listening to me, The Creator (Habo’re) changed His mind from the harm He wanted to send upon the people of Yisrael. **697** I went down from the mountain (HaHar) with the two stone tablets of the commandments (Luchot HaEdut) in my hands (yad). The commandments (Luchot) were written on both sides of the two stones. **698** The commandments (Luchot) were writing by the finger of Our Father on the two stones. **699** When Hoshea heard the whole people (kol HaAm) shouting, he said to me, there is a noise of war (milchamah) in the camp (machaneh). **700** I said to him, this sound you are hearing is not the voice of those who are cerebrating victory (gevurah), neither is it the voice of those that cry due to defeat (chalushah). I am hearing the sound of singing and worshipping. **701** As soon as i came near (nigh) to the camp (machaneh) and saw the calf (Egel), and the people dancing (mecholot). I was filled with anger and i threw the tablets (Luchot) out of my hands and they got broken at the foot of the mountain (HaHar). **702** Immediately, I took the calf (Egel) they molded, burned it in the fire (eish), grind it to powder, pour it inside the water (mayim), and force the people who worshipped it to drink it. **703** I said to Aharon, What did this people do to you for you to do this great evil (chata'ah gedolah) with them? **704** Aharon answered saying; Let not the anger of The Creator (Habo’re) burn hot, you know that our people are prone to do evil (rah). **705** They summoned me and forced me to make a god for them and threatened to eliminate me if I did not do as they requested. They said that they need a god to worship because they are no longer seeing Mosheh who brought them out of Mitzrayim. **706** They removed and gave to me their gold (zahav) materials and I melted it in the fire (eish) and molded this calf (Egel) for them.

THOSE WHO WORSHIPPED THE GOLDEN CALF WERE KILLED

**707** As I watched them and saw that the people (HaAm) has gone wild without anybody controlling them, for Aharon cannot control them. **708** Then I stood at the entrance (sha'ar) of the camp (machaneh) and asked, who among you did not bow to the calf let him come over to me. And all the sons (Bnei) of Levi and others who did not bow before the image gathered together beside me because they did not bow to the image. **709** Then I said to them, Thus said The Creator (Habo’re), God of Yisrael (Elohei Yisrael), Let all those who did not bow to the calf image pick up their sword (cherev) and go in and out from all entrances (sha'arim) in the camp (machaneh), and slaughter their brothers, companions, and neighbours who bowed down to the calf. **710** And the sons of (Bnei) Levi did as I said, and three thousand people who bowed down to the molded calf were killed on that day. **711** For i had earlier said to them, purify yourselves today from this great evil done before The Creator (Habo’re), let every man kill his son (ben) and his brother who have bowed to the golden calf so that He may look upon you with forgiveness this day. **712** On the next day, I said to people (HaAm) again; you have committed great sin (chata'ah gedolah), I will go up to mountain and plead to the Creator (Habo’re) for your pardon.

I PLEADED FOR THE FORGIVENESS OF THE REMAINING PEOPLE

**713** After speaking to my people, I returned to The mountain (HaHar) and prayed to Our Father saying, Oh, this people have committed great sin (chata'ah gedolah), and have made for themselves god of gold (elohei zahav). **714** Please! Show them mercy and forgive them, if not, reject me as Your servant.  **715** The Creator (Habo’re) said to me, I will only reject those who disobeyed Me and not an innocent person. **716** Therefore go, lead the people (HaAm) to the place which I commanded you, behold (hinei), My messenger (Malachi) shall go before you. As for My people, I will visit them with the reward of their sin because they did not condemn or speak against their relatives when they were worshipping the gold calf.

OUR FATHER PUNISHED THOSE WHO DID NOT CONDEMN THE ACT

**717** The Creator (Habo’re) sent plague upon the remaining people (HaAm), because they did not speak against the calf (egel) which Aharon made. He did not kill Aharon because he was forced by the people to mold the calf and he did not join them in worshipping it. Aharon was greatly afflicted with plague for disobeying The Creator (Habo’re) due to the fear of men.

THE SURVIVING DESCENDANTS OF YISRAEL MOURNED FOR THEIR SINS

**718** And The Creator (Habo’re) said to me; Depart with the people (HaAm) and continue your journey to the land (HaAretz) which I Promised Avraham, Yitzchak, and Yisrael, saying, to you and your descendants (zera) I will give this land. **719** I have sent My messenger (Malach) ahead of you o guide you against spiritual enemies. I will drive out the Kena'ani, the Emori, the Chitti, the Perizzi, the Chivi, and the Yevusi, the land is flowing with milk and honey (Eretz zavat cholov and devash). Mourn for your sin and put off your ornamental clothing. **720** When the people (HaAm) heard this fearfull news, they mourned for their sins and went into sackcloth because of the anger of The Creator (Habo’re) and because of what was about to happen to them if they continue in their evil ways. They regretted what they have done. **721** They deny themselves their ornamental attire and wept bitterly on Mountain Chorev. **722** I took my tent (Ohel) and pitch it far outside the camp (machaneh), and every one who has a complain visits me there. **723** Whenever I went into their camp, the whole people (kol HaAm) will come out in fear and stand at the door (petach) of their tent (ohel) to hear the message given to them by Our Father (Avinu), when I finished speaking to them and go back to my tent (Ohel), the people will return to their own tent (Ohel).

I PRAYED FOR ASSISTANT

**724** I prayed to The Creator (Habo’re) saying, See, You told me to bring Your people out and take them to the land You Promised to their fathers (avot), but you have not given me anyone to assist me even when You know all of us by our names (shemot). Thank You for finding me worthy to serve You.

I PRAYED FOR OUR FATHER’S GUID AND DIRECTION

**725** Guid me on the way (Derech) to follow, and make me to know your will and do it in order to find favour in your sight. Consider that he people of this nation are Your chosen people and see us through. **726** Our Father said to me; My Presence is with you, and I will give you rest. **727** I said to Our Father, If Your Presence is not with us, do not take us out of here for enemies will devour us. **728** How will I know that I and Your people have found favour in Your sight? Is it not when you accompany us in this journey? This is the only way we can know that you have separated us from all the people that are upon the face of the world (ha'adamah). **729** The Creator (Habo’re) said to me, I will do as you have pleaded, you have found favour in My sight. **730** I said to Him, please show me Yourself, I want to see you. **731** Our Father said to me; you cannot see Me because no man (adam) who has committed sin can see Me and still be alive in this world.

I RETURNED TO THE MOUNTAIN FOR ANOTHER TABLETS OF LAW

**732** And The Creator (Habo’re) said to me, cut out two tablets of stone (Luchot Avanim) like the first ones and I will write on them the words (divarim) that were written on the tablets you broke (Luchot HaRishonim). **733** Come up to the mountain with it at the first watch of the day (boker). No man (ish) shall come up with you and no man will be found around the whole mountain (kol HaHar) and let no flocks (tzon) or herd feed around the the mountain (Har). **734** Then I cut out two tablets of stones (Luchot Avanim) like the first ones and rose up early in the day (boker) with it and went up to Mount.Sinai, as The Creator (Habo’re) had commanded me. **735** The Creator (Habo’re) spoke to me from a sparkling cloud (anan) and told me to keep the stone tablets (Luchot Avanim) on the ground. **736** I quickly kept the stone tablets (Luchot Avanim) on the ground and bowed my head towards the ground, and worshiped Our Father. **737** I prayed to Our Father and said; If we have found favour in your sight, accompany us in our journey even though we are stiff-necked people (Am Kesheh Oref). Forgive our iniquity (avoneinu) and our sins (chattateinu) and accept us as your children (yeladim). **738** Our Father said to me; I made a Promise to My servants Avraham, Yitzchak and Yisrael to give to them and their descendants the land (ha’aretz) you are now going to posses and I will keep My Promise. **739** Be obedient to all the commandments I am giving you. Surely, I will drive away all the illegal occupants of the land I reserved for My people long ago. The Emori, the Kena'ani, the Chitti, the Perizzi, the Chivi, and the Yevusi. **740** Watch yourselves otherwise you end up making a covenant (brit) with the inhabitants of the land (HaAretz) where you are going and it will become a snare (mokesh) to you. **741** Destroy the altars (mizbechot) of their gods, break their pillars (matzebot) of worship, and cut into pieces their trees of worship (asherah). **742** You shall worship no other god (el acher) for The Creator (Habo’re) your God is a Jealous God (El Kanah). **743** Do not make any covenant (brit) with the inhabitants of the land (HaAretz) and go after their god (eloheihem) or sacrifice to their god (eloheihem). Do not go if they invite you to come and eat the sacrifice offered to their god. **744** Do not let your sons (banim) take their daughters (banot) as wife (eshet) because their daughters (banot) will play harlot (whoring) with their god (eloheihem) and make your sons (banim) to have covenant with their god (eloheihem). **745** You shall make no kind of image for yourselves (massekhah). **746** Keep (shomer) the feasts (Chag) of unleavened bread (Hamatzot). Seven days (Shivat yamim) you shall eat unleavened bread (matzot) as I commanded you. Hold it in your first month which is the month you came out from Mitzrayim. **747** Let no one come to My feast without any sacrifice. **748** Six days (Sheshet yamim) you shall work, but on the seventh day (yom hashevi'i) you shall have rest from all your works. **749** Observe the feast (Chag Shavu’os) of the firstfruits with the firstfruit of your harvest and the feast of ingathering (Chag HaAsif) at the end of the year (tekufat Hashanah). **750** Three times (Shalosh) in the year shall your entire children hold feast for The Creator (Habo’re); The God of Yisrael (Elohei Yisrael). **751** For I will drive out the nations (Goyim) before you, and enlarge your borders. No man can take the land I will give you if you obey Me and do as I command you. **752** Do not offer the blood (dahm) of My sacrifice (zevach) with leavened bread (chametz), do not allow the sacrifice (zevach) of the feast of Passover (Chag HaPesach) to remain overnight until the day (boker). **753** The firstfruit (reshit bikkurim) of your land you shall offer to Me; your God (Eloheicha). Do not kill a breastfeeding (cholov immo) animal. **754** The Creator (Habo’re) said to me; Write down all these commandments (kol devarim) I have spoken to you, for they are the covenant (Brit) I have made with you and with all the people Yisrael. **755** I spent another forty days (arba'im yom) and forty nights (arba'im lailah) on the mountain without food (okhel) and water (mayim). Our Father wrote all His commandments (kol Hadevarim) on the stone tablets (Luchot avanim) I brought and handed them over to me.

I CAME DOWN FROM THE MOUNTAIN WITH LIGHT EMITTING FACE

**756** When i came down from the mountain with the two tablets of the testimony (Luchot HaEdut), The glorious light (ohr) from Our Father was emitting from my face but I was not aware. **757** When Aharon and all the children (kol yeladim) of Yisrael saw me, they were afraid to come close to me because my face was emitting severe light (ohr). **758** When I discovered what was happening, i took veil and covered my face so that the light will not scare them away from me any more. I called the leaders back and all of them including Aharon returned to me and I spoke to them. **759** After that, i summoned all the children (kol yeladim) of Yisrael and they came near. I gave them all the commandments The Creator (Habo’re) have given to me on the Mountain. **760** When I finished speaking to them, i left their presence and removed the veil (masveh) from my face. **761** But whenever i want to speak to them, i will place the veil (masveh) back on my face until I finished speaking to them. **762** I continued speaking to them with veil on my face until when the spiritual light on my face gradually disappeared.

THE SANCTUARY BUILDING AND ALL ITS SECTIONS WAS COMPLETED

**763** Then Bezalel and Oholiav and all the men who has skill for designing works (kol ish chacham lev), are called by The Creator (Habo’re) Who gave them wisdom (chochmah) and knowledge (tevunah) to do all manner of skillful work for the works of the Sanctuary (Avodas HaKodesh), according to all that He had commanded. **764** I called Bezalel and Oholiav, and all the talented men (kol ish chochmah), whom The Creator (Habo’re) had given wisdom (chochmah), those who willingly come out to do the work in the Sanctuary. **765** I gave them all the offering (kol haterumah) which the people of Yisrael had brought for the work of the Sanctuary. And on daily basis, they continued to bring to me more freewill offerings for the work of God. **766** When the workers saw that more than enough materials has been given, they came to me and said; the people (HaAm) have given more than enough material needed for all the works in the Sanctuary. **767** So I told the people to stop offering more materials because the one they have offered is more than enough for the work we are doing. **768** The people stopped giving as I have instructed them. **769** Then all the men gifted by Our Father to do all the works in the Sanctuary started work and they did everything just as Our Father had commanded and revealed to me.

I OPENED THE SANCTUARY AND THE TABERNACLE

**770** And The Creator (Habo’re) spoke to me saying; On the first day of the first month, set up the tabernacle (Mishkan) inside the Sanctuary (Ohel Mo'ed). **771** Place the Ark of the Covenant (Aron HaBrit) inside it and place the veil (Parochet) so as to screen the Ark (Aron). **772** Set the table (Shulchan) and all its equipments as they ought to be and bring in the lamp (Menorah) and fix them on the stands. Then put on the light of the lamps (Menorah). **773** Set the golden Altar of incense (Mizbe'ach Hazahav L'Ketoret) before the Ark (Aron) and fix the veil of the tabernacle (Masach HaPetach LaMishkan).  Set also the Altar of burnt offering (Mizbe'ach HaOlah) before the door of the tabernacle (Petach Mishkan). **774** Set the washing basin (Kiyor) between the Sanctuary (Ohel Mo'ed) and the Altar (Mizbe'ach) and pour water (mayim) inside. **775** Set up the courtyard (khatzer) and fix all its curtains around inside and hang up the shield at the court gate (Masach Sha'ar Hakhatzer). **776** Take the holy oil (Shemen Hakodesh) and sprinkle on the tabernacle (Mishkan) and all that are in it so that it will be holy (kodesh) and all the equipments inside will also be holy (kodesh). **777** Sprinkle the holy oil also on the Altar of burnt offering (Mizbe'ach HaOlah) and all its equipments so that they will be holy (kodesh). It shall is the Altar of the holy of holies (Mizbe'ach kodesh kodashim). **778** Pour it on the basin (Kiyor) and its Stand for them to be holy (kodesh). **779** Bring Aharon and his sons (banim) close to the door of the Sanctuary (Petach Ohel Mo'ed), and let them took bath with water (mayim). **780** Let Aharon dress up with the priestly garments (Bigdei Hakodesh) and apply the holy oil on him so that he will be sanctified and be able to minister for Me as a priest (kohen). **781** Also bring near his sons (banim) and let them dress well with the Sanctuary tunics (kuttanot). **782** Sanctify them just as you sanctified their father (av) so that they too may minister for Me as priests. They shall be priests (kohen) throughout their generation (olam dorot) until the everlasting High Priests comes. **783** I did everything according to the command of The Creator (Habo’re). **784** On the first day of the first month in the second year, I set up the tabernacle (Mishkan) in the Sanctuary as Our Father commanded me.  I put in place everything in the tabernacle just as Our Father had earlier commanded me. **785** When i finished setting all things in their respective positions, cloud (Anan) covered the Sanctuary (Ohel Mo'ed) and the Glory (Kavod) of The Creator (Habo’re) filled the tabernacle (Mishkan). **786** I could not enter into the Sanctuary (Ohel Mo'ed) because the bright thick cloud is The Glory (Kavod) of The Creator (Habo’re) filled the tabernacle (Mishkan).

**THE THIRD BOOK OF MOSHEH.**

LAWS FOR ATONEMENT WITH BURNT OFFERINGS

**1** And The Creator (Habo’re) spoke to me saying; speak to the Children (yeladim) of Yisrael, and say to them, If any of them bring a burnt offering (Olah) to The Creator (Habo’re) e.g oxen, goat or sheep from his cattle or flock.  It must be a male without any fault (zachar tamim) so that it may be accepted at the entrance of the tabernacle (Ohel Mo'ed) before The Creator (Habo’re). **2** And he shall place his hands upon the head of the burnt offering (olah) as it is being killed and it shall be accepted from him to make atonement (kapparah) for his sins. **3** Then the priest shall slaughter (shachat) the young oxen before The Creator (Habo’re); and bring the blood (dahm), and sprinkle the blood (dahm) on the Altar (Mizbe'ach) that is by the entrance of the tabernacle (Ohel Mo'ed).  And he shall skin the burnt offering (olah), and cut it into pieces. **4** The sons (Bnei) of Aharon the priest (kohen) shall put fire (eish) upon the Altar (Mizbe'ach) and place the wood in order in the fire (eish), after arranging the wood, they shall place the side parts, the head, and the fat in order, on the wood which is in the fire (eish) upon the Altar (Mizbe'ach): **5** But the inner parts (innards) and its legs shall be washed in water (mayim); and the priests (kohen) shall burn all of them on the Altar (Mizbe'ach), to be a burnt offering (olah), an offering made by fire (eish), an acceptable sacrifice to The Creator (Habo’re). **6** But if the burnt offering (olah) the person wants to offer to The Creator (Habo’re) is bird, then it must be dove, or young pigeon. **7** The priest (kohen) shall bring it to the Altar (Mizbe'ach), and cut off its head with knife, and burn it on the Altar (Mizbe'ach) with its blood (dahm) sprinkled at the side of the Altar (Mizbe'ach) **8** He shall pluck away its crop with its feathers, and cast it beside the Altar (Mizbe'ach), beside the place where the ashes is stored. He shall tear it open by tearing out the wings but not in equal half and the priest (kohen) shall burn it on the Altar (Mizbe'ach), on the wood which is in the fire (eish); it is a burnt offering (olah), an offering made by fire (eish), an acceptable sacrifice to The Creator (Habo’re).

LAWS FOR GRAIN OFFERINGS

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| **9** Any person (nefesh) who want to offer grain offering (korban minchah) to The Creator (Habo’re) must bring fine flour and pour oil (shemen) on it. **10** He shall take it to the sons (banim) of Aharon who are the priests (kohanim) and the person shall take a handful of the flour and of the oil (shemen) and the priest (kohen) shall burn the memorial portion of it upon the Altar (Mizbe'ach), to be an offering made by fire (eish), an acceptable sacrifice to The Creator (Habo’re). **11** And the remaining grain offering (minchah) shall belong to Aharon and his sons (Banim). It is a holy (kodesh) offerings for The Creator (Habo’re). **12** If you bring a grain offering (korban minchah) baked in an oven, it shall be unleavened (matzot) cakes of fine flour mixed with oil (shemen), or unleavened (matzot) wafers with oil (shemen) poured on it. **13** If your grain offering (korban minchah) is in a pan, it shall be unleavened (matzot) fine flour, mixed with oil (shemen). You shall break it in pieces, and pour oil (shemen) in it, it is a grain offering (minchah).  Even if it is in a deep covered pan, it shall also be made of fine flour with oil (shemen). **14** These are the grain offering (minchah) you shall bring to The Creator (Habo’re) and when it is presented to the priest (kohen), he shall take it to the Altar (Mizbe'ach). And the priest (kohen) shall take from the grain offering (minchah) a memorial portion and he shall burn it on the Altar (Mizbe'ach) as an offering made by fire (eish) acceptable to The Creator (Habo’re). **15** The remaining part of the burnt offering (minchah) belongs to Aharon and his sons (Banim); it is a holy (kodesh) offerings to The Creator (Habo’re) made by fire (eish). **16** No grain offering (minchah) which you shall bring to The Creator (Habo’re) shall be made with yeast (se’or) and do not add any yeast (se'or), or honey (devash) in any offering of The Creator (Habo’re) made by fire (eish).  LAWS FOR FIRST FRUIT OFFERINGS  **17** As for the first fruit offering (korban reshit), you shall offer them to The Creator (Habo’re) as He commanded; but they shall not be burned on the Altar (Mizbe'ach). **18** Remember to add normal salt (melach) to your grain offering (korban minchah), do not let it lack salt (melach). You must add salt (melach) to all your grain (minchah) before you offer them to The Creator (Habo’re). **19** The grain (minchah) of your first fruit offering (bikkurim) to The Creator (Habo’re) must be from fresh ripe ears of grain roasted in the fire (eish), a full meal ground from new grain.  Put food oil (shemen) on it, it is a grain offering (minchah).  Let the Priest (kohen) burn the memorial portion of it, part of the ground grain mixed with part of the food oil (shemen). It is an offering made by fire (eish) to The Creator (Habo’re).  LAWS FOR PEACE OFFERING |
| **20** If the person’s sacrifice (korban) is a peace offering (zevach of shelamim) from his or her herds or flocks, it can be male or female (zachar or nekevah) but it must be without fault (tamim) before The Creator (Habo’re). **21** And the person shall lay his hand on the head of the animal and the priest will slaughter (shachat) it at the entrance of the Sanctuary (Ohel Mo'ed) and other priests (kohanim) shall sprinkle the blood (dahm) on the Altar (Mizbe'ach). **22** And he shall offer part of the sacrifice (zevach) of the peace offering (shelamim) as an offering made by fire (eish) to The Creator (Habo’re); i.e all the fat (chelev) that covered the inner parts (innards). **23** The two kidneys, and the fat (chelev) that is around them, which is beside the loins, the diaphragm and the liver, shall be set aside for burnt offering. **24** Aharon's sons (Banim) shall burn it on the Altar (Mizbe'ach) on the burnt sacrifice (olah) which is upon the wood that is on the fire (eish); it is an offering made by fire (eish), an acceptable sacrifice to to The Creator (Habo’re).  **25** It shall be an eternal command (chukkat olam) for your generations throughout all your dwellings, that ye eat neither fat (chelev) nor blood (dahm).  LAWS OF ATONEMENT FOR UNINTENTIONAL SINS |
| **26** And The Creator (Habo’re) spoke to me again saying; Speak to the Children (yeladim) of Yisrael, if any person (nefesh) commits sin ignorantly (unintentionally) by disobeying any of the commandments (mitzvoth) of The Creator (Habo’re), the person shall provide the following for the atonement.  ATONEMENT FOR UNINTENTIONAL SIN OF ANOINTED PRIESTS.  **27** If a dedicated priest (Kohen HaMashiach) commits sin unwillingly and thereby bringing guilt upon himself, then let him bring for his atonement; a young bull without fault (tamim)  to The Creator (Habo’re) as his sin offering. **28** And he shall bring the young bull to the entrance of the tabernacle (Ohel Mo'ed) and he shall lay his hand upon the young bull's head while another priest slaughter (shachat) the young bull. **29** After slaughtering it, the priest (Kohen) shall take the young bull's blood (dahm) to the tabernacle (Ohel Mo'ed) and dip his forefinger in the blood (dahm) and sprinkle it seven times on the Altar before the curtain (Parochet) of the holy (Kodesh) place. **30** The priest (kohen) shall put some of the blood (dahm) on the poless of the Altar of fragrant incense (Mizbe'ach Ketoret HaSammim) before the Ark (Aron) and shall pour the rest of the blood (dahm) of the young bull at the base of the Altar of burnt offering (Mizbe'ach HaOlah) which is at the entrance of the tabernacle (Ohel Mo'ed). **31** And he shall remove all the fat (chelev) in the young bull for the sin offering (chattat). The fat (chelev) that covered the inner parts (innards) and all the fat (chelev) which is on the intestines shall be removed. **32** The two kidneys, and the fat (chelev) that is on them, which is beside the loins, and the diaphragm above the liver shall all be remove Just as it was removed from the ox for the peace offering (zevach hashelamim) and the priest (kohen) shall burn them on the Altar of burnt offering (Mizbe'ach HaOlah). **33** The skin of the young bull, and all its flesh (basar), its head, its legs, its inner parts (innards), its wastes (dung), even the rest of the young bull shall he carried outside the camp (machaneh) to a clean place (makom tahor), where the ashes shall be poured out, and burn it on the wood with fire (eish) at the same place of pouring out ashes.  ATONEMENT FOR THE IGNORANT SIN OF ALL THE ASSEMBLY OF YISRAEL  **34** If the whole assembly of Yisrael (kol Adat Yisrael) committs sin ignorantly by disobeying any of the commandments (mitzvot) of Our Father without being aware, they are guilty of sin. **35** When they became aware of the sin (chattat) they have committed, then they shall offer a young bull for atonement and present it before the tabernacle (Ohel Mo'ed). **36** And the elders of the congregation (Ziknei HaEdah) shall lay their hands on the head of the young bull and the young bull shall be slaughtered (shachat) before the sanctuary. **37** And the priest (Kohen) shall take the young bull's blood (dahm) to the tabernacle (Ohel Mo'ed) and dip his forefinger in some of the blood (dahm) and sprinkle it seven times before the Ark (Aron). **38** And he shall put some of the blood (dahm) on the poles of the Altar (Mizbe'ach) which is before the Ark (Aron) in the tabernacle (Ohel Mo'ed) and shall pour out the rest of the blood (dahm) at the base of the Altar of burnt offering (Mizbe'ach HaOlah) which is at the entrance of the tabernacle (Ohel Mo'ed). **39** He shall remove all the fat (chelev) from it and burn it on the Altar (Mizbe'ach). **40** And he shall handle the young bull as he did with the young bull for sin offering (chattat) and the priest (kohen) shall make atonement (kapporah) for them and their unintentional sins shall be forgiven. **41** Then he shall carry the remaining parts of the young bull outside the camp (machaneh) and burn it as he burned other young bulls offered as sin offering (chattat) for the entire assembly (kol Kahal).  ATONEMENT FOR THE UNINTENTIONAL SIN COMMITTED BY A LEADER  **42** When a leader (nasi) sinned ignorantly by disobeying any of the commandments (mitzvot) of Our Father, he is guilty. When he became aware of his sin, he shall offer a male goat without fault as his sin offering and the priest shall obtain atonement for him by following all the rules I have given you for atonement and he shall be forgiven.  ATONEMENT FOR ORDINARY MEMBER OF THE FAMILY OF YISRAEL  **43** If any common person (nefesh) among the people (am) of Yisrael commits sin ignorantly (unintentionally) by disobeying any of the commandments of Our Father, he is guilty of sin. **44** When the person is informed about his or her sin, he shall offer for his atonement a female goat or lamb without deformity (temimah nekevah). **45** The priest shall receive the sin offering (chattat) and obtain atonement for him or her the same way he did for others and the person shall be forgiven.  ATONEMENT FOR UNCLEANNESS |

**46** If a person (nefesh) commits sin by touching anything unclean (tamei) like the carcass of an unclean beast (nivlat chayyah teme'ah), or of unclean livestock (nivlat behemah teme'ah), or of unclean creeping thing (nivlat sheretz tamei) without knowing, he is guilty and unclean (tamei). **47** If the person touches any unclean man (tumat isha) or anything else that can make him unclean without knowing, when he becomes aware, he is guilty. **48** Also if anyone speaks any unclean words out of anger without knowing that he has committed sin, when he becomes aware, he is guilty of sin. **49** He shall confess his sins (v'hitvaddah) to the priest and he shall give his sin offering (asham) to The Creator (Habo’re) for his atonement. He shall offer a female (nekevah) goat or sheep and the priest (kohen) shall make atonement (kapporah) for his sin (chattat). **50** If he cannot afford a goat or sheep (seh), then he shall offer two doves or pegeons to The Creator (Habo’re), one for sin offering (chattat), and the other fora burnt offering (olah). **51** The person shall bring them to the priest (kohen), who shall offer the sin offering (chattat) first by cutting off its head from its neck with knife without separating it. **52** He shall sprinkle the blood (dahm) on the side of the Altar (Mizbe'ach) and pour the rest at the base of the Altar (Mizbe'ach). It is a sin offering. **53** He shall offer the second for a burnt offering (olah) according to the commandment for that (mishpat) and the priest (kohen) shall make atonement (kapporah) for him for his or her sin. **54** But if the person cannot afford dove or pigeon, let the person bring one-tenth of an ephah of fine flour as sin offering. He shall put no oil (shemen) on it, for it is a sin offering. **55** He shall give it to the priest (kohen) and the priest (kohen) shall take his handful of it as a memorial portion and burn it on the Altar (Mizbe'ach) according to the offerings made by fire (eish) to The Creator (Habo’re). It is a sin offering. **56** And the priest (kohen) shall make atonement (kapporah) for him or her and the remaining part belongs to the priest (kohen).

ATONEMENT FOR DEFILLING ANY HOLY THING IN THE SANCTUARY

**57** The Creator (Habo’re) spoke further to me saying; if a person (nefesh) commits sin ignorantly by defiling any of the holy things of The Creator (Habo’re), the person shall bring for his atonement a ram without fault (tamim) as his sin offering. **58** And the person must replace whatever he or she defiled and shall add one fifth part of the cost for replacement expenses and give it to the priest (kohen) and the priest (kohen) shall obtain atonement (kapporah) for him with the ram offered as sin offering. **59** If a person (nefesh) commits sin by doing anything forbidden to be done by the commandments (mitzvoth) of The Creator (Habo’re) without knowing, he is guilty. **60** The person shall bring a ram without fault (tamim) and offer it as sin offering (asham) to the priest (kohen) and the priest (kohen) shall make atonement (kapporah) for him for the sin he committed in ignorance. It is a sin offering (asham).

ATONEMENT FOR TELLING LIES UNINTENTIONALLY

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| **61** The Creator (Habo’re) spoke to me again saying; **62** If a person (nefesh) commit sin unintentionally against The Creator (Habo’re) by telling lies to his neighbor out of fear about what was kept with him, or knowing about a stolen thing without saying it due to fear or knows where lost item is kept without saying it out or when the person swears falsely under threat, **63** When he discovered what he has done, he shall speak out all the truth he refuses to speak out initially and return whatever is kept in his possession or the lost item he found if any. **64** And he shall bring his sin or tresspass offering (asham) to The Creator (Habo’re), a ram without deformity (tamim) to the priest (kohen); And the priest (kohen) shall make atonement (kapporah) for him before The Creator (Habo’re).  LAWS FOR BURNT OFFERING  **65** The Creator (Habo’re) continued speaking to me saying; Command Aharon and his sons (Banim), saying, This is the Law for burnt offering (Torat HaOlah): It is the burnt offering (olah) that is to stay on the flame on the Altar thoughout the night (Mizbe'ach kol halailah) until day (boker), and the fire (eish) of the Altar (Mizbe'ach) must be burning on it. **66** And the priest (kohen) shall put on his linen tunic, and his linen breeches on his body (basar) and remove the ashes which the fire (eish) have consumed with the burnt offering (olah) on the Altar (Mizbe'ach), and he shall put them beside the Altar (Mizbe'ach). **67** After that, he shall take off his Sanctuary garments, and put on another garment (begadim acherim) and carry the ashes outside the camp (machaneh) to a clean place (makom tahor). **68** The fire (eish) on the Altar (Mizbe'ach) shall keep on burning in it; it must not be put off as long as there is sacrifice on it and the priest (kohen) shall put wood on it whenever there is sacrifice on it and he will arrange the burnt offering (olah) upon it; and he must also burn the fat of the peace offering (chelvei HaShelamim) on it.  THE LAWS OF GRAIN OFFERING  **69** This is the Law for grain offering (Torat HaMinchah): the children (yeladim) of Aharon shall offer it before the Altar (Mizbe'ach). **70** Aharon shall take a hanfull of the grain with the oil (shemen) and burn it on the Altar (Mizbe'ach). It is the memorial portion of it. The remainder is the food of Aharon and his sons (Banim), they shall eat it with unleavened bread (matzot) at the holy place (makom kadosh) in the courtyard (khatzer) of the Sanctuary (Ohel Mo'ed). **71** It shall not be eaten with anything that contains yeast (chametz). I have given it to them as their portion (chelek) from My offerings. It is holy (kodesh) just like the sin offering (chattat). **72** Any of the males (zachar) among the Children (yeladim) of Aharon can eat it. It shall be a statute (chok) throughout the years priesthood shall last in your generation (dorot) concerning the offerings of The Creator (Habo’re). Before anyone touches them, the person must be holy (kodesh).  THE OFFERING FROM THE PRIESTS DURING ORDINATION  **73** And The Creator (Habo’re) spoke to me saying; **74** These are the offerings (korban) of Aharon and his sons (Banim) which they shall offer to The Creator (Habo’re) on each day of their dedication (Yom Himmashach). A tenth part of an ephah of fine flour for everyday grain offering (minchah), half of it in the first watch (boker) and the remaining half for the fourth watch (erev). **75** In a pan it shall be made with oil (shemen); and when it is well cooked, you shall bring it in and the repeatedly baked grain offering (minchah) broken in pieces shall be offered for a pleasant offering to The Creator (Habo’re). **76** The oldest priest (kohen) among Aharon’s sons (Banim) who was to succeed him shall offer it; it is a statute (chok) from The Creator (Habo’re) for the period your descendants shall serve as priest. It shall be completely burned. **77** For every grain offering (minchah) offered by the priest (kohen) shall be burnt completely, it shall not be eaten.  LAWS FOR SIN OFFERING  **78** The Creator (Habo’re) spoke to me again saying, **79** Speak to Aharon and to his sons (Banim) as follows; This is the law of sin offering (Torat HaChattat): at the place where the burnt offering (olah) is slaughtered (shachat), will the sin offering (chattat) also be slaughtered before the altar, it is holy (kodesh). **80** The priest (kohen) who offered it for sin shall eat it at the holy place (makom kodesh) in the courtyard (khatzer) of the Santuary (Ohel Mo'ed). **81** Everything that will touch the offering must be holy (kodesh) and if the blood (dahm) touches any garment, you shall wash it immediately at the holy place (makom kodesh). **82** It must be cooked in a new vessel (keli) and the vessel (keli) used for cooking it must be damaged immediately after cooking it. **83** All the males (zachar) in the house of Aharon may eat it. It is holy (kodesh). **84** All animals offered as sin offering (chattat) in the Sanctuary (Ohel Mo'ed) to make atonement (kapporah) in the holy place (makom Kodesh) shall not be eaten; it shall be burned in the fire (eish). |
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| THE LAWS FOR GUILT OFFERING  **85** This is the law for guilt offering (Torat HaAsham): it is a holy (kodesh) offering; In the place where they slaughter (shachat) the animal for burnt offering (olah) shall they slaughter the animal for guilt offering (asham) and the blood (dahm) shall h  be sprinkle on the Altar (Mizbe'ach). **86** Let the priest take all the fat (chelev) in it, the tail, the fat (chelev) that covered the innerparts (innards),  the two kidneys and the fat (chelev) which is on them, and the diaphragm and burn them on the Altar (Mizbe'ach) for an offering made by fire (eish) to The Creator (Habo’re); it is a guilt offering (asham). **87** Every male (zachar) among the children of Aharon may eat from the meat and it must be eaten in a holy place (makom kadosh) for it is holy (kodesh). **88** The law (torah) of the sin offering (chattat) is the same with the guilt offering (asham), the priest (kohen) who makes atonement (kapporah) with it shall have it. **89** Also the priest (kohen) who offered any man's burnt offering (olah) shall have for himself the outer meat of the burnt offering (olah) which he have offered. **90** And all the grain offering (minchah) both the ones which will be baked in the oven and all that will be prepared in the deep or shallow pan shall belong to the priest (kohen). **91** And every grain offering (minchah) mixed with oil (shemen), or dried shall all belong to the children (yeladim) of Aharon and they shall share them equally.  LAWS FOR FELLOWSHIP OR PEACE OFFERING  **92** This is the law for peace offering (Torah Zevach HaShelamim), which you shall offer to The Creator (Habo’re). **93** If it is offered for thanksgiving purpose, a thanksgiving offering (todah) shall be offered with it, unleavened bread (matzot lechem) mixed with oil (shemen), and unleavened (matzot) wafers rubbed with oil (shemen), or unleavened cakes made of blended fine flour mixed with oil (challos mixed with shemen). **94** Besides the cake (challos), the person shall present an offering (korban) of unleavened bread (lechem matzot) with the sacrifice of thanks giving (zevach todah) of his peace offering (shelamim). **95** And from it the person shall offer one cake from each of the offering (korban) as a heave offering to The Creator (Habo’re), and it shall belong to the priest (kohen) who offered the blood (dahm) of the peace offering (shelamim). **96** The flesh (basar) of the sacrifice for the peace offering (zevach todat shelamim) shall be eaten the same day it will be offered; no part of it shall be left until daybreak (boker). **97** But if the sacrifice (zevach) of the offering (korban) is offered due to vow (neder) or for thanksgiving (nedavah), it shall be eaten the same day that it will be offered and on the next day the remainder of it shall be eaten assuming there is remainder. **98** But if the remainder of the flesh (basar) of the sacrifice (zevach) remained till the third day (yom hashelishi), it shall be burned in fire (eish). **99** If any of the flesh (basar) of the sacrifice (zevach) of the peace offering (shelamim) is eaten on the third day (yom hashelishi), the offering shall be rejected, it is an abomination (piggul) to the person who offered it and the person (nefesh) who eats it shall bear the consequences (avon). **100** The flesh (basar) that touches any unclean thing (tamei) shall not be eaten, it shall be burned in fire (eish). But the flesh (basar) without uncleaness shall be eaten by only those who are clean (tahor). **101** But if any unclean person (nefesh) eats the flesh (basar) of the sacrifice of any offering (zevach hashelamim) offered to The Creator (Habo’re), that person (nefesh) shall be cut off from his people.  EATING OF BLOOD AND FAT FORBIDDEN  **102** The Creator (Habo’re) continued speaking to me, saying, Speak to the Children (yeladim) of Yisrael saying; You shall not eat any kind of fat (chelev) from any animal.  **103** Anyone who eats it or who eats fat (chelev) from an offering made by fire (eish) to The Creator (Habo’re) shall be banished. **104** Moreover you shall not eat or receive blood (dahm), whether it is from animall or man. Do not accept blood from another person and do not donate blood to anybody. **105** Anybody who disobeys this command must be banished from among you immediately.  THE SHARE OR PORTION FOR THE PRIESTS.  **106** The Creator (Habo’re) keep speaking to me saying; Speak to the children (yeladim) of Yisrael saying; Anyone who want toffer sacrifice of peace offering (shelamim) to The Creator (Habo’re) must bring his sacrifice (korban) to The Creator (Habo’re) by himself. **107** His own hands shall bring the offerings to The Creator (Habo’re) and it shall be burnt in fire (eish), the fat (chelev) and the breast shall be brought out so that the breast may be waved as wave offering (tenufah) before The Creator (Habo’re). **108** The priest (kohen) shall burn the fat (chelev) on the Altar (Mizbe'ach), but the breast belongs to Aharon and his sons (Banim). **109** The right thigh shall be given to the priest (kohen) for a heave offering (terumah) from the sacrifice (zevakhim) of the peace offering (shelamim). **110** He among the children (yeladim) of Aharon, who offered the blood (dahm) of the peace offering (hashelamim) and the fat (chelev) shall have the right thigh as his portion. **111** The breast of the wave offering (tenufah) and the thigh of the heave offering (terumah) offered by the people of Yisrael shall be the portion of Aharon the priest (kohen) and his sons (Banim) by a statute (chok olam) throughout their generation of priesthood among the children (yeladim) of Yisrael. **112** This is the holy portion of Aharon and his sons (Banim) out of the offerings of The Creator (Habo’re) made by fire (eish) from the day when they start serving The Creator (Habo’re) as priests (kohen). **113** The Creator (Habo’re) have commanded that these offerings shall be given to them by the children (yeladim) of Yisrael from the day they were dedicated throughout their period of priesthood in their generation. **114** This is the law (torah) of the burnt offering (olah), the grain offering (minchah), the sin offering (chattat), the guilt offering (asham), the dedication offerings, and the sacrifice of peace offering (zevach hashelamim) which The Creator (Habo’re) commanded me on Mount. Sinai, in the day that He commanded the children (yeladim) of Yisrael to bring their offerings (korbanot) to The Creator (Habo’re), in the Sinai Desert.  DEDICATION OF AHARON AND HIS SONS. |
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**115** And The Creator (Habo’re) spoke further to me saying; Call Aharon and his sons (Banim) and take their garments and the holy oil (shemen hakodesh) and a bull for sin offering (chattat) and two rams and a basket of baked unleavened flour (matzot); gather all the congregation (Kol HaEdah) of Yisrael together at the entrance of the sanctuary (Ohel Mo'ed). **116** I did as The Creator (Habo’re) commanded me; and the congregation (HaEdah) were gathered together at the entrance of the sanctuary (Ohel Mo'ed). **117** I said to them; this is what The Creator (Habo’re) commanded me to do. I called Aharon and his sons (Banim) and immersed them in water (mayim). **118** I dressed them up with all the dressing garments and materials as commanded by Our Father. **119** After dressing them up, I carried out their dedication just as Our Father had earlier commanded me. After when all the processes involved in their dedication has been carried out, I told Aharon and his sons (Banim) to Cook the flesh (basar) of the animal they offered at the entrance of the sanctuary (Ohel Mo'ed) and for them to eat it with the bread (lechem) which is in the basket of ordination offerings just as Our Father had commanded. **120** I commanded them also to burn the remainder of the offering in fire (eish), and to remain in the sanctuary (Ohel Mo'ed) for seven days for their dedication process to be completed. **121** I said to them, I have done as The Creator (Habo’re) had commanded me to do, to make atonement (kapporah) for your past unintentional sins. **122** Therefore you shall stay in the sanctuary (Ohel Mo'ed) for seven days (yomam valailah) and observe (shomer) all the instructions (mishmeret) of The Creator (Habo’re) so that you may not depart from the world.This is the commandment given to me by Our Father. **123** So Aharon and his sons (Banim) did all the things which The Creator (Habo’re) commanded them through me. **124** On the eight day, I called Aharon, his sons (Banim) and the elders of (Ziknei) Yisrael and said to Aharon; take a young calf for sin offering (chattat) and a ram for burnt offering (olah) without blemish, and offer them on the Altar (Mizbe’ach) to The Creator (Habo’re). **125** Tell the children (yeladim) of Yisrael to take a male goat (sa'ir izzim) and offer as sin offering (chattat). A calf and a lamb (keves) of their first year with no fault (temimim) for burnt offering (olah). **126** They shall also offer a bull and a ram for peace offering (shelamim) to The Creator (Habo’re). Let them bring grain offering (minchah) mixed with oil (shemen) for today The Creator (Habo’re) will speak to you. **127** And they brought all the things i commanded them to bring and the whole congregation (kol HaEdah) drew near and stood before the sanctuary. **128** Then i said to them; this is the thing which The Creator (Habo’re) commanded that you should do and you shall see His glory (kavod) upon His sanctuary. **129** I said to Aharon, go to the Altar (Mizbe'ach) and offer your sin offering (chattat) and your burnt offering (olah) and make atonement (kapporah) for yourself. Take the offering of the people and offer it and make atonement (kapporah) for them just as The Creator (Habo’re) had commanded. **130** Aharon went to the Altar (Mizbe'ach) and slaughtered (shachat) the calf offered for his sin offering (chattat) and obtained atonement for himself. **131** And the children (yeladim) of Aharon brought the blood (dahm) to him and he dipped his forefinger in the blood (dahm) and put it upon the poles of the Altar (Mizbe'ach) and he poured out the remaining blood (dahm) at the base of the Altar (Mizbe'ach). **132** But the fat (chelev), the kidneys, the diaphragm and the liver of the sin offering (chattat) were burned on the Altar (Mizbe'ach) just as The Creator (Habo’re) commanded Mosheh. **133** The flesh (basar) and the skin were burned outside the camp. And he slaughtered (shachat) the burnt offering (olah) and the Children (yeladim) of Aharon presented to him the blood (dahm) which he sprinkled on the Altar (Mizbe'ach). **134** And they presented the burnt offering (olah) to him, the pieces of the meat and the head and he burned them on the Altar (Mizbe'ach). **135** Aharon washed the inner parts (innards) and the legs and burned them together with the burnt offering (olah) on the Altar (Mizbe'ach). **136** And he brought the offering of the people (korban HaAm) and took the goat of the sin offering (chattat) for the people, slaughter (shachat) it and offered it for the sins they committed unintentionally. **137** And he brought the burnt offering (olah), and offered it in the prescribed way. **138** And he brought the grain offering (minchah) and took a handful from it and burned it on the Altar (Mizbe'ach) in addition to the burnt offerings (olah) of the day (boker). **139** He slaughtered (shachat) also the bull and the ram for sacrifice (zevach) which was for the people. The children (yeladim) of Aharon presented to him the blood (dahm) and he sprinkled it on the Altar (Mizbe'ach). **140** He took the fatty portions (chalavim) of the bull and the ram, the tail, the cover of the inner parts (innards), the kidneys, and the diaphragm and burn it on the Altar (Mizbe’ach). **141** He took the breast and the right thigh and waved them as wave offering (tenufah) to The Creator (Habo’re); just as Our Father commanded. **142** And Aharon lifted up his hand toward the people and pronounced blessing (barucha) on them. After that two of us went into the sanctuary (Ohel Mo'ed) and the glory of Our Father (kavod) covered the whole sanctuary **143** And fire (eish) came out from the Altar (Mizbe'ach) and consumed the burnt offering (olah) and the fat portions (chalavim). When the people (HaAm) saw the Glory of Our Father over the sanctuary, they kneeled down and bow their faces and worshipped Him. **144** Later Nadav and Avihu, the sons (banim) of Aharon, each took his censer, and put fire (eish) and incense (ketoret) in it and they offered unauthorized incense (zarah ketoret) to The Creator (Habo’re), contrary to His commandment to them. **145** Fire (eish) came out from the Altar (Mizbe’ach) and devoured them. **146** Then I said to Aharon, this is what The Creator (Habo’re) said, those who come near Me must be holy (kodesh), and all the people (kol HaAm) must honor my commandments. But Aharon kept quite. **147** Then I called Mishael and Eltzaphan, the children (yeladim) of Uzziel the uncle (dod) of Aharon and said to them, Come near and carry your brother’s body from the sanctuary to outside the camp (machaneh). **148** So they went and carried the dead bodies out of the camp (machaneh) as I had commanded them. **149** Then summoned Aharon, Eleazar and Itamar his remaining sons (banim) and said to them; Don't uncover your head or tear your clothes or observe any kind of mourning otherwise you too will depart, then the wrath of The God of Yisrael (Elohei Yisrael) shall come upon the whole congregation (kol HaEdah). Let none of your brothers, the whole house (kol Bais) of Yisrael, mourn for those consumed by the burning fire which The Creator (Habo’re) has sent. **150** You shall not go out from the Sanctuary (Ohel Mo'ed) otherwise you shall depart because you have been dedicated to Him. After speaking to them, they did according to the word of Our Father. **151** The Creator (Habo’re) spoke to Aharon again saying, do not drink vine (yayin) or anything that contained alcohol, you and your sons (banim) must abstain from it otherwise you will depart from the world. It shall be a statute throughout the period your generations will serve Me as priest. **152** Obedience to these commandments will enable you put difference between holy (kodesh) and unholy (chol) things, and between clean (tahor) things and unclean (tameh) things. **153** And that you may teach the Children (yeladim) of Yisrael all the commands which The Creator (Habo’re) have given to them through me. **154** I spoke to Aharon and his remaining sons (Eleazar and Itamar) saying; Take the grain offering (minchah) that remains from the offerings of The Creator (Habo’re) and eat it without leaven bread. Stay beside the Altar (Mizbe'ach) and eat it for it is holy (kodesh).  **155** The breast of the wave offering and the thigh of heave offering is your portion and you shall eat it in a clean place (makom tahor). You, your sons (banim) and your daughters (banot) will eat it because they belong to you and your family. **156** The thigh and breast of the wave offering shall be joined with the fat portions (chelavim) and wave it for The Creator (Habo’re) and it shall belong to you and your sons (banim) throughout the time they shall serve Me as priests. **157** When I discovered that the goat (sa'ir) of the sin offering (chattat) was burned completely on the Altar, I rebuked Eleazar and Itamar, the remaining sons (sons) of Aharon which were left alive, saying,  why didn’t you eat the sin offering (chattat) in the holy place (makom hakodesh)? It has been given to you so that you can take away the guilt (avon) of the congregation (HaEdah) by making atonement (kapporah) for them before The Creator (Habo’re)? **158** Since its blood (dahm) was not offered in the Most Holy place, you would have eaten it in the holy place (makom hakodesh) as you were commanded. **159** Aharon said to me, See, today, they have offered their sin offering (chattat ) and their burnt offering (olah)  before The Creator (Habo’re) and the same has happened to me, if I had eaten the sin offering (chattat) today, will it still be acceptable in the sight of The Creator (Habo’re)?  When I heard that, i was satisfied.

UNCLEAN ANIMALS FORBIDDEN FOR EATING

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| **160** The Creator (Habo’re) spoke to me and Aharon saying; tell the children (yeladim) of Yisrael that these are the animals (behemah) which they shall eat among all the animals (behemah) in the world (ha'aretz). **161** All those with splitted or separated hoof on their foot and those who can retrieve their swallowed food for further chewing are to be eaten. **162** But you shall not eat those with partially or incomplete divided or undivided hoof and those who could not chew their cud. Animal like the camel (gamal), hare and the rock badger are unclean (tamei) because they do not have divided hooves on their foot even though they can chew their cud.  **163** The pig or swine (chazir) is also unclean (tamei) because it feeds on wastes and unclean things, and cannot chew its cud though it has separate hooves. **164** You are forbidden from eating their flesh (basar) and their dead bodies (nevelah) you shall not touch otherwise you will become unclean (tamei). **165** You are free to eat any animal that lives in water (mayim) provided it has fins and scales. **166** All water (mayim) animals without fin and scales are unclean for eating, and their remains is equally detestable. Whoever eats them will become unclean. **167** You shall not eat the following birds because they feed on carcass, decayed things and blood; all kinds of eagle (nesher), the vulture, all kinds of kite (da'ah), all kinds of raven (orev), the ostrich, the screech, great, little and white owl, the seagull, all kinds of hawk, the cormorant, the pelican, the osprey, the stork, all kinds of heron, the hoopoe and the bat. **168** All four footed flying insects in the world are abomination (sheketz) to you. **169** You are free to eat every winged insect that has four foot with additional jumping legs above their feet, some of them includes; all kinds of locust (arbeh), katydid, cricket, and the grasshopper. **170** Apart from them, all other winged insects and their carcass are unclean (tamei) for you to touch otherwise you will become unclean and be isolated from my people. They were created to serve as food for animals and not man. **171** All four footed animals that walked with their paws or claws are unclean (temei) to you, and anyone among you who eats them or their dead bodies shall be unclean and shall consequently be isolated from my people. **172** Do it or keep decayed or spoiled food or fruits in your homes for they are detestable. Whoever eats spoiled food or fruits must be expelled from My people if he or she eats it intentionally. **173** But if anybody unintentionally eat spoiled food or fruit, the unclean person will be made clean by following My commandments to you about purification from uncleanness.  AVOID DEAD BODIES OF UNCLEAN ANIMALS  **174** Do not eat or touch the dead bodies of these unclean (tamei) animals: the weasel, the rat, and all kinds of lizard, gecko, land crocodile, skink, and the chameleon. They are unclean (temei) to you among all the creeping animals. Whoever eats their meat or touch their dead bodies shall be unclean (tamei). **175** And if the dead body of any of them falls on something, that thing shall be unclean (tamei) and will not be used by any of you again. If it is food, it will be poured away **176** If their dead bodies falls inside water reservoir, the water and the reservoir will become unclean and will not be used again by any of you. **177** And if any part of their dead bodies (nevelah) fall upon any seed (zera) which is to be sown, it shall be unclean (tamei) and will no longer be touched or sowed by any of you. **178** Whoever eats the meat or touch the dead body of any of these unclean animals intentionally must be banished from among you but those who disobeyed unintentionally shall offer sacrifice for atonement and undergo purification according to my commandment for purification from uncleanness.They are unclean because some feed on the meat of animals with its blood while others feed on carcass and other detestable things.  UNCLEANNESS AND PURIFICATION AFTER CHILD DELIVERY. |
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**179** The Creator (Habo’re) spoke further to me saying; speak to the Children (yeladim) of Yisrael saying, if a woman (isha) dlivered a male child (zachar), she shall be unclean (temei) for seven days (shivat yamim) just as they use to be unclean during their days (yamim) of blood shedding. **180** On the eight day the flesh (basar) of the child’s foreskin (arel) shall be circumcised. **181** Then for thirty-three days (shloshim yom ushloshet) the mother shall be isolated until she is purified. Within that period, she shall touch no holy (kodesh) thing, nor enter the sanctuary, until the period of her uncleanness gets over. **182** But if she bears a female (nekevah), then she shall be unclean (temeiah) for two weeks, and she shall be isolated for a period of sixty-six days before she can be purified. **183** When the period of uncleaness after child delivery is over, she shall bring to the priest (kohen) a lamb (keves) of not more than a year old for burnt offering (olah) and a young pigeon, or a turtledove for sin offering (chattat) to the entrance of the sanctuary (Ohel Mo'ed). **184** The priest shall offer it to The Creator (Habo’re), and make atonement (kapporah) for her; and she shall be cleansed from her uncleanness. This is the law (torah) of purification for a woman who gives birth to male (zachar) or female (nekevah) child. **185** But if she cannot afford to bring a lamb (keves), then she shall bring only two turtledoves, or two young pigeons, one for burnt offering (olah) and the other for sin offering (chattat) and the priest (kohen) shall make atonement (kapporah) for her, and she shall be cleansed (teherah).

UNCLEANNES DUE TO SKIN INFECTION.

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| **186** The Creator (Habo’re) spoke to me and Aharon again saying; If anyone among you has a boil, swelling, spots or change of colour on the skin or on any part of the body, let the person visit the high priest (kohen) or any other priest (kohen) for examination. **187** The priest (kohen) shall examine the sore (nega) in the skin of the person and if the hair on the sore point is whitish in appearance, and the sore (nega) is depressed below the surface of the flesh, it is a leprous sore (nega tzara'at); and the priest (kohen) shall confirm the sores and declare the person unclean (tamei). **188** But if the hair at sore region is not whitish and there is no depression on the flesh (basar), then the priest (kohen) shall separate the person from your people and watch over the person for seven days (shivat yamim). **189** If after seven days (yom hashevi'i), the nature of the flesh where the sore (nega) occurred did not change and the sore (nega) did not spread to other parts of the body (basar), then the priest (kohen) shall extend the person’s separation for additional one week (shivat yamim) while watching his body. **190** If after this period, the sore (nega) did not spread and the appearance started fading, the priest (kohen) shall declare the person clean (tahor). **191** But if the sore spread on the body (basar) after that period of separation, then the priest (kohen) shall declare the person unclean (tamei) because it is leprousy (tzara'at). **192** But if the sore have manifested to be leprousy (tzara’at) as at when the person visited the priest (kohen), there will be no need for separation for examination, the priest will simply declare the person unclean (tamei). **193** If a boil occurred in someones skin and later got healed and the place where the boil occurred displayed leprousy symptoms, the priest (kohen) shall declare him unclean (tamei) because there is leprousy sore (nega tzara'at) at the site of the boil. **194** But if the place where the boil healed has sore but did not show any clear symptom of leprousy, the priest (kohen) shall separate the person and watch over the person for seven days (shivat yamim). **195** If it manifested by spreading on the person’s skin, then the priest (kohen) shall declare the person unclean (tamei) because it is a leprous sore (nega tzara’at). **196** But if there is no manifestation of leprousy, it is a painful boil and the priest (kohen) shall declare the person clean (tahor). **197** If a man loses hairs from his forehead or at the center of his head, he is bald and that does not make him unclean (tamei).  **198** If whitish or redish sores (nega) appear on the portion of the head which is bald, it is a suspected leprousy (tzara'at). **199** Then the priest (kohen) will separate him and examine him for seven days (shivat yammim) to comfirm that it is leprousy. **200** If he is comfirmed to have leprousy, he will be declared unclean (tamei) by the priest (kohen). **201** Anyone who has been declared unclean (tamei) because of the leprous sore on him shall tore his or her clothes, leave his head uncovered, put a covering on the lower part of his face and shall always shout; unclean! unclean! (Tamei! Tamei!) whenever someone comes close to him. **202** The person shall remain unclean as long as the leprous sore is on his or her flesh (basar), the person will live alone outside the camp (machaneh).  UNCLEAN GARMENT WHEN IN CONTACT WITH LEPROUS SKIN INFECTION  **203** Any kind of garment or clothing material which contacted sores (nega) which is suspected to be leprousy shall be seen by the priest (kohen). **204** The priest (kohen) shall isolate the garment and watch it for seven days (shivat yamim). If the priest comfirmed that the garment is leprous through spread of the sores (nega), the priest shall burn the garment completely in fire because it is unclean (tamei). **205** But if the priest (kohen) did not notice spread of sore (nega) on it. **206** Then the priest (kohen) shall let the garment be washed after which he will isolate it for additional seven days (shivat yamim). **207** After more seven days, the priest (kohen) shall examine the position of the sore (nega) on the garment. If the appearance did not change to normal, it is unclean (tamei) and it must burnt completely in fire (eish). **208** But If the priest (kohen) sees that the portion of the material with the sore (nega) has faded after being washed. He shall tear that portion out of the clothing material and burn the affected portion. **209** If the sore (nega) appeared on another portion of the material, it is a spreading sore (nega) and the material shall be burnt completely in fire (eish). **210** But if it did not appear another place on the clothing material, let the material be washed again and declared clean (tahor). **211** This is the law (torah) of the leprousy sore (nega tzara'at) on any kind of infected or suspected garment material before it can be declared clean (tahor) or unclean (tamei).  CLEANSING FOR THOSE WITH LEPROUS SKIN DISEASE |
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**212** Again The Creator (Habo’re) spoke to me saying; this is the law (torar) for the cleansing (tohorah) of a leprous victim (hametzora). On the day (yom) of his cleansing (tohorah), he shall be examined by the priest (kohen) outside the camp (machaneh) to comfirm that the person is completely healed. **213** Then the priest (kohen) shall collect the purification offering from the person and perform the purification rights as I have commanded. **214** And the person shall wash his clothes, shave off all the hairs in all part of his or her body, and immerse himself below the surface of a natural flowing water (mayim) so that the person will be clean (tahor). After the purification rite, the person shall come into the camp (machaneh) and shall wait outside his tent (ohel) for seven days (shivat yammim). **215** It was after this period that the person shall shave all the hairs in his body and wash his clothes before immersing the whole body in natural flowing water (mayim) and he or she will be clean (tahor). **216** On the eight day (yom) he shall take two male lambs (kevasim temimim) and one ewe lamb of not more than a year without fault (temimah) and three tenths of an ephah of fine flour mixed with oil (shemen) for grain offering (minchah), and half a pint of oil (shemen). **217** Then the priest (kohen) shall collect these things from the person (nefesh) and take one lamb (keves) and offer it for trespass offering (asham), then he shall offer the oil (shemen) as wave offering (tenufah) to The Creator (Habo’re). **218** He shall slaughter (shachat) the lamb (keves) in the holy place (mekom hakodesh) where he shall slaughter (shachat) the sin offering (chattat) and the burnt offering (olah). Both the sin offering (chattat) and trespass offering (tenufah) belongs to the priest (kohen). It is holy (kodesh) **219** Then the priest (kohen) shall perform all the purification right and make atonement for the person according to the commandments I gave you and the person will be declared clean. **220** If the person cannot afford lambs (kevasim), then the person shall provide two doves or pigeon in place of lamb and the priest will use them to perform the purification rite and make atonement for the person. **221** This is the law (torah) for the cleansing of someone who contacted leprous sores (nega tzara'at).

UNCLEANNESS IN A TENT OR HOUSE.

**222** And The Creator (Habo’re) continued speaking to me and Aharon saying; when you go into the land (Eretz) occupied now by Kena'an which I have given to you as your possession, and you noticed leprousy (tzara'at) in the house (bais) of one of you, the owner of the house (bais) shall go and tell the priest (kohen) that there is evidence of leprous plague in the house (bais). **223** Then the priest (kohen) shall tell them to empty the house (bais) before he goes in to avoid declaring everything in the house unclean (tamei). After emptying the house, the priest (kohen) shall go in to examine the house (bais) and if he sees anything that makes him suspect leprousy, he shall isolate the house (bais) for seven days (shivat yammin) in order to comfirm his investigation. **224** If after then it is discovered that the suspected plague appeared only on the part of the wall of the house, the part where it appeared shall be broken down and the affected stones or sand shall be thrown into unclean place (makom tamei) outside the camp. **225** Then they shall rebuild the house by replacing the removed part with new stones and sand. **226** If after rebuilding the house, the plague reappeared and breaks out in the house (bais), the priest (kohen) shall go and comfirm the presence of the plague and declare the house unclean (tamei). **227** The house (bais) shall be destroyed by burning it. **228** But if after rebuilding the house, the plague (nega) did not re-appear in the house (bais), then the priest (kohen) shall declare the house (bais) clean (tahor) because the plague (nega) is no more. **229** For unclean house, the priest will perform purification rite for the person dwelling there according to the commandment I gave you before the owners can dwell in the house again. **230** This is the law (torah) for all manner of leprous plague (nega tzara'at), and scale (nesek), in the house. This will help to know when a house is clean (tahor) and when it is unclean (tamei).

UNCLEANNESS DUE TO ILL FLUID DISCHARGE FROM THE BODY.

**231** The Creator (Habo’re) spoke further to me and Aharon, saying, speak to the Children (yeladim) of Yisrael saying; If any man (ish) or woman (isha) has discharge of fluid from any part of his flesh (basar) due to illness, he is unclean (tamei).  **232** Any seat, bed or any other object that touches such unclean person shall also be unclean (tamei) and anybody who touches the unclean (unclean) seat, bed or object unintentionally will equally be unclean (tamei) but whoever touches unclean (tamei) thing intentionally shall be banished from your family. **233** If such unclean person touches any cooking untensile, the cooking utensil shall be destroyed and disposed. **234** Anybody who became unclean through any of these means shall spend seven days (yom shivat) in isolation and after that he shall perform the cleansing (tohorah) rite and immerse himself and his garments in a natural flowing water (mayim). **235** On the eight day (yom shemini) he shall provide two doves or two young pigeons to the priest (kohen) and the priest (kohen) shall use them to make atonement (kapporah) for him according to the command I gave you.

UNCLEANNESS DUE TO EMMISSION OF SEMEN AND MENSTRUAL DISCHARGE

**236** If any man (ish) discharges semen (shikhvat zera) outside the body of his wife unintentionally, he shall be unclean (tamei). **237** If the semen touches anybody’s flesh or garment the person or garment will be unclean. He shall provide the things needed for purification according to the law I gave you and the priest shall make atonement for him. **238** But if the man emitted the semen out of the body of his wife or through any other means intentionally, he shall be cut off from My people. **239** If a woman (isha) have her monthly discharge of blood (dahm), she shall separate herself due to her menses (niddah) for seven days (shivat yammin) and anyone or anything that touches her shall be unclean (tamei) both the chairs and the bed she sitted and lied on respectfully.  **240** Anything used by unclean (tamei) person (nefesh) shall be unclean (tamei). Any man (ish) who lies with a woman (ish) during her menstrual flow (niddah) shall be banished from among you. **241** If the menstrual discharge (niddah) of a woman (isha) lasted more than the necessary time, she shall remain unclean (tamei) all the additional days of the discharge until the discharge is over.  **242** When her menstrual discharge is over, she will spend more seven days (shivat yammin) in isolation before she will be clean (taharah). **243** On the eight day (yom shemini) she shall provide the requirements for purification to the priest (kohen) and the priest (kohen) shall make atonement (kapporah) for her according to the law I gave you. **244** Make sure that you inform the children (yeladim) of Yisrael about uncleanness (tumah) so that they will not enter My Sanctuary and die. **245** This is the law (torah) for discharge of semen (shikhvat zera) by men and for a woman (isha) in her menstrual time (niddah). **246** The Creator (Habo’re) spoke to me again saying; tell your brother Aharon that he should avoid coming into the holy place (HaKodesh) until he comes with a young bull for sin offering (chattat), and a ram for burnt offering (olah). **247** He shall immerse himself in water and put on all the priestly garments and materials. **248** And he will collect from the daughters (Adat) among the children (yeladim) of Yisrael two male goats for the sin offering (chattat) and one ram for burnt offering (olah). **249** Then Aharon shall offer bull as his own sin offering (chattat) and make atonement (kapporah) for himself. **250** He shall take one of the goats and offer as sin offering (chattat), while the other goat shall be used for atonement (kapporah). **251** He shall burn incense for Me according to My commandments and he shall offer his sin offering (bull) as instructed to be offered by Me. **252** After all the sacrifices, Aharon shall come out from the most holy place and put off the priestly garments which he put on when he went into the most holy place and leave them in the outer part of the sanctuary. **253** And he shall wash his body (basar) with water (mayim) at the holy place (Makom Kadosh) and put on his own garments and come out to offer his burnt offering (olah) and the burnt offering (olah) of the people (HaAm) and also to make atonement (kapporah) for himself, and for the people (HaAm). **254** The fat (chelev) of the sin offering (chattat) shall he burn upon the Altar (Mizbe'ach). **255** He who provided the goat used for atonement as well as who burnt the inner parts and wastes of the burnts offering shall immerse his garments and his body (basar) in a natural flowing water (mayim) before coming into the camp (machaneh).

SPECIAL DAY FOR ATONEMENT AND CLEANSING

**256** This is a temporal law to you: that on the tenth day of the seventh month (Chodesh HaShevi'i), you shall abstain from any kind of work (melachah) at all, both your native (ezrach) born and strangers (ger) who live among you: This is because that day will be your day of atonement for the forgiveness of all the sins you committed unintentionally. **257** It shall be a special resting day (Shabbat Shabbaton) to you, this law must be kept until the everlasting covenant is introduced. **258** The priest (kohen) who is to replace his father shall make the atonement (kapporah) after dressing in the priestly manner.  He shall make atonement (kapporah) for himself and for all the assembly (kol HaAm HaKahal). **259** This is a temporal law (torah), and it will remain until the permanent comes. Atonement must be done for all the unintentional sinS (chattim) committed by the children (yeladim) of Yisrael once a year. Aharon did as The Creator (Habo’re) commanded me. **260** Any man among the the descendants of Yisrael who killed animal for sacrifice without offering it to The Creator (Habo’re) or who offered sacrifices to what blind people called gods (elohim) shall be cut off from your midst. **261** Let them always present their offerings of peace to the priest (kohen) who will offer it as I have earlier commanded. **262** Let no one among you offer any sacrifice to what blind people call gods. This law must be kept throughout your generation. **263** Banish from your midst anyone who offered animal to evil spirits both members of your house (bais) and strangers who dwell among you. **264** Banish from among you anyman from your own house (bais) or a stranger (ger) who dwells among you who eats, received or exchanged blood. I will be against such person. **265** This is because the life (nefesh) of the flesh (basar) is in the blood (dahm), and I have used it to seal My Covenant with you and you are to make atonement (kapporah) with it for your souls (nefashot) because only blood (dahm) can be used to make atonement (kapporah) for the soul (nefesh) of a man. **266** Therefore I said to the children (yeladim) of Yisrael and all others who desire to please Me, No one even the strangers among you shall let any kind of blood (dahm) enter his body through any means. This command remains active forever for those who loves Me. **267** Any one among you both indigenes and strangers who caught or kill wild animal, the person must let blood come out from the animal and pour on the ground before the animal dies so that it can be eaten otherwise the person will be guilty of eating blood if he eats a dead or strangled animal. Such person shall be banished from your midst. Stay away from any kind of blood. **268** Whoever eats meat with blood unintentionally will be unclean and when he is informed of what he or she did, the person shall perform the cleansing rite according to the law I gave you about uncleanness.

FORBIDDEN SEXUAL PRACTICES

**269** Tell the Children (yeladim) of Yisrael that I said to them, I am your Creator (Habo’re) and their God (Eloheichem). **270** Do not practice the evil you see the Mitzrayim practicing when you were dwelling among them. Do not practice the evil you see the Kena’ani practicing when you came into their land. They are serving a different god and they do the will of their god. **271** You shall obey Me alone and keep (shomer) all My commandments (chukkot). I am your Creator (Habo’re) and your God. **272** You shall not joke with any of My commandments so that you will remain Mine. **273** No one among you shall approach another who is closely related to him or her for marriage or to commit sexual immorality. **274** Do not desire to see the nakedness of your father (av), your mother (em) and your father’s wife because the nakedness of your father’s wife is the nakedness of your father. Do not desire to see the nakedness of your blood sister or step sister who is the daughter (bat) of your father ( av) or daughter (bat) of your mother (em), whether she was born (moledet) in the same house (bais) with you or born outside your home (moledet chutz). **275** Do not desire to see the nakedness of the daughter (bat) of your son (ben), or the daughter (bat) of your daughter (bat).  **276** Do not desire to see the nakedness of the sister (achot) of your father (av) or mother (em), they are your parents close relatives. **277** For women, you shall not desire to see the nakedness of the brother of your father (achi avicha), for men, do not desire to see the nakedness of the wife of your father’s brother, she is your aunt (doodah). **278** Do not desire to see the nakedness of your daughter-in-law (kallah) and mother–in-law. Mother-in-law and father-in-law must not desire to see the nakedness of their son–in-law and daughter-in-law respectively. **279** You shall not desire to see the nakedness (ervah) of your brother's wife for it is your brother's nakedness. **280** You shall not desire to see the nakedness of a woman (isha) and her daughter (bat), neither shall you desire to see the nakedness of the daughter (bat) of her son (ben), or the daughter (bat) of her daughter (bat) for they are her close relatives, it is wickedness to have such evil desire (zimmah). **281** do not lust after the sister (achot) of your wife, it is also abomination. **282** Stay away from sexual relationship with your wife as long as she is witnessing her monthly discharge (niddah). **283** Do not desire to see the nakedness of your neighbor’s wife because it will defile you. Also do not offer any of your child for sacrifice in the fire (eish) to unclean spirits, and do not bring shame to My name (Shem), I am your Creator (Habo’re) your God. **284** Men should not desire to see the nakedness of their fellow man, women should not desire to see the nakedness of their fellow women, it is abomination. **285** Do not desire to have sexual relationship with any kind of animal (behemah) for I did not create them to be your companion. Let no woman (isha) out of lust present herself to any kind of animal (behemah) for relationship. It is abomination. **286** Do not destroy yourselves by involving in any kind of sexual immoralities for these are the evil committed by the nations (goyim) I rejected and chose you. I rejected them because their land has been polluted by their evil lives. **287** Therefore; obey all the commandments I gave you and pass them accross to the strangers living among you. **288** For these are the abomination (to'evot) done by the men (anshei) who initially occupy this land before they were consumed. **289** Do not disobey Me by doing the same evil they did otherwise you too will be consumed. **290** Any one among you who is found guilty of any of these sexual immoralities must be sent out of the world. **291** Keep My commandments and you will be My people and I will be your God. I am your Creator (Habo’re) your God. You shall be holy ones (kedoshim) for I, The Creator (Habo’re) and your God (Eloheicha) is holy (kodesh). **292** You shall obey the sacred command of your mother (em), and your father (av), and keep the resting day (yom Shabbat) holy by not doing any work. I am your Creator (Habo’re) and your God. **293** Turn not to idols (elilim), nor make for yourselves any kind of image (massekhah),  I am your Creator (Habo’re) and your God.

CHEERFULL SACRIFICE AND RULES FOR EATING PEACE OFFERING

**294** Make sure that any sacrifice you offer to Me is offered out of willingness from your mind, this is for it to be acceptable to Me. Don’t offer because you see others offering or because you want to please someone. **295** You have only two days to eat your portion from your peace offering; any portion remaining on the third day must be burned in the fire (eish). **296** Whoever eats it on the third day (yom hashelishi) have eaten unclean meat and the person must be banished.

DO NOT HARVEST ALL FOR THE SAKE OF THE POOR AND STRANGERS

**297** When you reap the harvest (katzir) of your land, you shall not reap from every corners of your field (sadeh), neither shall you gather all the food stuff in your harvest (katzir). **298** You shall not empty your vineyard (kerem), and do not gather every grape of your vineyard (kerem); you shall leave some of them for the poor (oni) and strangers (ger). I am your Creator (Habo’re) and Your God.

STEALING, FRUAD, HOLDING WAGES OF LABOURERS AND MOCKING THE DISABLED IS FORBIDDEN

**299** You shall not desire to have anything which belongs to someone either by force or through deceiption for it is stealing and those who desire such are real children of devil. For devil is the first to commit such sinwhen he desires to steal the kingdom of the world from man. **300** Do not speak lies (sheker) to one another for it is the language of devil. Do not swear by My name (Shem) falsely (lasheker), and do not bring shame to My name, I am your Creator (Habo’re). **301** You must not defraud your neighbor (re'a) or rob him of any of his or her belongings. Do not let the wages of anybody who worked for you to remain with you till the next day from the day you suppose to pay the person. **302** Do not speak evil words to the deaf (cheresh) believing that he does not hear, I will hear it and reward you accordingly. Do not put a stumbling block (michshol) on the part of the blind so that he will fall (ivver), I must pay you back. I am your Creator (Habo’re) who sees all the works of men both the good and the evil and I will reward everybody according to his or her works.

PERVERTING JUSTICE, SPREADING FALSE NEWS, HATRED, GRUDGES, AND REVENGE IS FORBIDDEN

**303** You shall not take part in any effort to prevent justice (avel bamishpat) or keep silent when you know the truth that will establish justice. Do not be partial or favourable to the poor or the rich but in righteousness (tzedek) you shall judge or speak in all cases. **304** Do not go around spreading false information among your people, Do not plot evil against anybody or stand aside and watch the shedding of the blood (dahm) of an innocent person, I am your Creator (Habo’re). **305** Do not hate your brother or your neighbor and don’t bear grudges against anyone, if anybody offends you, rebuke the person gently. **306** Do not carry out avenge because it is My duty to avenge at the proper time. But you shall love everybody as you love yourself (v'ahavta l're'acha kamocha), I am your Creator (Habo’re). **307** Obey all these commandments I am giving you. Never you mate different kinds of animals and do not sow different kinds of seed in the same field (sadeh) at the same time or season. Do not wear a garment with mixed materials (shaatnez). **308** And If any man defiled a woman (isha) who is engaged to a man (ish), but the pride price has not been paid, they shall not be killed for adultery because the woman is not yet married. They shall face the consequences of fornication and both of the must get married and become husband and wife.

FRUIT AND SEEDS OF HARVEST TO BE EATEN FROM THE FIFTH YEAR

**309** When you settle in the land (ha'aretz) I gave to your ancestors, and plant all kinds of fruits and seed bearing trees, you shall not take the fruit and eat for three years (shalosh shanim). **310** But in the fourth year (shanah harev'i'it) all the fruits and seeds shall be holy (kodesh) to The Creator (Habo’re). **311** In the fifth year (shanah hachamishit), you are free to eat the fruits that it may yield to you the expected increase: I am your Creator (Habo’re) and your God.

EATING BLOOD, STRANGLED ANIMAL, CARVING EDGES OF HEAD AND BEARD, DRAWING OR GIVING MARKS ON OUR BODY IS FORBIDDEN.

**312** You shall not donate to someone or receive blood from anybody because it is abomination in my sight. Do not eat any meat that contained blood (dahm) or eat the meat of a strangled or naturally dead animal. Do not practice divination or visit those who practice divination. Do not visit any sorcery or partake in fortune telling. **313** You shall not carve the edges of your head and the corners of your beard. **314** You shall not make any cuttings in your flesh (basar) for the dead, nor draw any kind of image which is sometimes called tattoo on your flesh, I am your Creator (Habo’re). **315** Do not use your daughter (bat) as a prostitute and do not let her be a harlot otherwise your land will be polluted and become full of evil acts. **316** Obey My commandment about the day of rest (yom Shabbat), and keep My sanctuary (Mikdash) holy (kodesh), I am your Creator (Habo’re).

DON’T VISIT FURTUNE TELLERS, RESPECT ELDERS, BE GOOD TO STRANGERS, USE HONEST SCALE SAID OUR FATHER

**317** Have no business with those who has or who consult familiar spirits, and do not seek help from those who consult their gods through mediums (Ovos), they will defile you and destroy you, I am your Creator (Habo’re) and your God. **318** Respect and honour the elders (zaken), and fear Me; your God (Eloheicha): I am your Creator (Habo’re). **319** Do not maltreat strangers (ger) who dwell in your land but treat them as your brothers and sisters for you were strangers (gerim) in the land of Mitzrayim, I am your Creator (Habo’re). **320** Do not use false scales, guage, meters, weights or other measuring instruments to sell something to people for it is stealing, I hate those who practice such. Make sure that all your measuring device are accurate, I am your Creator (Habo’re), Who brought you out of Mitzrayim. **321** Therefore obey all these commandments I gave to you so that it may be well with you, I am your Creator (Habo’re).

DO NOT OFFER OR DEDICATE YOUR CHILD TO ANY IDOLS AND BANISH THOSE WHO TELL PEOPLE ABOUT FUTURE OR THEIR PAST.

**322** Anyone both native born and strangers who offeres or who took his or her child to inquire from other gods must be stoned to death by your people (Am). **323** But if your people (Am) keep silent when someone offered his child to idols then I will set My face against that person (nefesh) and against his family (mishpochah) and will cut them off together with all those who did not hate or condemn the evil among their people. **324** Anybody who consults a medium (Ovos) or those who call themselves spiritist (Yidonim) must be banished from among you. **325** Make yourselves holy (kodesh) by living a holy life for I your God is holy (kodesh). **326** Live in obedience to all My commandments for I am your Creator (Habo’re) who sets you apart as holy people (Am kodesh).

ELIMINATE ANYBODY WHO SPEAKS EVIL WORDS TO HIS PARENTS.

**327** Stone to exit anyone who speaks evil against his father (av) or his mother (em).

WAGES FOR SEXUAL IMMORALITIES

**328** If a man (ish) commits adultery with the wife of another man (ish), both of them must be stoned to exit. **329** The man (ish) that lay with the wife of his father (av) has uncovered his father's nakedness; both of them shall surely be stoned to exit. **330** If a man (ish) lay with his daughter-in-law (kallah), both of them shall surely be stoned to exit because they have committed abomination (to’evah). **331** Any man or woman who committed homo sexual act by laying with another man or woman shall be stoned to departure from the world. **332** If a man (ish) married a wife and lay with the mother (em) of the wife, it is wickedness (zimmah), both of them shall be burned in fire (eish), so that there will be no such wicked act among you. **333** Any man (ish) who lay with an animal (behemah) shall surely be sent out of the world and the animal (behemah) must also be killed. **334** If a woman (isha) lay with any animal (behemah) kill the woman (isha) and the animal. **335** If a man (ish) lay with his sister (achot), the daughter (bat) of his father (av), or the daughter (bat) of his mother (em), it is a great abomination and they shall be banished forever from your land. **336** Any man who lay with a woman during her monthly discharge (davah) will be banished together with the woman from among their people. **337** You shall not lay with your mother's sister (achot), nor with your father's sister (achot) otherwise both of them shall be banished. **338** If a man (ish) lay with the wife of his uncle (dod), both of them shall leave the world childless. **339** If a man (ish) lay with his brother's wife, it is unclean act (niddah), he has seen his brother's nakedness; they shall both be childless and they shall be banished from your midst. **340** Obey Me and avoid all the things I have commanded you to abstain from so that you may live in peace in the land I am giving to you. **341** Do not live the kind of evil life the nations I drove away from this land are living, otherwise you will be the same with them in My eyes and I will do to you as I did to them. **342** But I have said to you, You shall inherit the land I promised you, and I have given it to you as your inheritance, a land flowing with milk and honey (an Eretz zavat cholov udevash), I am your Creator (Habo’re) and your God Who have separated you from other evil nations of the world.

REMEMBER TO ISOLATE ANY UNCLEAN THINGS OR PERSONS

**343** You shall therefore distinguish between clean sea animals (habehemah hatehorah) and unclean ones (teme'ah), and between unclean (tamei) birds and clean (tahor) ones. Do not make yourself unclean by any animal be it fowl or other living creatures that creeps on the ground which I have separated from you as unclean (tamei). **344** You shall be holy people (Kodeshim) to Me for I The Creator (Habo’re) is Holy, and I have separated you from the evil nations of the world so that you will be Mine.

A MAN OR WOMAN WHO CONSULT SPIRITS FOR PEOPLE MUST BE ELIMINATED FROM AMONG YOU.

**345** Eliminate by stoning any man or woman among you who tells fortune or consult spirits for people. Such is not allowed among you.

LAWS OF HOLINESS FOR PRIESTS OF THE MOST HIGH

**346** The Creator (Habo’re) said to me; tell the priests (kohanim); Aharon and his children (yeladim) who has been ordained as priest, that none of them shall make himself unclean (tamei) by seeing the dead body of any of his people both his mother (em), father (av), son (ben), daughter (bat), brother (ach) even his virgin sister (betulah achot) who is yet to marry. They must not see any of their corpses and become unclean (tamei) because My Spirit has been given to them. **347** He is not allowed to see the corpse of anyone among his people even their rulers because it will make him unclean.

LAWS ABOUT OUTWARD APPEARANCE OF OUR BODY

**348** Those who desire to be mine must appear naturally as I created them in My own holy image. They are not allowed to paint any part of their body, or shave off the hairs on one or both sides of their heads. They shall not creat any kind of line on their hair. They must avoid shaving off or carving the corners or the edges of the hairs of their jaws. They must not draw anything on any parts of their bodies or make any cuttings on their flesh (basar). **349** They must avoid fixing rings on their ears or fingers and chains or ropes of any kind must not be hanged on their necks or hands. These are the way worshippers of other gods decorate their bodies to please their gods. **350** They shall be holy ones (kodeshim) to Me and not to bring shame to the name (shem) of their God (Eloheihem). They shall always be holy because they offer the holy offerings and the sacrifices of The Creator (Habo’re) their God (Eloheihem), therefore they must be holy (kodesh). **351** They shall not marry any woman (isha) who is not a virgin, or a divorced woman (isha gerusha) because they are holy (kodesh) people to Me. **352** The daughter (bat) of any priest (kohen) who defiled herself by prostitution (zonah) have brought shame to her father (av) and she shall be burned in fire (eish). **353** The high priest (Kohen HaGadol) shall not mourn, he shall not uncover his head, nor tear his garments.  **354** The High Priest must not go out of the Sanctuary nor defile the holy place of his God (Elohav), I am your Creator (Habo’re). **355** He must take a wife who is still a virgin from his people and who has not been engaged to any man (ish).  **356** He must not make any of his child (zera) to be unclean among his people, for I The Creator (Habo’re) have set him apart to be holy (kodesh).

MEN WITH DEFECT ARE FORBIDDEN FROM SERVING AS A PRIEST

**357** The Creator (Habo’re) spoke further to me saying; tell Aharon that anyone among his generation (dorot) that has any defect should not approach the sanctuary to offer any sacrifice. **358** A man (ish) who is blind (ivver), or lame (pise'ach), or he who is disfigured or malformed in the face, or with crippled leg or hand, or with hunchback, or dwarf, or with defect in the eyes, or with decaying wound, or with running sores or with damaged testicle must not come near My sanctuary for any reason. **359** This is because they or their parents have prostituted themselves to other gods who made them the way they are. For My children are wonderfully and perfectly made, without any defect or deformity. **360** After listening to all these commandments, i passed all to Aharon, his sons (Banim), and to all the Children (yeladim) of Yisrael.

LAWS ABOUT THE HOLY FOODS AND MEATS TO PRIESTS

**361** The Creator (Habo’re) continued speaking to me saying; tell Aharon to warn his sons (Banim) to separate themselves from the holy things (kodashim) of the children (yeladim) of Yisrael which they set apart as holy (kodesh) to Me, so that they will not bring shame to My holy name (Chillul ha-shem of Shem Kodshi) by their offerings, I am your Creator (Habo’re). **362** Anyone among you throughout your generations (dorot) who approaches the holy things (kodashim) which the children (yeladim) of Yisrael treat as holy (kodesh) to The Creator (Habo’re) with uncleanness (tumah) upon him shall be banished from among you, I am your Creator (Habo’re). **363** Any member of the family of the priest who is a leper (metzora), or who has discharge must not eat the holy things (kodashim) until he became clean (tahor). Whosoever touches anything which is unclean (tamei) like dead body, or a man whose semen (shikhvat) was emitted outside a body or whosoever touches any creeping thing and become unclean or a man who makes himself unclean (tamei) through many other means shall not eat from the holy things (kodashim) unless he undergo purification and become clean. **364** Animal that died on its own (Nevelah) or the one torn by its fellow animal (tereifah) shall not be eaten by any of you to make himself unclean (tamei), I am your Creator (Habo’re). **365** You must adhere strictly to My commandments otherwise you commit sin (chet) and be destroyed for disobedience, I am your Creator (Habo’re). **366** No outsider (zar) shall eat the holy (kodesh) food, a guest (toshav) to the priest (kohen), or a hired worker (sakhir) shall not touch or eat the holy food (kodesh). **367** But if the priest (kohen) adopt a child (yelad) from among you, and circumcise him, he can eat from it, or he that is born in his house (bais), they shall eat of his bread (lechem). **368** If the daughter (bat) of a priest (kohen) got married to a man who is a foreigner (zar), she will not eat any part of the offering (terumah) or the holy things (kodashim) because she have separated herself from Me and unite with worshippers of other gods. **369** No foreigner or visitor can touch or eat any sacrifice offered to Me. **370** If a man (ish) eats the holy offering (terumah hakodesh) unintentionally (bishgagah), he shall restore the full offering and add one fifth of its worth in silver (kesef) and give it to the priest (kohen). **371** They shall not see as common, the holy offerings (terumah kodesh) offered by the children (yeladim) of Yisrael to The Creator (Habo’re) or allow them be guilty of sin by eating their holy offerings (teruman kodesh), for I am your Creator (Habo’re) Who made them holy (kodesh).

LAWS FOR ACCEPTABLE AND UNACCEPTABLE SACRIFICE

**372** The Creator (Habo’re) spoke to me again saying; Tell Aharon, his sons (Banim) and all (kol) the Children (yeladim) of Yisrael including the strangers (Ger) among them, that anyone among them who want to give offering to fulfill vows (nederim) or as freewill (nedavot) to Me must make sure that the lamb, cattle, goat or any other animal the person will give is a male (zachar) without fault. **373** Remind them that unclean and deformed persons are not qualified to give offering to Me because their offering will also be unclean or be deformed. **374** Do not accept any sacrifice from a foreigner (nakhar) and offer to Me because their sin is in them, and their uncleanness is also in them, they shall not be accepted among you. **375** And The Creator (Habo’re) spoke further to me saying; When a bull, sheep, or goat, gave birth, it shall be with its mother for seven days, from the eighth day on, it shall be acceptable for offering (korban) to The Creator (Habo’re). **376** But you must not separate the breastfeeding one from the mother until it stops breastfeeding. **377** When you will offer a sacrifice of thanksgiving (zevach todah) to The Creator (Habo’re), offer it out of freewill (liretzonechem) and with happiness. **378** It shall be eaten on the same day and no part of it shall be left until the next day (boker), I am your Creator (Habo’re). **379** Obey Me and walk through the way I show you so that you will not bring shame or disgrace to My Name. **380** I brought you out of Mitzrayim, to be your God (Eloheicha), I am your Creator (Habo’re).

A REMIND FOR PASSOVER, UNLEAVENED BREAD, AND FIRSTFRUIT FEASTS

**371** The Creator (Habo’re) spoke to me again saying; remind the Children (yeladim) of Yisrael about the feasts (Mo'adim) of The Creator (Habo’re), which is a holy gathering (mikra'ei kodesh). **372** These are the feasts (Moa'dim) The Creator (Habo’re) commanded you to cerebrate; the feast of Passover and unleavened bread is to hold from the fourteenth day of your first month to the twenty-first day of the same month. Cerebrate it as I have earlier commanded you. **373** Do not forget your first fruit harvest which you shall offer to the priest according to how I earlier commanded you. When you enter into the land (HaAretz) which I am giving to you and reap the harvest from the land, you shall bring an omer (sheaf) of the first fruit of your harvest to the priest (kohen); **374** And the priest shall wave it a day after the shabbat before The Creator (Habo’re), to be accepted for you. **375** You shall equally offer on that day when you wave the omer a male lamb without fault (keves tamim) of the first year for burnt offering (olah) to The Creator (Habo’re). **376** The grain offering (minchah) shall be two tenth-ephah of fine flour mixed with oil (shemen), an offering burnt in fire (eish) to The Creator (Habo’re) and the drink offering (nesekh) shall be wine (yayin) without any trace of alcohol, one-fourth part of a hin. **377** You shall not eat bread (lechem), roasted grain, or fresh grain until after taking your offering (korban) to your God (Eloheichem). This is a command you must keep throughout your generation (dorot) in all your dwellings until I introduce the new and Permanent Covenant.

FEAST OF THE WEEKS

**378** You shall count from the day after the Shabbat, from the day that you brought the omer of the wave offering; seven rest days (shevah shabbatot) shall be complete, and after then you shall count five days and offer another grain offering (minchah chadashah) to The Creator (Habo’re). **379** You shall bring out of your dwellings two loaves of bread (lechem) as wave offerings measuring two tenth of an ephah, they shall be of best flour and be baked without yeast and be presented as the first fruit to The Creator (Habo’re). **380** And you shall offer with the bread (lechem) seven lambs without fault (shivat kevasim temimim) of the first year, and one young bull, and two rams; they shall be for burnt offering (olah) to The Creator (Habo’re), with their grain offering (minchot), and their drink offering (nesakim). **381** Then you shall offer one male goats as sin offering (chattat) and two lambs (kevasim) of the first year for peace offering (shelamim). **382** The priest (kohen) shall wave them with the bread (lechem) of the firstfruit (bikkurim) for a wave offering before The Creator (Habo’re), with the two lambs (kevasim). They shall be holy (kodesh) to The Creator (Habo’re). **383** Proclaim that the same day is a holy gathering (mikra kodesh) for you and avoid doing any work on that day. It is My statute (chukka) in all your dwellings throughout your generation (dorot) until the New Covenant comes. **384** Remember not to reap all the harvests of your land but leave some for the poor and strangers as I earlier commanded you. **385** The Creator (Habo’re) spoke again to me saying; tell the children (yeladim) of Yisrael that on the first day of their seventh month, they shall have a resting day (Shabbaton), they shall be notified for the holy gathering (zikhron teru'ah mikra kodesh).

by blowing of trumpet. **386** You shall not work (melekhet avodah) on that day but you shall offer a burnt offering to The Creator (Habo’re).

THE ATONEMENT DAY

**387** Also on the tenth day of this same seventh month, it shall be the day of atonement (Yom Kippurim), it shall be a holy gathering (mikra kodesh) to you and you shall prepare with prayers and fasting and offer burnt offering to The Creator (Habo’re). **388** You shall also do no work on that same day; for it is atonement day (Yom Kippurim) for you before The Creator (Habo’re) your God (Eloheichem). **389** Any person (nefesh) who did not prepare properly for that day shall be cut off from among you. And anybody who does any work on that day shall face My wrath.  **391** It shall be to you a special resting day (Shabbos Shabbaton), and you shall observe fast on the ninth day of the month at fourth watch, and from fourth watch to fourth watch shall you observe your rest day (Shabbat).

FEAST OF TABERNACLES

**392** And The Creator (Habo’re) spoke further to me saying; tell the Children (yeladim) of Yisrael that the fifteenth day of this seventh month shall be the feast of tabernacles (Chag HaSukkot) for seven days (shivat yamim) to The Creator (Habo’re). **393** On the first day (Yom HaRishon) you shall hold a holy gathering (mikra kodesh) and you shall do no work (melekhet avodah) on that day. **394** For seven days (Shivat yamim) you shall offer burnt offering to The Creator (Habo’re), the eighth day shall be another holy gathering (mikra kodesh) to you and you shall also offer burnt offering to The Creator (Habo’re) on that day. **395** These are the feasts (Mo'adim) of The Creator (Habo’re), which you shall proclaim to be a holy gathering (mikra'ei kodesh), to offer burnt offering (ola), grain offering (minchah), sacrifices (zevachim), and drink offering (nesakim), all according to their days. **396** Do not forget the rest-day (Shabbat) of The Creator (Habo’re), your gifts (mattenot), your vows (nederim), and your freewill offering (nedavot). **397** On the fifteenth day of the seventh month, after gathering in the crop of the land (HaAretz), you shall keep a feast (Chag) to The Creator (Habo’re) for seven days (shivat yamim). The first and the eighth day shall be a resting day (Shabbaton). **398** From the first day (Yom HaRishon) to the seventh day, you shall rejoice in the presence of The Creator (Habo’re) your God (Eloheichem). **399** And you shall hold a feast (Chag) with The Creator (Habo’re) for seven days (shivat yamim) in the year (shanah). It shall be a statute (chukka) in your generation (dorot) in every seventh month until all feasts are replaced by the new covenant. **400** You shall dwell inside your tents for seven days (sukkot shivat yamim). All family members of Yisrael shall dwell in their tent (sukkot) so that your generation (dorot) may know that I made the Children (yeladim) of Yisrael to dwell in tent (sukkkot) when I brought them out of Mitzrayim: I am your Creator (Habo’re) your God (Eloheichem). **401** After receiving all these commandments, I proclaimed all to the Children (yeladim) of Yisrael, mentioning all the feasts and their laws as given by The Creator (Habo’re).

OIL FOR THE LAMP AND BREAD FOR THE PRIEST

**402** Remind the children (yeladim) of Yisrael to bring to you pure oil (shemen) from olive (zayit) prepared for the sanctuary lamp. **403** Let Aharon set the lamp on its golden stand and attend to it as I have earlier instructed you. His descendants after him would tend the lamp regularly according to My earlier instruction. **404** Take fine flour and bake twelve loaves of bread with it (Sheteym Esreh lechem); two tenths of an ephah shall be in each loave (lechem HaEchad). **405** You shall set them in two rows, six on a row, upon the Golden table (Shulchan HaTahor) in the tabernacle. **406** Put on pure incense (levonah zakkah) at each row so that it may burn beside the bread (lechem) for memorial purpose. **407** On every resting day (Shabbat) he shall set it in order on the table continuously (tamid). They are to be collected from the Children (yeladim) of Yisrael and it is a temporal covenant (Brit) between Me and them. **408** The bread is the food of Aharon and his sons (Banim) and they shall eat it at the holy place (Makom Kadosh) for it is holy (kodesh).

THE BLASPHEMER MUST BE HANGED ON A TREE

**409** One day, the son (ben) of a woman (isha) from Yisrael family whose father was a Mitzrayi went out among the children (yeladim) of Yisrael in the camp (machaneh) and fought with another man (ish) from the family of Yisrael and was punished for his wrong doing. **410** His mother is Shlomit the daughter (habat) of Divri, from the tribe of Dan. One day, this her son (ben) blasphemed against The Creator (El Habo’re) and he was brought to me.  **411** I kept him in custody in order to know the instruction of The Creator (Habo’re) about the boy. **412** The Creator (Habo’re) spoke to me saying; take he who blasphemed outside the camp (machaneh) and let him be hanged on a tree. But let those who witnessed what he did come and testify in the presence of all the congregation. **413** Make sure you did not allow his body to remain on the tree until fourth watch otherwise your land will be defiled because cursed is anyone who died by hanging on a tree. **414** After that, speak to the children (yeladim) of Yisrael saying; whoever speaks evil against Me or against My name shall bear the consequences. The person must be hanged on a tree for he have brought curse upon himself. **415** And anyone who blaspheme against the Name (Shem) of The Creator (Habo’re) must surely be eliminated from this world by nging on a tree, irrespective of whether stranger (ger) or native born (ezrach). **416** Then I ordered the Children (yeladim) of Yisrael to bring out the blasphemer and hang him on a tree. Then the children (yeladim) of Yisrael did as The Creator (Habo’re) commanded me.

WHOEVER TERMINATES HUMAN PHYSICAL LIFE MUST HAVE HIS OWN TERMINATED.

**417** Whoever sent a man out of this world must equally be sent out of the world. **418** And he who killed someone’s animal intentionally must make replacement or pay for it. **419** If anybody deliberately disfigured his neighbor, the person must be disfigured just as he did to his neighbor. Fracture for fracture, eye for eye, tooth for tooth. **420** This commandment is the same (mishpat echad) for both strangers (ger) and native born (ezrach): I am your Creator (Habo’re) your God (Eloheichem).

THE YEAR OF REST FOR THE FARM LAND

**421** When you come into the land (HaAretz) which I will give to you, you shall allow the land to have rest for one year. **422** Six years is for your cultivation and harvest but in the seventh year (Shanah HaShevi'it) you shall not cultivate anything on the land (HaAretz), it is a resting year for the land. Do not harvest anything from the land even those that grew on the land by itself.  **423** Your harvest before the resting year shall be food for you, for your servants (eved), your maid, and for your hired workers even the guest (toshav) that visited you. **424** The grown grasses on the land in the year of rest will also serve as food for your cattle, and for the wild animal that are in your land.

RULES AND REGULATIONS ABOUT LAND USE AND OWNERSHIP

**425** Count for yourselves seven resting days (shabbat yamim) in every year, for every seven years (Sheva shanim) to make it seven times and the total number of years will be forty-nine years (shanim). **426** On the tenth day of the seventh month, on the Day of Atonement (Yom HaKippurim), you shall make the trumpet (shofar) sound throughout all your land. **427** And you shall know that the fiftieth year is a holy (kadosh) year. Proclaim freedom (deror) throughout all the land to all those who dwell in your land. It shall be a freedom year (Yovel) to you and you shall let all lands to be returned to those who owe them initially. **428** That year is a year of joy to you and you shall not sow any crop, neither shall you harvest the plants which grew on their own in the land. Do not gather for yourselves the grapes of the vine for that year. **429** For it is the joyful (Yovel) year for all, it shall be holy (kodesh). **430** In this special year (Shnat Yovel) everyone shall return to his family land even if you have sold it to your neighbor, or you bought from your neighbor's hand, you shall return all and make sure you do not take advantage of one another. **431** While purchasing land after the feast, agree on the number of years (shanim) you shall make use of the land, and when the money value of the land will increase or diminish. **432** Do not take advantage of one another; but fear Me for I am your Creator (Habo’re) your God (Eloheichem). **433** If you want to dwell in the land (HaAretz) in safety, you must obey all My commandments and the land (HaAretz) shall yield abundant harvests for you and you shall eat and be satisfied and settle there in peace. **434** Do not ask about what you shall eat in the seventh year (shanah hashevi'it) because I commanded you to abstain from cultivation and harvesting, I will increase your harvest (tevuah) in the sixth year so that it will be enough for you for three years (shalosh hashanim). **435** On the eight year, you shall cultivate in the farm while you continued feeding on the old harvest (tevuah yashan) of your sixth year until the ninth year when the harvest shall be ready. **436** No land (HaAretz) shall be sold permanently, for all land (kol aretz) belongs to Me. You are all strangers (gerim) and visitors in all the land (eretz) you possess, always make available a means of redemption (Geulah) for the land (HaAretz). **437** If your brother sold some of his possession due to hardship and his relative (Go’el) comes for redemption (geulah), he shall be allowed to redeem the land of his brother. **438** If the man who sold the land is the one who wishes to redeem it, he shall redeem it by counting the number of years (shanim) the sale has lasted and refund the balance to the man who bought it and it will return to his possession. **439** But if the buyer refuses to allow them to redeem the land, let it remain in his possession until the fiftieth year which is for reclaiming (Shnat HaYovel), and in the that year it shall be returned to the possession of the seller. **440** If a man sell a walled house (bais moshav) in a city, he has the right of redemption (Geulah) within one year after its sale, if he wishes to redeem it provided it is not more than a year from when it was sold. **441** But if after a year from the time of sell, it was not redeemed, then the house (bais) shall become the permanent property of the buyer throughout his generation (dorot), it shall not be returned even in the fiftieth year which is the year of reclaiming. **442** But all the houses (batim) in the villages which have no wall (chomah) round them shall be considered as the fields and they are redeemable and returnable on the year of reclaiming. **443** Notwithstanding, the towns of the Levi'im and the houses (batim) in the towns which they possess is to be redeemed any time (Geulat Olam) by the Levi'im. **444** And whatever one bought from the Levi'im, like house (bais) and land in the town of their possession shall be released back to the Levi’im in the year of reclaiming (Yovel) because their houses (batim) are their possession among the Children (yeladim) of Yisrael. **445** They shall not under any condition sell their lands in the field (sadeh) of their towns because it is their inheritance (achuzzat) even for their descendants after them. **446** If your brother or a stranger among you is going through hardship, provide for him or her from what you have so that the person may live happily among you. **447** Do not charge him interest (neshekh) or seek refund from the person if you have the fear of your God (Eloheicha). **448** If any of your brothers or sisters comes to you to borrow money for any other purpose apart from basic needs, give to him without charging him any interest, if your family member comes to buy food stuff or any other thing from you, do not sell to him with interest but sell to him at the price at which you purchase the goods. **449** I am your Creator (Habo’re) Who brought you out of Mitzrayim, to give you the land of Kena’ani. **450** If any of your brothers come to dwell with you due to hardship, you shall not compel him to serve you as a slave (avodat eved) but you shall employ him as a brother and he shall also help you in your works as a brother. **451**  If you agreed for him to serve you until the time of freedom, when the time comes, he shall depart from you with his family if the person has any family, and shall return to his own family (mishpochah) for the possession (Achuzzat) of his father (Avot) awaits him. **452** Do not sell any of your brothers or sisters as a slave because you are all My people which I brought out of Mitzrayim, none of you shall be sold in the manner of a slave (eved). **453** You shall not rule over your own relatives with harshness but you shall love and care for the person if you have the fear of your God (Eloheicha) in you. **454** If you need male or female slave, chose from the nations (Goyim) around you and not from your own people. **455** You can also take a servant from the children (yeladim) of the strangers (hatoshavim) who dwell among you, but they must be circumcised and be willing to obey all My commandments to you. **456** You must not maltreat your servants and you must settle them very well after serving you to avoind provoking Me and bringing curse upon yourself. But you must not take any of the children (yeladim) of Yisrael as your servant when you have what it takes to help him. **457** Do not allow your brothers or sisters to seek help from strangers (gerim) who dwell among you when you can afford to help them. Share what you have with your relatives who are in need. **458** If there are still many years (shanim) remaining before the freedom year, the redeemer shall pay the exact amount the person was bought for.  **459** Know that you; the children (yeladim) of Yisrael are all My servants (avadim), I brought you out of the land (Eretz) of Mitzrayim: I am your Creator (Habo’re) and your God (Eloheicha).

ABSTAIN FROM IDOLS AND OBEY ME TO LIVE IN SAFETY AND PEACE

**460** You shall not make any kind of idols (elilim) or images (pesel) or set up a pillar (matzevah), neither shall you set up even stones in your land, or bow down (lehishtachavot) to any of such, for I am your Creator (Habo’re) and your God (Eloheicha). **461** Observe (shomer) My rest days (Shabbatot), and reverence My Sanctuary (Mikdash): I am your Creator (Habo’re). **462** If you obey all My commandments (mitzvoth) I will give you rain (geshem) in due season, and I will make your land (Aretz) to yield abundant increase, and your trees of your field (etz hasadeh) shall yield abundant fruit (pri). **463** And your crushing of grain shall overtake the cutting of grapes, and the cutting of grapes shall exceed the sowing time, then you shall have abundant bread (lechem), and dwell in your land peacefully. **464** I will give you peace (shalom) and you shall dwell in your land without fear, and I will wipe away the evil beast from your land (HaAretz), neither shall the sword (cherev) pass through your land. **465** And you shall chase your enemies, and they shall be brought down before you by the sword (cherev). **466** Only five of your people shall chase one hundred away, and one hundred of your people shall sent ten thousand of them away, and your enemies shall be brought down before you by the sword (cherev). **467** For I will keep watch over you, I will make you to be fruitful, and multiply your descendants. I will confirm My Covenant (Brit) with you. **468** And you shall be eating the old harvest when you clear the old (yashan) because of the new (chadash). **469** I set My Tabernacle (Mishkan) among you and l will not forsake you. **470** I will walk among you, and will be your God and you shall be My people. **471** I am your Creator (Habo’re), Who brought you out of Mitzrayim and stop you from being their slaves (avadim). I have freed you from bondage and gave you freedom.

REWARD FOR DISOBEDIENCE TO ANY OF THE COMMANDMENTS OF OUR FATHER.

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| **472** But if you break My Covenant with you by disobeying any of the commandments which I gave to you, I will also allow terror and deadly disease to come upon you. You shall experience burning fever that obstructs sight and drain the flesh and you shall sow your seed (zera) in vain, for your enemies shall harvest it. **473** I will set My Face against you and allow your enemies to strike you down. I will allow those who hate you to reign over you and you shall run away when no one pursues (rodef) you. **474** If the survivors among you did not turn to Me and obey Me after these punishments, then I will allow their enemy to multiply these punishment by seven and bring upon them because of their sins (chattot). **475** I will humiliate you in your pride (ga'on) and stubbornness and I will make your sky to be like iron (barzel), and your soil to be like bronze. **476** Your strength (ko'ach) shall be wasted in vain for your land shall not yield any increase for you neither shall the trees (etz) of the land (HaAretz) yield any fruit (pri). **477** If you continue in disobedient, and refused to repent and obey Me, your purnishment will again multiply seven times upon you according to your sins (chattot). **478** I will also allow wild beasts to enter your dwellings and attack you and your children. They will also destroy your cattle and reduce your population and your fields (sadeh) shall be deserted. **479** And if you continued disobeying Me, your punishment will continue to multiply by seven. I will reject those who reject Me and be against those who are against Me through their disobedience to My commandments. **480** I will allow the sword (cherev) of your enemies to bring you down as My vengeance for breaking My covenant (Nekom HaBrit). When you gather together within your towns, I will allow the enemies to execute their evil plans against you. They will introduce strange and severe disease (devere) which will break out among you and you shall become a prey to your enemies. **481** I will cut off your food supply, ten women (eser nashim) shall bake your bread (lechem) in one oven, and present it to you and you shall eat but you will never be satisfied. **482** If after all these punishments, you remain hostile to Me, your punishment will keep increasing seven times as it was previously. **483** Then I will also walk against (keri) you in anger (chamat) and I, will allow you to suffer seven times for your sin (chattot). **484** Famine shall make you eat the flesh (basar) of your sons (banim) and your daughters (banot). **485** I will destroy your evil altars and cut down the pillars you set for **sun worship** (chammneichem). I will spread your remains on top of your broken idols and I will forsake you. **486** I will turn your cities into ruins and destroy your useless Sanctuaries (mikdesheichem). I will not take delight in your incense. **487** I will bring the land (HaAretz) into desolation and your enemies who dwell in them shall be astonished. **488** And I will scatter you among the nations (Goyim) and will allow the sword (cherev) of your enemies to move after you. **489** Then the land (HaAretz) shall have rest (Shabbatot), as long as it has been deserted and you will be in your enemies' land while your own land is observing rest (shabbat). **490** Those that were left alive shall tremble in fear where they dwell in the land of their enemies. The sound of leaves blown by wind shall chase them around and they shall flee like someone fleeing from a sword (cherev) and fall upon another when no one is chasing them (v'ein rodef). They cannot stand to challenge their enemies. **491** You shall perish together with other nations (Goyim) who delight in doing evil and the land (eretz) of your enemies shall consume you. **492** Those that are left behind shall equally waste away in their iniquities (avon), in your enemies' lands and also in the iniquities of their fathers (avot) whom they emulated. **493** But if they shall confess (V'hitvadu) and reject their iniquities (avon) and the iniquities of their fathers (avot), and become faithful (treachery) to Me with acceptance to the punishment of their iniquities, then will I remember My covenant (Brit) with Yisrael, Yitzchak, and Avraham and I will remember the land (HaAretz) I promised them.  **494** I will not wipe them out completely in the land of their enemies, I will not forsake the entire congregation in order not to break My covenant (Brit) with them, for I am your Creator (Habo’re) their God (Eloheichem). **495** But I will for their sake remember the covenant I made with their ancestors (Brit Rishonim) whom I brought out of Mitzrayim in the sight of the nations (Goyim) that I might be their God (Eloheicha) and they shall be My people if they obey Me. I am your Creator (Habo’re). **496** These are the statutes (chukkim), judgments (mishpatim) and laws (torot), which The Creator (Habo’re) gave to the Children (yeladim) of Yisrael in Mountain Sinai through me. **497** All animals (behemah), given as offering (korban) to The Creator (Habo’re), must be holy (kodesh) and none of the offerings presented to God can be sold. **498** These are the commandments (mitzvoth), which The Creator (Habo’re) gave to me for the children (yeladim) of Yisrael at Mountain Sinai. |

**THE FOURTH BOOK OF MOSHEH.**

COUNTING THE MALE DESCENDANTS OF YISRAEL WHO ARE ADULTS**.**

[**1**](http://biblehub.com/numbers/1-1.htm) On the first day of the second month, of the second year from when we came out from Mitzrayim, The Creator (Habo’re) spoke to me in the desert (midbar) of Sinai, in the Tent of Meeting (Ohel Mo'ed) saying; [**2**](http://biblehub.com/numbers/1-2.htm) Count (rosh)  all the congregation (kol Adat) of the children (yeladim) of Yisrael family by family (mishpekhot) in their fathers house (bais avot) according to their names (shmot) for every male (zachar) in each family. [**3**](http://biblehub.com/numbers/1-3.htm) Count those who are twenty years old and above and it must be those who are fit for war to form Yisrael Army (tzava b'Yisrael). You and Aharon shall do the counting for their soldiers (tzva'ot). [**4**](http://biblehub.com/numbers/1-4.htm) Form leaders of the army by selecting from each of the twelve tribes, a man (ish) who is the head of his father’s house (bais Avot). [**5**](http://biblehub.com/numbers/1-5.htm) These are the names of the men (shemot haanashim) that were selected from each tribe to work with us: of the tribe of Reuven, Elitzur son (ben) of Shedeur; From Shim'on, Shelumiel son (ben) of Tzurishaddai;  From Yehudah, Nachshon son (ben) of Amminadav; From Yissakhar, Netanel son (ben) of Tzuar;  From Zevulun, Eliav son (ben) of Chelon;  From the children (yeladim) of Yosef: From Ephrayim, Elishama son (ben) of Ammihud; From Menasheh, Gamli'el son (ben) of Pedahtzur;  From Binyamin, Avidan son (ben) of Gideoni; From Dan, Achiezer son (ben) of Ammishaddai;  From Asher, Pagiel son (ben) of Ochran;  From Gad, Elyasaph son (ben) of Deuel;  From Naphtali, Achira son (ben) of Enan. [**6**](http://biblehub.com/numbers/1-16.htm) These were the names of the men selected from the congregation (Edah) of Yisrael, they are the leaders (nasiim) of the tribes of their father’s house (bais avot), and also the heads of the families (rashei alfei) of the tribes of Yisrael. [**7**](http://biblehub.com/numbers/1-17.htm) Me and my brother Aharon took these men which had been selected by their names and they assembled all the congregation (kol HaEdah) of Yisrael together on the first day (yom) of the second month, and they listed the names of all males in their families who are twenty years and above. [**8**](http://biblehub.com/numbers/1-19.htm) Just as The Creator (Habo’re) commanded me, so i counted them in the desert (midbar) of Sinai. [**9**](http://biblehub.com/numbers/1-20.htm) When I numbered descendants (yeladim) of Reuven, Yisrael's first son (bechor) they were forty-six thousand five hundred. [**10**](http://biblehub.com/numbers/1-22.htm) The descendants (yeladim) of Shim'on were fifty-nine thousand three hundred. [**11**](http://biblehub.com/numbers/1-24.htm) The descendants (yeladim) of Gad were forty-five thousand six hundred and fifty. [**12**](http://biblehub.com/numbers/1-26.htm) The descendants (yeladim) of Yehudah were seventy-four thousand six hundred. [**13**](http://biblehub.com/numbers/1-28.htm) The descendants (yeladim) of Yissakhar were fifty-four thousand four hundred. [**14**](http://biblehub.com/numbers/1-30.htm) The descendants (yeladim) of Zevulun were fifty-seven thousand four hundred. [**15**](http://biblehub.com/numbers/1-32.htm) The descendants (yeladim) of Yosef, from the children (yeladim) of Ephrayim were forty thousand five hundred. [**16**](http://biblehub.com/numbers/1-34.htm) From the descendants (yeladim) of Menasheh were thirty-two thousand two hundred. [**17**](http://biblehub.com/numbers/1-36.htm) From the descendants (yeladim) of Binyamin were thirty-five thousand four hundred. [**18**](http://biblehub.com/numbers/1-38.htm) The descendants (yeladim) of Dan were sixty-two thousand seven hundred. [**19**](http://biblehub.com/numbers/1-40.htm) From the descendants (yeladim) of Asher were forty one thousand five hundred. [**20**](http://biblehub.com/numbers/1-42.htm) From the descendants (yeladim) of Naphtali, they were fifty three thousand four hundred. [**21**](http://biblehub.com/numbers/1-44.htm) These are the numbers of those that were counted by me and Aharon from each family. The leaders (nasiim) of the families of Yisrael are twelve men (shneym asar), each one represented the house (bais) of his father (avot). [**22**](http://biblehub.com/numbers/1-45.htm) The total number of all those counted is six hundred and three thousand, five hundred and fifty able men.

THE DESCENDANTS OF LEVI WERE EXCLUDED IN THE GENERAL COUNTING.

[**23**](http://biblehub.com/numbers/1-47.htm) But the descendants of Levi (Levi'im) were not counted because The Creator (Habo’re) had told me that they should not be counted among all the Children (yeladim) of Yisrael because they have been chosen to be Priest to Him. [**24**](http://biblehub.com/numbers/1-50.htm) The Creator (Habo’re) told me to appoint the Levi'im as servants in the Tabernacle of the Testimony (Mishkan HaEdut) and over all the vessels and equipments to take care of it and they shall always stay close to the Sanctuary. [**25**](http://biblehub.com/numbers/1-51.htm) They are to dismount and relocate the Tent of meeting from one place to another and to set it up whenever the need arises. Any other person who approaches the Tabernacle apart from the descendants of Levi must fall asleep. [**26**](http://biblehub.com/numbers/1-52.htm) And the descendants (yeladim) of Yisrael shall pitch their tents in their camp (machaneh), and each man shall dwell with his family. [**27**](http://biblehub.com/numbers/1-53.htm) But the Levi'im shall dwell around the Sanctuary to perform their duties to The Creator (Habo’re) to avoid provoking The Almighty God. [**28**](http://biblehub.com/numbers/1-54.htm) So the descendants (yeladim) of Yisrael obeyed all that The Creator (Habo’re) had commanded through me.

THE DESCENDANTS OF AHARON, MOSHEH AND OTHER DESCENDANTS OF LEVI.

[**29**](http://biblehub.com/numbers/3-1.htm) The (generation) toldot of Aharon and i were as follows; the names (shmot) of the Children (yeladim) of Aharon are Nadav the firstborn (bechor), Avihu, Eleazar, and Itamar. These are the names (shmot) of the sons (banim) of Aharon the priest (kohen). [**30**](http://biblehub.com/numbers/3-4.htm) Nadav and Avihu departed when they offered unauthorized sacrifice (eish zarah) to The Creator (Habo’re), in the desert (midbar) of Sinai and they had no children. Eleazar and Itamar served as priests (kohenim) with Aharon their father (av).[**31**](http://biblehub.com/numbers/3-5.htm)  The Creator (Habo’re) spoke to me saying; Always ordain the male descendants from the tribe of Levi and let them join Aharon the priest (HaKohen), that they may help him in his service to Me in My Sanctuary. [**32**](http://biblehub.com/numbers/3-7.htm) They shall serve on behalf of the whole congregation (kol HaEdah) in the Sanctuary (Ohel Mo'ed) to perform all the duties I have earlier assigned to them. [**33**](http://biblehub.com/numbers/3-8.htm) They shall attend to all the vessels and furnishings in the Sanctuary (shomer mishmeret over kol klei Ohel Mo'ed). [**34**](http://biblehub.com/numbers/3-9.htm) The other descendants of Levi (Levi'im) has been separated from all the descendants of Yisrael and chosen to join Aharon and his sons (banim) who are priest in the Sanctuary services. No other person apart from the descendants of levi (Levi’im) shall enter the Sanctuary otherwise the person shall fall asleep. [**35**](http://biblehub.com/numbers/3-11.htm) The Creator (Habo’re) also said to me; I have chosen the descendants of levi (Levi'im) from among the children (yeladim) of Yisrael to be servants in My sanctuary. [**36**](http://biblehub.com/numbers/3-11.htm)Anyone who did not descend from the tribe of Levi is not qualify to enter My Sanctuary to offer sacrifice or for any other purpose. Only the descendants of Levi are allowed to enter My Sanctuary because their ancestors abstained from fermented wines and other influential fluids which repels Me.

DESCENDANTS OF LEVI COUNTED AND ASSIGNED THEIR DUTIES

[**37**](http://biblehub.com/numbers/3-14.htm) He commanded me to count the descendants (zera) of Levi according to the house (bais) of their father (avot), in their families (mishpekhot), every male (zachar) from a month old and above shall be numbered. [**38**](http://biblehub.com/numbers/3-16.htm) Then i numbered them according to the command of The Creator (Habo’re). [**39**](http://biblehub.com/numbers/3-17.htm) The names (shmot) of the children (yeladim) of Levi are: Gershon, Kehat, and Merari. [**40**](http://biblehub.com/numbers/3-18.htm) Gershon gave birth to Livni, and Shimei. Kehat gave birth to Amram, Yitzhar, Chevron, and Uzziel. [**41**](http://biblehub.com/numbers/3-20.htm) Merari had Machli and Mushi. These are the families (mishpekhot) of the descendants of levi (Levi'im) according to the house (bais) of their fathers (avot). [**42**](http://biblehub.com/numbers/3-22.htm) They were seven thousand five hundred when all their males (kol zachar) from a month old and above were numbered. [**43**](http://biblehub.com/numbers/3-23.htm) The families (mishpekhot) of the Gershoni shall dwell behind the Sanctuary. [**44**](http://biblehub.com/numbers/3-24.htm) The leader (Nasi) of the house (bais) of the father (av) of the Gershoni shall be Elyasaph son (ben) of Lael. [**45**](http://biblehub.com/numbers/3-25.htm) The duty (mishmeret) of the children (yeladim) of Gershon in the Sanctuary (Ohel Mo'ed) is as follows: setting the tabernacle (Mishkan) or the Tent (Ohel) with its covering, its entrance curtain, court (khatzer) curtains which is around the tabernacle (Mishkan) and around the Altar position (mizbe'ach) and their cords for all the fixing (kol avodah) needed. [**46**](http://biblehub.com/numbers/3-27.htm) And to Kehat belonged the family (mishpakhat) of the Amrami, and the family (mishpakhat) of the Yitzhari, and the family (mishpakhat) of the Chevroni, and the family (mishpakhat) of the Uzzieli: these are the families (mishpekhot) of the Kehati. [**47**](http://biblehub.com/numbers/3-28.htm) The number of all the males (zachar) from a month old and above were eight thousand-six hundred and they will take care of the Sanctuary (shomrei mishmeret haKodesh). [**48**](http://biblehub.com/numbers/3-29.htm) The family (mishpekhot) of the Children (yeladim) of Kehat shall encamp beside the Sanctuary (Ohel Mo'ed). [**49**](http://biblehub.com/numbers/3-30.htm) And the leader of their father’s house (Nasi bais av) shall be Elitzaphan son (ben) of Uzziel. [**50**](http://biblehub.com/numbers/3-31.htm) And their duty shall be to set in place and dismount, and to take care of the Ark (Aron), table (Shulchan), the lampstands (Menorah), the Altars (Mizbechot) and the holy (HaKodesh) vessels in the sanctuary. [**51**](http://biblehub.com/numbers/3-32.htm) Eleazar son (ben) of Aharon the priest (HaKohen) shall be head (Nasi) over the leaders of the descendants of Levi (Nasi'ei HaLevi'im), and he is to look after them as they perform their duties in the Sanctuary. [**52**](http://biblehub.com/numbers/3-33.htm) To Merari belonged the family (mishpakhat) of the Mahli, and the family (mishpakhat) of the Mushi: these are the families (mishpekhot) of Merari. [**53**](http://biblehub.com/numbers/3-34.htm) The males (zachar) who were counted from a month old and above in their homes were six thousand-two hundred. [**54**](http://biblehub.com/numbers/3-35.htm) The head of their father’s house (Nasi bais av) was Tzuriel son (ben) of Avichayil. They shall encamp on the other side of the Sanctuary. [**55**](http://biblehub.com/numbers/3-36.htm) They shall be in charge of the frames of the Sanctuary, the crossbars, the pillars, and their bases, their pegs, cords and all the work needed during their mounting and dismounting.  [**56**](http://biblehub.com/numbers/3-38.htm) Aharon and I with our children (yeladim) shall camp towards the front side of the Sanctuary to make sure that no stranger or visitor attempted to enter the Sanctuary. [**57**](http://biblehub.com/numbers/3-39.htm) All the males (zachar) from descendants of levi (Levi’im) who were one month and above which me and Aharon counted according to the command of The Creator (Habo’re) were twenty-two thousand.

DIVISION OF LABOUR AMONG THE DESCENDANTS OF LEVI

[**58**](http://biblehub.com/numbers/4-1.htm) After this The Creator (Habo’re) said to me and Aharon again, count the children (yeladim) of Kehat from among the descendants (zera) of Levi, according to their families (mishpekhot) in their father’s house (bais avot) between the age of thirty years (shloshim shanim) and fifty years old (chamishim shanah) who are able to serve Me in the Sanctuary (Ohel Mo'ed). [**59**](http://biblehub.com/numbers/4-4.htm) This shall be the duty (Avodat) of the children (yeladim) of Kehat in the Sanctuary (Ohel Mo'ed): they shall be in charge of carrying the most holy items (kodesh hakodashim) of the sanctuary.  [**6**](http://biblehub.com/numbers/4-5.htm)**0** Aharon and his sons (banim) shall be responsible for setting up and taking down of all the most holy items and keep them as they should be kept. No other person shall touch them otherwise the person will depart. [**61**](http://biblehub.com/numbers/4-15.htm) When Aharon and his sons (banim) have finished covering the holy (HaKodesh) Tent and all the holy vessels (Klei HaKodesh) when the camp (machaneh) is about to move forward, the children (yeladim) of Kehat shall come and carry them as they have been covered by Aharon and his sons (banim) without touching any of the holy things otherwise they will depart. This is the job of the children (yeladim) of Kehat in the tent of meeting (Ohel Mo'ed). [**62**](http://biblehub.com/numbers/4-16.htm) Eleazar son (ben) of Aharon the priest (HaKohen) shall be in charge of the oil for the lamp (Shemen HaMa'ohr), the spices for the incense, the regular grain offering (Minchat HaTamid), the dedicating oil (Shemen HaMishchah), and the monitoring of all the services in the Sanctuary (Pekuddat Kol HaMishkan), as well as the setting of all the equipments and vessels within. [**63**](http://biblehub.com/numbers/4-17.htm)  The Creator (Habo’re) spoke to me and to Aharon again saying; do not allow the tribe (shevet) and family (mishpekhot) of the Kehati to be wiped away from among the descendants of Levi (Levi'im). [**64**](http://biblehub.com/numbers/4-19.htm) This is what you must do to keep them safe, when they approach the sanctuary, Aharon and his sons (banim) shall go in with them to direct each of them on how to carry out his service (avodah). [**65**](http://biblehub.com/numbers/4-20.htm)  They shall not remain in the Holy Place to examine the holy items after carrying out their duties so that they may live. **66** The Creator (Habo’re) said to me; count the children (yeladim) of Gershon, throughout their father’s house (bais avot) in all their families (mishpekhot) who are between thirty years (shloshim shanim) and fifty years (chamishim shanim) who are able to render service to Me in My Sanctuary (Ohel Mo'ed).  **67** This is their duty (Avodat) in My Sanctuary (Ohel Mo'ed); they shall carry all the curtains of the Sanctuary, their hooks and all their hanging instruments. **68** Aharon and his sons (banim) shall always assign duty (Avodat) to the descendants from Gershoni to avoid trespass. **69** Itamar the son (ben) of Aharon the priest (HaKohen) shall watch over the male descendants of Gershon as they carry out their duties for Me. **70** Also count the sons (banim) of Merari in their families (mishpekhot) according to their father’s house (bais avot) between the age of thirty (shloshim shanim) and fifty years (chamishim shanim), those who are fit to render service to Me in My Sanctuary. **71** They shall carry the frames of the sanctuary (Ohel Mo'ed), the crossbars, bases of the frames,  the pillars and all their sockets, their pegs and their cords, and other instruments used in setting the frames and pillars. **72** This is their duty (Avodat) in the Sanctuary (Ohel Mo'ed) under the direction of Itamar the son (ben) of Aharon the priest (HaKohen). **73** I and Aharon and the leaders of the assembly (Nasi'ei HaEdah) counted the Children (yeladim) of Kehati in their families (mishpekhot) according to the house (bais) of their fathers (avot). **74** And those that were numbered according to their families (mishpekhot) were two thousand seven hundred and fifty males. **75** From the families (mishpekhot) of Gershon, two thousand six hundred and thirty men were counted and selected. **76** From the families (Mishpekhot) Merari, three thousand two hundred men were selected. **77** All those males of the age between thirty and fifty who were selected by Aharon and i from all the descendants of Levi (Levi'im) were eighty thousand five hundred and eighty (shmonat alafim vachamesh me'ot ushmonim). **78** Me and Aharon counted and selected them from their respective families (mishpekhot) according to the command of The Creator (Habo’re) and they were assigned to their duties as commanded by Our father (Avinu).

SEND THE UNCLEAN OUT OF YOUR CAMP

**79** Tell the Children (yeladim) of Yisrael to send out of their camp (machaneh) anyone who is leprous (tzaru'a) or who has a discharge from the body, and whoever is unclean (tamei)  both male (zakhar) and female (nekevah) so that they will not defile their camps (machanot) where I dwell in their midst. **80** Immediately, the Children (yeladim) of Yisrael obeyed and send all the unclean ones to outside the camp (machaneh), just as The Creator (Habo’re) instructed me.

LAW OF RESTITUTION FOR STOLEN OR ROBBED ITEMS

**81** He said again to me; tell the children (yeladim) of Yisrael that if a man or woman commits sin (chattot) by secretly or forcefully taking away what belongs to another person thereby disobeying (l'me'ol ma'al ba) The Creator (Habo’re). **82** The person shall confess what he did to the person he or she did it to and return what he or she has stolen or forcefully collected in full with additional one fifth part of the value and give it to the owner. **83** But if the man is not reachable and none of his relatives (go’el) could be reached for the restitution, then the restitution shall be made to The Creator (Habo’re) by giving it to the priest (kohen). After restitution, a ram shall be presented by the sinner to the priest for atonement (kapparah) on his behalf.

THE PORTION OF THE PRIEST AND OATH FOR SUSPECIOUS WIFE OR HUSBAND.

**84** All the offering (terumah) given by the Children (yeladim) of Yisrael to the priest (kohen) belongs to the priest (kohen). **85** And every property a man gives to the priest (kohen) belongs to the priest. **86** Tell the children (yeladim) of Yisrael that if any man's wife (women) commits adultery and become unclean without her husband (ish) or any other person knowing, her husband (ish) will feel uncomfortable with her if he is clean and he will equally suspect that his wife (isha) may be unclean (tamei). **87** Then the man (ish) shall take his wife (isha) to the priest (kohen) with her offering (korban) which must be the tenth part of an ephah of barley meal without any oil (shemen) on it for it is a grain offering of suspect (minchat kinot), a memorial grain offering (minchat zekaron) which brings iniquities (avon) to remembrance. **88** The priest (kohen) shall prepare her for oath in order to prove that she has not done such thing and she shall take oath and agree that if no man have lay with her apart from her husband, she will be free from the consequences of the oath. **89** But if she has turned astray to another man who is not her husband (ish), let the curse that follows the oath be upon her and let her waste away, with a swollen belly. **90** Then the priest (kohen) shall take the grain offering of suspect (minchat hakena'ot) out of the hand (yad) of the woman (haisha) and offer it according to the law of such offering. **91** After taking the oath, if she is guilty of adultery, her stomach and her thigh will enlarge and bust and she will give up but if she is not guilty of such sin, nothing will happen to her. **92** The same law applies to a man who committed adultery secretly and was suspected by his innocent wife (isha) when she became uncomfortable with him. The man will take the same oath to prove that he is not guilty. This is the law (torat) of suspect (hakena'ot) to apply when a woman (isha) or a man (ish) is suspected to have committed adultery secretly and is defiled.

THE COVENANT OF SEPERATION

**93** The word of The Creator (Habo’re) came to me again saying; tell the children (yeladim) of Yisrael when either man (ish) or woman (isha) wishes to dedicate his or herself to Me so that My Spirit and Power will come upon him or her, he or she must separate his or herself from men through covenant of separation (neder of a Nazir) and keep the following commandments; **94** The person must not taste any drink that contains alcohol (yayin, shekhar) , the person shall drink no vinegar (chometz) from vine (yayin), or from similar drink (chometz of shekhar), the person must not taste any grape juice, nor eat moist or dried grapes. **95** Throughout the period of separation (Kol hayamim of his nazir), the person shall taste nothing that is made from the grapevine (gefen hayayin), from the seeds to the skins. **96** The person shall not cut his or her hair and the person must live a holy (kodesh) life until the days of separation is over. **97** He must not see a dead body (nefesh met) when under the separation vow. **98** He shall not defile or make himself unclean (tameh) by seeing the dead body of the father (av), the mother (em), the brother (ach), or the sister (achot) or any other person because the Spirit of God cannot be exposed to the remains of someone who is not dedicated to Him. **99** The person shall remain holy (kodesh) throughout the period of separation (Kol yemei of his nazir). **100** If someone suddenly departed in the presence of the separated person, the person is defiled and the person becomes unclean (tameh). The person shall shave the hair on the head on the day (yom) of his cleansing (tohorat) which is the seventh day (yom hashevi'i). **101** On the eight day the person shall take two doves, or two young pigeons to the priest (kohen) and the priest shall receive them and offer them on behalf of the person for atonement (kapporah) because he committed sin by exposing the dedicated body to dead body. The person shall equally shave the hair the same day. **102** After this, the person shall re-dedicate his or herself to The Creator (Habo’re) to start new day of separation (yemei of his nazir) without considering the former period of separation which was defiled. **103** The person shall provide a lamb of not more than a year old for trespass offering (asham). This is the Law of separation (Torat HaNazir) for whoever desires to be with Me in the spirit. **105**When the days (yamim) of separation (nazir) is fulfilled, the person shall appear at the entrance of the Sanctuary (Ohel Mo'ed) and offer his offering (korban) to The Creator (Habo’re), one ram of not more than a year with no fault (tamim) for burnt offering (olah), and one female lamb of not more than a year with no fault (temimah) for sin offering (chattat), and one additional ram without fault (tamim) for peace offering (shlamim). **106** The person shall also provide a basket of unleavened bread (matzot), cakes of fine flour mingled with oil (shemen), and wafers of unleavened bread (matzot meshuchim) anointed with oil, their grain offering (minchot) and their drink offering (nesakim). **107** The priest (kohen) shall receive all these items and offer each and every one of them according to the commandment of Our Father about burnt, sin, grain and peace offering respectively. **108** Then the separated person (Nazir) shall shave the hair on his head at the entrance of the Sanctuary (Ohel Mo'ed) and burn the hairs in the fire for the peace offering. **109** After all this, the priest (kohen) shall take the boiled shoulder of the ram and one loaf of unleavened bread (challat matzah) out of the basket and one unleavened wafer and put them in the hands of the separated person (Nazir) after when the person’s hair has been shaved he shall wave them as a wave offering to The Creator (Habo’re), these are added with the breast of the wave offering and thigh of the heave offering (terumah) as the priest’s portion and after that the person may join others in living without vow. **110** This is the Law (Torat) of seperation (HaNazir) for whoever desires to dedicate his or herself to Me and the offering the person must provide at the end in addition to whatever else his hand can afford to give according to the promise (neder) which the person made.

HOW TO BLESS THE PEOPLE OF GOD**.**

**111** The Creator (Habo’re) spoke further to me saying; Tell Aharon and his sons (Banim) that this is how they will proclaim blessing to the children (yeladim) of Yisrael. **112** The Creator (Habo’re) be with you (Y'varekhekha Habo’re v'yishmerekha) and protect you. **113** The Creator (Habo’re) accept you as His own (Ya'er Habo’re panav eleikha vichunekha) and be gracious to you. **114** The Creator give you peace (shalom) (Yissa Habo’re panav eleikha v'yasem l'kha shalom). **115** If the descendants of Yisrael obeys Me, I will be with them and they shall be blessed, but if they turn against Me by disobeying Me, they shall be cursed.

YISRAEL FAMILIES LEADER’S OFFERING FOR SANCTUARTY SERVICES

**116** When I finished the setting up of the Sanctuary and the consecration of all her vessels, the leaders (Nasiim) of Yisrael who are the heads of their father’s house (Bais Avot) and also the leaders (Nasiim) of all the tribes of Yisrael came and offered their offering (korban) to The Creator (Habo’re). **117** They offered six covered carts, and twelve oxen, a cart for two of the leaders (Nasiim) and an ox for each of them and they brought them before the Sanctuary. **118** The Creator (Habo’re) spoke to me, saying; receive the offerings from them and use them for the service in the Sanctuary (Ohel Mo'ed). Give them to the descendants of Levi (Levi'im) for their respective services. **119** I took the carts and the oxen, and gave them to the descendants of Levi (Levi'im). **120** I gave two carts and four oxen to the descendants (zera) of Gershon, for their services. **121** He gave four carts and eight oxen to the descendants of Merari, for their services under the watch of Itamar the son (ben) of Aharon the priest (HaKohen). **122** But I did not give any to the descendants of Kehat because their service did not require carts and oxen but they are to carry their portion on their shoulders.

YISRAEL FAMILY LEADER’S OFFERING FOR THE DEDICATION OF THE ALTAR

**123** The leaders (Nasiim) also presented offerings for the dedication of the Altar (Mizbe'ach) on the day that it was consecrated. **124** The Creator (Habo’re) said to me; each of the leaders shall bring his offerings (korban) on their chosen day for the dedication of the Altar (Mizbe'ach). **125** On the first day, Nachshon, the son (Ben) of Amminadav from the tribe of Yehudah offered his offering (korban). **126** His offering (korban) was one silver bowl; the weight was a hundred and thirty shekels, one silver basin of seventy shekels, according to the shekel of the Sanctuary. Both the bowl and the basin were full of fine flour mixed with oil for grain offering (minchah). **127** Other things include one serving spoon of ten shekels of gold (zahav) full of incense (ketoret) spices as recommended by Our Creator for the holy incense, one young bull, one ram, one lamb of a year old for burnt offering (olah), one young goat for sin offering (chattat), for the sacrifice (zevach) of peace offering (shelamim), two oxen, five he-goats, and five lambs of a year old. These were the offering (korban) of Nachshon son (ben) of Amminadav. **128** On the second day Netaniel son (ben) of Tzuar, prince of Yissakhar presented his offering. He offered one silver bowl, the weight was one hundred and thirty shekels, one silver basin of seventy shekels, according to the Sanctuary shekel, both of them full of fine flour mixed with oil for grain offering (minchah). One big spoon made of gold (zahav) weighing ten shekels of gold full of spices for incense (ketoret).  One young bull, one ram, one lamb of a year old for burnt offering (olah) One young goat for sin offering (chattat), two oxen, five rams, five he-goats, five lambs of a year old for peace offering (shelamim). This was the offering (korban) of Netanel son (ben) of Tzuar. **129** On the third day, Eliav son (ben) of Chelon, leader (Nasi) of the descendants of Zevulun presented their offering as follows;  one silver bowl weighing one hundred and thirty shekels, one silver basin of seventy shekels, according to the sanctuary shekel and both of them were full of fine flour mixed with oil for grain offering (minchah). **130** One golden big spoon weighing ten shekels full of spices for incense (ketoret), one young bull, one ram, one lamb of a year old for burnt offering (olah).  One young goat for sin offering (chattat), and two oxen, five rams, five he-goats, five lambs of the first year for peace offering (shelamim). These were the offering (korban) of Eliav son (ben) of Chelon. **131** On the fourth day Elitzur son (ben) of Shedeur, leader (Nasi) of the descendants of Reuven presented their offering:  He gave one silver bowl weighing one hundred and thirty shekels, one silver basin of seventy shekels, according to shekel of the Sanctuary with both filled with fine flour mixed with oil for grain offering (minchah),  one golden spoon weighing ten shekels and filled with spices for incense (ketoret), one young bull, one ram, one lamb a year old for burnt offering (olah), one young goat for sin offering (chattat), two oxen, five rams, five he-goats, five lambs of a year old for peace offering (shelamim. These were the offerings (korban) of Elitzur son (ben) of Shedeur. **132** On the fifth day Shelumiel son (ben) of Tzurishaddai, leader (Nasi) of the descendants of Shim'on presented the same offering just as others had presented earlier.  **133** On the sixth day Elyasaph son (ben) of Deuel, leader (Nasi) of the descendants of Gad offered the same items as offered earlier by his brothers.  **134** On the seventh day Elishama son (ben) of Ammihud, leader (Nasi) of the descendants of Ephrayim presented his own offering exactly as others did. **135** On the eighth day Gamaliel son (ben) of Pedahtzur, leader (Nasi) of the descendants of Menasheh offered their own.  **136** The ninth day was for Avidan son (ben) of Gideoni, leader (Nasi) of the descendants of Benyamin.  **137** The tenth day was for Achiezer son (ben) of Ammishaddai, leader (Nasi) of the descendants of Dan. **138** On the eleventh day Pagiel son (ben) of Ochran, leader (Nasi) of the descendants of Asher offered their own just as others did. **139** The twelfth day was the day of Achira son (ben) of Enan, leader (Nasi) of the descendants of Naphtali and they offered all their offerings just as his brothers did.  **140** So on the day of dedication of the Altar (Mizbe'ach) in the tabernacle of the sanctuary, the leaders (Nasiim) of all the tribes of Yisrael jointly offered the following; twelve bowls made of silver (kesef) with each weighing one hundred and thirty shekels, twelve basins made of silver (silver) with each weighing seventy shekels of silver, and all the silver vessels weighed two thousand four hundred shekels. Twelve spoons made of gold (zahav) weighing a total of one hundred and twenty shekels of gold (zahav) with each weighing ten shekels. **141** The total offerings for burnt offerings (olah) were twelve bulls, twelve rams, twelve lambs of each a year old, with their grain offerings (minchah) and twelve young goats for sin offering (chattat). **142** For the peace offering (shelamim) they contributed total of twenty four bulls, sixty rams, sixty he-goats, and sixty lambs of a year old. These were the offerings presented by the leaders of the tribes of Yisrael for the dedication of the Altar (Mizbe'ach) and on presentation of these offerings, the Altar was dedicated to Our Father (Avinu) and He accepted all the offerings of His people.

SETTING UP THE LAMP BY AHARON

**143** After that The Creator (Habo’re) spoke to me again saying; tell Aharon to set up the lamps (Nerot) in such a way that all the seven lamps (Nerot) shall give light towards the front side of the lamp stand (Menorah) and Aharon did as commanded. **144** The lamp stand (Menorah) was made of hammered gold (zahav), from its base to its branches according to the pattern (mar'eh) The Creator (Habo’re) had shown me on the mountain.

DEDICATION OF THE DESCENDANTS OF LEVI TO THE CREATOR

**145** The Creator (Habo’re) called me again and said to me; Tell the descendants of Levi (Levi'im) to make themselves clean (tahor) so that they will be worthy to serve in My Sanctuary. **146** Immerse them in a natural flowing water to get them cleansed and let them abstain from putting up dirty garment. **147** Then they shall take a young bull with grain offering (minchah) which is fine flour mixed with oil (shemen) and another young bull for sin offering (chattat). **148** Invite all the descendants of Levi (Levi'im) before the Sanctuary (Ohel Mo'ed) and let all other congregation (Kol Adat) of Yisrael gather there and the leaders of the families of Yisrael shall lay their hands upon the descendants of Levi (Levi'im) and Aharon shall offer them to The Creator (Habo’re) as offering from the descendants of Yisrael, that they may serve The Creator (Habo’re) in His Sanctuary. **149** The descendants of Yisrael (Levi'im) shall place their hands on the head (rosh) of the bulls while they are slaughtered, one for sin offering (chattat) and the other for burnt offering (olah) to The Creator (Habo’re) for atonement (kapporah) for the descendants of Levi (Levi'im). **150** I have seperated the descendants of Levi (Levi'im) from all the descendants of Yisrael and took them as Mine. **151** After their dedication to Me, they shall start their work in My Sanctuary (Ohel Mo'ed) as I have commanded them earlier. **152** I have chosen them from all the descendants of Yisrael to be My servants. They shall serve in My Sanctuary, to assist Aharon and his sons (banim) in their service to Me. **153** They shall obtain atonement (kapporah) for the descendants of Yisrael so that no plague shall come upon them when they come near the Sanctuary (HaKodesh). **154** After all these instructions, me, Aharon and all the congregation (Kol Adat) of Yisrael did everything we have been commanded to do for the descendants of Levi and they started their work in the Sanctuary.

DURATION OF SERVICE FOR THE DESCENDANTS OF LEVI

**155** The Creator (Habo’re) spoke to me again saying; this is the duration of years the descendants of Levi are to carry out their duties in My Sanctuary (Avodat Ohel Mo'ed). From twenty five years old and above, they shall serve in My Sanctuary but at the age of fifty years they shall retire from the service in My Sanctuary and they shall serve no more. **156** However, they shall assist their younger brothers in the Sanctuary (Ohel Mo'ed) as they are performing their duties but they shall do no work (Avodah) as they were doing before they retired. This is how the descendants of Levi shall carry out their duties in My Sanctuary.

A REMIND FOR PASSOVER AND UNLEAVENED BREAD FEAST

**157** In the first month of the second year after the time the families of Yisrael came out from Mitzrayim, The Creator (Habo’re) spoke to me in the desert (Midbar) of Sinai saying; remind the descendants of Yisrael to observe the Passover (Pesach) at its appointed time. **158** On the fourteenth day of the first month, at fourth watch, you shall observe all I commanded (kol chukkot) you about Passover (Pesach) and unleavened bread feast. **159** I reminded my people about the Passover and unleavened bread feast and they observed it at the appointed time according to the commandments of Our Father (Avinu). **160** Some men who saw dead body (nefesh) of outsider came to me and Aharon and declare themselves unclean (tame’im) and they asked if they are allowed to take part in the Passover feast. **161** I responded to them and said wait until I hear from The Creator (Habo’re) about you. **162** Then The Creator (Habo’re) spoke to Mosheh saying; speak to the descendants of Yisrael saying; If any man among you becomes unclean (tamei) by suddenly seeing a dead body of someone who is not partaker in My Covenant, or is on a journey far away from your dwelling, he shall not be forbidden from observing the Passover (Pesach) of The Creator (Habo’re). **163** They shall observe it on the fourteenth day of the second month or at any appointed time by obeying all the rules about Passover (Pesach) and unleavened bread (matzot) feast. **164** But the man who is clean (tahor) and is not in a far journey who failed to observe the Passover (Pesach) must be banished from among you because he deliberately disobeyed The Creator (Habo’re) and he shall bear the consequences of his sin. **165** If strangers (ger) who dwell among you wish to observe the Passover (Pesach) with you, they must obey all the commandments I gave to you about Passover because that commandment is for both strangers (Ger) and native born. **166** As we continued in our journey, Our Father (Avinu) was with us feeding us and directing us on the path to follow. **167** When He commands us to move, we will move. Also whenever He commands us to stop, we will stop immediately and encamp until we are asked to start moving again. This was how our journey was directed by The Creator (HaBor’e) and Our God.

TRUMPETS FOR PASSING INFORMATION

**168** He spoke to me agian saying; make two trumpets (tzotzerot) of silver so that you may use them for calling out the congregation (Edah), to give them My message and to inform them about relocation of their camp (machanot) whenever the need arises. **169** When the two trumpets are sounded, the whole congregation (Kol HaEdah) of Yisrael shall assemble themselves at the entrance of the Sanctuary (Ohel Mo'ed). **170** But if only one trumpet was sounded, then only the leaders (Nasi'im) which are heads of the whole tribes of Yisrael shall gather themselves to the entrance of the Sanctuary. **171** When the trumpet is blown longer than that of call, it is indicating that the people will relocate from where they camped and they will quickly get ready. **172** But for gathering the congregation (HaEdah) together, the trumpet shall only be sounded in a short note. **173** The children (yeladim) of Aharon, the priests (kohanim) shall be the ones to sound the trumpet (tzotzerot) and you are to communicate to your people through this means throughout your period of movement in the desert. **174** If your oppressing enemy invaded you for battle (milchamah) in your land, then you shall sound the trumpet (tzotzerot) very loud and repeatedly to notify your people about the attack but The Creator (Habo’re) your God (Eloheicha) shall save you from your enemies. **175** Also in your joyful day (simcha), and in your appointed feasts (moadim), and in the beginning of your months (Rosh-Chodesh), you shall sound the trumpet (tzotzerot) to notify your people about the feast so that they will not forget to prepare their burnt offerings (olah), and the sacrifice (zevakhim) of their peace offering (shelamim). **176** On the twentieth day of the second month, in the second year from when we left Mitzrayim, The Creator (Habor’e) commanded the descendants of Yisrael to move on with their travel from the desert (Midbar) of Sinai and we stopped in the desert (Midbar) of Paran. **177** The people (Am) at the front are the descendants of Yehudah according to their men and they were led by Nachshon son (ben) of Amminadav. **178** The second group was that of Yissakhar led by Netaniel son (ben) of Tzuar. **179** The third was that of Zevulun led by Eliav son (ben) of Helon. **180** The fourth was the families of Gershon and Merari and they carry the Holy Tent (Mishkan). **181** The fifth set was the descendants of Reuven led by Elitzur son (ben) of Shedeur. **182** The people of the tribe of Shim'on followed and was led by Shelumiel son (ben) of Tzurishaddai. **183** The next set was the descendants of Gad led by Elyasaph son (ben) of Deuel. **184** The next set were the descendants of Kehat who were bearing The Ark of the Testimony and both the Sanctuary and the Tabernacle (Mishkan) must be erected before their arrival in order not to keep The Ark outside. **185** Then the descendants of Ephrayim led by Elishama son (ben) of Ammihud joined them. **186** Next was the tribe of Menasheh led by Gamli'el son (ben) of Pedahtzur. **187** The tribe of Benyamin led by Avidan son (ben) of Gideoni was next to move on. **188** Then the descendants of Dan which were led by Achiezer son (ben) of Ammishaddai joined them. **189** The tribe of Asher was led by Pagiel son (ben) of Ochran to join others as they move. **190** Achira son (ben) of Enan led the families of Naphtali as they set out behind their brothers. **191** These are the order in which the descendants of Yisrael proceeded in their journey to the Promised Land. **192** I said to Chovav son (ben) of Reuel the Midyani, my father-in-Law; we are traveling to the place which The Creator (Habo’re) Promised to give us, join us and we will take good care of you because The Creator (Habo’re) Promised to take good (tov) care of us. **193** My in-law said to me, i will not go with you because I want to return to my own land and dwell with my relatives (moledet). **194**  I said to him, do not Leave us please, you have been of help to us in our camping in the desert (midbar) and you will still help us as we travel. **195** But if you go with us, you will have your own share from all the good (tov) things The Creator (Habo’re) will give to us. **196** We departed from the Mountain of The Creator (Habo’re) to embark on three days' journey to the Promised Land. **197** Our Father accompanied us in our journey in the desert to keep us safe.

THE DESCENDANTS OF YISRAEL MURMURED AND WERE STRUCK DOWN

**198** As we were moving, some of my people started complaining against The Creator (Habo’re) saying; we use to eat different kinds of meat when we were in Mitzrayim. We were also eating fish, cucumbers, melons, leeks, onions and garlic but we were brought out to be fed with only this manna and one kind of meat every day. **199** When The Creator (Habo’re) heard what they were saying, His anger rose against them and fire (Eish) descended on those who rebelled and consumed them. **200** The remaining people cried to me in fear but they were spared because they did not rebel as others did. **201** We called the name of that place (shem hamakom) Taverah because fire (Eish) consumed some of us who rebelled against The Creator (Hbo’re) there. **202** The Creator (Habo’re) continued feeding us with manna which has the same shape with coriander seed, and the same colour with bdellium or white gum resin. **203** The people went and gathered it, they grounded it in mortar and baked it in pans to have cakes of manna. The taste was like the taste of cakes prepared with oil (shemen) and honey. **204** Whenever the dew fall in the camp (machaneh) in the night (lailah), the manna falls with it and the quail follows it.

MOSHEH DEMANDED HELPERS AND SEVENTY ELDERS WERE SELECTED

**205** Because of the great disturbance of the people to me, I pleaded to Our Father (Avinu) saying; I am not able to carry the burden of my people alone; it is too heavy for me. **206** If I have found favour (chen) in Your sight; give me helpers who will assist me to attend to their needs. **207** The Creator (Habo’re) said to me, select seventy elders (Zekenim) from the leaders of the families of Yisrael whom you know to be good to the people (HaAm) and come with them in front of the Sanctuary (Ohel Moed). **208** I will give them My Spirit just as I gave you so that they may join you in attending to the needs of the people. **209** Tell the elders you have selected to purify themselves and gather together the next day so that they may receive the Power to serve with you. On the next day, the seventy elders (Zekenim) of Yisrael received the Holy Spirit (Ruach Hakodesh) and prayed in strange language but The Holy Spirit departed from them after carrying out their duties. **210** Eldad and Medad were in the camp as at then and the Holy Spirit (Ruach Hakodesh) rested upon them right there in the camp because they were among those I selected but they could not gather together with others in front of the Sanctuary (Ohel Moed). When the Holy Spirit rested upon them, they prayed in strange language in the camp (machaneh). **211** One young man came and told me that they heard Eldad and Medad praying in strange language in the camp (machaneh). **212** Hoshea son (Ben) of Nun, my assistant (mersharet) said, may The Creator forbid them but I said to him, Are you being jealous on my behalf? If the whole people of Yisrael (kol Am Yisrael) will receive the Spirit of prophet (neviim) it will be better for me and I will be happy because everybody will hear from God and communicate to Him without consulting me.

THE YISRAEL PEOPLE MURMURED AGAIN AND WERE STRUCK WITH PLAGUE

**213** Then i and the elders of (Ziknei) Yisrael returned to the camp (machaneh) and The Creator (Habo’re) gave us food and quail meat as He has been providing for us. Some of us started murmuring again about the food and meat He has given to us. **214**The Creator (Habo’re) became angry with them and send deadly plague on those who murmured and they were struck down while the meat was still in their mouth. **215** And they called (shem) the place Graves of greed (Kivrothataavah) because those who were struck down due to their greed and rebellion were buried there. **216** Then we departed from the place called Kivrot-hataavah to Chatzerot where we camped.

MIRYAM AND AHARON PUNISHED DUE TO JEALOUSY AGAINST MOSHEH

**217** One day, Miryam and Aharon envied me because I have been in close communication with The Creator (Habo’re). **218** They said to me; are you the only one who can receive message from The Creator (Habo’re)? Are we not worthy to hear from Him also? What makes Him different from us and why did The Creator chose to be using him to speak to us?  **219** But I have nothing against them because I am their humble servant. **220** Then The Creator (Habo’re) told me to summon Aharon and Miryam and i called them together. **221** The Creator (Habo’re) spoke to their hearing saying; All the prophets (naviim) who served Me in the past heard from Me in a vision (mar'ah) and in their dreams (chalom). **222** But to My servant (Avdi) Mosheh it is not so because I chose him for a great mission and he has been faithful (ne'emanl) in all My commands to him. Therefore I speak to him frequently not in the dream or vision but orally while he was awake. **223** Why then are you jealous of him? When Our Father finished speaking to them, Aharon and Miryam became leprous (metzora'at). **224** Aharon pleaded to me saying, Brother! Do not allow us to remain in this condition, we know we have offended you and The Creator (Habo’re), please plead to Him on our behalf. **225** I cried to The Creator (Habo’re) saying, please, have mercy and heal (refah) them. **226** The Creator (Habo’re) said to me, If their father (av) had spit on their face, will they not be in isolation for seven days? Let them be sent out of the camp (machaneh) for seven days and after that let them offer the sacrifice for purification according to the law I gave you before they can join you again. **227** Aharon and Miryam were sent out from the camp (machaneh) for seven days and the people (HaAm) did not move from their camps till when Aharon and Miryam were received back in the camp. **228** After that, the people (HaAm) moved from Chatzerot, and encamped in the desert (Midbar) of Paran.

THE EXAMINATION OF THE LAND OF KENA’AN.

**229** While we were there, my people came to me and said; Send men (anashim) to go and examine the land (HaEretz) of Kena'an which Our God have given to us so that we shall know how it is before moving in to possess it. All each of our tribes present one person to represent them and the person we shall bring must be the head of (Roshei) their family. **230** I passed the message across to my people without seeking the consent of Our Father (Avinu). And all the leaders of all the tribes gathered together and departed from the desert (Midbar) of Paran. The men that went are heads of (Roshei) of the tribes of Yisrael and their names (shmot) and the tribes they represented were: From the tribe of Reuven, Shammua son (ben) of Zaccur. **231** From the tribe of Shim'on, Shaphat son (ben) of Chori. From the tribe of Yehudah, Kalev son (ben) of Yephunneh. From the tribe of Yissakhar, Yigal son (ben) of Yosef. From the tribe of Ephrayim, Hoshea son (ben) of Nun. From the tribe of Benyamin, Palti son (ben) of Raphu. From the tribe of Zevulun, Gaddiel son (ben) of Sodi.  From the tribe of Yosef, the tribe of his son Menasheh, Gaddi son (ben) of Susi.  From the tribe of Dan, Ammiel son (ben) of Gemalli.  From the tribe of Asher, Setur son (ben) of Michael.  From the tribe of Naphtali, Nachbi son (ben) of Vophsi.  From the tribe of Gad, Geuel son (ben) of Machi. These are the names (shmot) of the men who went to examine the land. **232** Before their departure to the land (HaEretz), my people requested that they should go through the mountain and enter into the land to monitor the kind of people that dwells there, whether they appear to be strong or weak, whether they are few or many. **233** Also check the part of the land where they settled, and the type of house (bais) which they dwell in, whether in tents or in strongholds. **234** Check the type of fruits the land produces and get some for us if you can. It was the time of the first ripe grapes. So they went up and entered the land through the desert (midbar) of Tzin across Rechov, near the entrance of Chamat. **235** They proceeded until they entered Chevron which was the dwelling place of the descendants of Anak; Achiman, Sheshai, and Talmai. Then Chevron was built seven years (shanim) before the Tzoan of Mitzrayim. **236** From there they proceeded to a place they later called valley (Wadi) of Eshcol and they cut down a branch with one cluster of grape (anavim echad), and two among them carried it on a pole and they equally brought some pomegranates and fruits of fig. **237** They called that place valley (Wadi) of Eshcol, because that was the place they cut down a cluster of grape. Our Father (Avinu) was displeased with us because we have doubt over His gift to us and His capability to protect us. I was tempted by the enemy through my people who pressured me to sent men to examine the gift of The Most High (Elyon) to them.

REPORT FROM THOSE WHO WENT TO SPY THE LAND.

**238** And they returned from the land after forty days (arba'im) of successful examination of the land, they returned to me and Aharon and they assembled all the congregation of the people of Yisrael together in the desert (Midbar) of Paran at Kadesh to give them feedback from their journey. They presented to us the fruit of the land (pri ha'aretz) and said; the land is truly rich in foods and fruits, it is indeed a land where milk (cholov) and honey (devash) flows. **239** But the people who dwell there appeared to be strong and the cities are walled and very large (gedolot me'od). We also saw the descendants of Anak in the land. **240** The Amalek dwell in the land (eretz) towards the valley side, the Chitti, the Yevusi, and the Emori dwell in the hills while the Kena'ani dwell beside the river (yam), of Yarden. **241** As they were speaking, Kalev silenced them and said, Let us go up immediately and take possession of the land, because with Our God, we will be able to overcome those who dwell there. **242** But the men (anashim) that went up with him said, we cannot overcome the people; for they are stronger (chazak) than us. **243** They gave the people fearful and discouraging information about the land (HaAretz) by saying that the land consumed up the inhabitants that dwelled in it. They said also that all the people that they saw in it are men of great stature and that the Nephilim who are the descendants (yeladim) of Anak were also there and that they appear like grasshoppers when compared themselves with them.

SOME REBELLED AGAINST OUR FATHER DUE TO THE FEARFUL NEWS THEY HEARD

**244** On hearing this, some of them lamented against me and Aharon in a loud voice saying; We prefer to die in Mitzrayim or in this desert (midbar) than meeting our death in that so called promised land. **245** Why did The Creator (Habo’re) brought us out of Mitzrayim to die of sword in that land? Our wives (nasheinu) and our children will be lost to the enemies? Is it not better for us to go back to Mitzrayim? **246** Then they said to one another, Let us chose another leader (Rosh) and go back to Mitzrayim. **247** Then me and Aharon were angry and could no longer speak to our people.

HOSHEA AND KALEV GAVE GOOD REPORT BUT THE REBELS REJECTED IT**.**

**248** Hoshea son (ben) of Nun, and Kalev son (ben) of Yephunneh, who were among those that explored the land (HaAretz) equally became upset. **249** They spoke to the whole congregation (Kol Adat) of Yisrael saying; The land (HaAretz) which we visited is a very good land (tovah haaretz me'od me'od). **250** If The Creator (Habo’re) is happy with us, He will take us into this land which He has already given to us, a land flowing with milk and honey (zavat cholov udevash). **251** Stop rebelling against The Creator (Habo’re) and do not be afraid of the people in the land (Am HaAretz) because they are not strong at all. No power can protect them from The Creator (Habo’re) Who is with us, do not be afraid of them. **252** As they were still speaking, some of the congregation (Edah) picked up stone to cast on them.

THOSE WHO SEEK TO END IN THE DESERT WILL BE WIPED OUT IN THE DESERT WHILE THOSE WHO ARE DETERMINED TO ENTER THE LAND WILL INHERIT IT.

**253** Then The Creator (Habo’re) said to me, how long will this people speak against Me? What else will I do to make them believe in Me. Even with all the great wonders (otot) I have performed among them, they still not believe in Me? **254** I will reject them and strike them down here in this desert according to their wish and I will establish a greater and mightier nation through those who are faithful to Me. **255** I said to The Creator (Habo’re), don’t kill all these people here in this dersert (midbar) so that it will not become a story to other nations who will say that you brought them out of Mitzrayim and killed them in the desert because you could not fulfill your promise to them. **256** They will say that You are not able to take them into the land (HaAretz) which You promised them, and that this was why You slaughtered (shachat) them in the desert (midbar). **257** Please! Remember Your promise to them and have mercy on them. **258** You have shown them mercy right from when you brought them out of Mitzrayim, still show them mercy and pardon them because of your covenant with them. **259** The Creator (Habo’re) said, who told you to go and examine My gift to know if it is good before you accept it? Did you seek My consent before going to examine the land? Did your ancestors; Yitzchak and Avraham whom I first gave this land examine it before entering to dwell in it? Do you give bad things to your own children? Why did you ever think that I, The Supreme God will give bad land to you or allow you to be killed in the land I gave to you? **260** Devil have tempted you and succeeded in making you speak evil against yourselves. I have pardoned those who are faithful to Me, but all those men who have seen My mighty works in Mitzrayim, at the red sea and in the desert and yet have not believed in Me, and have rebelled against Me many times will never enter this land which I have given to their ancestors. **261** But My faithful servant (Avdi) Kalev and others who are deferent from them and have trusted Me without doubt will possess the land (HaAretz) as they rightfully confessed with their mouth and their descendants (zera) shall inherit this land even though the Amaleki and the Kena'ani dwelt in the valley but you have to return to the desert tomorrow.  **262** But say to those who said that they prefer to die in this desert or return back to Mitzrayim that I said; I will do for you as you have spoken in My ears. **263** Your corpses shall fall in this desert (midbar) and those that were numbered among you, according to your families who are from twenty years old and above who have murmured against Me shall all be wiped away in this desert. **264** Not one of you shall come into the land (HaAretz) which I promised to make you dwell in. But Kalev son (ben) of Yephunneh, and Hoshea son (ben) of Nun and others who believe in Me shall inherit the land. **265** But your little ones, which you said would be plundered will inherit the land (HaAretz) you have rejected. **266** But as for you who rejected the land and preferred Mitzrayim, your dead body shall fall in this desert (midbar). **267** Your children (yeladin) shall dwell in the desert (midbar) for forty years (arba'im shanim) until you bear the punishment of your rebellion (whoredoms) and until the last of your corpses lies in the desert (midbar). **268** These forty years comes from the number of days you spent while exploring the land (HaAretz). Each day represents a year and the forty days gives forty years (arba'im shanim), I, The Creator (Habo’re), have spoken and it must come to past just as I have spoken. **269** Those men (anashim) who brought bad report and lead the congregation to rebel against Our Father (Avinu) were struck by plague and their dead body scattered in the desert (midbar) just as The Creator (Habo’re) has spoken. **270** But only Hoshea son (ben) of Nun, Kalev son (ben) of Yephunneh survived among the men (anashim) that went to explore the land (HaAretz). **271** I passed this message to all the descendants (Kol zera) of Yisrael and they wept greatly. **272** Early in the day (boker), they rose up and said let us go and occupy the land which The Creator (Habo’re) has given to us. **273** But I said to them, we will not succeed because we have provoked The Creator (Habo’re) Who is the source of our power. If you go, you shall be struck down before your enemies. **274** The Amaleki and the Kena'ani are there in the land and they will attack you with their sword (cherev) and get you all down because you have turned away from The Creator (Habo’re). **275** But they did not listen to me but went up to the ridge of the mountain but those carrying the Ark of covenant (Aron Brit) of The Creator (Habo’re), and other faithful servants stood behind with me in the camp (machaneh). **276** Then the Amaleki and the Kena'ani who dwelt in that hill country went down and attacked those who went to the ridge of the mountain and drive them all the way to Chormah. Then they returned back to the camp.

A REMIND FOR FEASTS AND OFFERINGS TO THE CREATOR.

**277** The Creator (Habo’re) said to me; remind the descendants (zera) of Yisrael that when I take them into the land (Eretz) which I have given to them and they want to offer a burnt offering (olah) or sacrifice (zevach) in fulfilment of their vow (neder) to Me, or as freewill offering (nedvah) or for any of the feast (mo'adim). **278** They shall also bring along with their offering a grain offering (minchah) of a tenth of an ephah of flour mixed with the fourth part of a hin of oil (shemen). **279** Add also the fourth part of a hin of wine (yayin) without alcohol for drink offering (nesekh) for each of the lambs (keves) to be offered. **280** For a ram, prepare grain offering (minchah) two tenths of an ephah of flour mixed with the third part of a hin of oil (shemen). **281** For drink offering (nesekh) offer the third part of a hin of non alcoholic wine (yayin). **282** When you prepare a bull for burnt offering (olah) or for a sacrifice (zevach) in fulfilling a vow or for peace offering (shelamim) to The Creator (Habo’re), you shall bring along with the bull a grain offering (minchah) of three-tenths of an ephah of flour mixed with half a hin of oil (shemen). **283** You shall bring for drink offering (nesekh) half a hin of wine (yayin) without any trace of alcohol. **284** This is how it shall be done for one bull, or for one ram, or for a lamb, or for goats according to the number (mispar) that you shall offer. **285** Both native born and strangers who wants to offer sacrifice to Me must be guided by this law. **286** After this The Creator (Habo’re) said to me again; remind the descendants of Yisrael to offer their heave offering (terumah) from their first harvest from the land as they enter the land (HaAretz) I gave to them. **287**You shall offer it in the form of a loaf or cake (challah) just as you do the heave offering of threshing floor (terumat goren).

ATONEMENT FOR UNINTENTIONAL SIN.

**288** If you disobeyed unintentionally (shegagah) by not keeping any of these commandments (mitzvoth) which The Creator (Habo’re) had given through me right from when we left Mitzrayim, then you shall offer one young bull for burnt offering (olah), with its grain offering (minchah) and its drink offering (nesekh), according to the number (mishpat) involved and one young goat for sin offering (chattat). **289** Then the priest (kohen) shall offer them and obtain atonement (kapporah) for the whole congregation (Kol Adat) of Yisrael both native born and strangers and they shall be forgiven because it is unintentional (shegagah) sin. **290** If any person (nefesh) commits sin unintentionally (shegagah), the person shall bring a she-goat of the first year for sin offering (chattat). **291** The priest (kohen) shall offer it and obtain atonement (kapporah) for the person (nefesh) and the person shall be forgiven. **292** This law (torah) of atonement (kapporah) is for unintentional sin (shegagah), and it must be observed by both native born and strangers (ger) who dwell among you.

NO REMEDY FOR INTENTIONAL SIN**.**

**293** But any person (nefesh) who commits sin intentionally whether native born or stranger must be eliminated from your midst. **294** This is because he rejected the word (Devar) of The Creator (Habo’re) and have broken His covenant (Brit), that person (nefesh) must be completely eliminated and his iniquity (avon) shall be upon him. **295** When they were in the desert (midbar), some of them found a man that gathered wood on the resting day (Shabbos), they that caught him brought him to me and Aharon, and he was brought to the whole congregation (Kol HaEdah) and he was taken away outside the camp (machaneh) where he was eliminated by stoning according to the law of intentional sin.

CONSPIRACY AGAINST MOSHEH AND AHARON

**296**Later, some of the descendants of Yisrael conspired against me and Aharon. They are Korach Son (ben) of Yitzhar, Yitzhar was the Son (ben) of Kehat and Kehat was the Son (ben) of Levi, Datan and Aviram who are the sons (banim) of Eliav, and the Son (ben) of Pelet and the descendants of Reuven. **297** They joined together with other descendants of Yisrael who were two hundred and fifty in number, they are leaders selected from the congregation (Nasi'ei Edah). They confronted me and Aharon and said to us; you have taken too much upon yourselves, you see that the whole congregation (Kol HaEdah) has been made holy (Kadoshim) and that The Creator (Habo’re) is dwelling among us, why did you think that you are above the assemble (Kehal) of The Creator (Habo’re)? **298** After saying all these words to me, I spoke to Korach and to all his colleagues (edah) saying; when we gather in the day (boker), The Creator (Habo’re) will show who belong to Him and who is holy (kodesh) in His sight or who He has chosen by allowing the person to burn incense for Him. **299** Take your censers all of you and put fire (eish) in it, you will also collect incense (ketoret) and put in them and come before the Sanctuary tomorrow. The Creator (Habo’re) will prove whom he has chosen by allowing the person to offer burnt incense to Him. You are crossing your boundary. **300** I spoke further to them saying; you are not grateful and excited that God of Yisrael (Elohei Yisrael) separated you from the congregation (Adat) of Yisrael and bring you nearer to Himself to work in His sanctuary and to attend to the congregation (Edah)? **301** Are you not satisfied that The Creator (Habo’re) have chosen all the descendants of Levi alone to serve in His Sanctuary? Why did you desire to do the work of high priest (gadol Kohen)? **302** Why did you conspire against The Creator (Habo’re) believing that you are against me and Aharon. Who is Aharon that you murmured against him? You have murmured against your God (Eloheicha)? **303** Then I sent for Datan and Aviram, the children (yeladim) of Eliav but they said that they will not come. **304** Is it a small thing in your eyes that you have brought us out of the land flowing with milk and honey (HaEretz zavach cholov udevash), to kill us in this desert (midbar) and yet you also keep trying to have authority over us? **305** Moreover you have not taken us to the land flowing with milk and honey (HaEretz zavach cholov udevash) as you claimed, or given us inheritance (nachalah) of field (sadeh) and vineyard (kerem) as you promised. Do you think you can blind our eyes? We shall not come up. **306** I became very angry and prayed to The Creator (Habo’re) saying; This people have rejected me even though I have not demanded even one donkey from them, neither have I done wrong to any of them. **307** I said to Korach, you and your supporters should gather in front of the Sanctuary with Aharon, tomorrow, while coming, let each of you come with his censers and I will give you incense (ketoret) to put in them. Two hundred and fifty (250) of you together with Aharon must be there with your censers. **308** On the next day they did as I said and I gave them incense to put in their censers. **309** Korach gathered all the congregation (kol haedah) supporting them to the entrance of the Sanctuary (Ohel Mo'ed) and The Creator (Habo’re) spoke to me saying; **310** Separate yourselves from among this congregation (edah) you and Aharon, for they will be consumed in a moment. **311** Mosheh bowed down and said, You are the God of the Spirits of all flesh (Elohei HaRuchot L'Chol Basar), don’t wipe away the whole congregation because of the sin of few persons. **312** The Creator (Habo’re) spoke to me saying; Tell the congregation (HaEdah) to separate themselves from the tents (ohel) of Korach, Datan, and Aviram. **313** I rose up and went to Datan and Aviram; and the elders of (Ziknei) Yisrael followed me. When we got close, I spoke to the people (HaAm) saying; stay away from the tents of these wicked men (anashim resha'im), do not touch anything that belongs to them otherwise you will be consumed together with them because of their iniquities (Avon). **314** So the people moved away from the tents of Korach, Datan, and Aviram. Then Datan and Aviram came out and stood at the entrance of their tents, their wives and all their children (kol yeladim) came out and stood with them. **315** I said, now you shall know that The Creator (Habo’re) has commanded me to tell you everything I have told you and that they are not my own words. **316** If these men departed as others use to depart, or if they will be seen the way others who departed are seen, then The Creator (Habo’re) has not sent me. **317** But if The Creator (Habo’re) took them away through strange means by opening the ground (haadamah) to swallow them together with all that belongs to them, then you shall know (da'as) that these men have really rebelled against The Creator (Habo’re). **318** As soon as I finished speaking these words (devarim), the ground (haadamah) where they were standing opened into two and swallowed them, their family members, their properties and their houses (batim), and they all went beneath the ground and they were seen no more. **319** Then the whole people (Kol Am) of Yisrael who were around fled with lament saying let us leave before the land (ha'aretz) will swallow us as well. **320** Fire (eish) also came down upon the two hundred and fifty (250) men who were carrying censers of incense (ketoret) and consumed them because they supported those who conspired against me and Aharon. **321** After that The Creator (Habo’re) spoke to me saying; tell Eleazar, Son (ben) of Aharon to collect all the cencers from the burnt remains and scatter the content some distance away. **322** Compress the censers into sheets and lay them in front of the sanctuary so that it will serve as a lesson to the congregation, whenever they see the censers of sinners (chatta'im) they will remember the consequences of offering unauthorized sacrifice by unauthorized person and Eleazar did just as The Creator have commanded.  **323** The next day the whole congregation (Kol Adat) of Yisrael started murmuring against me and Aharon again saying; You have killed the people (Am) of The Creator (Habo’re). **324** As they were speaking against me, The Creator (Habo’re) spoke to me saying; stay away from them let Me consume them immediately but I bow down and started pleading on their behalf. All those who murmured against me and Aharon were struck down by Plague immediately. They were fourteen thousand, seven hundred in number. **325** After eliminating those who are guilty of the rebel, the plague disappeared from their midst.

OUR FATHER PROVED THAT HE HAS CHOSEN AHARON AND HIS DESCENDANTS ALONE TO SERVE AS PRIEST.

**326** Then The Creator (Habo’re) told me to tell the remaining descendants of Yisrael that their leaders shall provide one rod (matteh) from each tribe to represent their father’s house (Bais Av).  **327** He also told them to write the name of their tribes on it for identification and to write Aharon on the rod that represents the tribe of Levi and they did as our Father (Avinu) said and twelve rods were presented with the names of the twelve tribes of Yisrael written on each of them except the rod for the tribe of Levi which bears the name of Aharon. **328** Our Father (Avinu) told me to tell them that the rod of the tribe he chose to serve as priest (kohen) will germinate and give branch.This is for you to witness My selection physically so that you will stop murmuring against My chosen servants. **329** I gathered the rods (matteh) and lay them up in the Most holy place of the Sanctuary (Ohel Mo'ed). **330** I spoke to the descendants (zera) of Yisrael as Our Father (Avinu) had commanded me and they agreed on what The Creator (Habo’re) has said.  **331** The next day, I entered into the Tabernacle of testimony (Ohel HaEdut) and saw that the rod of Aharon which represents the house (Bais) of Levi has germinated and give rise to a branch. **332**Then I brought out all the rods from the Tabernacle to show all the people (Kol Am) of Yisrael and each of their leaders collected back his own rod and they all saw that the rod with Aharon’s name (Shem) has germinated and even formed a branch. They became convinced that Aharon and his descendants alone has truly been chosen by The Creator (Habo’re) to serve as a priest in His Sanctuary. **333** The Creator (Habo’re) said to me; return Aharons rod to The Sanctuary so that it will serve as evidence to the rebels. Tell them to put an end to their murmurings against Me or they will all be wiped away. **334** I did everything as The Creator (Habo’re) has commanded me. **335** Then the descendants of Yisrael spoke to me saying; since we will all perish if we move close to the Tabernacle (Mishkan) of The Creator (Habo’re), we shall avoid approaching there so that we may live and not consumed by the wrath of The Creator (Habo’re).

DIVISION OF LABOUR FOR THE PRIESTS AND OTHER SERVANTS

**336** The Creator (Habo’re) said to Aharon, you, your sons (Banim) and the rest of your brothers shall be held responsible for defiling any holy thing in the Sanctuary but if you or your sons defile the priesthood you and them alone will bear the guilt (avon). **337** Other descendants of Levi shall assist you in your service to Me in the Sanctuary but with caution so that they do not trespass and depart. **338** They are not allowed to enter the Tabernacle otherwise you and them will perish. **339** No outsider (zar) shall come close otherwise the person will depart. **340** You alone will do all the work in the Tabernacle. I have chosen you and your brothers who descended from Levi (Levi'im) from the entire tribe of Yisrael to serve in My Sanctuary. **341** Only you and your sons shall render the service as priest to Me. Any other person apart from you and your sons who performed the duty of a priest must be eliminated.

THE SOURCE OF FEEDING FOR THE PRIESTS AND OTHER SERVANTS

**342** The Creator (Habo’re) spoke further to Aharon saying; I have given to you and your sons (banim) the heave offering and all the holy gifts of (terumot of kol Kadoshei) the people (HaAm) of Yisrael as your own portion for your feeding. **343** You shall also take from the holy sacrifices (kodesh hakodashim) all their grain offering (minchah), sin offering (chattat), and every trespass offering (asham) which they offered to Me. They belong to you and your sons (Banim). **344** They are holy and you and your sons alone must eat them in the holy Sanctuary. **345** All the heave offering (terumah) and the wave offering (tenufot) of the people of Yisrael belongs to you and your entire family including your daughters who are holy, it is your source of feeding. **346** Your portion includes all first fruit offering of oil, wine and grain and all members of your family who are spiritually clean (tahor) will feed from them. **347** All the things dedicated by the descendants of Yisrael to Me belongs to you. **348** The Creator (Habo’re) said to Aharon; you shall have no inheritance (nachalah) or portion (chelek) among your people. I have given to you all these offerings as your portion (chelek) and your inheritance (nachalah). **349** The descendants of Levi who serve in My Sanctuary (Avodat Ohel Mo'ed) as your helpers shall receive their portion from the one tenth (ma'aser) of the annual harvest from your people as their inheritance (nachalah) throughout the period they will serve in My Sanctuary. **350** No other person shall enter the Sanctuary with you except them and they will not have any inheritance (nachalah) from your brothers throughout the period they will serve in My Sanctuary. **341** But they shall offer one tenth (ma'aser) of their portion from all the one tenth the received from the annual harvest of the people and they shall offer it as their heave offering (terumah) to Me. They shall give it to Aharon the priest. (Hakohen). The one tenth they will receive from the annual harvest of the people is their source of feeding throughout the period they will serve in My sanctuary. **342** They shall offer it as the one tenth of their own harvest from their farmland which is My Sanctuary. **343** He said to me; you shall equally offer to Me, one tenth of the one tenths you shall receive from your people and one tenth of all the gifts they shall give to you by giving it to your brother Aharon the priest (Hakohen) as your own heave offering (terumah). **344** Tell the Sanctuary servants that when they lifted up the best from the one tenth they received, they have lifted up the increase of their threshing floor and the increase of their winepress. **345** The priest shall eat it with his household at any place he wishes, for it is his reward (sachar) for the work (Avodah) they are doing in My Sanctuary (Ohel Mo'ed). **346** Offer the best from it so that you will not be guilty of sin and for you not to defile the holy offerings of your people.

PURIFICATION WATER AND METHOD OF PURIFICATION

**347** The Creator (Habo’re) continued speaking to me and Aharon saying; tell the people of (Am) Yisrael to provide a female heifer that has not produced a calf or eject its yoke (ol) and with no deformity. **348** Eleazar the priest (HaKohen) shall take it outside the camp (machaneh) where it will be slaughtered in his presence. **349** He shall offer the blood in the altar as I earlier commanded you. After that, it shall be burnt completely with cedar wood in fire without removing any of the parts.  **350** Then the priest (kohen) shall wash his clothes and immerse his body (basar) in natural flowing water (mayim) before coming into the camp (machaneh) where he will remain unclean (tamei) until he is purified. **351** The man who burnt the heifer shall also wash his clothes in water (mayim) and immerse his body (basar) in natural flowing water (mayim) and be unclean (tamei) until he is purified. **352** Another man who is spiritually clean (tahor) shall gather its ashes together and heap them outside the camp (machaneh) in a holy place (makom tahor) and it shall be kept safe for the congregation (HaEdah) of Yisrael to serve for purification from uncleanness when mixed with water. **353** He who gathered the ashes of the heifer shall equally wash his clothes and be unclean (tamei) until he is purified. **354** This is the temporal means for purification from unintentional uncleanness for the descendants of Yisrael and the strangers (ger) who dwell with them until the permanent means of purification is established.

DEAD BODY MAKES CHILDREN OF GOD TO BE UNCLEAN

**355** Any of you who unintentionally touches or see a dead body of any man who is not part of My Covenant with you shall be unclean for seven days (tamei shivat yamim). **356** He shall start purifying himself with the water mixed with the heifer ash on the third day (Yom HaShelishi), and on the seventh day he shall be clean (tahor) but if he does not start the purification with the water mixed with the ash on the third day (Yom HaShelishi), then he shall remain unclean on the seventh day. **357** Anyone among you who made himself unclean (tamei) by touching a dead body intentionally must be banished from your midst. **358** This is the law (torah) of uncleanness due to exposure to dead body. If a man who is not a member of My family departes in a tent (ohel), all those who entered inside that tent (ohel) and those who were already in the tent (ohel) shall be unclean (tamei) for seven days. **359** Every uncovered vessel which is in the tent where the man departed shall all be unclean (tamei). **360** Anyone who touches dead body or bone or grave (kever) unintentionally shall be unclean (tamei) for seven days. **361** Such unclean (tamei) person shall purify his or her self with the heifer ash mixed with water taken from natural flowing water. **362** A clean man (ish tahor) shall dip sprinkling object into the water (mayim) mixed with ash and sprinkle it upon the tent (ohel) where someone departed and on all the vessels, on the persons (nefashot) who were there, on those that touched a dead body or bone or grave on the third day (Yom HaShelishi) and on the seventh day to make them clean (tahor). They must wash their clothes and immerse themselves in natural flowing water (mayim) before they will be clean (tahor) at fourth watch (erev).  **363** The person who touched or sprinkled the water of purification must immerse himself in natural flowing water and wash his clothe and he shall be unclean (tamei) until he is purified. **364** Anyone who comes in contact with unclean (tamei) person shall be unclean (tamei) and the person (nefesh) who touches anything touched by the unclean person must be unclean. After these instructions, we continued our journey.

DESCENDANTS OF YISRAEL REBELS AGAINST MOSHEH AND AHARON

**365** When we arrived at the desert (Midbar) of Tzin in our first month, we camped there in a place called Kadesh. Miryam departed from us and she was buried there. **366** When the congregation became thirsty and did not see any water to drink (mayim), they started speaking against me and Aharon saying; is it not better for us to depart from this world when our brothers departed? **367** Why did you bring us into this desert (midbar) for us to depart with our livestock? **368** And why did you bring us out of Mitzrayim to this evil place so that hunger and thirst shall send us out of the world? This is a place of no grain, no fig (te'enah), no grapevine (gefen), and no pomegranates. There is even no drop of water (mayim) for us to drink.

MOSHEH AND AHARON WERE TOLD TO SPEAK TO THE ROCK BUT THEY DISOBEYED AND STRUCK THE ROCK.

**369** After listening to the people, The Creator (Habo’re) spoke to me and Aharon saying; there is a rock at the place the people gathered, go and tell the rock to give out water (mayim) and the rock will obey you and give out water (mayim) for all the congregation and their animals to drink to their satisfaction. **370** Me and Aharon went to where they gathered together and saw the rock. Me and Aharon said to the people in anger, listen you rebels (morim), you will now have water (mayim) to drink from this rock, you and your animals. **371** I lifted up the rod in my hand in anger and struck the rock, Aharon also struck the rock instead of speaking to the Rock as the Creator commanded us, yet water (mayim) came out abundantly and satisfied the whole congregation (Edah) and their animal.

MOSHEH AND AHARON WERE DISQUALIFIED FROM ENTERING THE PROMISED LAND.

**372** After that, The Creator (Habo’re) spoke to me and Aharon saying; Why didn’t you obey My instruction to you? I told you to speak to the rock and ask for water but you struck the rock. You have dishonored Me and therefore you shall no longer enter the land (HaAretz) which I promised you just as others who disobeyed Me did not enter. **373** We called the name (shem) of that place Merivah because the descendants of Yisrael quarreled with me and Aharon there before they drank water. **374** After that, we continued in our journey from the place called Kadesh and arrived at Mount Hor. **375** There The Creator (Habo’re) spoke to me and Aharon saying; **376** Aharon shall no longer proceed with the people in this journey because through disobedience, he has disqualified himself from entering the land I am taking them to. **377** Let him and his son (bno) Eleazar move up to the top of the mountain. He will hand over his garments to his son (bno) Eleazar and his son will leave with the garments while he stays behind. He will depart and his remain will be on the mountain. **378** So they went up to the Mountain top as all the congregation (Kol HaEdah) watches them and Aharon handed over his garments to Eleazar his son (bno), then me and Eleazar came down from the mountain. **379** When the whole congregation (Kol HaEdah) saw that only me and Eleazar came down from the mountain and that Eleazar was holding the garments of his father (Av) Aharon, they knew that Aharon was no more. They wept for him for some days and continued their journey.

THE DESCENDANTS OF YISRAEL DEFEATED THE KENA’ANI AND OCCUPY THEIR CITIES

**380** When the king (melech) of Arad the Kena'ani heard that the people of Yisrael were coming through the road (Derech) to Atarim. He sent his war men to attack us and took some of us away as their captives. **381** We cried to The Creator (Habo’re) for help and The Creator (Habo’re) said to us; I am with you, go and defeat them. Then we went ahead and attacked the Kena'ani and completely destroyed both them and their cities and that place was called Chormah which means total Destruction.

THE PEOPLE OF YISRAEL MURMURED AGAIN AND WERE STRUCK BY PLAGUE

**382** We continued in our journey from Mount Hor beside the red sea (Yam Suf) beside the land (Eretz) of Esuv. Because of the long journey involved, the people (Ham) become impatient and they started complaining and speaking against Our Father (Avinu) and I asking; why did you bring us out of Mitzrayim to end up in this desert (midbar)? For we have no bread (lechem) neither do we have any water (mayim). We are tired of this bread (lachem) that you are giving us. **383** The Creator (Habo’re) became provoked by their rebellion and sent a deadly plague to them and all those who rebelled against Him were eliminated from this world immediately while the remaining ones became very afraid. **384** We continued our journey and encamped in Ovot. From Ovot we moved and camped at IyeiHaAvarim in the desert (midbar) which is before Moav. We moved from there and camped in the valley (Wadi) of Zered. **385** We departed from there and camped in the Arnon desert (midbar) between Moav and Emori. **386** From there we went to Beer where there is a Well and The Creator (Habo’re) spoke to me saying, Gather the people together let Me give them water (mayim), and we gathered together with our animals and drank water to our satisfaction. **387** Then we sang this song (shirah), You Sprang up, O well; sing to Him. The princes (sarim) dug the well, the nobles of the people dug it, by the direction of their Lawmaker (Mechokek) with their rods but The Creator (Habo’re) has given His children water from it. Then from that desert (midbar) we went to Mattanah and from Mattanah to Nachaliel and from Nachaliel to Bamot and from the valley of Bamot, which is in the country of Moav, to the top of Pisgah, where we can stand and look down on the surface of the wasteland.

THE PEOPLE OF YISRAEL DESTROYED EMORI AND TAKE OVER THEIR CITIES

**388** We sent messengers to Sichon the king (HaMelech) of Emori saying;  let us pass through your city without entering your fields, or your vineyards (kerem). We will not go to your well to take water (mayim), we shall just walk straight through your city until we pass through. **389** But Sichon refused to let us pass through their city, he gathered all his army together and came against us in the desert (midbar) and they started war against us as they arrived at Yachatz. **390** Then we struck them down with our sword (cherev) and possessed all their land starting from Arnon to Yabbok, even to the border of the people of Ammon but we did not enter the city of Ammon. **391** We took all the cities of Emori, in Cheshbon and all the villages there and occupy them. **392** Chesbon was the city of king (Melech) Sichon of Emori, who fought against the former king of Moav, defeated him and possess all his land even to Arnon. **393** This is why people speak in proverbs saying; Come into Cheshbon, let the city of Sichon be built and prepared for there is fire going out from Cheshbon, a flame from the city of Sichon; it have consumed Ar of Moav, and citizens of the heights of Arnon. **394** Woe to thee, Moav! you have perished, O people of Kemosh; they gave their sons (banim) as fugitives, and their daughters (banot) as captives to Sichon king (Melech) of Emori. **395** They have been cast down and Chesbon is perished even to Divon, and we have wasted them even to Nophach, which extends to Meidva. Then we dwelled in the land (Eretz) of Emori. **396** I sent some men to clear a town called Yazer and they went successfully and took over the villages and drove out the people of Emori who were there. **397**Wemoved up towards Bashan and King Og of Bashan sent his armies against us and they attacked us at Edrei. **398** The Creator (Habo’re) said to me; Fear them not; I have already delivered all of them into your hand even their land. Handle their king as you handled Sichon king (Melech) of Emori, who was dwelling at Chesbon. **399** We struck their king and his sons (banim) down even all his armies were wiped away with no one left alive among them and we also possessed all the land.

BALAK INVITED BALAAM TO COME AND CURSE THE DESCENDANTS OF YISRAEL

**400** From there we moved to the lowland of Moav beside Yarden across Yericho and put our tents there. **401** Then Balak son (ben) of Tzippor heard how the people of Yisrael destroyed the people of Emori. **402** They were very afraid of us because of our large population and because of what we did to the people of Emori. **403** The king of Moav said to the elders (Ziknei) of Midyan, this people have come to wipe us away just as the oxen wiped the grass of the field (sadeh) away. Balak son (ben) of Tzippor was the king (Melech) of Moav then. **404** He sent messengers (malachim) to Balaam son (ben) of Beor the prophet of their god who lives in Petor, which is near River Euphrates in his native land, to summon him and tell him that large population of people came out from Mitzrayim and settled very close to his city. **405** And for him to come and place curse on them because they are too many for them to attack. He said to Balaam; if you curse them, we shall succeed in attacking them and they will depart from our land. I know that if you bless someone, our god will be with the person and if you curse someone, our god will turn against the person. **406** So the elders (Ziknei) of Moav and Midyan started the journey with the divination fee in their hands. When they got to Balaam, they spoke to him just as Balak has instructed them. **407** Balaam said to them, spend the night here while I sleep over it before giving you any answer and they spent the night in his house (bais).

THE CREATOR WARNED BALAAM TO DISHONOUR THE INVITATION OF BALAK

**408** While Balaam was sleeping, He saw a messenger (malach) of The Creator (Habo’re) warning him in the dream saying; do not go with your visitors and do not curse or speak evil against those people because they are blessed by The Most High God. **409** When it was day, Balaam told the princes (sarim) of Moav and the elders to go back to their land because he was warned in the dream by unknown one to abstain from going with them. **410** The princes (sarim) of Moav and the elders returned back to Balak and told him that Balaam refused to come with them. **411** Balak sent the princess (sarim) again with more notable elders than the ones he sent first to Balaam. When they arrived, they said to Balam; Balak son (ben) of Tzippor sent us to you, he said “please, Let nothing, hinder you from answering his call” **412** He said that he will perfectly reward you for coming and that he will do for you anything you will request from him, he invited you to come and help him, please follow us and curse those people for us. **413** Balaam answered; even if Balak will give me his palace full of silver (kesef) and gold (zahav), I cannot go contrary to the word (Devar) of the strange one Who warned me in the dream. **414** But you have to spend the night again since it’s already late.

DEVIL CONVINCED BALAAM TO GO AND DO THE WILL OF BALAK

**415** That same night (lailah), a messenger of devil appeared to Balaam and instructed him to go with his visitors and that nothing will happen to him. **416** When it was day (boker), Balaam rose up and saddled his donkey, and went with the princess (sarim) and elders of (Ziknei) Moav. **417** Our Father got provoked (Af) and sent His messenger (Malach) to block him on the road (derech) just as he was coming out of his house. **418** As Balaam was moving with his donkey along with his two servants, the donkey saw the messenger (Malach) of The Creator (Habo’re) standing on the road (derech) with his sword (cherev) in his hand and ran out of the road into the field (sadeh). **419** When Balaam saw that the donkey is out of the road, he started beating the donkey so that it can return to the road and continue their journey but the donkey lay down and refuses to move. When he beat the donkey further, the donkey spoke like a man saying, you are embarking on a devilish journey and I cannot take you there. **420** Then Balaam remembered the warning given to him in the dream by the messenger (malack) of The Creator (Habo’re). **421** Balaam abandoned his donkey for his servants to take it home and joined the elders and the princes (sarim) from Balak and they continued their journey. **422** When Balak heard that Balaam has come, he went out to welcome him at the most distanced Arnon border of Moav. When he saw Balaam, he said to him; Did I not seriously sent for you to come and see me? Why did you refuse to come? Am I not capable of providing your needs?

BALAAM ARRIVED IN MOAV AND WAS TAKEN TO THE MOUNTAIN BY BALAK FOR CONSULTATION OF THEIR GODS BY OFFERING RAMS AND BULLS.

**423** Balaam said to Balak, I received a strange warning in the dream about your request and I decided not to come but I have come to you to honour your invitation. **424** Both Balaam and Balak, went to Kiryat Chutzot where Balak sacrificed oxen and sheep to their gods. **425** On the next day, Balak led Balaam to the high mountain of the god they refer to as their husband (Baal) so that he can look from there and see the people (HaAm) of Yisrael. **426** When they were on the mountain, he said to Balak, Build seven altars (shivah mizbechot) here and prepare seven (shivah) bulls and seven (shivah) rams so that we shall offer to our god. **427** Balak did as Balaam had requested and both of them offered on each altar (mizbe'ach) a bull and a ram.

BALAK AND BALAAM COULD NOT ATTACK THE DESCENDANTS OF YISRAEL

**428** After the offering, Balaam said to Balak; The God of this people is very powerful and he is protecting them. I cannot place curse on them because the supreme God is with them, no curse proclaimed against them will be effective unless they offended their God and made Him forsake them. **429** They are blessed and exceptional among all nations of the world. They will multiply and be great in number. Then Balak said to Balaam, what are you saying? I brought you to curse my enemies, but you are not only blessing (berakhah) them but you equally exalt them among all nations of the world. **430** Balaam answered and said; what I am telling you is what I am seeing about the people you want me to curse **431** Balak said to him, come let us view them through another place. Even though we may not see all of them but you just have to curse them for me. **432** Both of them went to the field (sadeh) of Tzophim, at the top of Pisgah, and built another seven altars (shivah mizbechot) and offered a bull and a ram on each of them just as they did earlier. **433** After their ritual activities, Balaam said to Balak again; this people are protected by Great God, no one can harm them as long as their God is with them. Cursing them will attract the wrath of their God. **434** They are very pure and have no guilt (avon) in them. Their God brought them out of Mitzrayim and He has been with them to be their strength. **435** Then Balak said to Balaam, it is enough, do not curse them again and stop exalting them. **436** But Balaam answered and said to Balak, I am telling you the truth about the people you want me to attack for you? **437** Balak urged Balaam saying; Come let’s change position and try one more time and see if our god can answer us and put confusion in them. **438** Both of them went to the top of Peor, where you can see the wasteland (Yeshimon). **439** On arriving there, they prepare altars and offered sacrifices as they have been doing. **440** After the sacrifices and ritual Practices, Balaam started repeating all he has said about the people of Yisrael and he even provoked Balak by saying so many other favourable things about them. **441** The anger (af) of Balak rose against Balaam and he struck his hands together and said to Balaam; I invited you to curse our enemies but you keep speaking good about them. **442** Therefore go back to your place (mekom), I wanted to reward you (kibed) honorably as I promised but you are not worthy of my reward because our god did not answer you. **443** Balaam said to Balak, did I not tell you the first time that I was warned by a strange one to abstain from coming. That was why I told you that I will not come even if you are ready to give me your entire palace. **444** Now, I will return to my house but I will tell you what I saw this people (HaAm) do to your people in the days to come (Acharit HaYamim). **445** They will strike you down and destroy all the temples in your city. They shall take possession of Esuv and Seir and they shall remain fearless. They shall have dominion over the cities and also destroy the remaining people in the city (Ir). Balaam spoke doom against Amalek and Keini. **446** He also said that Kayin shall be burnt by fire, while Asshur shall be captured and taken away as captives. **447** He also asked; who shall live to witness this? Ships shall come from the coast of Kittim (Cyprus), and shall afflict Asshur and 'Ever (i.e., Region beyond the River [Euphrates]), and even they that attacked them shall be destroyed. **448** After all these words, Balaam rose up and went back to his home (makom) and Balak also departed from there.

THE KING OF MOAV SENT WOMEN TO SEDUCE THE DESCENDANTS OF YISRAEL SO THAT THEIR GOD WILL FORSAKE THEM.

**449** Then the people of Yisrael were staying in Sheetim. When the king of Moav remembered that Balaam told him that the dawnfall of the great multitudes will come when they commit sin, he sent their women to go and seduce them. **450** They succeeded in leading many of the descendants of Yisrael to commit sexual immorality (whoredom) with them. **451** The descendants of Yisrael were also invited by these women to the sacrifice (zevakhim) ceremony of their gods; and the people of Yisrael did eat sacrifices offered to their gods and bowed down in worship to their gods. **452** They joined the moavs in worship of the god they called Baal-Peor. Then the anger (Af) of The Creator (Habo’re) rose against Yisrael descendants and He said to me; Call all the leaders (Kol Rashei) of the people (HaAm) and tell them to eliminate all those who have committed sexual immorality and idolatery with the women of Moav. This is for Me not to rise in anger (Af) against all of them. **453** Then I said to the leaders of the families of Yisrael; eliminate every one who is guilty of sexual immorality and the worship of Baal-Peor and they did as I have instructed them.

PINCHAS, SON OF ELEAZAR STABBED A MAN AND WOMAN COMMITTING SEXUAL IMMORALITY**.**

**454** When all these were happening, a descendant of Yisrael came and brought to his brother a woman from Midyan in the my presence and in the presence of the remaining congregation (Kol Adat) of the children (yeladim) of Yisrael who were already weeping in front of the entrance of the Sanctuary (Ohel Mo'ed). **455** When Pinchas grandson of Aharon the priest (Hakohen) whose father was Eleazar saw them, he rose up in anger from the congregation (HaEdah) and took a spear (romach) in his hand (yad) and followed the man (ish) into the inner tent. When he saw them committing sexual immorality, he pierce through both of them, from the back of the Yisrael man through the stomach of the Moav woman (isha). **456** After this the anger (Af) of The Creater (Habo’re) calmed but twenty-four thousand descendants of Yisrael who committed the evil were eliminated.

THE CREATOR APPREACIATED PINCHAS FOR ACTING IN ACCORDANCE TO HIS WILL**.**

**457** And The Creator (Habo’re) spoke to me again saying;  Pinchas, son (ben) of Eleazar has pleased Me by hating what I hated, feeling the way I am feeling and acted the way I desired among them. **458** Therefore I am making a promise to him, he shall have peace all the days of his life. I will chose priests from his descendants as long as My old covenant with you remains because he was passionate (kanous) for his God (Elohav) and he made atonement (kapporah) for the remaining descendants of Yisrael who witnessed the sin without condemning it. **459** The name (shem) of the yisrael man (ish) who was slain with the woman from Moav was Zimri son (ben) of Salu, a leader of one of the clans from the tribe of Shimon. **460** The name (shem) of the woman (isha) who was eliminated with him was Kozbi, she was the daughter (bat) of a Moav man called Tzur, who was a leader (rosh) over his father’s house in Midyan. **461** Then, The Creator (Habo’re) spoke to me saying; attack the Midyanim and Moav and eliminate them just as they attacked you with their woman and eliminated your brothers. **462** I led the men of Yisrael and they attacked Moav and Midyan; they struck them down, eliminated all their kings including balaam and they also destroy the pillars of their gods in all their cities and those who escape among them went on exile.

COUNTING OF GROWN UP MALES AMONG THE DESCENDANTS OF YISRAEL EXCLUDING DESCENDANTS OF LEVI.

**463** After all these events, The Creator (Habo’re) told me to carry out a new counting of all the able men among the descendants of Yisrael who are twenty years old and above in their entire father’s house (bais avot). **464** And me and Eleazar the priest (HaKohen) addresses the people at the plains (arevot) of Mo'av beside Yarden near Yericho saying; carry out a new counting of all the able men among the descendants of Yisrael who are twenty years old and above in their entire father’s house (bais avot). **465** Take the census of the people, from twenty years old and upward, just as The Creator (Habo’re) commanded me. **466** They started from Reuven, the first born (Bechor) of Yisrael. The sons (banim) of Reuven are; Chanoch who gave rise to the family (Mishpakhat) of Chanochi, Pallu who gave rise to the family (Mishpakhat) of Pallu'I, Chetzron who gave rise to the family (Mishpakhat) of Chezroni and from Carmi comes the family (Mishpakhat) of Caremi. These are the families (Mishpekhot) that descended from Reuven and they were forty-three thousand seven hundred and thirty after counting (43,730). **467**  Pallu gave birth to Eliav and Eliav gave birth to Nemuel, Datan, and Aviram. This were the Datan and Aviram, which I summoned when they challenged me and Aharon and spoke against The Creator (Habo’re) and the ground (ha'aretz) opened and swallowed them up together with Korach. It was then that fire (eish) devoured two hundred and fifty men and it serves as a warning (nes) to others though the Children (yeladim) of Korach did not die. **468** The descendants of Shim'on according to their families (mishpekhot) are; from Nemuel comes the family (Mishpakhat) of Nemueli, from Yamin comes the family (Mishpakhat) of Yamini, from Yachin comes the family (Mishpakhat) of Yachini, from Zerach comes the family (Mishpakhat) of Zarechi, from Shaul comes the family (Mishpakhat) of Shaul. These are the families (Mishpe- khot) of Shimoni. They are all twenty-two thousand two hundred (22,200) in number. **469** The descendants of Gad according to their families (Mishpekhot) are; from Tzephon, the family (Mishpakhat) of Tzephoni, from Chaggi, the family (Mishpakhat) of Chaggi, from Shuni, the family (Mishpakhat) of Shuni,  from Ozni, the family (Mishpakhat) of Ozni; from **Eri**, the family (Mishpakhat) of **Eri,** from Arod, the family (Mishpakhat) of Arodi, from **Areli**, the family (Mishpakhat) of **Areli**.  These are the families (Mishpekhot) of the descendants of Gad. They were forty thousand five hundred (40,500) in number. **470** The Descendants of Yehudah were Er and Onan. They departed in the land (Eretz) of Kena'an. **471** The descendants of Yehudah according to their families (Mishpekhot) were, from Shelah, the family (Mishpakhat) of Shelani; from Pharetz, the family (Mishpakhat) of Pharetzi; from Zerach, the family (Mishpakhat) of Zarechi. **472** The Descendants of Pharetz were, from Chetzron, the family (Mishpakhat) of Chetzeroni, from Chamul, the family (Mishpakhat) of Chamuli. These are the families (Mishpekhot) of Yehudah. They are seventy-six thousand five hundred (76,500) in number. **473** Next is the descendants of Yissakhar according to their families (Mishpekhot); from Tola comes the family (Mishpakhat) of Tola'I, from Puvah, the family (Mishpakhat) of Puni, from Yashuv, the family (Mishpakhat) of Yashuvi, from Shimron, the family (Mishpakhat) of Shimroni. **474** These are the families (Mishpekhot) of Yissakhar. They are sixty-four thousand three hundred (64,300) in number. **475** The descendants of Zevulun according to their families (Mishpekhot); from Sered, the family (Mishpakhat) of Saredi, from Elon, the family (Mishpakhat) of Eloni, from Yachle'el, the family (Mishpakhat) of Yachle'eli. These are the families (Mishpekhot) of the Zevuloni. They are sixty thousand five hundred (60,500) in number. **476** The descendants of Yosef according to their families (Mishpekhot) were Menasheh and Ephrayim. **477** From the descendants of Menasheh; from Machir, the family (Mishpakhat) of Machiri; Machir was the father of Gil`ad; from Gil`ad come the family (Mishpakhat) of Gile'adi. These are the descendants of Gil`ad; from I'ezer, the family (Mishpakhat) of I'ezeri, from Chelek, the family (Mishpakhat) of Cheleki, from Asrie'l, the family (Mishpakhat) of Asri'eli, and from Shechem, the family (Mishpakhat) of Shichmi, from Shemida, the family (Mishpakhat) of shemida'I, and of Chepher, the family (Mishpakhat) of Chepheri. Tzelophechad son (Ben) of Chepher had no son (ben) but he has five daughters (banot) and their names (shmo) are; Machlah, No'ah, Choglah, Milcah, and Tirtzah. These are the families (Mishpekhot) of Menasheh and those that were numbered among them are fifty-two thousand seven hundred (52,700). **478** These are the Descendants of Ephrayim according to their families (Mishpekhot); from Shutelach, the family (Mishpakhat) of Shutalechi, from Becher, the family (Mishpakhat) of Bacheri, from Tachan, the family (Mishpakhat) of Tachani. **479** These are the descendants of Shutelach; from Eran, the family (Mishpakhat) of Erani. These made up the families (Mishpekhot) of the descendants of Ephrayim. They are thirty-two thousand five hundred (32,500) in number. These are the descendants of Yosef according to their families (Mishpekhot). The descendants of Benyamin according to their families (Mishpekhot); from Bela, the family (Mishpakhat) of Bale'I, from Ashbel, the family (Mishpakhat) of Ashbeli, from Achiram, the family (Mishpakhat) of Achirami, from Shefufam, the family (Mishpakhat) of Shefufami, from Chufam, the family (Mishpakhat) of Chufami. **480** And the descendants of Bela were Ard and Naaman; from Ard comes the family (Mishpakhat) of Aredi, and from Naaman, the family (Mishpakhat) of Na'ami. These are the descendants of Benyamin. They are forty-five thousand six hundred (45,600) in number. **481** The descendants of Dan according to their families (Mishpekhot); from Shucham, the family (Mishpakhat) of Shuchami. These are the families (Mishpekhot) of Dan according to their families (Mishpekhot). **482** All the families (Mishpekhot) of Shuchami who were numbered are sixty-four thousand four hundred (64,400). **483** The descendants of Asher according to their families (Mishpekhot); from Yimna, the family (Mishpakhat) of Yimnah, from Yishvi, the family (Mishpakhat) of Yishvi, from Beri, the family (Mishpakhat) of Beri'i.  From the Descendants of Beri; Chever gave birth to the family (Mishpakhat) of Chevri; from Malki'el, the family (Mishpakhat) of Malki'eli.  The name (shem) of the daughter (Bat) of Asher was Sarach. **484** These are the families (Mishpekhot) of the descendants of Asher. They are fifty-three thousand four hundred (53,400) in number. **485** The descendants of Naphtali according to their families (Mishpekhot); from Yachtze'el, the family (Mishpakhat) of Yachtze'eli; from Guni, the family (Mishpakhat) of Guni, from Yetzer, the family (Mishpakhat) of Yitzeri, from Shillem, the family (Mishpakhat) of Shillemi. **486** These are the families (Mishpekhot) of Naphtali. They are forty-five thousand four hundred (45, 400) in number. **487** The total number of the descendants of Yisrael is six hundred and one thousand seven hundred and thirty (601,730). **488** After the counting, The Creator (Habo’re) spoke to me saying; sharing of the Promised Land to the descendants of Yisrael must be according to the names (shmot) and numbers (mispar) recorded during the counting. **489** Those families with large number shall be given the larger portion as their inheritance (nachalah) while those who are not so many shall be given corresponding portion as their inheritance (nachalah). All the families shall receive the portion that will be enough for them according to their population. **490** The land (HaAretz) shall be distributed to them as inheritance according to My instruction which is according to the names (Shmot) of the tribes (Mattot) of their fathers (Avot), so they shall inherit.

COUNTING OF ALL MEN AMONG THE DESCENDANTS OF LEVI.

**491** These are the data recorded from the tribe of Levi according to their families (Mishpekhot); from Gershon, the family (Mishpakhat) of Gereshuni, from Kehat, the family (Mishpakhat) of Kehati, from Merari, the family (Mishpakhat) of Merari. **492** These are the families (Mishpekhot) of Levi: the family (Mishpakhat) of Liveni, the family (Mishpakhat) of Chevroni, the family (Mishpakhat) of Machli, the family (Mishpakhat) of Mushi, the family (Mishpakhat) of Korechi. **493** Kehat had Amram and the name (shem) of the wife (eshet) of Amram was Yocheved daughter (Bat) of Levi, who was born to Levi in Mitzrayim. She had the following children (yeladim) for Amram; Aharon, Mosheh, and Miryam their daughter (achot). **494** Aharon had Nadav, Avihu, Eleazar, and Itamar.  Nadav and Avihu departed when they offended The Creator (Habo’re). **495** Twenty-three thousand (23,000) of them were numbered and they are all the males (kol zachar) from a month old and above. They were not counted among the descendants of Yisrael who will receive portion of the land of Promise, because they have no inheritance (nachalah) from the descendants of Yisrael.

ONLY KALEV AND HOSHEA MADE IT FROM MITZRAYIM TO THE PROMISED LAND

**496** These are the people me and Eleazar the priest (HaKohen) counted when we were counting the descendants of Yisrael in the level land of Moav (arevot Mo'av) beside Yarden near Yericho. **497** But none of the men counted by me and Aharon in the desert (midbar) of Sinai entered the Promised Land. **498** For The Creator (Habo’re) said that they shall surely be eliminated in the desert (Midbar) since they preferred to be eliminated in the desert instead of stepping into the land He gave to them. None of them who preferred to be eliminated was left, not even one of them. But Kalev son (Ben) of Yephunneh and Hoshea son (Ben) Nun who said that they will go in and posses the land were the only survivors among them and they inherited the Promised Land. **499** The daughters (Banot) of Tzelophechad son (Ben) of Chepher son (Ben) of Gil`ad son (Ben) of Machir son (Ben) of Menasheh, from the families (Mishpekhot) of Menasheh son (Ben) of Yosef are; Machlah, No'ah, Choglah, Milcah, and Tirtzah. **500** They approached me and Eleazar the priest (HaKohen) in the presence of the leaders (Nasiim) and all the congregation (kol HaEdah) of Yisrael saying; our father (Avinu) died in the desert (midbar), and he was not in the assembly of those who conspired (edah hano'adim) against The Creator (Habo’re) in the company (Adat) of Korach, but he died in a saperate occasion for his own sin (chet) without any son (ben). **501** Will the name (shem) of our father (avinu) be withdrawn from among his family (Mishpakhat) because he had no son (ben)? Can you give us possession (achuzzah) among our father’s brothers (achei avinu). **502** After listening to them, I waited to know what The Creator (Habo’re) will say about their request. **503** The Creator (Habo’re) spoke to me saying; the daughters (Banot) of Tzelophechad had spoken no evil, you shall surely give to them possession (achuzzat) of inheritance (nachalah) among their father’s brothers (achei avihem) and let them inherit their father’s inheritance (nachalat avichen). **504** Now speak to the descendants of Yisrael saying; If a man (ish) departed without having any son (ben), then his daughter (bat) shall inherit whatever belongs to the man. But if the daughter got married, she shall leave the inheritance to the father’s brother who took good care of her in place of her father. But if none of her uncles took very good care of her, her husband shall inherit her own portion from her father’s inheritance. **505** If the departed man has no daughter (bat), then you shall give his inheritance (nachalah) to his brothers (achim). **506** And if he has no brother (achot), give his inheritance (nachalah) to the brother of his father (achei aviv). **507** And if his father (av) has no brother, then give his inheritance (nachalah) to his closest relative of his family (Mishpakhat) and he shall possess it. This is how you are to handle the inheritance of a departed man. **508** The Creator (Habo’re) said to me again; move up to this mount (har) Avarim and see the land (HaAretz) which I have given to the descendants of Yisrael. **509** After seeing it, you also shall be taken out of the world without entering into it just as I did to Aharon your brother (achicha). **510** For you and him disobeyed My command in the desert (Midbar) of Tzin, when you struck the rock instead of speaking to it as I commanded both of you. **511** Then I spoke to The Creator (Habo’re), saying; may it please The Creator (Habo’re) to appoint a man (Ish) who will shepherd the congregation (HaEdah). Who will direct their movement and pass The Creator (Habo’re) message to them so that they will not be like sheep (tzon) without sherpherd (ro'eh). **512** The Creator (Habo’re) spoke further to me, I have chosen Hoshea son (Ben) of Nun, and I have given to him the Holy Spirit (Ruach HaKodesh) to take over from you. **513** My Spirit will direct him on how to carry out My duties and lead My people into the land I promised them. **514** The whole congregation (kol Adat) must listen to him and obey every instruction I will give to them through him because I have chosen him to be their leader. **515** Anyone who listenes to him have listened to Me, anyone who obeyes him have obeyed Me, and anyone who disobeyed him have disobeyed Me. Anyone who rebelled against him have rebelled against Me. Make this known very well to all the congregation of Yisrael.

DAILY OFFERINGS FOR THE CREATOR.

**516** Command the desendants of Yisrael to bring My offerings (korban) and My unleavened bread.  Tell them to bring the following as their daily burnt offerings; two male lambs (kevasim) of not more than a year old without fault (temimim). **517** One lamb (keves) shall be offered in the first watch of the day (boker) while the other lamb (keves) shall be offered towards first watch of the night. **518** And a tenth-ephah of fine flour for a grain offering (minchah) mixed with one fourth-hin of pressed oil (shemen).It is a regular burnt offering (olat tamid) to The Creator (Habo’re). **519** And the accompanying drink (nesekh) offering shall be one fourth of a hin of unfermented wine for each of the lambs (kevasim).

OFFERING FOR RESTING (SHABBATH) DAY

**520** On the day (Yom) of rest (Shabbat), offer two male lambs (kevasim) of the first year without fault (temimim) and two tenths-ephah of fine flour mixed with oil (shemen) for a grain offering (minchah). **521** This is the burnt offering (olah) for every Shabbat day in addition to the continual burnt offering (olah) and its drink offering (nesekh).

NEW MOON OFFERING

**522** The Creator continued speaking to me saying; on the first day of every month (RoshChodesh) you shall offer a burnt offering (olah) to The Creator (Habo’re). It shall be two young bulls, one ram, seven (shivah) male lambs (kevasim) of the first year without fault (temimim) and three tenths-ephah of fine flour mixed with oil (shemen) for a grain offering (minchah) for each of the bulls. Also offer two tenths-ephah of fine flour mixed with oil (shemen) for a grain offering (minchah) for the one ram. **523** And a tenth-ephah of fine flour mixed with oil (shemen) for a grain offering (minchah) for each lamb (keves) for burnt offering (olah) to The Creator (Habo’re). **524** And their drink offering (nesakim) shall be a half-hin of unfermented wine for each bull and one third-hin of unfermented wine for the ram and a quarter-hin of unfermented wine for each lamb (keves). This is the burnt offering (olah) for every new moon (Rosh Chodesh) throughout the months of the year (shanah) until the New Covenant is set in place. **525** Also one young male goat for sin offering (chattat) shall be offered to The Creator (Habo’re) in addition to the continual burnt offering (olah) and its drink offering (nesekh). This is for and your descendants to remember that I brought you out of Mitzrayim on the first day of your month as I informed you.

A REMIND FOR PASSOVER AND FIRST FRUIT FEAST**.**

**526** Remind them that the fourteenth day of every first month of the year (chodesh harishon shannan) is the Passover (Pesach) of The Creator (Habo’re). **527** Cerebrate it according to the commandments I gave you for Passover and unleavened bread feast on the day I brought you out from Mitzrayim. **528** Also on the day (Yom) of firstfruits (HaBikkurim), when you present your new grain offering (minchah chadashah) to The Creator (Habo’re), on your feast of weeks (Shavu'os), you shall have a holy gathering (mikra kodesh) and you shall do no work (avodah) on that day. **529** Present a burnt offering (olah)  to The Creator (Habo’re); two young bulls, one ram, seven lambs (shivah kevasim) of the first year and their grain offering (minchah) of fine flour mixed with oil (shemen), three tenths-ephah of it for each bull, two tenths-ephah of it for one ram (ayil haechad).  One tenth-ephah of it for each of the seven (shivat) lambs (hakevasim) and one male goat for atonement (kapporah) for you. **530** You shall offer them in addition to the regular burnt offering (olat hatamid), its grain offering (minchah), and drink offering (nesakim). All the animals must be a year old without any deformity.

A REMIND FOR FEAST OF TRUMPET, ATONEMENT DAY, FEAST OF TABERNACLES AND THEIR OFFERINGS TO THE CREATOR**.**

**531** Remind the descendants of Yisrael to cerebrate the feast of the trumpet as I earlier commanded you. Remind them also to honour the Day of Atonement by not doing any work on that day and by offering all the necessary offerings as I earlier commanded you. They shall not forget to hold the feast of tabernacles, and all their offerings according to My earlier command to them. They should not provoke Me by presenting to Me, any animal that has fault.

CANCELLING VOWS MADE TO THE CREATOR

**532** The Creator (Habo’re) commanded me to give the following commandments to His people; If a man (ish) made a vow (neder) to The Creator (Habo’re), or took an oath (shevu'ah) to do or abstain from something to honour The Creator (Habo’re), he must not dishonor his word (dever), he must do according to all that he promised to do. **533** If a woman (isha) also made a vow (neder) to The Creator (Habo’re), and bind herself by some agreement (issar), when she was still in her father’s house (bais avi) during her tender age, and her father (av) was aware of her vow (neder) and all she promised to do but kept quite, then all her vows (nedarim) shall stand, and all her promises must be kept. **534** But if her father (av) disallow or rebuked her on the very day (yom) that he heard about the vow, not any of her vows (nedarim) shall stand. The Creator (Habo’re) shall forgive her, because her father (av) did not allow her to keep her vows. **535** Also If she is married to a man (ish) when she made the vows (nedarim) or promises, and the man (ish) heard it and said nothing to her on the day (yom) that he heard it, then her vows (nedarim) shall stand and her agreements (issurim) which she bound herself to shall stand. **536** But if her husband (ish) opposes her on the day (yom) that he heard it, then she shall nullify her vow (neder) and promises. The Creator (Habo’re) shall forgive her because she did not break it on her own. **537** But every vow (neder) made by a widow (almanah) or a divorced woman (gerushah), must be fufilled. **538** If a woman made the vow in her husband’s house (bais ish), or bound herself by any agreement (issar) with an oath (shevuah), **539** And her husband (ish) heard it without saying anything to her, then all her vows (nedarim) shall stand, and every agreement (issar) she bound herself to shall stand. **540** But if her husband (ish) had disagreed with her and nullified her vows on the day (yom) he heard it, then her vows and agreements shall no longer stand because her husband (ish) has nullified them. The Creator (Habo’re) shall forgive her because it was not her fault. **541** The husband of a woman has the authority to nullify or to agree with the vows and agreements made by his wife (eshet). **542** But if her husband (ish) says nothing to her from the day (yom) he became informed of the vow, then he has approved all the vows (nedarim) or all her agreements (issurim) because he said nothing to her on hearing about them. **543** But if her husband did not nullify the vow or agreement after hearing them, and later nullify it, he shall bear (nasa) the consequences for the vow his wife has broken. Also if the woman (Isha) breaks the vow by herself without the intervention of her husband, she shall bear the consequences. **544** These are the laws (chukkim) for vows which The Creator (Habo’re) commanded me between a man (ish) and his wife (eshet) and between the father (av) and his daughter (bat) who is yet to marry in her father’s house (bais avi).

YISRAEL ATTACK THE MIDYANIM

**545** Again The Creator (Habo’re) spoke to me saying; Its time to attack the Midyanim before you will be taken out of the world but make sure that none of their property is brought to the camp of Yisrael. **546** I spoke to the people (HaAm) saying; Arm some of your men (anashim) for war, let them go against Midyanim and wipe them away. **547** Select one thousand men from each tribe (matteh) throughout the whole tribe (kol mattot) of Yisrael and send them to Midyanim. **548** So each tribe (matteh) presented one thousand (elef) men and they were all twelve thousand (sheneym asar elef) armed men ready for war. **549** I sent them with Pinchas son (Ben) of Eleazar the priest (HaKohen) to attack midyanim.  They fought against Midyanim and slaughtered the entire people (kol Am) including the five kings (melachim) of Midyanim. **550** The names of the kings are; Evi, Rekem, Tzur, Chur, and Reva. Balaam son (Ben) of Beor who incited the Moav king to use their women to seduce Yisrael people was also captured and slaughtered with the sword (cherev). **551** The people of Yisrael eliminated all the people of Midyan, burn down their houses and tents and held their women and children captive. **552** When they returned to their camp, they presented the captives to me and Eleazar the priest (HaKohen) and to the congregation (Adat) of Yisrael, outside the camp (machaneh) at the plains of Moav which was by Yarden near Yericho. **553** Me, Eleazar the priest (HaKohen), and all the leaders (nasiim) of the congregation (Edah) who went out to welcome them outside the camp (machaneh) were angry with the men who returned from the battle because of the captives they brought home. **554** I said to them, have you saved all these women (nekevah) and children alive? They are the ones who seduced the departed men of Yisrael according to the advice of Balaam to balak to lead them to sin in order to turn them away from their God. Now eliminate all of them both little ones and grown up ones. Spare none of them alive. **555** Remember that you have to stay outside the camp (machaneh) for seven days (shivat yamim) for your purifications because you have slain, seen and touched dead bodies of unbelievers. Also purify all your garments (beged) and all your items. **556** Then Eleazar the priest (HaKohen) said to the men of war (anshei hatzavah) who went for the battle (milchamah); this is the statute (chukka) of the law (hatorah) which The Creator (Habo’re) commanded Mosheh about purification of properties defiled by dead body or skin infections:  Only the gold (zahav), silver (kesef), bronze (nechoshet), iron (barzel), tin (bedil), lead (oferet), and other things involved which can withstand fire (eish), shall be purified by fire (eish) first and by water of purification to be clean (tahor). But all your other items which can not withstand the fire (eish) shall be purified in water (mayim). **557** And you shall wash your clothes (begadim) on the seventh day (Yom HaShevi'i) and to be clean (tahor) and after that; you are free to come back to the camp (machaneh).

DESCENDANTS OF REUVEN, GAD AND MENASHAH RECEIVED THEIR INHERITANCE ACROSS THE YARDEN RIVER.

**558** Then the children (yeladim) of Reuven and the children (yeladim) of Gad had a very great multitude of livestock (mikneh), and when they saw that the land (Eretz) of Yazer and Gil`ad is a place (makom) that has enough grasses for livestock (mikneh), they spoke to me and Eleazar the priest (HaKohen) and to the leaders (nasiim) of the congregation (Edah) saying; **559** Atarot, Divon, Yazer, Nimrah, Chesbon, Elealeh, Sevam, Nevo, Beon, which are lands of the nations which The Creator (Habo’re) eliminated before the congregation (Adat) of Yisrael is a land (eretz) filled by livestock (mikneh) feed and your brothers (achim) has large livestock (mikneh). **560** If we have found favour (chen) in your sight, let this land be given to us as our possession (achuzzah) and do not take us over the Yarden. **561** I said to the children (yeladim) of Gad and to the children (yeladim) of Reuven, Shall your brothers (achim) enter the Promised Land while you dwell here? **562** And why did you want to discourage the children (yeladim) of Yisrael from going into the land (HaAretz) which The Creator (Habo’re) has given to them? **563** This is what your fathers (Avoteichem) did when I sent them from Kadesh Barnea to examine the land (HaAretz). **564** When they went up to the Eshcol Valley and saw the land (HaAretz), they discouraged the children (yeladim) of Yisrael and said that they should not go into the land (HaAretz) which The Creator (Habo’re) had given them. **565** And the anger (Af) of The Creator (Habo’re) rose on that day and He said “besides Kalev and Hoshea, none of the men (anashim) that came out of Mitzrayim, from twenty years old and above, shall see the land (HaAdamah) which I gave to Avraham, Yitzchak, and Yisrael because they have no confidence in Me. But Kalev son (Ben) of Yephunneh the Kenezi, and Hoshea son (Ben) of Nun have fully trusted in Me”.  **566** Then the anger (Af) of The Creator (Habo’re) was kindled against the people of Yisrael and He made them walk in the desert (midbar) for forty years (arba'im shanim) until the whole generation (kol hador) of those who had done evil (harah) in the sight of The Creator (Habo’re) were consumed. **567** Now you have risen up in place of your fathers (Avoteichem), you evil men (harah anashim), you want to add even more to the fierce (charon) anger (af) of The Creator (Habo’re) against the people of Yisrael. **568** For if you turn them away from Him, He will again prolong their stay in the desert (midbar) and you shall all be destroyed **569** They came to me and said to me; We will build safe dwelling place (gidrot tzon) here for our livestock (mikneh), and tents for our little ones, But we shall go with our brothers into the Promised Land and our little ones shall dwell in the secured cities because of the inhabitants of the land (HaAretz). **570** We will not return there until all the men from the descendants of Yisrael have received their inheritance (nachalah) in the Promised Land. **571** For we will not inherit with them across the Yarden, or beyond because our inheritance (nachalah) has fallen to us on this side of the Yarden. **572** I said to them, if you will keep only your livestock in this land, you and all your family members must join your brothers as they cross Yarden and enter into the Land The Creator (Habo’re) has given to you, then you will be blameless (nekiyim) before The Creator (Habo’re) and the people of Yisrael, **573** Then if this land (HaAretz Hazot) you are requesting is included in the Promised Land, it will be your possession (achuzzah) from The Creator (Habo’re). **574** But if you cannot take your family members and join your brothers as they enter The Land of Kena’an, you have committed sin against The Creator (Habo’re) and surely your sin (chattatechem) will fetch you in this land. **575** Build your sheepfolds (gidrot tzon) for your livestock and do just as I have said. Then the children (yeladim) of Gad and the children (yeladim) of Reuven spoke to me saying; your servants (avadim) will do as the master (adoni) commanded. **576** Our little ones and our wifes (nashim) shall join us as we enter the Promised Land while our livestock (mikneh) and all our animals (behemeteinu) shall stay there in the cities of Gil`ad.  **577** Then Mosheh told Eleazar and Hoshea son (Ben) of Nun, and the leaders of the people of Yisrael that if the Children (yeladim) of Gad and the Children (yeladim) of Reuven and their entire family will join you as you cross over Yarden, then you shall give them the land (Eretz) of Gil`ad as their inheritance if the Promised Land extended to that area. **578** But if the Promised Land did not extend to those lands, they shall have possessions among you in the land (Eretz) of Kena'an. **579** So the children (yeladim) of Gad and the children (yeladim) of Reuven answered; we shall do as we have promised. We all shall follow our brothers into the land (HaEretz) the other side of The Promised Land, so that we may receive our possession (achuzzat) and our inheritance (nachalatenu) on that side of the Yarden if it is part of the Land The Creator (Habo’re) has given to us. **580** The Creator spoke to me saying; the land I have given to them extended beyound the land they are requesting for. Then I said to the congregation; after when all of you have entered into the other side of The Promised Land, let the children (yeladim) of Gad, the children (yeladim) of Reuven, and half the tribe (shevet) of Menasheh son (Ben) of Yosef, possess the land occupied by Sichon King (Melech) of Emori, and Og King (Melech) of Bashan, the lands and the cities in them and the cities surrounding them. **581** The children (yeladim) of Gad shall build in Divon, Atarot, and Aroer, Atrot, Shophan, Ya'azer, and Yogbehah. **582** They shall also build houses (Beitim) in Nimrah and in Haran, they shall secure the cities and build sheepfolds (gidrot tzon) for their livestocks. **583** The children (yeladim) of Reuven shall build in Cheshbon, Elealeh, Kiryatayim, Nevo, Ba'al Me'on, and Sivmah and after building, they shall change the names of all these cities. **584** The children (yeladim) of Machir son (Ben) of Menasheh later went to Gil`ad, captured it, and dispossessed the Emori who were found there. **585** I also gave Gil`ad to Machir son (Ben) of Menasheh who conquered it and he dwell there. **586** Ya'ir son (Ben) of Menasheh went and captured the small towns within and called them Chavot Ya'ir. **586** And Novach went and captured Kenat and the villages within and called it his name (Novach).

MOVING INTO THE PROMISED LAND

**587** These are details of the journey of the descendants of Yisrael from the land of Mitzrayim. I recorded details of our journey according to the commandment of The Creator (Habo’re) and these are the details; **588** After spending four hundred years in Mitzrayim, we departed from Mitzrayim on the day that starts the new and first month of our year after when thick darkness covered the whole land of Mitzrayim. **589** Then we moved out from Goshen, from the bondage of Rameses and we first camped at Sukkot. **590** From Sukkot, we moved and camped in Etam, which is on the edge of the desert (midbar). **7** From Etam, we returned back to Pi HaChirot, which is before Ba'al Tzephon; and we camped before Migdol. **591** We moved from there and passed through the middle of the water (yam) into the desert (midbar), and we were moving for three days (shloshet yamim) in the desert (midbar) of Etam before we later camped at Marah. **592** We left Marah and arrive in Elim and camped there. From Elim we moved to the red sea (Yam Suf) and camped beside it. We travelled from the red sea (Yam Suf) and camped in the desert (Midbar) of Sin. We moved from the desert (Midbar) of Sin and camped in Dophkah. We moved from Dophkah and camped in Alush. From Alush we moved to Rephidim and camped there. This was the place where there was no water (mayim) for us to drink. We moved from Rephidim and camped in the desert (Midbar) of Sinai. And we moved from the desert (Midbar) of Sinai and camped at Kivrot Hata'avah. We moved from Kivrot Hata'avah and camped at Chatzerot. We moved from Chatzerot and camped in Ritmah. We moved from Ritmah and camped at Rimmon Peretz. We moved from Rimmon Peretz, and camped in Livnah. We moved from Livnah and camped at Rissah. We moved from Rissah, and camped in Kehelatah. We moved from Kehelatah, and camped in mount (Har) Shepher. We moved from mount (Har) Shepher and camped in Charadah. We moved from Charadah and camped in Mak'helot. We moved from Mak'helot and camped at Tachat. We moved from Tachat and camped at Tarach. We moved from Tarach and camped in Mitcah. We moved from Mitcah, and camped in Chashmonah. We moved from Chashmonah and camped at Moserot. We moved from Moserot and camped in Bnei Ya’akan. We moved from Bnei Ya’akan and camped at Chor Haggidgad. We moved from Chor Haggidgad and camped in Yotvatah. We moved from Yotvatah and camped at Avronah. We moved from Avronah and camped at Etzyon Gever. We moved from Etzyon-Gever and camped in the desert (Midbar) of Tzin which is Kadesh. We moved from Kadesh and camped at Mount Hor, at the border of the land (HaEretz) of Esuv. **593** Aharon the priest (HaKohen) went up Mount Hor at the command of The Creator (Habo’re), and departed from there in the 40th year after when we came out from Mitzrayim, on the first day (yom) of the fifth month. Aharon was one hundred and twenty-three years old when he departed at Mount Hor. **594** The king (Melech) of Arad the Kena'ani, who dwell in the Negev in Kena'an, heard of our coming and planned to attack us. **595** We moved from Mount Hor and camped in Tzalmonah. We moved from Tzalmonah and camped in Punon. We moved from Punon and camped in Ovot. We moved from Ovot and camped in Iyei HaAvarim at the border of Moav. We moved from Iyim and camped in Divon. We moved from Divon and camped in Almon Divlatayim. We moved from Almon Divlatayim and camped on the mountains of Avarim, before Nevo. We moved from the mountains of Avarim and camped at the plains of Moav beside Yarden near Yericho. We moved through the corner of Yarden from Beit HaYeshimot even to Avel Sheetim in the plains of Moav. **596** And The Creator (Habo’re) spoke to me on the plains of Moav beside Yarden near Yericho saying; speak to the descendants of Yisrael saying to them, When you are crossing over Yarden into the Promised Land, you shall drive out all the inhabitants of the land (HaAretz) from before you and destroy completely all their molded and carved gods (maskiyyot and tzalmei massekhot) and also destroy all their places of devilish worship. **597** Then you shall take possession of the land (HaAretz) and dwell in it, for I have given you the land (HaAretz) for you to possess it. **598** Distribute the land (HaAretz) according to My command for it is an inheritance among your families (mishpekhot). Remember that more shall be given to the larger families as their inheritance (nachalah) and give a corresponding portion to the families with few members. Every man's inheritance (nachalah) shall be in the place which is allotted to him according to the tribes (mattot) of your fathers (Avoteichem). **599** But if you did not drive out the enemies in the land (yoshvei HaAretz) before you take possession, then they shall turn against you and harass you in the land (HaAretz) where you dwell. **600** Then I will do to you, as I intended to do to them because you now have the same appearance with them.

THE BORDERS OF THE PROMISED LAND INDICATED

**601**The Creator (Habo’re) spoke to me again saying; give to the Descendants of Yisrael the borders of the Land I have given to them in fulfillment of My promise to their ancestors; Avraham, Yitzack and Yisrael. **602** Your lower border starts from the desert (Midbar) of Tzin along the boundry of Esuv, it extended to the next side from the edge of the salt or dead sea (Yam HaMelach) to its front. The border shall turn from the lower part of Ma'aleh Akrabbim and pass on to Tzin and continue from the back of Kadesh Barnea and shall go on to Chatzar Addar and pass on to Atzmon. And the border shall go around from Atzmon to the **Wadi of Mitzrayim**, and the end of it shall be toward the Mediterranean Sea. The great sea (yam Gadol) shall be the border on its side. **603** The next border shall be from the great sea (Yam HaGadol) to Mount Hor. From Mount Hor your border extended close to Chamat and continued until towards Tzedad. It further extended to Ziphron and its end shall be Chatzar Einan, this shall be your upper border. And you shall draw a line to indicate the front border from Chatzar Einan to Shepham; And the border shall go down from Shepham to Rivlah, on the front side of Ain; the border shall descend, and shall reach to the bank of the sea (Yam) of Kinneret to the front side. It shall extend down to Yarden, and its end is at the Dead Sea (Yam HaMelach). This is the borders of your land all around. **604** Then I said to my people; this is the land which you shall inherit by allotment, which The Creator (Habo’re) has given to the remaining nine tribes (mattot) and to half of the tribe of Menasheh. **605** For the the descendants of Reuven according to theif father’s house (bais avotam) and the descendants of Gad according to their father’s house (bais avotam) and half of the tribe of Menasheh have received their inheritance (nachalah). **606** The two tribes and half of one tribe have received their inheritance (nachalah) on the front side of the Yarden near Yericho because the land they requested for falls within the boundaries of the Promised Land. **607** The Creator (Habo’re) spoke to me saying; these are the names (shmot) of the men (anashim) I have selected to share the land to them; Eleazar the priest (HaKohen) and Hoshea son (Ben) of Nun. **608** They shall take one leader (nasi) from each of the tribes (matteh) during sharing of the land (HaAretz). The names (shmot) of the men (anashim) selected for the sharing of the land are; from the tribe of Yehudah, Kalev son (Ben) of Yephunneh; From the tribe of Shim'on, Shemuel son (Ben) of Ammihud. For the tribe of Benyamin, Elidad son (Ben) of Kislo. From the tribe of Dan, Bukki son (Ben) of Yogli; From the tribe of Yosef, for the tribe of the Descendants of Menasheh, Channi'el son (Ben) of Ephod and the tribe of Ephrayim, Kemuel son (Ben) of Shiphtan; From the tribe of Zevulun, Elitzaphan son (Ben) of Parnach;From the tribe of Yissakhar, Paltiel son (Ben) of Azzan; From the tribe of Asher, Achihud son (Ben) of Shelomi. From the tribe of the Naphtali, Pedahel son (Ben) of Ammihud; these are the leaders selected to share the inheritance to the Descendants of Yisrael in the land (HaEretz) of Kena'an.

DWELLING PLACE FOR THE DESCENDANTS OF LEVI

**609** The Creator (Habo’re) spoke to me again in the plains of Moav beside Yarden near Yericho saying; command the descendants of Yisrael to give to the descendants of Levi (Levi'im) a portion for their dwelling and additional portion for the dwelling of all their animals (behemah) from the land I gave to them. **610** The measurement of the open pasturelands at the middle of the city, which you are to give to the descendants of Levi (Levi'im) shall be one thousand cubits all round from the wall of the city (Ir). **611** The City shall be located at the middle of the land and each side of its four sides shall be two thousand (2000) cubits away from outside the city (Ir), this shall belong to them and it’s the open pasturelands of the town. **612** The Land which you shall give to the descendants of Levi (Levi'im) shall accommodate six cities for refuge, where someone who unintentional committed murder (rotze'ach) may flee to for safety. And to them you shall add forty-two (42) cities (ir). **613** So the total number of cities to be given to the descendants of Levi (Levi'im) shall be forty-eight (48). They shall be given to them in addition to their open pasturelands located at the middle of the town (migrashim). **614** The land which shall be given to the descendants of Levi will come from the possessions (achuzzat) of the descendants of Yisrael. Those who inherited large portion shall give more to them while those who inherited few shall give less to them. Every tribe shall give to them according to their inheritance (nachalah). **615** The Creator (Habo’re) spoke to me again saying; **616** Speak to the descendants of Yisrael and say to them, When you crossover the Yarden into the land (HaEretz) I promised you, you shall donate six cities (arim) to serve as cities of refuge (arei miklat) for the descendants of Yisrael, strangers and foreigners who dwell among you, so that the eliminator (rotze'ach) who unintentionally eliminated someone may flee to there for his safety before appearing to defend himself before the congregation (Adat). **617** You shall give three cities (shlosh he'arim) on this side of the Yarden, and also three cities (shlosh he'arim) from the land (Eretz) of Kena'an to serve for this purpose. **618** But if the eliminator strike the victim with iron weapon (keli barzel) or stone (even) or wooden weapon and eliminated the victim, the eliminator is guilty of murder (rotze'ach) and the person must be eliminated from this world even if he ran into the city of refuge (arei miklat). **619** Those whose duty is to avenge for blood shed (Go’el HaDahm) shall slay the murderer (rotze'ach) when they bring him or her out. **620** If someone pushes another due to hatred (sin'ah) or if the murderer chocked the person on his neck and waited until the person stops breathing (bitzediyyah) or if the murderer strikes the victim with his hands on a place the victim cannot survive due to enemity (eivah) or hatred, the murderer (rotze'ach) must be executed by those whose job is to execute such. **621** But if it is proved that the murder is not intentional and that the murderer has no intention to eliminate the victim, then the congregation (Edah) shall free the accused person from those who would have avenged for the blood shed and restore the person to the city of refuge (arei miklat) where he ran to after carefully looking into the case. **622** The unintentional murderer shall remain in the city of refuge until when The High priest (HaKohen HaGadol) departed from the world. **623** But if the murderer (rotze'ach) at any time come outside the border of the city of refuge (ir miklat) where he fled to and was eliminated by one of those who executes My laws, he who eliminates the person will not be guilty of sin because the person would have remained in his city of refuge (ir miklat) until the departure of a High priest (Kohen HaGadol). After the depature of a High priest (HaKohen HaGadol) the murderer (rotze'ach) shall be restored to his land of possession (eretz achuzzat) by the new High priest after atonement. **624** So these commandments (chukka) shall guide your judgment (mishpat) throughout your generations (dorot) in all your dwellings as long as this covenant remains. **625** Anyone who eliminated another person (nefesh) must be eliminated after when not less than two witnesses has testified against the person. **626** No ransom, payment or gift shall be accepted from a person (nefesh) who is guilty of murder because his reward is elimination from the world. **627** You shall not demand or accept ransom (kofer) from someone who fled to the city of refuge (ir miklat) with the intention of restoring the person in his home without the demise of the High Priest (mot HaKohen Hagadol). **628** Do not pollute the land (HaAretz) where you dwell, for blood (dahm) pollutes the land (HaAretz) and no valid atonement (kapporah) can be made for the land (HaAretz) for the blood shed upon it (shefach dahm), except by the blood (dahm) of the person who committed the muder. **629** Therefore, do not make the land where you will dwell unclean (tameh) because I will dwell there with you. **630** Then the leaders of the fathers (Rashei HaAvot) of the families (Mishpekhot) of the son of (Bnei) Gil`ad, son (Ben) of Machir, son (Ben) of Menasheh, from the families (Mishpekhot) of Yosef came to me in the presence of the leaders of the tribes of Yisrael and said to me; **631** When The Creator (Habo’re) commanded you to give the land (HaAretz) for inheritance (nachalah) to the descendants of Yisrael, you was commanded by The Creator (Habo’re) to give the inheritance (nachalat) of Tzelophechad our brother (achinu) to his daughters (banot). **632** Now suppose they become married to any of other tribe of Yisrael, will their inheritance (nachalah) be taken from the inheritance (nachalah) of our fathers (Avoteinu), and be added to the inheritance (nachalah) of the tribe (matteh) where they got married to? **633** And when the freedom (Yovel) year comes, will their inheritance (nachalah) be taken away from their father’s tribe and be added to the inheritance (nachalah) of the tribe (matteh) where they married to? **634** I responded according to the command of The Creator (Habo’re) saying; the descendants of the tribe of Yosef have asked well. **635** This is the thing which The Creator (Habo’re) commanded concerning the daughters (Banot) of Tzelophechad, they must marry to whoever they chose only within the family (Mishpakhat) tribe (Matteh) of their father (Avihem). **636** If none of the brother’s of their father took very good care of them as his own children, then their inheritance will go to any man from the tribe of their father who marries them. By so doing, their inheritance (nachalah) will not be remove from their tribe (matteh) and taken to another tribe (matteh), for every man (ish) from any of the tribe of Yisrael shall owe his inheritance (nachalah) from the tribe (matteh) of his father (Avot). **637** No inheritance shall be relocated from one tribe (matteh) to another tribe (matteh) in all the tribes (mattot) of Yisrael. **638** After when I have repeated The Commandment of The creator (Habo’re) about such case, the daughter’s (Banot) of Tzelophechad understood and accepted the command. **639** Then Machlah, Tirtzah, Choglah, Milcah, and Noah, who were the daughters (Banot) of Tzelophechad, became wives to men from their father’s tribe, from the family (mishpekhot) of Menasheh son (Ben) of Yosef, and their inheritance (nachalah) remained in the tribe (matteh) of the family (mishpakhat) of their father (av). **640** These are the commandments and instructions given by The Creator (Habo’re) through me to the descendants of Yisrael in the land of Moav beside Yarden, near Yericho.

**THE FIFTH BOOK OF MOSHEH**

INSTRUCTION TO DEPART FROM CHOREV AND ENTER THE PROMISED LAND

**1** These are the words (devarim) I spoke to all the congregation (kol) of Yisrael on the far side of the Yarden in the desert (midbar), in the Aravah opposite Suf between Paran, Tophel, Lavan, Chatzerot, and Di-Zahav. **2** There was eleven days' journey from Chorev to Kadesh-Barnea through the way of Mount Seir. **3** On the first day of the eleventh month of the fortieth year, I spoke to the Descendants of Yisrael, according to the will of The Creator (Habo’re). **4** After hen we had slain Sichon King (Melech) of Emori, who dwell in Cheshbon, and Og King (Melech) of Bashan, who dwell in Ashtarot at Edre’i; on the far side of the Yarden, in the land (Eretz) of Moav, I started reviewing our journey so far and the events that took place among us. **6**  I said to my people; The Creator (Habo’re) our God (Eloheinu) spoke to us in Chorev, saying, You have stayed long enough on this mountain; **7**  Continue your journey to the mount (Har) of Emori which is the hill country of the Emori, and to all the places around it, through the Aravah, the hills, the lowland (Shefelah), and through the Negev beside the seacoast to the land (Eretz) of Kena'ani and through the Lebanon and through the great river Euphrates. **8** See, I have set before you the land (ha'aretz) which has been given to you, go in and possess the land (ha'aretz) which The Creator (Habo’re) Promised to your father’s (Avoteichem); Avraham, Yitzchak, and Yisrael and their descendants after them.

APPOINTMENT OF LEADERS TO EASE BURDEN FOR ME

**9** At that time, I spoke to your fathers saying; I alone can no longer bear the burden because The Creator (Habo’re) your God (Eloheichem) have multiplied you and today you are as numerous as the stars on the sky (kokhavei HaShomayim). **10** The Creator (Habo’re), The God of your fathers (Elohei Avoteichem) have increased you a thousand times and bless you according to His promise to you. **11** How can I alone attend to your problems, your burden (massa) and your complains (strife)? **12** I told them to choose wise men (anashim chachamim), who has will be given The Holy Spirit, who are well known among your tribes, and I will put them in charge of you and they said that my suggestion was very good and that they will do as I have said. **13** So I took the leaders they have chosen from your tribes, wise men (anashim chachamim), men of understanding, and made them overseers over your people and I placed your people under their cares in thousands, in hundreds, in fifties, and in tens, to be caretakers among your tribes. **14** I commanded your leaders at that time to decide over cases between your brothers righteously, between every man and his brother, and the strangers (gerim) who are with him. **15** I warned them to avoid partiality but to listen to the common (katon) person just as they will do to the great (gadol) person. I warned them to avoid being afraid of the face of man, for the overall judge is The Creator (Habo’re) and that if any case becomes too hard for them, they should bring it to me and I will listen and decide on it. **16** Then I gave them all the commandments of Our Father (Avinu) which you should obey.

THE DEMAND FOR SPYING WAS MADE BY MY PEOPLE OUT OF FEAR AND LOST OF FAITH IN GOD

**17** When we departed from Chorev, we were taken by The Creator through great and terrible desert (midbar), which you experience on the way to the mount (Har) of Emori before we arrived at Kadesh-Barnea. **18** Then I said to them, you have come to the mount (Har) of Emori which The Creator (Habo’re) Our God (Eloheinu) has given to us. **19** Indeed, The Creator (Habo’re) your God (Eloheicha) have set the land (ha'aretz) before you, move in and possess it, as The Creator (Habo’re) The God of your fathers (Elohei Avoteicha) have said to you; do not be afraid, never be discouraged, I am with you. **20** Yet out of fear and lost of confidence in Our God (Eloheinu), your ancestors came to me and said, Let us send men (anashim) ahead of us so that they will go and examine the land (ha'aretz) and come back to tell us how safe the land is, which way are we to follow and enter and where we shall first dwell. **21** I was not angry with their request, I quickly sent twelve (Shneym Asar) men, one from each tribe (shevet) to go and carry out the examination they requested for. **22** They went up into the hill country and came to the Eshkol Valley and explored the land. **23** They returned to us with the fruit of the land (pri ha'aretz) and said to us; the land which The Creator (Habo’re) has given to us is a good land (tovah ha'aretz).

THE PEOPLE REFUSED TO ENTER THE LAND AND REBELLED AGAINST THE CREATOR AND THEY WERE CONSUMED.

**24** Not considering this good news, you refused to move in and take possession, but rebelled against the The Creator (Habo’re). **25** You entered your tents (oholim) and murmured saying; Because The Creator (Habo’re) hated us, that was why He brought us out from Mitzrayim to deliver us into the hands of the Kena’ani so that they will destroy us. **26** Where shall we move in and possess? Our brothers have given us the true and discouraging information by saying that the people who occupy the land are far greater and taller than us and that the cities are great and walled up as if the wall will reach the sky (Shomayim). They also said that they saw the sons of (Bnei) Anakim who were abnormal human beings in the land. **27** Then I said to your ancestors, panic not! Do not be afraid of them. The Creator (Habo’re) your God (Eloheichem) Who rescued you from pharaoh and wasted his armies in the red sea to keep you save till this day, He will fight for you according to His promise to you and your ancestors. **28** I reminded them about how we were carried in the hands of The Creator (Habo’re) in the desert (midbar) throughout our journey, until we arrived into this place. **29** I told them that they did not believe in the capability of our great God (Gadol El), Who has been with us in all our way both in the day (boker) and night (laila) to guide us on the way to follow. **30** When The Creator (Habo’re) heard their rebels against Him; He was angry and declared that not even one of those who speaks evil against Him will enter the very good land (ha'aretz hatovah) He has given to your fathers (Avoteichem). **31**  But The Creator (Habo’re) was pleased with Kalev son (ben) of Yephunneh and Hoshea son of Num who trusted and strongly depended on Him and to them He promise to give the land (ha'aretz) they conquered and to their children, because they did not lose confidence in Him. **32** The Creator (Habo’re) was also angry with me because your ancestors made me to disobey Him, and He said to me; you also will not possess The Promised Land, But Hoshea son (ben) of Nun, the one assisting you will go in there with My people. Encourage him for he is the one to take the descendants of Yisrael to inherit the land. **33** In those days when you were little, your ancestors said that The Creator want to deliver you to the enemies who will take you captive and He responded to them saying; your little ones whom you said would be taken captive and your children who has no knowledge about good (tov) and evil (rah) shall be the ones to inherit the land. **34** He commanded us to turn and return to the desert (midbar) by the way of the red sea (Yam Suf). **35** Then your fathers who were then answered and said to me, we have done evil against The Creator (Habo’re), we are now ready to go up, fight them and possess the land according to how The Creator (Habo’re) our God (Eloheinu) commanded us earlier. **36** When they picked up their weapons to go up to the hill country for war, The Creator (Habo’re) said to me; tell them to withdraw from going to fight because I am not in support of them otherwise they will all be struck down before their enemies. **37** So I spoke to them but they did not obey but rebelled against the The Creator (Habo’re) again by going into the hill country on their own. **38**  Then the people (HaAm) who dwell in that hill country came out and fought against them and chased them as bees do, to the extent that the crossed Seir and entered Chormah. **39** Then they returned and wept before The Creator (Habo’re); but The Creator (Habo’re) did not listen to them because they chose to do what they want at their own time. **40** This is why you spent long time dwelling in Kadesh.

LONG TIME SPENT IN THE DESERT DUE TO SIN

**41** Then we move towards the red sea (yam suf) in the wilderness as The Creator (Habo’re) instructed me and we dwell around Mount Seir for many days (yamim rabbim). 4**2** ThenThe Creator (Habo’re) spoke to me saying; You have dwelled around this mountain (hahar hazeh) long enough; tell the people to turn towards the territory of your brothers who are the descendants of Esuv who are dwelling in Seir and they shall be afraid of you but be careful over (shomer me'od) yourselves. **43** Do not attack them because you will not inherit any portion of their land. I have given Mount Seir to the descendants of Esuv as their inheritance (nachalah). **44** You are to pay for the food and water you will request from them. **45** For The Creator (Habo’re) your God (Eloheicha) have made you prosper in all the works of your hand; He knows how you walk through this great desert (midbar gadol). For these forty years (arba'im shanim) The Creator (Haboyou’re your God (Eloheicha) has been with you to make sure that you did not lack anything. **46** Also when we went from Eilat through the road of the Aravah the dwelling of our brothers, the descendants of Esuv, who dwell in Seir, and from Etzyon-Gever, we turned and followed the road through the desert (midbar) of Moav. **47** Then The Creator (Habo’re) said to me, do not fight the Moavim, never provoke them to war (milchamah) for I will not give you their land because I have given Ar to the descendants of Lot as their inheritance. **48** The Emim dwell there in the past. They are great people in appearance, many in number and tall like the Anakim. They were also called giants (Refa'im) as the Anakim, but the Moavim called them Emim. **49** The Chorim also dwell in Seir in the past but the descendants of Esuv succeeded them after overcoming them and dwell in their land just as the descendants of Yisrael received the land (eretz) of inheritance given to them by The Creator (Habo’re). **50**  I said to your ancestors; rise up lets move over to the Wadi Zered, and they rose as we went over to the Wadi Zered and the time interval in which we spent while coming from Kadesh-Barnea until we arrived at the Wadi Zered was thirty eight years (**38 yrs)** (shanim) and within this period, the generation of the men of Yisrael who rebelled against The Creator (habo’re) were consumed from the camp (machaneh) just as The Creator (Habo’re) had declared to them. **51** For indeed the hand (yad) of The Creator (Habo’re) was against them, to destroy them in the camp (machaneh) just as it occurred to them. **52** The Creator (Habo’re) spoke to me again saying; you are to cross over the border of Moav at Ar today and when you approach the dwelling place of the descendants of Ammon, do not attack them for I will not give you their land (Eretz) because I have given it to the descendants of Lot as their inheritance. **53** That place was also known as the land of giants (Refa'im) in the past because abnormal human beings popularly called giants (Refa'im) were dwelling there in the past. The Ammonim call them Zamzummim. They are abnormal beings great and tall in appearance, many in number. They were like the Anakim because they all has a common devilish origin but The Creator (Habo’re) destroyed them and gave their land to the Ammonim who were dwelling there.

THE DEFEAT OF SICHON KING OF CHESHBON AND OG KING OF BASHAN.

**54** The Creator (Habo’re) said; Rise up and move accross Wadi Arnon. I said to them; indeed, The Creator (Habo’re) have delivered the Emori into your possession, Sichon King (Melech) of Cheshbon and all the land they wrongly occupied because they have planned to attack you. Take possession of it, declare war (milchamah) against them and conquer them. **55** The Creator (Habo’re) also said; fromthis day (Hayom hazeh), I will begin to put your fear (pachad) upon the people (ammim) of all the nations under the sky (Kol HaShomayim). They shall hear news of the nations you conquered and shall tremble and be in distress because of you. **56** I sent messengers (malachim) out from the desert (midbar) of Kedemot to Sichon King (Melech) of Cheshbon with words of peace (divrei shalom) saying; Let us pass through your land on the way (derech), I will just go along on the way (derech) without turning to the right or to the left (semol). **57** We shall pay for the food we shall eat and the water we shall drink but just allow us to pass through on foot just as the descendants of Esuv who dwell in Seir, and the Moavim who dwell in Ar did to us until we crossed over the Yarden into the land which The Creator (Habo’re) our God (Eloheinu) has given to us. **58** But Sichon King (Melech) of Cheshbon did not let us pass through his land because devil hardened his mind. **59** The Creator (Habo’re) said to me; See, I have given you victory over Sichon and his people and you are to possess the land where they are dwelling because I did not give it to them. **60** Then king Sichon and his fighters came out against us in war (milchamah) at Yahatz. **61** The Creator (Habo’re) Our God (Eloheinu) delivered them in our hands and we struck all of them down including his sons (banim) without living anything even their animals alive in his city. **62** Then we took possession of all the land they illegally occupied. **63** From Aroer, which is at the edge of Wadi Arnon, and from the town that is beside wadi extended to Gil`ad, there was not even a nation difficult for us to conquer because The Creator (Habo’re) our God (Eloheinu) was with us. **64** Only the land (Eretz) of the descendants of Ammon, Wadi Yabok and towns in the hills were spared because The Creator (Habo’re) our God (Eloheinu) commanded us to spare them since the place they were dwelling has been given to them as their inheritance. As we went towards bashan, Og king (melech) of bashan mobilized his war men against us but The Creator (Habo’re) favoured us and we eliminated them including their women (isha) and little children. We left nothing alive there even there animals.

SHARING OF THE LAND AMONG THE TRIBES OF YISRAEL

**65**  From the land (ha'aretz hazot) which we possessed then, from Aroer, which is by the Wadi Arnon and half way up the hill country of Gil`ad, and the towns there I gave to the descendants of Reaven and Gad (Reuveni and Gadi). **66** I gave the rest of Gil`ad, the region of Argov and all Bashan which was the kingdom of Og and was called the land of Giants (Refa’im) to half of the tribe of Menasheh. **67** Yair son (ben) of Menasheh took all the region of Argov to the border of Geshuri and Maachati and he gave the city his name (shmo) which was HaBashan Havot Yair to this day (hayom hazeh). **68** And I gave Gil`ad to Machir. But to the Reuveni and to the Gadi I gave from Gil`ad even to the Wadi Arnon with the center of the valley as the border even to the Wadi Yabbok, which is the border of the descendants of Ammon; **69** The Aravah and Yarden, the sea side there, from Kinneret even to the sea (yam) of the salt (Aravah) which is the Dead Sea, under the slopes of Pisgah to the front was also given to them. **70** Then I told them that The Creator (Habo’re) your God (Eloheicha) have given you this land to possess it, but you and your family must accompany your brothers as they cross the Yerdan River into the land of Kena’ani before you can come back and dwell in your portion. **71** But your livestock since you have much livestock shall be kept in your cities where I have given you because they have plenty of pastures there to feed on. **72** And I commanded Hoshea at that time, saying, your eyes have seen what The Creator (Habo’re) your God (Eloheicha) have done to these two kings (melachim) and so will The Creator (Habo’re) handle all the people in the nations and kingdoms you are to possess. **73** You shall not fear them for The Creator (Habo’re) your God (Eloheicha) will fight for you.

I PLEADED FOR OUR FATHER TO LET HIM ENTER THE LAND BUT OUR FATHER WARNED HIM TO STOP TALKING ABOUT THAT.

**74** Then I pleaded to The Creator (Habo’re) saying,my Master, You have shown your servant (eved) your greatness, and Your Power, no God (El) in the sky (Shomayim) or on the land (Ha'Aretz), can do the things you have done? **75** Please allow me to go over and step into the good land (ha'aretz hatovah) which is beyond Yarden, the wonderful hill country. **76** But The Creator (Habo’re) was angry with me for my disobedience and He said to me, Enough from you! Do not speak to Me again about this matter. **77** Move up to the top of Pisgah and lift up your eyes downwards, upwards and sideways and you will see the land with your eyes but you have been disqualified to cross this Yarden into the land. **78** Handover to Hoshea, speak to him courageously and strengthen him, for he shall lead My people to inherit the land (ha'aretz) which I have shown you, the Land I promised them. **79** So we dwell in the valley opposite the place called Beit-Peor as at then.

OBEY AND LIVE IN PEACE WITH THE CREATOR.

**80** Now Listen (shema) you surviving descendants of Yisrael to the commandments (chukkim) of the Father (HaAv) which I will teach (melammed) you and obey all of them in order to live in peace as you go in to possess the land (ha'aretz) which The Creator (Habo’re), the God of your fathers (Elohei Avoteichem) has given to you. **81** You shall not interpret it in any other way apart from how it is presented to you. Do not add any word to it neither shall you take away any word from it but obey all these commandments of The Creator (Habo’re) your God (Eloheicha) which I command you. **82** Your eyes have seen what The Creator (Habo’re) did to those who worshipped the lifeless god they call Baal Peor, for all your brothers who bowed down to the image of Baal Peor has been completely destroyed by The Creator (Habo’re) your God (Eloheicha). **83** But all of you who did not disobey (deveykus) The Creator (Habo’re) your God (Eloheichem) are alive today. **84** Behold, I have taught you commandments (chukkim) that gives life and safety even as The Creator (Habo’re) my God (Elohai) commanded me, that you shall obey all in the land (ha'aretz) you are going to possess. **85** Therefore obey (shomer) them all because these commandments are the source of your wisdom (chochmah) and your understanding (binah) in the sight of other peoples who shall hear all these commandments (chukkim) and say; Surely the people (HaAm) of this Great nation (Goy HaGadol) has wisdom and understanding. **86** Tell me; which nation in the whole world has God (El) Who is very close to them as The Creator (Habo’re) our God (Eloheinu) is to us whenever we call upon Him? **87** Is there any nation in the whole world that has commandments (chukkim) and righteous judgments (mishpatim tzaddikim) which is as good as all these laws (torah) which I present to you today? **88** All you need to do is to carefully watch over (shomer) yourselves in order not to forget the things your eyes have seen and what your ears have heard so that they do not depart from your mind all the days (kol yamim) of your life. But teach all these commandments to your children (yeladim) and to the children (yeladim) of your children (yeladim) if you really love them. **89** Remember that your fathers stood and listen to The Creator (Habo’re) your God (Eloheicha) in Chorev, the day He summons them to hear His words, and fear Him all the years (kol hayamim) of their life and for them to share the experience with you who are their children (yeladim). **90** On that day, they went near and stood at the foot of the mountain as the mountain emits great fire (eish gadol) from the middle towards the sky (Shomayim), with very bright light coming out of the bright cloud (anan). **91** The Creator (Habo’re) spoke to them out of the middle of the fire (eish) and they heard His voice clearly but they did not see any form (temunah). **92** He gave them His commandments which He wrote for them in two stone tablets (shnei luchot avanim) for their safety and made a covenant (Brit) with them as they agreed to obey Him. **93** I was charged with the duty to make all His commandments known very well to you so that you will live to obey all of them in the land He has given to you.

MAKING ANY KIND OF IMAGE IS ABOMINATION.

**94** Do not forget thaton that day (yom) at Chorev,The Creator (Habo’re) did not appear to your ancestors in any image or form, therefore do not corrupt and condemn yourselves by making any kind of image in the form (temunah) of man, any kind of animal or anything (semel) else whether male (zachar) or female (nekevah). **95** These are what other nations of the world who rejected light and love darkness referred to as their gods.

WORSHIP OF SUN, MOON AND STARS IS ABOMINATION

**96** As long as this world remains, don’t ever lift up your eyes to the sky (Shomayim) and worship or bow down to the sun (shemesh), the moon (yarei'ach), and the stars (kokhavim), or make any image that looks like the sun (shemesh), the moon (yarei'ach), and the stars (kokhavim) as your object or sign of worship. **97** So many nations in the world has chosen these lights in the sky to be their gods but The Creator (Habo’re) have accepted you and brought you from Mitzrayim which is iron melting furnace, for you to be His people (Am) as you are today (yom hazeh). **98** Fear Him and Obey Him always for The Creator (Habo’re) your God (Eloheicha) is a consuming fire (eish), He is The only God (El) Who cannot allow those who are into covenant with Him to turn to other gods. **99**  Today, The Creator (Habo’re) is watching us as I am giving you His commandments, if you ever turn away from any of these commandments in the land you are going to possess, you will be forsaken by The Creator (Habo’re). **100** In disobedience,The Creator (Habo’re) shall scatter you among the people (amim) of other nations and only few of you will survive in those nations. **101** They will want you to serve their gods, the work of men's hands, made of wood (etz), plastics, silver (kessef), gold and stones (even) or concretes, which has no life, which cannot see, cannot hear, cannot eat, cannot smell, cannot talk, and cannot walk. **102** But if from now you shall seek The Creator (Habo’re) your God (Eloheicha), you shall find Him, if you seek Him with all your mind and with all your strength. **103** When you are facing tribulation (tzar) or any kind of harms in time to come (acharit hayamim), and you turn to The Creator (Habo’re) your God (Eloheicha) for help in obedient to His voice, He is a merciful God (El Rachum), He will not abandon you, neither will He allow you to be destroyed. He cannot forget His covenant with your fathers (Brit Avoteicha) and the promise He made to them.

NO GOD CAN DO WHAT OUR GOD HAS DONE

**104** Make inquiries from the Creation time till now if any god has done what your God did. **105** Did any people hear the voice of what they call god speaking to them out of the midst of the fire (eish), as your fathers heard from your God and remain alive? **106** Have any god rescued his people the way your God (Eloheicha) rescued your fathers out of Mitzrayim. **107** He didit foryou to know that He is The Creator (Habo’re), incomparable and that there is no other god beside Him. **108** Out of the mountain He made your fathers to hear His voice that He might teach them how to live in the land (Ha’Aretz). He made them to see His great fire (eish hagedolah) and they heard His words (devarim) out of the midst of the fire (eish). **109** Because He loved your forefathers (Avoteicha), He chose their descendants (zera) after them and brought them out of Mitzrayim by force. **110** He drove out nations (Goyim) who pose threat to you and those who occupied the land He kept for you ahead of you in order to bring you into the land He gave you as your inheritance (nachalah) from Him just as it is today (yom hazeh). **111** Know it today and never forget that your God (Eloheicha) is The Creator (Habo’re) of all good things in existence and there is no one who is like Him or who can be compared with Him. **112** Obey all the commandments He gave to you through me so that He may be pleased to be with you and continue taking wonderful care of you as He has been doing.

CITIES OF REFUGE ESTABLISHED

**113** Then I set apart these three towns; Betzer in the desert (midbar), in the flatland of the Reuveni, Ramot in Gil`ad of the Gadi and Golan in Bashan of the Menashi which were on the side of the Yarden to serve as the cities of refuge as Our Father (Avinu) commanded. **114** After that I read again to the surviving descendants of Yisrael all the commandments given through me by The Creator on the mountain just as I read for their departed fathers and I urged them to obey all for their own good. After listening to these commandments, they promised to obey all. Then they renewed their Covenant with The Creator (Habo’re).

LOVE THE CREATOR BY OBEYING HIM ALWAYS.

**115** I spoke to my people saying;Listen (Shema) carefully my brothers and sisters, The Creator (Habo’re) your God (Eloheinu) is one (Echad). There is no other Creator beside Him. **116** You shall love The Creator (Habo’re) your God with all your mind, with all your life and with all your strength. **117** Do not forget these life giving commandments which The Creator (Habo’re) had commanded you today, and make sure you teach them carefully to all your children (yeladim). Study them whenever you sit down in your house (bais), meditate on them as you walk on the road and when you lie down on your bed. **118** They are to be fresh in your memory always so that you will have no time to think about other things except the commandments of your Creator (Habo’re). **119** When The Creator (Habo’re) your God (Eloheicha) have brought you into the land (ha'aretz) He Promise to your fathers (Avoteicha); Avraham, Yitzchak, and Yisrael where you will inherit great and good cities which you did not buildand houses (batim) full of all good things, which you did not provide, and water wells which you never dig, even vineyards (kramim) and olive trees which you did not cultivate, do not forget His commandments as you enjoy all these things He has provided for you. **120** You shall fear The Creator (Habo’re) your God (Eloheicha) by avoiding things that will provoke Him, serve Him through obedience and He will always redeem His name which is upon you. **121** Don’t ever look at other gods (elohim acherim), the gods the people around you made by themselves as their object of worship. **122** Remember always that The Creator (Habo’re) your God (Eloheicha) is a jealous God (El Kannah) Who cannot allow His worshippers to worship or consult other gods. If you ever consult or worship other gods which are made by man, the anger of The Creator (Habo’re) your God (Eloheicha) will rise against you and you will be wiped away from the face of the land (ha'adamah). **123** Don’t ever again test The Creator (Habo’re) your God (Eloheichem) as you did in Massah. **124** Always obey Him in all conditions and insist in doing only what is right (yashar) and good (hatov) in the eyes of The Creator (Habo’re) so that it may be well with you in the good land (ha'aretz hatovah) which The Creator (Habo’re) promised your fathers (Avotecha). **125** When your future children asked you how you got these commandments (chukkim), you shall tell them that your ancestors were Pharaoh's servants (avadim) in Mitzrayim for not less than four hundred years, And that The Creator (Habo’re) brought them out from Mitzrayim forcefully after punishing pharaoh, his household and the entire people of Mitzrayim with great and distress darkness. **126** And He brought our ancestors out from there to give them the land (ha'aretz) which He promised to our great fathers (Avoteinu). **127** The Creator (Habo’re) commanded them and us to obey all these commandments (chukkim), to fear Him by avoiding things that provokes Him for our own good, so that He will keep us alive as it is today (yom hazeh). **128** He shall count it for us as righteousness (tzedakah) if we carefully and willingly obey (shomer) all these commandments (mitzvoth) which he has given to us.

ILLEGAL OCCUPANTS ARE SENT AWAY FOR GOD’S PEOPLE TO POSSESS THEIR LAND

**129** The Creator continued speaking to the descendants of Yisrael through me saying; I am now taking you into the land (ha'aretz) I promised to give you as your inheritance, and I will send out many nations (Goyim rabbim) who occupy the land without Me giving it to them, the Chitti, the Girgashi, the Emori, the Kena'ani, the Perizzi, the Chivi, and the Youvusi. These are seven nations (shivah Goyim) which appear to be greater and mightier than you. **130** But with Me on your side, you shall overcome them and utterly destroy their objects of worship (gods). Make no covenant (Brit) with them and do not allow any of them to remain in the land I have given you. **131** Let none of you marry their daughters (bat) and do not give your daughter (bat) to them as a wife (eshet). **132** For they will turn your sons (ben) away from Me and make them serve other gods (elohim acherim) and My anger will be kindled against you and destroy you suddenly. **133** I said to them;do not waste time to destroy the altars (mizbechot) they build for their gods, break down all their pillars (matzeivot) of worship, cut down the trees they worship (Asherah) and burn their carved images (peselim) with fire (eish). **134** For you are Holy people (Am Kodesh) to The Creator (Habo’re) your God (Eloheicha) who has chosen you from all the nations in the world to be a treasured people (Am Segullah) to Himself. **135** The Creator (Habo’re) did not love you or choose you because you were more in number than any other people, for you has the least population among all nations (kol goyim). **136** But He loves you because you accepted and agreed to obey His commandments which are His covenant with you. **137** Know very well that The Creator (Habo’re) your God (Eloheicha) is the only God, The Faithful God (El HaNe'eman), Who keeps (shomer) His covenant (HaBrit) and show mercy (chesed) to thousands of generation of those who loves Him and obey His commandments. **138** He rejects and destroy those who hate (soneh) Him by not obeying any of His commandments, He does not waste time to wipe sinners away. **139** Obey all the commandments He has given to you and He will love, bless and multiply you. He will also bless your children (yeladim), and the fruit (pri) of your land, your grain, your wine, your oil, your cattle and the flocks of your sheep will all increase in the land which He promised to your fathers (Avoteicha) to give you. **140** you are blessed among all people and no male or female shall be barren among you, or among your cattle. **141** The Creator (Habo’re) will take away from you all kinds of disease (choli). **142** Show no mercy to all the nations you will drive away from your land, if you say in your mind, these nations (Goyim) are more than us, how can we dispossess them? it means you are afraid of them. **143** You shall not be afraid of any nation in the world, always remember what The Creator (Habo’re) your God (Eloheicha) did in Mitzrayim, and to all the people of Mitzrayim in the red sea,so shall He do to any nation that threatens you. **144** The Creator (Habo’re) will wipe them away before your eyes. **145** Fear no nation forThe Creator (Habo’re) your God (Eloheicha) is with you, The Great and awesome God (El Gadol v'Norah). **146** He will be sending them away little by little as you occupy the free land, He will not chase them away at once to avoid the empty land being occupied by beasts of the field (sadeh). **147** Burn all the images (peselim) of their gods (eloheihem) with fire (eish). Do not desire or take their silver (kesef) or gold (zahav) otherwise it will become a snare to you, for it is abomination (to'evah) to The Creator (Habo’re). **148** You shall not bring any of their properties which is abomination (to'evah) into your house (bais), if you do, you will be cursed (cherem) like it. But hate them with passion for they are cursed.

DO NOT FORGET YOUR CREATOR

**149** Remember that The Creator (Habo’re) led you all the way (kol haderech) in the desert (midbar) for forty years (arba'im shanah), to humble you and to test your faith in Him through your obedience to all His commandments. **150** He allowed you to suffer from hunger and fed you with manna and quail meat which you do not know the origin so that you may understand that man do not survive by food alone, but most importantly by keeping every command that The Creator (Habo’re) has given. **151** Throughout these forty years (arba'im shanah) in the desert, your clothes (raiment) did not tear or fade up; neither did your foot swell. **152** You shall also understand in your mind that, as a man rebukes his son (bno), so The Creator (Habo’re) your God (Eloheicha) rebukes you because you are His sons and daughters. **153** Therefore keep (shomer) His commandments (mitzvoth) and walk in His ways with fear of His anger. **154** He has given you a good land (eretz tovah), a land where you cannot lack anything. **155** Do not ignore any of the commandments I have given to you today. **156** When you relaxed, multiply and become wealthy in the good land, when you start enjoying all the good things The Creator has given to you, do not forget His covenant with you. Remember all the things He did for your ancestors from Mitzrayim and while they where in the desert (midbar). Rember also how He fed you and cared for you till this day. **157** Do not say in your mind, we have made all these wealth (chayil) by ourselves, by our power (ko'ach). **158** But remember that whatever you are comes from The Creator (Habo’re) your God (Eloheicha). **159** Be warned! if you ever in any way turn against The Creator (Habo’re) by submitting yourselves to other gods (acharei elohim) either by consulting them, worshipping or bowing down to them, I testify against you today that you shall surely perish just as other nations (Goyim) which turned against The Creator (Habo’re) were destroyed in your face. The same shall happen to you if you disobey any of these commandments which has been given to you by The Creator (Habo’re) your God (Eloheichem).

THE PROMISED LAND IS A FULLFILLED PROMISE NOT AS A RESULT OF YOUR RIGHTEOUSNESS.

**160** Listen (Shema) descendants of Yisrael: you are about to cross over Yarden River today, to go and possess the land occupied by nations (Goyim) greater and mightier than you physically. **161** Abnormal people, great and tall, the sons of (Bnei) Anakim, whom you have heared about, they said; who can stand before the sons of (Bnei) Anak! **162** You are not the one to fight against them but The Creator (Habo’re) your God (Eloheicha) will give you the power to pull them down and wipe them away. Do not think that you will possess the Promised Land because of your righteousness (tzedakah), it is to fufill the Promise The Creator (Habo’re) made to your ancestors; Avraham, Yitzchak and Yisrael.

GOLDEN CALF REMEMBERED

**163** Remember and do not forget how your fathers provoked The Creator (Habo’re) Your God (Eloheicha) in the desert (midbar). From the day (yom) they departed from Mitzrayim, until they were consumed, they have been rebellious against The Creator (Habo’re). **164** Also in Chorev they provoked The Creator (Habo’re) and The Creator (Habo’re) was angry with them and they were eliminated. **165** When I went up the mountain to receive the stone tablets (luchot ha’avanim) which is the tablets of the covenant (luchot HaBrit) which The Creator (Habo’re) made with you and your fathers (Avot), I spent forty days (yamin) and night (lailah) on the mountain, I neither eat nor drink anything in those days. **166** The Creator (Habo’re) delivered to me the two stone tablets (shnei luchot ha’avanim) containing written commandments by His finger (etzba El). **167** After forty days and night (arba'im yom and arba'im lailah), The Creator (Habo’re) gave me the two tablets of stone (shnei luchot ha’avanim) where He wrote the terms of His covenant. **168** The Creator (Habo’re) said to me, get up and go down quickly to see what your people have done to themselves. They have quickly turned away from the way which I commanded them and made a molded calf (massekhah). **169** The Creator (Habo’re) described your ancestors as stiffnecked people (Kesheh Oref) because they adhered to disobedience. **170** He decided to wipe all of them away and to establish new generation through me but I pleaded on behalf of those who did not bow and worship the image. **171** When I returned from the mountain, I saw the molded image they forced Aharon the priest to mold for them and out of anger, I took the two stone tablets (shnei haluchot) and cast them on the ground and two of them got broken in their presence. **172** The Creator (Habo’re) was very angry with Aharon but he was punished with severe plague because he was forced to mold the image. **173** All those who worshipped that molded image were eliminated by the sword while others who did not worship it but failed to oppose those who worshipped it were punished with plague. This was how the population of your fathers keep decreasing as a result of disobedience. **174** At Taverah, Massah, and at Kivrot Hattaavah, they provoked The Creator (Habo’re) again. **175** When The Creator (Habo’re) sent them from Kadesh-Barnea and told them to enter and possess the land (ha'aretz) which He has given to them, they rebelled again against the The Creator (Habo’re) and they have no confidence or trust in Him. They were rather afraid of the people who occupied the land and they requested for some people to visit the land. **176** They have been rebellious against The Creator (Habo’re) from the day (yom) that I knew them. **177** When The Creator decided to eliminate all, I pleaded saying; Remember your servants (avadim); Avraham, Yitzchak, and Yisrael and do not consider the stubbornness and wickedness of this people. **178** If You wipe them all away, the people of the land (ha'aretz Ha) where You brought us from will say that You wiped them away because you cannot take them into the land (ha'aretz) You promised them, and that You hated them and brought them out to slay them in the desert (midbar). **179** After all these plead, The Creator listened to me and changed His mind from wiping them away and this is how you survived till today. Learn from what happened to your disobedience fathers.

ANOTHER TABLETS OF WRITTEN LAWS WAS GIVEN TO ME

**180** At that time The Creator (Habo’re) said to me, come up to the mountain and I will give you another two tablets of stone (shnei luchot avanim) like the first ones which you broke out of anger. **181** On them, I will write the words (devarim) that were written on the first ones (haluchot harishonim) which you brake, and you shall put them inside the Ark (aron). **182** Then I made an Ark (aron) of acacia (sheetim) wood as He commanded me when He was commanding me on how to build the Sanctuary. **183** I went up the mountain and spent another forty days and night before The Creator (Habo’re) gave me two new stone tablets with His commandments written on them just like the first ones. **184** When I retuned from the mountain, I put the tablets (luchot) in the Ark (aron) which I had made and they are there even now as The Creator (Habo’re) commanded me. It was from these two tablets that I read the commandments for you. **185** Then we took our journey from the wells (Be'erot) of the sons of (Bnei) Yaakan to Moserah where Aharon the priest departed and was buried, then Eleazar his son (bno) succeeded him as the high priest (kohen gadol). **186** From there we journeyed to Gudgodah; and from Gudgodah to Yotvatah, a land (eretz) with many rivers. **187** At that time The Creator (Habo’re) separated the tribe (shevet) of Levi, to bear the Ark (Aron) of covenant (Brit) of The Creator (Habo’re), to serve Him in His Sanctuary and to proclaim favour in His name (Shmo) just as it is today (yom hazeh). **188** This was why the descendant of Levi has no portion (chelek) or inheritance (nachalah) with thier brothers. The Sanctuary of The Creator (Habo’re) is their inheritance (nachalah) according to the will of The Creator (Habo’re) your God (Eloheicha).

YOUR ONLY DUTY TO YOUR CREATOR IS TO FEAR HIM AND OBEY HIM.

**189** My brothers and sisters; what did The Creator (Habo’re) your God (Eloheicha) require from you? Only to fear Him, to walk in all His ways and to show Him love through obedience with all your mind and with all your strength and even with your life. **190** This is simplyto obey (shomer) all the commandments (mitzvoth) which I command you today for your own good? **191** Behold, the whole world and its good content belongs to The Creator, but He loved your fathers (Avoteicha) because they loved Him and obeyed Him and He choose their descendants (zera) after them, even you from the whole people in the world (kol ha'amim) to be His own as it is today (yom hazeh) only if you will obey Him just as your fathers did. **192** Change your mind and turn away from disobedience to total obedience so that you may enjoy Your God (Eloheicha) in fullness. **193** For He is the God above all other things worshipped by people as god (Elohei HaElohim), The Great God (El HaGadol), Mighty (HaGibbor) and Awasome (v'HaNorah), Who is not partial, He cannot be bribed (shochad). **194** He defends the fatherless (yatom) and the widows (almanah), He loves and provides for strangers (gerim). **195** Love strangers (gerim) also for you were strangers (gerim) in Mitzrayim. **196** You shall fear The Creator (Habo’re) your God (Eloheicha) alone, Him alone shall you serve and to Him alone shall you depend and honour His name (Shmo) always. **197** He is the cause of your praise (tehillah), and He is The only God Who has done for you what no other god can do. **198** Your fathers (Avoteicha) where seventy in number (shivim nefesh) when they went down to Mitzrayim but now The Creator (Habo’re) your God (Eloheicha) have made you as numerous as the stars (kokhavim) of the sky (Shomayim).

BENEFIT OF OBEDIENCE AND THE CONSEQUENCES OF DISOBEDIENCE.

**199** Listen! The land (ha'aretz) you are going to possess is not like the land (HaEretz) of Mitzrayim, where I brought you out from. There you sow your seed (zera) and water it by yourselves as a garden (gan) of herbs: **200** But the land (ha'aretz) I have given to you is a land (eretz) of hills (harim) and valleys (beka'ot) which receives water (mayim) that rains (matar) from the sky (Shomayim) and retain the water. **201** A land (eretz) prepared and cared for by The Creator (Habo’re), His eyes are always upon it, from the beginning of the year (reshit hashanah) to the end of the year (acharit shanah) in order to favour you. A land watered by The Creator (Habo’re) himself from the sky. **202** Know that if you obey all the commandments (mitzvoth) which I have given to you, to love The Creator (Habo’re) and serve Him with all your mind and with all your life (nefesh), He will send rain (matar) to water your land regularly, from the beginning of the year, to the middle and towards the end of the year, for you to harvest your grain (dagan), your new wine (tirosh) and your fresh oils (yitzhar). **203** He will also produce enough grasses (esev) in your fields for your cattle to eat and be satisfied. **204** See, I set before you today blessing (brocha) and curse (kelalah) for you to choose the one you love. **205** You have chosen blessing (brocha), if you willingly and joyfully obey all the commandments (mitzvoth) which I have given to you. **206** And you have chosen curse (kelalah) if you disobey any of these commandments (mitzvoth) by turning away from the way (HaDerech) which I command you to live and go after other gods (acharei elohim) which you do not known. **207** If you love The Creator (Habo’re) and love yourselves, you will choose blessing for yourselves through obedience to all these commandments.

THE CREATOR TO CHOOSE WHERE HE WILL BE WORSHIPPED.

**208** The Creator (Habo’re) said to me; tell your people to make sure they do not worship Me through the way, the places and the means others worship what they call their gods (elohim). **209** But you must gather at the place which I shall choose out of all your tribes (shevatim) as a place to worship Me. **210** At that place you shall bring your burnt offerings (olot), your sacrifices (zevakhim), your one tenth of harvest (ma’aseros), your heave offerings (terumot), your vows (nedarim), your freewill offerings (nedavot) and the firstborns (bekhorot) of your herds and flocks. **211** At that place you and your households shall eat and rejoice before The Creator (Habo’re) your God (Eloheicha). I spoke to the people just as Our Father commanded me. **212** I spoke further to them saying; you are not allowed to do things you want in the way you want them (ish koh hayashar be'einav) just as you are doing today **213** Be aware that you are yet to come to the place of rest (menuchah) and to the inheritance (nachalah) which The Creator (Habo’re) has given to you. **214** When you enter the land (ha'aretz) which The Creator (Habo’re) your God (Eloheicha) gives you as your inheritance and have rest and comfort, there shall be one place which The Creator (Habo’re) shall choose as a place for His worship. At that place, all of you shall bring your sacrifices and offerings for Him. **215** You shall rejoice in His presence with all your children (yeladim), your servants (avadim) and the descendants of Levi who dwell among you, who has neither any portion (chelek) nor inheritance (nachalah) with you. **216** Do not offer sacrifices or offerings to The Creator (Habo’re) at any other place except the Place He choosed to be worshipped. **217** You are free to kill and eat any of your animals in your dwelling places provided it is not an offering to The Creator, both those who are spiritually clean (hatameh) and those who are unclean (hatahor) are free to eat it because it is not offered to The Creator (Habo’re). **218** But do not eat meat with the blood (dahm) on it. **219** You are not allowed to eat the one tenth of your harvest (ma'aser) in your homes. All your vows (nedarim), offerings and sacrifices must be presented at the place chosen by The Creator for His worship. **220** Don’t forget or neglect to take care of the descendants of Levi as long as this covenant remains in place. **221** All your offerings and sacrifies must be offered according to the Law given by The Creator about them. **222** Be carefull to obey (shomer) all these words (devarim) which I command you so that it shall be well with you and your generations if they continue in obedience. **223** Do not care to know how other people serve their gods (elohim) and have no business with both them and their gods. **224** Both the people, their gods and their means of worship to their gods (elohim) are all abomination in the sight of The Creator (Habo’re). They even dedicate their children (yeladim) to what they call their gods (elohim) at the sky. **225** Do not amend, remove anything from or add anything to the commandments The Creator (Habo’re) has given to you but keep all as they has been given to you for your safety.

DO NOT PAY ATTENTION TO THOSE WHO CLAIMED TO SEE THE FUTURE AND THE PAST**.**

**226** If someone who claim to be prophet (navi) or who claim to be seeing in the spirit come among you and tell you about a sign (ot) or wonder (mofet) which will happen in future. **227** And when the time he predicted comes the sign (ot) or the wonder (mofet) come to pass as he spoke earlier, he will take the next step of enticing you to go after other gods (elohim acherim) which you have not known, do not listen to the words (Hadevarim) of that person for The Creator allowed their predictions to come to pass in order to test you, to know whether you really love Him with all your mind and with all your life. **228** Eliminate such false prophets (navim) or dreamers because their aim is to turn you away from Your God (Eloheicha) Who brought you out of Mitzrayim, Who redeemed you out of the house of slavery (bais avadim). Therefore eliminate any agent of devil from your midst. **229** If your brother (achicha) or sister or daughter (bat) or your dear wife (eshet kheyk) or friend or any of your relatives secretly tells you about other gods (elohim acherim) which you do not known, the gods of the nations around you (elohei ha'amim) or that of distanced nations or any thing they call god in all parts of the world. **230** You shall not listen to him, neither shall you pity, cover or spare him. **231** But make sure that such person is sent out of the world and your hand shall be first upon him to eliminate him before the hands of the whole people (kol HaAm). **232** Eliminate such person by stoning because he is an agent of devil who sought to separate you from your God (Eloheicha). **233** Then all the people of (kolam Yisrael) shall see or hear what happened and desist from such wickedness as it is among you. **234** If someone from another town tells you such, go round your towns make it known to all your people that someone from outside had told you to worship their gods. **235** Then your people will inquire and ask questions diligently to comfirm that it is true. If it is true (emes) that such abomination has taken place among you, you shall surely attack that person with sword (cherev) and get him or her eliminated. **236** Obey all the commandments (mitzvoth) The Creator (Habo’re) has given to you, always do what is right (yashar) in His eyes so that it shall be well with you.

MARK ON THE BODY AND SHAVING FOR THE DEAD IS ABOMINATION

**237** Always remember that you are the children (yeladim) of God Most High (Gadol El), do not draw or give any mark on your body and do not shave any hair on your head for the dead. **238** You are holy people (Am Kadosh) to The Creator (Habo’re) your God (Eloheicha) Who has by covenant chosen you Out of all the nations in the world to be His treasured people (Am Segullah).

A REMIND TO EAT ONLY CLEAN FOOD AND AVOID UNCLEAN FOODS

**239** Be careful and avoid eating all the animals you are forbidden from eating because they are unclean. Eat only those animals The Creator had earlier commanded you to eat because they are clean.

THE LAW OF THE FEAST OF ONE TENTH.

**240** Make sure you hold your yearly feast of one tenth (ma'aser) with one tenth of all the harvest of your land every year. **241** You all shall gather together and eat in the place which The Creator (Habo’re) shall choose for the feast. Put together all the one tenth (ma'aser) of your harvested grains (dagan), fresh wine (tirosh), fresh oil (yitzhar), and all the fruits and take them to the chosen place to feast together in the presence of The creator (Habo’re). **242** If the place chosen for the feast is far from your home so that it will be difficult for you to carry your one tenth to the place, **243** Then sell all your one tenth and take the money and go to the the market nearest to the chosen place. **244** Use the money to buy whatsoever you desire to eat and drink except fermented wines, you and your family shall eat and rejoice there in the presence of The Creator (Habo’re) your God (Eloheicha). **245** Do not forget the descendants of Levi who dwells among you because they have no portion (chelek) or inheritance (nachalah) with you. **246** At the end of every three years (shalosh shanim) you shall gather together all the one tenth of your harvest (ma'aser) for that year, and you shall store it in your homes and invite the descendants of Levi, the strangers (ger), the fatherless (yatom), the widows (almanah) to come and you shall share the one tenth of that year to them and feed them and make them satisfied so that The Creator your God (Eloheicha) will keep prospering you and increasing the fruit of your labour.

THE YEAR FOR CONCELLATION OF ALL DEBTS

**247** At the end of every seven years (shevat shanim) you shall cancel all the debts of those who owe you and release (shemittah) them. **248** This is the way it shall be done: Everybody who lends whatever to his neighbor shall cancel the debt without holding his neighbor, or his brother to pay. This is because The Creator has commanded us to do so. **249** You may demand payment from a foreigner (nokhri) for his debt but you must forfeit your brothers and sisters debts. Do not borrow money or any other thing with no intention to pay back. It is stealing and wickedness and those who live by it must be expelled from among you. **250** There shall be no lacking (evyon) person among you, for The Creator (Habo’re) shall greatly provide for you in the land (ha'aretz) which He has given you to possess as your inheritance (nachalah). **151** But you must carefully listen to the voice of The Creator (Habo’re) your God and obey (shomer) all the commandments (mitzvoth) which I command you today. **252** The Creator (Habo’re) your God has made you great as He promised you and you shall lend to many nations (Goyim rabbim), but you shall not borrow from outsiders, and you shall reign over many nations (Goyim rabbim), but no nation shall reign over you. **253** If any of your brothers who dwell within any of your cities in your land is lacking, you shall not find it difficult to provide for him. **254** But you must open your hands wide to him and provide for his needs. If he comes to borrow from you, you must surely lend him sufficient amount for his needs (machsor). **255** Do not refuse to lend to the needy because the year of debt concellation is near, it is evil against your brother who is in need and if he cry to The Creator (Habo’re) against you, you will be severely punished. **256** You must surely give or lend to your brothers with willingness and joyfully, not with grieved because by giving to the needy The Creator (Habo’re) your God shall provide more for you in all your works. **257** For the needy shall never cease to exist among you because I use them to text you and know if you will be generous to them as I am to you, therefore I command you, saying, be generous to them and make sure no one lacks among you.

YOU MUST SETTLE YOUR SERVANTS AFTER SIX YEARS OF SERVING YOU

**258** And if your brother, a man (ish) or woman (isha) from the family of Yisrael came to serve you, he or she will serve you for six years (shesh shanim) then in the seventh year (shanah hashevi'it) you shall settle him and let him or her be free from you. **259** Do not set him free without giving him or her what he will use to continue on his own. **260** You must provide for him generously out of your flocks (tzon), out of your threshing floor and out of your winepress. Give out of what The Creator (Habo’re) your God has provided for you. **261** Remember that your ancestors were servants (avedim) in Mitzrayim, and The Creator (Habo’re) your God redeemed them. Therefore do as I have commanded you today. **262** But if the servant says to you, I will not go away from you because he loves to continue living with you in your house (bais), then you shall accept him as one of the members of your family but if the servant is a foreigner circumcise him and make all my commandments known to him. If he decided to obey Me, then he shall live with you forever (olam) and I will accept him as one of My people. **263** Let it not be difficult for you to settle your servants and set him or her free because he is worth to be settled twice with the wages of a hired servant (eved) for serving you for six years (shesh shanim).

REMIND FOR PASSOVER AND UNLEAVENED BREAD FEAST

**267** Remember to observe (shomer) the Passover (Pesach) and unleavened bread feast in your first month, for in your first month The Creator (Habo’re) your God brought your ancestors out of Mitzrayim in the night (lailah). **268** You shall therefore offer the sacrificial lamb for the Passover (Pesach) to The Creator (Habo’re) your God (Eloheicha) according to all the rules and regulations given to your ancestors. Make sure you celebrate it just as you have been seeing your fathers celebrating it without altering any of the commandments.

REMIND FOR FEAST OF WEEKS

**269** Remember to celebrate the feast of weeks as I earlier commanded you. Make sure you follow all the commandments given to you about it. Do not forget the descendants of Levi, the strangers, poor and widows as you feast with your household.

REMIND FOR FEAST OF TABERNACLE

**270** Rember to celebrate the feast of tabernacle (Chag HaSukkot) for seven days (shivat yamim), after gathering your threshing floor and your winepress. **271** Celebrate it just as I have earlier commanded you to celebrate it. Follow all the rules and regulations given to you in order not to provoke The Creator your God (Eloheicha).

DO NOT JOIN THESE FEASTS EMPTY HANDED

**272** Three times in a year (Shalosh p'amim bashanah) shall all your males appear before The Creator (Habo’re) your God in the place which He shall choose. They are for the feast of unleavened bread (Chag Matzot), feast of weeks (Chag HaShavu'os), and feast of tabernacles (Chag HaSukkot). They must not appear before The Creator (Habo’re) empty-handed: **273** Every man must give according to the proportion (Birkat) The Creator (Habo’re) your God has given to him.

LEADERS FOR THE PEOPLE

**274** Always choose leaders for all your tribes (shevatim) in the land which The Creator (Habo’re) your God gives to you. Let them lead the people (HaAm) with fairness (mishpat-tzedek). **275** No one should hinder justice (mishpat) or show partiality. No one should give or accept bribe (shochad): for bribe blinds the eyes of the wise (chachamim), and twist the words (devarim) of the righteous (tzaddikim). **276** Stand only on justice (Tzedek tzedek) so that you may live peacefully in the land (ha'aretz) which The Creator (Habo’re) your God has given to you.

ANOTHER WARNING ABOUT IDOLATORY

**277** You shall not set up any tree, stone, pillars or image of any kind beside the Altar (Mizbe'ach) of The Creator (Habo’re) your God (Eloheicha). **278** Do not try it because The Creator (Habo’re) your God hates to see any of such things.

ABOMINABLE SACRIFICE AND OFFERINGS

**279** Do not offer to The Creator (Habo’re) your God any animal that has blemish (mum) for it is abomination to The Creator (Habo’re) your God (Eloheicha). **280** If any man (ish) or woman (isha) is found among you paying attention to what other nations call their gods (elohim acherim) like the sun (shemesh), or moon (yarei'ach), or the stars (tz'vah) on the sky (HaShomayim), which I hated. **281** Carefully find out if it is true (emes) that such abomination (to'evah) occured among you. **282** In the presence of not less than two witnesses, you shall bring out the person who committed the spiritual adultery and eliminate him or her by stoning which must start by the witnesses.

DIFFICULT CASES TO BE SENT TO PRIESTS.

**283** If there arise a matter which appeared to be too hard for your tribe leaders to decide, take it to the place which The Creator (Habo’re) your God shall choose and present it to the priest (kohanim) or the descendants of Levi (Levi'im) who will look into the case and establish justice. **284** Do not argue or oppose the decision of the priest. Obey (shomer) all the commandments The creator has given to you without turning aside from any of them. **285** Anyone among you who opposes the priest of The Creator (Habo’re) your God (Eloheicha) shall be eliminated. You must eliminate evil from your midst so that all the people (kol ham) shall hear and have fear to do evil.

THE KING MUST BE CHOSEN BY THE CREATOR

**286** When you settle down in the land which The Creator has given to you, and decided to appoint a king (melech) over you, do not appoint or select a king (meleck) like other nations (Kol HaGoyim) do. 15 The Creator (Habo’re) your God must be the one to choose who will be your king (melech) from among your own brothers (achim). No foreigner (nokhri) shall rule over you, for your king must be your brother (achicha).

QUALITIES A KING MUST POSSESS

**287** Your King must not desire multiple horses (susim) for himself, He must not think of sending the people back to Mitzrayim in order to acquire multiple horses (susim). Remember that The Creator (Habo’re) has warned you saying, you shall never return to the way that leads to Mitzrayim for it is the way to evil. **288** Your King must not desire many wives (nashim) otherwise his mind will turn away from My Laws neither shall he greatly acquire for himself silver (kesef) and gold (zahav). **289** When he sits upon the throne of his kingdom (kisei mamlakhto), he must write down for himself a copy of all My Laws (mishneh hatorah hazot) on a scroll (sefer) out of that which is with the priests (kohanim) or descendants of Levi (Levi'im). **290** And it shall be with him, and he shall read and meditate on it every day of his life; that he may learn to fear The Creator (Habo’re) his God (Elohav) by keeping (shomer) all His laws and commandments (kol divrei hatorah hazot and chukkim). **291** He will not lift up himself in pride above his brothers and will not turn aside from the commandments (mitzvah) either to the right hand or to the left but obey all so that it may be well with him, his kingdom (mamlachah) and his children (yeladim).

REMIND TO PROVIDE FOR THE PRIESTS AND OTHER DESCENDANTS OF LEVI

**292** Do not forget to present your offerings to the priests (Hakohanim) and other descendants of Levi (Levi'im) who has no portion (chelek) nor inheritance (nachalah) among you, who has been chosen and dedicated to the Sanctuary work of The Creator. **293** They shall feed from the offerings of The Creator (Habo’re) according to how it has earlier been shared for them. The chief priest will take his portion while others will have their own as well. **294** If a descendant of Levi moves from his place of dwelling to a place chosen by The Creator within the cities of Yisrael, **295** He shall minister in the name (Shem) of The Creator (Habo’re) his God (Elohav) just like all his brothers (achim). **296** He shall have equal portion (chelek k'chelek) of everything shared among the descendants of Levi.

WARNING ABOUT CONSULTING SPIRITS AND FORTUNE TELLERS

**297** When you enter into the land (ha'aretz) which The Creator (Habo’re) your God gives you, do not pay attention to the abominations (to'avot) committed by those nations (Goyim). **298** Do not let anybody among you engage in any of the evil practices those who care not to know Me are practicing. They offer their children to their gods, they practice devination, soothsaying or astrologers (m'onen), they claim to be able to inteprete omens (m'nachesh), they follow witch who are females who claim to be seeing the future (mekhashshef) or one who casts spells, or one who consult a ghost (familiar spirit), or the spirits that claims to be the dead (necromancer). **299** For all these practices are abomination (to'avat) to The Creator (Habo’re) and because of these abominations (to'evot), The Creator (Habo’re) your God has to drive those nations out. **300** You shall be blameless (tamim) (blameless) before The Creator (Habo’re) your God (Eloheicha). **301** Do not be like these nations (Goyim), which you shall dispossess, they consult soothsayers and also consult ghosts, but as for you, The Creator (Habo’re) your God did not allow you to do so.

THE EVERLASTING PROPHET

**302** The Creator (Habo’re) your God will raise up for you a Prophet (Navi) from among you, one of your brothers (achim) just like me (kamoni). You must listen carefully to Him. **303** According to all that you desire from The Creator (Habo’re) your God in Chorev in the day of Gathering (Yom HaKahal) saying; Let us not hear again the voice of The Creator (Habo’re) our God (Elohav), neither shall we see this great fire (eish hagedolah) any more, that we may not depart from the world. **304** Then The Creator (Habo’re) said to me, they have spoken well and I will raise up for them The Greatest Prophet (Navi) from among their brothers (achim), who will serve like you, and I will put My words in His mouth; and He shall speak to them all that I shall command Him. **305** And it shall come to pass, that anyone who did not listen to My commandments which He shall speak in My name (Bishmi) stands condemned. **306** But any prophet (navi) who shall claim to speak a word in My name (Bishmi) without Me sending him speaks in the name (shem) of other gods (elohim acharim) and he must be eliminated. **307** If you say in your mind, How can we know the word which The Creator (Habo’re) has not spoken? **308** When a prophet (navi) speaks in the name of The Creator and the thing he spoke about did not come to pass, that is the thing which The Creator (Habo’re) has not spoken, the prophet (navi) has only spoken it out of prediction (bezadon), do not listen to him. **309** If he speaks about a calamity or disaster that has no remedy, I am not the One Who sent him for all disasters which I proclaim to sinful nations can be prevented if the nation shall repent and turn away from their evil.

REMIND FOR CITY OF REFUGE

**310** Remember to build cities of refuge as The Creator earlier commanded you so that anyone who unintentionally terminates the physical life of another may flee there for safety until he proved that it is unintentional act. **311** This will prevent the shedding of innocent blood in your land. **312** But if anybody hates his neighbor, lie in wait for him, strike him to depature and flee into one of these cities of refuge, Then the elders (zekenim) of his town shall send for him and have him taken from there and deliver him to those whose job is to carry out revenge and they shall eliminate the person by stoning. **313** Show no mercy to such a wicked person, but you shall put away the murderers from your land that it may go well with you.

WARNING ABOUT MOVING LAND BOUNDARIES

**314** You shall not remove your neighbor's landmark or boundary which has been set from the old as you inherit the land (eretz) The Creator (Habo’re) your God has given to you.

TWO OR MORE WITNESSESS ARE NEEDED TO ESTABLISH A CASE

**315** One witness (Ed echad) is not enough to accuse a man (ish) for any crime or sin (chattat). Two (shney edim) or more witnesses must testify against any accused person before the matter can be established. **316** If anyone gives false witness (ed chamas) against another both the witnesses and the accused person shall stand before the priest (kohanim) and the priest shall investigate the matter. **317** If after investigation, the witnesses are found guilty of false information (ed sheker) against the accused person, **318** you shall do to them what they intended to do to the accused person so that you shall put evil (harah) away from your midst. **319** Others shall hear what happened and have fear for doing evil. **320** Show no mercy to the wicked but life (nefesh) shall pay for life (nefesh), eye for eye, tooth for tooth, hand (yad) for hand (yad) and foot (regel) for foot (regel).

WARNING ABOUT FEAR

**321** When You go out to fight against your enemies and see horses (susim), chariots, and people more than you in number, do not be afraid of them; for The Creator (Habo’re) your God Who brought you out of mitzrayim is with you. **322** Whenever you are facing war against your enemies, let the priest (kohen) remind you of this warning so that you will always remember that The Creator (habo’re) is The One to fight for you, fear no nation. **323** The Leaders shall announce to the people saying; anyman (ish) who is afraid should return to his house (bais) because The Creator cannot protect those who did not trust in Him. **324** After this announcement to the people, they shall appoint front leaders (sarei tzvaos) to lead the people into war as you enter to possess the Promised Land. **325** As you enter to possess your land, do not spare even a life from the towns and cities that will fight against you. Subject them to total destruction. You shall encounter the Chitti, the Emori, the Kena'ni, the Perizzi, the Chivi, and the Yevusi; as The Creator (Habo’re) your God has commanded you so you shall handle them. **326** Wipe them away so that they will not corrupt you and turn you to join them in their abominations (to'evot) which they have been doing with their gods (elohim) and by so doing lead you to sin against The Creator (Habo’re) your God (Eloheicha). **327** When you enter to possess the Land given to you by The Creator (Habo’re), you shall destroy all the trees they are worshipping except the trees that produces fruits for food, do not destroy them but feed on them. **328** Destroy completely all their molded and carved gods and temples of worship so that you will not be led astray by them. If you do as He have commanded you, He will be with you and respond to all your needs. In future, do not allow those who worship other gods to come and dwell among you for they will start corrupting your people and turn them to their lifeless gods.

FREEDOM FROM THE GUILT OF BLOOD

**329** If one is found slain on the ground (ha'adamah) in the land which The Creator (Habo’re) Your God (Eloheicha) gives to you without knowing who is responsible for that, your elders (zekenim) and leaders shall come and measure the distance from where the person is, to all the towns around. **330** The elders (zekenim) from the town which is closest to the slain man shall take a heifer which has not been worked with, and which has not pulled the yoke (ol) and go to the place I will Choose and sacrifice it there. **331** The priests (kohanim) shall be there while all the elders (zekenim) of that town which is closest to the slain man shall wash their hands over the sacrificial heifer. **332** They shall say, our hands (Yadeinu) are not guilty of shedding blood (shefach dahm) and we did not witness it. **333** Let whoever is responsible for this bear the consequences and the elders and there people will not be held responsible for shedding the blood of the slaim man. **334** After this, whoever is responsible for shedding that blood shall receive plague and confess his or her sin before being eliminated by casting of stone. This is how you can put away the guilt of innocent blood (dahm naki) from among youselves.

RIGHT OF FIRSTBORN CANNOT BE COMPROMISED

**335** If a man (ish) has two wives and love one more than the other, and both have born sons (banim) for him. If the firstborn (bechor) is the son (ben) of the one he love less, he cannot give to the son (ben) of the beloved wife the right of the firstborn. **336** But he must acknowledge the son (ben) of the less valued wife as the firstborn (bechor) of the family by giving him a double portion of all that he has, for the right of the firstborn (mishpat habechorah) belongs to him even when his mother is rejected. **337** If a man (ish) has a stubborn and rebellious son (ben), who did not obey the voice of his father (av), or the voice of his mother (em). **338** Then the parents shall bring him out to the elders (zekenim) of their town, and tell them that he has not been obeying them and that he has been a threat to their lives. **339** Then the elders shall hand the son (ben) over to the executors of crime and they shall cast stones (avanim) on him and eliminate him according to the law. You must eliminate evil ones from your midst so that others shall avoid doing evil. **340** If someone committed a sin (chet) that deserves elimination by hanging (mishpat mavet) like blasphemy against My Name and he is hang on a tree (etz). Do not let the body (nevelah) remain on the tree all night till day break but you shall bring the body down and bury it that same day the person was hanged otherwise the whole of your land will be defiled; for he that is hanged (talui) on a tree is cursed (Kilelat). Bury the remains so that your animals (adamah) shall not be defiled on exposure to it.

LAWS ABOUT RESCUEING LOST OR FALLEN ANIMALS

**342** You shall not see someone’s ox (shor) or sheep (she) going astray and ignore them. You must rescue them and take them back to the owner even if the owner is your enemy. **343** If the owner is not known to you or is not living near to you, then take them to your house (bais) and it shall be with you until the owner seek after it and come to you and you shall restore it to him under no condition. **344** In the same way you shall do with other animals. **345** You shall not see a camel (chamor) or oxen (shor) fall down by the road and ignore them. You must surely help the animal to stand up again.

WOMEN FORBIDDEN FROM WEARING MENS CLOTHES AND SO TO MEN

**346** No woman (isha) among you shall wear the clothes made for males (gever) and no man (ish) shall put on a woman’s garment (simlat isha) for I The Creator (Habo’re) produced different partens of garments for man and woman. It is abomination (to'avat) in the sight of The Creator (Habo’re) Your God (Eloheicha) for man to dress with garments sewed in woman partern or for woman to wear garments sewed in men’s parten.

HANDLING BIRDS ON ITS NEST

**347** If you see a bird on it's nest (ken) close to your dwellings, on a tree, on building or on the ground, with young ones or eggs do not take the mother with the egg or the young ones. **348** But you have to let the mother go, and take the egg. But if the bird is with young ones who are still being feed by their mother, do not separate them from their mother, allow them to remain with their mother until they are able to feed themselves otherwise you have killed them. Do this so that it may be well with you and that your days (yamim) may be long in the land I gave you.

AVOID BLOOD SHED FROM YOUR BUILDING

**349** When you are building a new house (bais chadash), use quality materials and put safety measures in place so that no one will fall from your roof or the building collapsed and make you guilty of blood shed.

LAWS ABOUT CULTIVATING FARMLANDS

**350** Do not sow different kinds of seed in the same piece of land. If you do, you have defiled all the seeds and fruits from the land. **351** Do not work in your land with oxen (shor) and donkey (chamor) at the same time.

CLOTHES WITH MORE THAN ONE MATERIAL IS FORBIDDEN

**352** Do not wear any garment with two or more different materials (Shaanetz) like wool combined with linen together. **353** Make ornaments of twisted thread (gedilim) upon the four ends of the garment which you use to cover yourselves.

LAWS ABOUT MARRIAGE DISPUTES

**354** If a man (ish) married a woman (isha) who is a virgin and after laying with her accused her of not being a virgin, **355** The father (av) of the young woman (na'arah) and her mother (em) shall swear before the elders (zekenim) of the town saying; I gave my virgin daughter (bat) to this man (ish) as a wife (eshet) but after defiling her, he hates her and accused her of not being a virgin before their marriage. If our daughter (bat) was not a virgin before we gave her to the man (ish), may the anger of The Creator (Habo’re) consume us. **356** After this the elders (zekenim) of the town shall take the man (ish) and have him punished severely. **357** And they shall fine him one hundred shekels of silver (kesef) and give it to the father (avi) of the young girl (hana'arah) because he has brought bad name (shem rah) upon a virgin (betulat) of Yisrael and the woman (isha) shall be his wife (eshet) in all his life time. He cannot send her away and he cannot marry another woman in her presence. **358** But if the young girl (na'arah) claimed to be a virgin whereas she is not a virgin, she shall be brought out before the door of her father’s house (bais avi) and the men (anashim) of her town shall stone her with stones (avanim) until she departed because she have committed abomination in Yisrael to commit sexual immorality (whore) in her father’s house (bais avi). You must eliminate evil from your midst.

THE REWARD FOR ADULTERY AND RAPE

**359** If a man (ish) is found lying with someones’s wife, both of them shall be eliminated by casting of stone so that others will avoid evil. **360** If young girl (na'arah) who is a virgin (betulah) has been engaged by a man through her father, then if another man (ish) convinced her to lay with him in the town, then you shall bring both of them out and cast stone (avanim) on them. The young girl (na'arah) will be eliminated because she did not lament or shout when the man was laying on her to show that she is being raped. The man (ish) shall be eliminated because he has defiled his neighbor's woman (isha). You must always put away the evil doers from among you. **361** But if a man (ish) find a young girl who is engaged to a man (na'arah hame'orasah) in the field (sadeh), overpowered her and lie with her, then the man (ish) alone that lay with her shall be eliminated. **362** The victim shall be set free because she could not overcome the man and when she cried and shouted, there was no one to rescue her. **363** Any man (ish) who defiled a virgin (betulah) who is not engaged (orasah) to any man must marry her and she shall be his wife. **364** The man (ish) who lay with her shall give to the father (avi) of the young girl (hana'arah) fifty shekels of silver (kesef) for bride price and she shall be his wife (isha) in all his life time because he has defiled her and he cannot take another woman in her presence. **365** Let no man (ish) desire his father’s wife (eshet aviv) or think of uncovering his father's covering robe, you must avoid evil to remain Mine.

DISQUALIFICATION FROM BEING IN THE FAMILY OF THE CREATOR

**366** The Creator Spoke further to them through me saying; He who has damaged testicles shall not enter into My place of worship. **367** All illegitimate children (mamzer) or children conceived when the bride price of their mother has not been paid shall not enter into My place of worship. **368** An Amoni or Moavi shall not enter into My place of worship because their generation started with abomination and they were used by devil against you by sending Balaam; the prophet of their god and the son (ben) of Beor from Petor in Aram Naharaim to place curse on you. **370** But The Creator (Habo’re) Your God (Eloheicha) have already blessed you by being with you because He loves you and where He is curse cannot abide. **371** Do not seek help from them all the days of your life (yamim l'olam). **372** Do not hate the descendants of Esuav for they are your brothers and do not hate a Mitzri person because you were strangers (gerim) in their land. **373** Their descendants can join you in worshipping Me if they will abide by My covenant with you but it must be from their third generation.

UNCLEAN PERSONS MUST NOT GO FOR WAR

**374** When an enemy challenged you for war, Make sure you are spiritually clean in order to gain My favour before you go out to fight. **375** Anyone among you who is not clean (tameh) must not come close to you until he becomes clean according to the law of purification from uncleaness. **376** You shall have a place outside the camp (machaneh) where you can go and ease yourselves. **377** You shall also have shovel with you as you go to ease yourselves so that you can dig the ground and cover it back after easing yourselves. **378** For The Creator (Habo’re) Your God (Eloheicha) dwells among you in your camp (machaneh) to give you victory in all battles, therefore you must always keep your camp (machaneh) clean and holy (kadosh) so that He will not be repelled from you.

DON’T REJECT, ILL TREAT OR SEND BACK A FLEEING SLAVE WHO RUN TO YOU.

**379** If a slave (eved) depart from his master (adon) and run to you for refuge, do not send him back to his master (adon) but allow him to dwell with you and do not oppress him. Inform his or her people for them to come and take him or her home.

SEXUAL IMMORALITY FORBIDDEN IN THE FAMILY OF THE CREATOR.

**380** There shall be no one who practices prostitution (kedeshah) or harlotin

g among your daughters (banot), nor there be homosexual unions among the sons of (bnei) Yisrael.

DO NOT BRING SINFUL MONEY INTO THE WORSHIP PLACE OF THE CREATOR

**381** All proceeds from sexual immorality, stealing, murder, lies and other sinful acts are not allowed to enter into My place of worship for any reason for they are abomination (to'avat) in My sight.

A REMIND TO LEND TO YOUR BROTHERS AND SISTERS WITHOUT INTEREST OR COLLATERAL**.**

**382** Remember that you shall not lend anything to your brother or sister with interest (neshekh) but you can lend to a foreigner (nokhri) with interest (neshekh).

DO NOT NEGLECT KEEPING YOUR VOWS

**383** Remember not to joke with your vows (neder) to The Creator (Habo’re) Your God (Eloheicha), but observe and keep all your vows so that it will not be sin (chet) to you. It is better not to make a vow than to make it and break it.

FOOD IS AVAILABLE FOR THE HUNGRY IN ALL FARMLANDS

**384** When any of you is hungry, enter into your neighbor's vineyard (kerem) and use your hand to pluck foods and fruits and eat to your satisfaction but you are not allowed to use plucking instrument or to put anything in your bag.

LAWS OF MARRIAGE SEPERATION

**385** If a man (ish) got married to a woman (isha) and later they had misunderstanding which leads to breaking of the marriage agreement, Let him take the woman to her parents and let her bride price be refunded and she is no longer the man’s wife. **386** The woman in question is free to marry another man as her husband. **387** If her new husband has problem with her and take her home to her parents as well, or if the new husband dies, her first husband who first sent her home cannot take her again as his wife (eshet) because she has been defiled (hutamma'ah) by another man and it is abomination (to'evah) in the eyes of The Creator (Habo’re). **388** Do not defile the land (ha'aretz) which God (El) has given you as your inheritance (nachalah) with sin.

REST FOR NEWLY MARRIED COUPLES

**389** Any man who married a new wife (eshet chadasha) shall not go out for war (milchamah) or be given any project to execute, he shall be free in his house for one year (bais shanah echat) in order to make his wife happy.

DO NOT TAKE COLLATERAL FROM YOUR BROTHER OR SISTER.

**390** No man (ish) shall accept the lower or the upper grinding stone as collateral for debt, for he has taken a man's source of living. **391** If any man (ish) is caught in kidnapping or abduction act, let him be eliminated immediately and do not spare any evil one among you so that I will not forsake you because of him. **392** When there is disease that causes uncleaness (nega hatzara’at) among you, observe all the laws of uncleanness and purification as I have given to you through the priests (hakohen). **393** When you lend something to your brother, do not demand collateral from him.

DO NOT OWE A HIRED WORKER HIS OR HER WAGES

**394** You shall not oppress a hired servant especially the poor (oni) or needy (evyon) whether he is your brother or a stranger (ger) who dwell among you. **395** Each day you must pay him his wages before the sun (shemesh) goes down for he needs it for a living. It is wickedness and sin to keep the wages of a worker beyoung the day he worked, if he cries to Me, I will pour My wrath on you.

DO NOT DELAY OR REFUSE TO PAY SOMEONE YOU BORROWED FROM.

**396** Do not owe someone and refused or delay to pay the person when you have gotten the money, it is wickedness in the sight of The Creator (Habo’re) and I will punish severely whoever is wicked among you.

NO ONE WILL SUFFER FOR THE SIN OF ANOTHER.

**397** Fathers (avot) shall not be punished or eliminated for the sin of there children (yeladim), neither shall the children (yeladim) be punished or eliminated for the sins committed by their fathers (avot), every one shall bear the consequences of his or her own sin (chet).

DO NOT THINK ABOUT PEVERTING JUSTICE.

**398** Do not think about working against justice (mishpat) which is due to a stranger (ger) or the fatherless (yatom) in order to save your people. Do not demand anything from a widow (almanah's) before helping or lending to her. **399** Always remember that you were slaves (avadim) in Mitzrayim, and The Creator (Habo’re) Your God (Eloheicha) rescued you; therefore I command you to do good to others.

LET SOME FOOD REMAIN IN YOUR FARM FOR THOSE WHO LACK FOOD.

**400** When you harvest the grain in your field (sadeh) and forgot to harvest a sheaf (omer) in the field (sadeh), when you remember it, do not go back again to take it, it belongs to the strangers (gerim), the orphans (yatom) and the widows (almanah). By doing so, The Creator (Habo’re) Your God (Eloheicha) will make you prosper in all the works of your hands. **401** When you pluck from your olive tree (etz hazayit), you shall not go to the branches again to make sure you pluck all that is in them, the remaining ones in the tree belongs to the strangers (gerim), the orphan (yatom) and the widow (almanah). **402** When you gather the grapes of your vineyard (kerem), you shall not go back to empty it, the remaining grapes on the vine tree belongs to the strangers (gerim), the orphan (yatom), and the widows (almanah). **403** Remember that you were strangerS (gerim) and slaves (avadim) in Mitzrayim; therefore do as I have commanded you to do.

TAKE ALL DISPUTES TO YOUR TRIBE LEADERS.

**404** If there is a dispute between two or more persons among you, they shall take the case to the leaders of your tribes and they will investigate the case and judge them with fear and uprightness.

DO NOT STRESS YOUR OXEN WHET IT IS FEEDING**.**

**405** You shall not subject your oxen (shor) to work when it is chewing the grain in its mount.

THE RIGHT OF A WOMAN WHOSE HUSBAND DEPARTED.

**406** If your brother (achim) who is dwelling together with you departed without any child (ben ain lo), his wife (eshet) shall not marry someone outside the family if there is a brother to her late husband who is not married. Her husband’s unmarried brother shall go to her parents and perform her marriage rite and she will become his wife. **407** The firstborn of their child (bechor) shall bear the name (shem) of his late brother to retain that name (shmo) in the lineage of Yisrael. **408** If the brother to her husband is not willing to marry his late brother’s wife, the woman (isha) shall inform the elders (zekenim) and if she wants to go back to her father’s house (bais), she is free to go. Also if the brother to her husband is willing to marry her late brother’s wife (eshet) but the woman refused to marry him, the elders shall be informed and they shall allow the woman to stay on her own or to go back to her parent’s house if she wishes so.

HOLDING A MAN ON HIS PRIVATE PART WHILE FIGHTING.

**409** When two men (anashim) are fighting and the wife (eshet) of one of them went to assist her husband and used her hand to take the other man by his private part, her hands shall be cut off without pity.

HAVE NOTHING TO DO WITH FALSE SCALE OR OTHER MEASURING INSTRUMENTS.

**410** You shall not keep in your bag perfect and inperfect scales, or perfect and inperfect measuring instruments. **411** But you shall have only a perfect and just scale (shleimah and tzedek) and a perfect and just measuring instrument so that your days (yamim) may be long in the land (ha'adamah) which The Creator (Habo’re) Your God (Eloheicha) has given to you. **412** For all who disobey and do according to their will have done abomination (to'evah) in the sight of The Creator (Habo’re) Your God (Eloheicha).

THE PEOPLE OF AMALEK SHALL BE WIPED AWAY.

**413** Remember what Amalek did to your ancestors on their way when they came out from Mitzrayim, how they were used by devil to attack your ancestors on their way and eliminated some of them who were weak and tired without My fear. **414** They will be rewarded at the appropriate time after when you have settled in the land (ha'aretz) which The Creator (Habo’re) Your God (Eloheicha) has given you as your inheritance (nachalah), and then they will be worthy to be eliminated.

A REMIND FOR FIRST FRUIT OFFERING AND FEAST OF ONE TENTH

**415** Do not forget to offer your first fruit offerings annually. Do it just as you see your fathers (avot) doing it, according to the commandments I gave to you for it. **416** Remember the annual feast of one-tenth and the every three years sharing of one-tenth to the poor, orphans, widows, strangers and descendants of Levi who dwell among you. Obey Me by keeping all these laws as they have been given to you so that it shall be well with you. **417** This day The Creator (Habo’re) Your God (Eloheicha) has commanded you to obey these commandments (mitzvoth) and you shall carefully obey them with all your mind and with all your life.

OUR FATHER ACCEPTS ONLY THOSE WHO ACCEPTED HIS COMMANDMENTS

**418** You have declared that The Creator (Habo’re) is your God (Eloheicha) , that you will walk in His ways, obey all His commandments (mitzvoth) and always listen and obey His voice. **419** Because of your declaration, The Creator (Habo’re) have also declared today that you are His treasured people (Am Segullah) and that you shall remain His treasured people (Am Segullah) if you remain in obedience to all His commandments (mitzvoth). **420** He has set you high above all the nations (kol HaGoyim) in the world in praise (tehillah), in name (shem), and in honour (tiferet) and you are Holy people (Am Kadosh) to Him just as He has declared.

THE WRITTEN LAWS AND ALTAR ON MOUNTAIN EIVAL

**421** The elders (zekenim) of Yisrael and I urged the whole assemble to obey all the commandments (mitzvoth) which has been given to them. **422** When you enter and settle in the land (Ha'Aretz) which The Creator (Habo’re) Your God (Eloheicha) has given to you, set up a spacious layer of white stones (avanim gedolot) and wash it with lime and write upon it all the words of this laws (kol divrei hatorah hazot) which I have given you so that no one will say that he is not aware of them. **423** You are to do this on the top of the mountain Eival. **424** And there you shall build an altar (mizbe'ach) to The Creator (Habo’re) Your God (Eloheicha), an altar (mizbe'ach) made of stones (avanim). Remember that you shall not use any sound producing tools (barzel) on the altar otherwise it will be defiled. **425** Use only uncut stones (avanim shleimot) while setting up the altar (mizbe'ach) of The Creator (Habo’re) Your God (Eloheicha) and after that, offer burnt offerings (olot) on it to The Creator (Habo’re) Your God (Eloheicha). **426** And you shall offer peace offering (shelamim), enjoy and rejoice in the presence of The Creator (Habo’re) Your God (Eloheicha). **427** Make sure that all the commandments given to you are clearly written on the spacious layer of stone you shall set up.

SOURCES OF CURSE AND BLESSING TO BE MADE KNOWN**.**

**428** Then me and the priest (kohanim) spoke to the people saying; behold! Today you have been accepted by God The Creator (Habo’re El) to be His people, you must obey all the commandments and laws He has given to you for your own good. **429** I continued speaking to the people that same day (yom); these tribes shall stand upon Mt Gerizim to proclaim sources of blessing to you all, when you have crossed over Yarden; Shimeon, Levi, Yehudah, Yissakhar, Yosef, and Benyamin. **430** And these tribes shall stand on Mountain Eival to proclaim sources of curse to the hearing of all the people: Reuven, Gad, Asher, Zevulun, Dan, and Naphtali. **431** And the descendants of Levi (Levi'im) shall pronounce all the commandments one after another and say to all the people of Yisrael with a loud voice; Cursed (Arur) is the person who disobeyed any of these commandments and the people shall respond by saying agreed. **432** They shall repeat this on mentioning each of all the commandments The Creator (Habo’re) has given to you so that you shall know that disobedience to any of them attract curse (Arur) upon you.

FAVOUR DUE TO OBEDIENCE TO THE CREATOR.

**433** But if you listen carefully to the voice of The Creator (Habo’re) Your God (Eloheicha), and obey all His commandments (mitzvoth) which I have given to you, The Creator (Habo’re) Your God (Eloheicha) will maintain you on high above all nations (kol Goyei). **434** And all the favours He promisd to you shall come to you. He will always be with you to provide for you and to protect you. **435** Your land will yield the harvest you cannot finish consuming every year. No animal shall enter your land to destroy your crops and plants. **436** You shall be free from all kinds of sicknesses and both you and your animals cannot be without young ones. There will be no miscarriage or childlessness among My worshippers and their flocks. **437** Any nation that challenged you for war must be eliminated because they have challenged Me. You shall not lack anything good as long as you remain obedience to Me. **438** The nations of the world shall come to you and seek help. No nation in the world shall rule over you but you shall be their head and not their tail. You shall be giving and not begging. **439** You shall live long in the land I have given to you and see your grand and great grand children.

CONSEQUENCES OF DISOBEDIENCE TO THE CREATOR.

**440** But if you locked your ears to My voice and disobey any of My commandments (mitzvoth), you will receive the opposite of all these favours I promised you. **441** I will withdraw from you immediately and you will no longer be protected. When your enemies attack you, they will defeat you and make you their slaves. **442** Your land shall receive curse because of your disobedience and it will yield harvest that will not be enough for your feeding annually. Wild animals, pests and destroyers shall envade your land and destroy your young plants and crops. Famine will scatter you into many nations where you will struggle for survival. **443** Miscarriage and childlessness shall be found among you and even your animals. **444** All kinds of disease willbreak out among you and make your live short in the land I have given you. **445** You shall lack to the extent of begging from other nations who were begging from you before. They shall rule over you and make you the tail while they become the head. **446** Your enemies will attack you and kill many of you, they will destroy your temple of worship which I have rejected when you disobeyed Me and take away from you the scrolls and books of these commandments which you have refused to obey. **447** They will give you the laws of their gods and force you to serve their gods. **448** If you break My covenant with you just as your ancestors did in the past, you will be consumed just as they were consumed in the past. I will withdraw My light from you because you rejected Him and you shall walk in darkness and perished.

THE COVENANT EXPLAINED TO THE YOUNGER DESCENDANTS OF YISRAEL

**449** These are the terms of the covenant (HaBrit) which The Creator (Habo’re) made with you and your ancestors through me said Mosheh to all the people of Yisrael. **450** This covenant (Brit) is the foundation of your relationship with The Creator your (Habo’re) God (Eloheicha). **451** This Covenant contains all the things you must do as well as the things you must avoid so that The Creator (Habo’re) your God (Eloheicha) can dwell among you and be with you to take care of you all the days of your lives. **452** The essence of this covenant (Brit) is for you to live such a live that will not repel or isolate Your God (Eloheicha) from you. **453** Before this covenant was made, your fathers witnessed the thing The Creator (Habo’re) did in the entire land of Mitzrayim before you departed from their land. **454** They saw how terrible Pharoah and his people were punished because of you yet they did not listen and obey the terms of the covenant (Brit) He made with them. **455** I, Mosheh have led you for forty years (arba'im shanim) in the desert (midbar) yet your clothes did not worn out neither did your sandal worn out on your foot, they are as they were the very first day you put them on. This is so because of the presence of The Creator (Habo’re) with you. **456** You were fed with unleavened bread and quail meat from God’s kingdom throughout the years you spent in the desert (midbar) to show that The Creator cares for you. **457** The Creator has no covenant (Brit) with other nations of the world because they desire to serve the gods they made for themselves. **458** But as for you, your fathers (Avot) entered into covenant with The Creator (Habo’re) both for themselves and on your behalf by saying that they and their descendants which includes you and even your future children shall obey all the commandments The Creator (Habo’re) has given to them. This is how you and your own descendants got involved in the covenant with The Creator (Habo’re). **459** All the things The Creator commanded you to avoid are the things He hates, the things that repel Him, the things His eyes cannot see, the things that attracts His fierce anger and the things He is ashamed of. If you go ahead and do any of those things He said you should not do, He will hate you because you have done the things He hates, He will forsake you because you have done the things that repels Him, He will turn His eyes away from you because you have done the things His eyes cannot see, His anger will consume you because you have done the things that attracts His fierce anger and He will be ashamed of you because you have done the things He is ashamed of. **460** This is exactly what happened to your fathers who break their covenant with The Creator (Habo’re) by making gods for themselves and they were consumed. **461** But you were spared because you were too young to decide on your own what you want to do as at then, you were looking after the foot steps of your fathers (Avot) and elders (zekenim). **462** The things The Creator commanded you to do are the things He loves, the things He desires to see you doing, the things that attracts Him to you, the things that gives Him joy and quenches His anger and the things He is proud of. **463** When you happily do all of them, He will love you because you have done the things He loves, He will desire you to be His own because you have done the things He desires from you, He will be attracted to you because you have done the things that attracts Him, He will rejoice over you and His anger will not rise upon you because you have done the things that gives Him joy and quenches His anger, and He will be proud of you because you have done the things that makes Him proud. **464** When we came to this place, Sichon the king (Melech) of Cheshbon and Og the king (Melech) of Bashan came out to attack us but because of the presence of The Creator (Habo’re) with us, we defeated them. **465** Because the land they occupy is part of the land The Creator has given to us, we took the land and gave it as inheritance (nachalah) to the descendants of Reuven (Reuveni), the descendants of Gad (Gadi), and to half of the tribe of Menasheh. **466** Therefore obey all the commandments contained in your covenant (Brit) with The Creator (Habo’re), obey them so that (ema'an) you may enjoy the presence of your God (Eloheicha) in all that you do. **467** Today, all of you have gathered in the presence of The Creator (Habo’re) your God (Eloheichem), your tribe heads (rashei shvatim), your elders (zekenim), your leaders, your little ones, your women (nashim), the strangers (ger) among you and your servants, **468** Decide whether to continue in this Covenant (Brit) made by your fathers with The Creator (Habo’re) your God (Eloheicha) or to withdraw and exempt yourselves from it. **469** This will enable The Creator to decide if He will accept you as His treasured people and be your God (Eloheicha) just as He had said to you earlier, and as He had promised to your fathers (Avoteicha); Avraham, Yitzchak, and Yisrael. **470** This covenant did not involve you who are present here alone but it involved your children and grand children. **471** But each and everyone of you has the right to exempt his or herself from this covenant by deciding to go after other gods, but if you agree with this covenant, you are highly restricted from disobeying any commandments involved in this covenant otherwise you will face the wrath of The Creator (Habo’re). **472** When we were in Mitzrayim, we saw the gods they made for themselves and worship it even though it is the works of their hands. **473** When we left Mitzrayim, you saw the gods of silver (kesef) and gold (zahav) made and worshipped by the nations (goyim) which we passed by. **474** Let no man (ish) or woman (isha) among you think about any of these gods whether to know them, to consult them or to serve them or worship them. **475** Anyone who hears these commandments and did not exempt his or herself from My covenant with you will not be spared if he or she disobey Me said The Creator (Habo’re). **476** The Creator (Habo’re) will not spare such person, His wrath and His jealousy (kina) shall burn against such person and all the curses (kol haalah) that are written in this book (sefer) shall fall upon the person and The Creator (Habo’re) shall blot out his name (shmo) from all the children (yeladim) of Yisrael. **477** If you turn away from Me and serve the lifeless gods of other nations, I will do to you what any man who passess by shall see and asked, What have this people done to be kept in this miserable condition, then some men shall say, Because they have broken the Covenant (Brit) The Creator (Habo’re) God of their fathers (Elohei Avotam) made with them after bringing them out of Mitzrayim. **478** For they went and worshipped other gods (elohim acherim) which they do not know their origin and gods their God did not allow them to even think about. **479** This is why the anger (Af) of The Creator (Habo’re) rose against this land, to bring upon it all the curses (kol hakelalah) that are written in their book (sefer) of law. **480** The Creator (Habo’re) have uprooted them out of the land He gave to them in anger and cast them into another land as it is today (yom hazeh). **481** All secret things (nistarot) belong to The Creator (Habo’re) your God (Eloheinu), but the revealed things (niglot) were revealed to the people of God so that they may know the way that leads to eternal joy and the way that leads to eternal suffering and chose which one to follow.

BENEFITS OF TRUE REPENTANCE.

**482** But if your children (yeladim) sincerely turn away from your evil ways, regret your disobedience, hate all the things I hated from their mind and cried to Me, I will come for their rescue from all the nations (goyim) where you have been scattered. **483** I will restore all you have lost to them and rebuild your destroyed cities. Your land will produce more than enough food for them and your flocks shall multiply greatly. **484** My protection shall be restored on them because I will come back to dwell with them but all those who disobeyed Me after hearing My commandments must perish. If your children (yeladim) desire to please Me, I will give them the ability to accomplish their righteous desire. **485** Any nation (goyim) that attacked them have attacked Me and they must be defeated. **486** You will prosper in all that you do to earn a living if you walk in obedience to My commandments. **487** You are to obey My commandments in order to please Me and Make Me feel comfortable to dwell with you because when you are obeying Me there will be no sin or evil in you to repel Me. Do not obey Me due to fear of punishment or disaster for such obedience is not from your mind and it is unacceptable to Me. **488** Those who disobeyed Me are those who hates and rejected Me but those who obeyed My commandments even in their suffering have shown Me great love and their desire for Me to be with them. **489** I will never forsake those who walk in My ways, they will lack nothing good for I will care for them and be with them even as they depart from this world. **490** Other nations do not have these life giving commandments which I have given to you but you have received them right at your door step. **491** It is left for you to chose either to love Me through sincere obedience to all My commandments and dwell with Me or to hate Me through disobedience to any of My commandments and perish with the god of the disobedience people said The Creator (Habo’re). **492** I spoke further by saying to the large congregation; The Creator (Habo’re) your God (Eloheicha) have fulfilled the promise He made to your fathers (Avoteicha) to give you this land for your inheritance. To bless you with His presence and to multiply you into great nation (Goyim gadol) above all the nations (goyim) of the world. The Creator (Habo’re) your God (Eloheicha) has done it for you today but your fathers (Avoteicha) who disobeyed by making god for themselves and by rebelling against The Creator (Habo’re) perished in the desert because through their disobedience, they have disqualified themselves from possessing the land I have giving to you. **493** I also disqualify myself from entering to take possession of the land I labored and suffered for due to my disobedience by strucking the rock instead of speaking to the rock as The Creator (Habo’re) commanded me. **494** As you can see, the Creator (Habo’re) is not partial, He use the same scale to measure for all. **495** He cannot change His standard to favour anybody and His reward to those who disobeyed Him is certain irrespective of how close one has been to Him. **496** Obey Him with all your strength, with all your life and with all your mind so that it shall be well with you as you take possession of this Promised Land. He is The Only Faithfull God (El). **497** I said again to the congregation of Yisrael, The Creator (Habo’re) have disciplined me for my unintentional disobedience by denying me access to The Promised Land. **498** The Creator (Habo’re) your God (Eloheicha) will take you over there as He promised because He cannot promised and fail. **499** He will overcome those nations (Goyim) in your presence and you shall take possession of the land. Hoshea son of Nun shall take over from me and lead you into the land as The Creator (Habo’re) has said. **500** The Creator (Habo’re) shall do to those nations what He did to Sichon and to Og, kings (melachim) of the Emori. **501** The Creator (Habo’re) shall deliver them into your hands for you to overcome them. **502** Be strong and be of good courage, do not be afraid of them for The Creator (Habo’re) your God (Eloheicha) is with you and He cannot fail you nor abandon you. **503** Then I called Hoshea and said to him in the presence of all the people of Yisrael (Yisrael Am Kol); be strong! (Chazak!) my dear brother and be highly encouraged for you must go with our people into the land (Ha'Aretz) which The Creator (Habo’re) has given to them. **504** The Creator (Habo’re) is with you because He has chosen you to do this for Him. He is always with you; He cannot fail neither can He disappoint. Do not be afraid or be dismayed because He Who has chosen you is greater than all. No one can challenge Him and no one can stop Him from doing all He has promised to do. **505** Only walk in obedience to all His coomandments and instructions so that you may be in peace with Him, He is a Father Who loves and cares so much for those who has shown Him love by obeying Him. **506** I wrote down all the laws (torah) in a scroll and delivered the scrolls and the stone tablets to the priests (kohanim) who are the sons of (Bnei) Levi, in the presence of all the elders (kol Ziknei) of Yisrael. **507** I commanded the priests (Kohenim) saying; whenever you gather together to feast (Chag) with your God (Eloheicha) at the place which He shall choose, you shall read all these laws (torah) to the whole people of Yisrael (Yisrael Am Kol) so that they will always be fresh in their minds. **508** Let all the people (Am Kol) gather together, men (anashim) and women (nashim), sons (banim) and daughters (batim), strangers (gerim) and servants (avadim) who dwell among you in order that they may hear and obey The Creator (Habo’re) your God (Eloheichem) for their own good. **509** And also for their younger ones who have not known anything to hear the will of God and learn to fear The Creator (Habo’re) your God (Eloheichem). **510** Then The Creator (Habo’re) said to me again; Behold, you will soon be taken away from this world and My people will rise up and give themselves to man made gods of the foreigners in the land (elohei nekhar ha'aretz). **511** They will join them in their worship and will forsake Me and thereby break My covenant (Brit) with them. **512** Then My anger shall rise against them on that day (Yom Hahu) and I will be repelled from them because of their sin. I will hide My face from them because they have done what My eyes could not see and they shall be devoured in their evil. **513** On that day (Yom Hahu), they will say; Are we not suffering because our God has forsaking us? **514** I will not set My eyes on them on that day (Yom Hahu) for they shall be filled with all the evil (kol hara'ah) they have done with other gods (elohim acherim). **515** He said to me; Now write down these words and teach it to the descendants of Yisrael, let them recite it with their mouths so that it will serve as a witness (ed) that they were informed of this evil they will desire to commit in future. **516** When they take possession of the land I gave to them and turn to other gods (elohim acherim) and serve them, they will attract My wrath because they have broken My covenant (Brit). **517** When the consequences of their evil acts comes upon them, this words shall testify against them as a witness (ed) that they were warned earlier and they will never forget these words even their descendants (zera) will know it. **518** I know what is in their mind (yetzer) even now that they has not been taken into the land (ha'aretz) which I gave to them. **519** I wrote the words on a scroll and delivered it to the descendants of Yisrael. **520** After writing down the words on a scroll, I gave it to the descendants of Levi who bore the Ark of covenant (Aron Brit) of The Creator (Habo’re) and said to them; take this scrolls and put it beside the ark of covenant (Aron Brit) of The Creator (Habo’re) your God (Eloheichem), that it may be there as a witness (ed) against all the descendants of Yisrael. **521** I said to all the congregation; I know you are rebellious (mamrim) and stiffed neck (oref hakasheh) people. Remember that you have been rebellious (mamrim) against The Creator (Habo’re) even in my presence, who knows how you will rebel when I am no more with you. **522** I know that in my absent you will get corrupt and turn away from the way (HaDerech) of life which The Creator commanded you through me but know that the consequences of all evil must surely visit the evil doer on the latter days (acharim hayamim). **523** Whoever does evil in the sight of The Creator (Habo’re), to provoke Him to anger by turning to gods they made for themselves will never escape the destruction that awaits idolaters. **524** Then I read and repeated the words I have written to the hearing of all the family members of Yisrael from the beginning to the end. **525** I said to them; listen oh Yisrael as I speak the words I have in my mouth. Let this teaching drop like the rain (matar), let my speech descend like the dew (tal), just like little rain upon the tender herb and as the showers upon the grass (esev). **526** Because I proclaim the name (Shem) of The Creator (Habo’re) and make His greatness known. **527** He is your foundation (Tzur), His work (po'al) is perfect (tamim) and all His ways are justice (mishpat); The God of Truth (El Emunah) without any trace of injustice, He is righteous (tzaddik) and upright (yashar). **528** If you corrupt yourselves, you will not be His own again, you are perverse and crooked generation (dor ikesh u’petaltol). **529** Is this how you intend to pay The Creator (Habo’re) Oh! Foolish and wicked people? Is He not your Father (Avicha) Who has kept you? Did He not take care of you and established you as He promised? **530** Remember the past days (yemot olam) and years back (shenot dor v'dor), ask your surviving fathers (Avot) and elders, they will tell you how The Creator (Habo’re) had cared for them. **531** When The Most High (HaElyon) shared to them the land occupied by other nations (Goyim) as their inheritance (nachalah), when He separated the sons of (Bnei) Adam, He set the borders (gevulot) of the people according to the number of the sons of (Bnei) Yisrael. **532** For His portion (chelek) is His people and Yisrael is His inheritance (nachalah). **533** He found him in the desert (midbar), in a barren and howling wilderness. He secured him, He gave him instruction and he obeyed, He preserved him as the apple of His eyes. **534** As an eagle (nesher) prepares its nest (ken), fly over its young ones to protect them, spreading its wings over them and take them up, bearing them on its wings, so did The Creator (Habo’re) protected you and there was no foreign or strang gods (el nekhar) with you when He was taking care of you. **535** He made you to walk on the high places of the land (HaEretz) so that you might eat the harvest of the field (tenuvot sadeh). He made you to collect honey (devash) out of the rock, and oil (shemen) out of the hard rock. **536** He gave you fat cattle, milk (cholov) from the flocks (tzon), fat lambs and goats, with very large seeds of wheat (chittah) and grape wine. **537** But when you grew fat and healthy, you turned away from The Creator (Habo’re) Who made you whom you are and you did not consider the foundation (Tzur) of your safety. **538** You provoked Him by committing abomination with foreign gods (zarim). 17 You offer sacrifice to evil spirits (shedim) and not to The Creator, but to gods (elohim) whom you do not know, to manmade and lifeless gods. **539** You cared not about The Father Who took you as His sons (banim), you forgot about The God (El) Who formed you. **540** The Creator was repelled from you by the evil you have done. **541** He hide His face from you to see what your end shall be, for you are very wicked, in you there is no faithfulness. **542** For you are a nation (goy) that lack sence neither is there any understanding (seichel) in you. **543** If you were wise and had understanding (seichel), you would have considered your present and future (acharit) condition. **544** How should one (echad) person chase a thousand people (Am elef), and two persons (shnayim) put ten thousand people on the run? It will happen to you beacuse your foundation (tzur) has given you up. Indeed, The Creator will forsaken you when you do what your mind desires. **545** Then the gods you will choose to serve, the gods you will offer sacrifices to will come for your rescue let Me see. **546** He is The Creator Who created all good things; there is no other god (El) besides Me. He takes and give life, He forsake and He save, no one can deliver someone out of His hand. **547** Hoshea son of Nun and I spoke all these words (kol devarim) to the people. **548** After speaking, I said to them, set your minds on all the words (devarim) of witness which I have spoken to you today and pass them across to your children (yeladim). **549** For it is not a thing you should joke with but it involved your life (Chayyeichem) and through obedience to these commandments you shall prolong your days (yamim) in the land (ha'adamah) you are going over Yarden to possess. **550** And The Creator (Habo’re) spoke to me that very same day saying; move up to the mountain of Avarim and Nevo which is in the land (Eretz) of Moav opposite Yericho and take a look at the land (Eretz Kena'an) which I give to the descendants of Yisrael as their inheritance. **551** On this mountain I will take you out of the world from your people. **552** Because of your trespassess against Me at the waters of Merivat Kadesh, in the desert (midbar) of Tzin, when you struck the rock contrary to My command for you to speak to the rock, therefore from a distance you shall see the land (ha'aretz) but you will not enter into the land (ha'aretz). **553** Before I moved to the top of the mountain, I gave my last words and wishes to all my brothers and sisters in the extended family of Yisrael. **554** I said; I am happy to see the fulfillment of the promised made by The Creator (Habo’re) to our fathers (Avot). He is extremely faithful and no one can stop Him from doing anything He said He will do. **555** I wish you will carefully obey all His commandments and walk in the path of life He has placed you so that you will enjoy all the good things He has prepared for you. He mean well for you, He kept abundance food and wealth for you only if you will be patience in obedience as you settle in the land He gave you. **556** If you obey Him, you will sincerely lack nothing, all His promises shall be accomplished in your life. **557** He took you as special children (yeladim), take Him as your special Father so that He will perform all the duties of a father for you. Do not rebel against Him or His servant Hoshea so that you will not perish like your rebellious fathers (Avot). **558** Always remember that no god can protect you when The Creator is against you but when He is for you, no one can be against you because even the devil is afraid of Him. As long as He is with you, you are blessed but when He forsakes you due to your sins, you are cursed. **559** I wish you could remain in obedience to Him so that He will continue being with you. I miss you my beloved people, Hoshea will take good care of you because he loves you and fears The Creator (Habo’re). **560** I said to Hoshea; may you be successful in leading your people into the land of their inheritance. I urged Hoshea to accompany me to the top of the mountain where The Creator (Habo’re) commanded me to come and we went up to the mountain together.

**THE BOOK OF HOSHEA SON OF NUN**

I, HOSHEA TOOK OVER FROM MOSHEH

**1** Then Mosheh and I went up to the mountain as Our Father commanded him and He shown him all the land which He promised to Avraham and his descendants. **2** The Creator (Habo’re) said to Mosheh, this is the land (HaAretz) which I promised to Avraham, Yitzchak, and Yisrael, to give it to their descendants. I have let you see it with your eyes, but you shall not step into it. **3** As I was watching, Mosheh disappeared there on the mountain in the land (Eretz) of Moav as The Creator (Habo’re) had said. When I looked around and could no longer see Mosheh, I left the mountain top and went back to my people. **4** Mosheh departed at the age of one hundred and twenty years (me'ah v'esrim shanah) with his sight as sharp as when he was young and his physical strength not reduced. **5** When I went back alone from the mountain, our people wept heavily for the departure of Mosheh. **6** From then I took over the leadership of the people of Yisrael and The Creator (Habo’re) has been with me to direct my ways according to His will. **7** The Creator (Habo’re) spoke to me saying; get up immediately and lead My people across Yarden into the land (HaAretz) which I have given to them. **8** Every place you step your foot (regel) upon is part of the land I have given to you, just as I earlier said to My servant Mosheh. **9** From the desert (midbar) to Levanon even as far as the great river (Nahar Hagadol) Euphrates, all the land of the Chittim, towards the great sea (Yam HaGadol) shall be the inheritance of My people. **10** No one can stand against you all the days of your life, as I was with Mosheh, so I will be with you. I will be with you, I cannot forsake you as long as you obey Me. **11** Be strong! (Chazak!), and be courageous, for you must share to these people (HaAm Hazeh) their land of inheritance (nachalah HaAretz) which I promised to their fathers (avot). **12** Only be careful and upright and obey all My laws (kol HaTorah) which I gave to you through Mosheh My servant (Avdi). Do not turn away from it to the right (yamin) or to the left (semol) so that you will be successful in all the things you do.**13** This scroll of the law (HaTorah) shall not depart from your mouth, but you shall meditate on it in the day (yomam) and in the night (valailah) so that you may understand and obey (shomer) all that is written in it. It is through obedience that you can make your way (derech) prosperous and successfull. **14** I am commanding you again to be strong (Chazak) and of good courage, do not be afraid of anyone, never be dismayed because I, The Creator (Habo’re) your God (Eloheichem) is with you everywhere you go. **15** After listening to The Creator (Habo’re), I commanded the leaders of the people (HaAm) saying; walk through the camp (machaneh) and inform the people (HaAm) to get Prepared because in the next three days (shloshet yamim) we shall cross over this Yarden and move in to possess the land (HaAretz) which The Creator (Habo’re) your God (Eloheichem) gave to us. **16** I also said to the descendants of Reuven (Reubeni), that of Gad (Gadi) and to half of the descendants of Menasheh; Remember the words (devar) which Mosheh the servant (Eved) of The Creator (Habo’re) commanded you. **17** The Creator (Habo’re) your God (Eloheichem) has given you rest (menuchah) and has given you this land (HaAretz Hazot). **18** Your women (nashim) and your entire family shall join us as we cross over yarden into the Promised Land but your livestock will be kept in your portion since there is abundance pastures for their food there. **19** Until The Creator (Habo’re) has settled your brothers (achim) and give them their portion as He had given to you, then you and your family shall return to the land of your possession and occupy it. **20** So they answered Hoshea saying; we shall do as we have earlier been instructed by Mosheh and we are ready to follow our brothers and rejoice with them as they receive their allotment just as they rejoiced with us when we received ours. **21** We shall listen to you and obey you just as we did to Mosheh, may The Creator (Habo’re) our God (Eloheicha) continue to be with you just as He was with Mosheh. **22** Whoever rebelled against you or disobeyed the commandment given to us through you must be eliminated from our midst. Just be strong (chazak) and courageous as we proceed into our land of inheritance.

CAMPING AT YARDEN RIVER SIDE.

**23** At early first watch of the day (boker), I, Hoshea and my people, the people of Yisrael rose up and move from Sheetim to the edge of the river Yarden where we camped. **24** After three days (shloshet yamim), the leaders went through the camp (Machaneh) and told the people (HaAm) that when they see the priests (kohanim) carrying the Ark of Covenant (Aron Brit) of The Creator (Habo’re) then they shall come out from their dwelling place (makom) and walk after them. **25** But you must stay two thousand cubits away from them. Do not go closer to those who carried the Ark (Aron) so that you will be led into the land alive. **26** I told the people (HaAm) to set themselves apart in holy (kodesh) state because tomorrow The Creator (Habo’re) will perform strange thing (nifla'ot) among them. **27** I instructed the priests (Kohanim) to carry the Ark of Covenant (Aron HaBrit) and cross over before the congregation and they did so. **28** The Creator (Habo’re) said to me; from today I will prove My support to you in the sight of all the people (kol Am) of Yisrael so that they may know that I am with you just as I was with Mosheh. **29** Tell the priests (Kohanim) that bear the Ark of the Covenant to stand at the border of the water as they approach the Yarden river. **30** Then I summoned the priests (kohenim) and told them what The Creator (Habo’re) had commanded me. I also spoke to my people saying; by now you suppose to know (da'as) that the Living God (El Chai) is among you and that He will not fail to fulfill His promise to you. He will surely drive out the Kena'ani, the Chitti, the Chivi, the Perizzi, the Girgashi, the Emori, and the Yevusi from the land He has given you because He did not give that land to them. **31** When you see the Ark (Aron) passing over before you into the yarden river, be still and watch as the water divides into two and a dry land will appear at the middle before you cross the river through the dry land. **32** As soon as the priests (kohenim) who carries the Ark walked across the people and stepped into the yarden river, the river divided into two with the waters standing upright like a pillar. Then the people (HaAm) walked across the river through the middle until they moved over to Yericho. **33** The priests (Kohanim) carrying the Ark of Covenant (Aron Brit) maintained their position at the middle of the river on a dry land until the whole congregation of Yisrael (Kol Yisroel) successfully passed over on dry ground to the other side of the Yarden river.

DIVIDING AND CROSSING THE YARDEN RIVER ON DRY LAND.

**34** When the whole people (Kol HaAm) of Yisrael had finished crossing over the river, they stood and the priests (kohenim) who carries the Ark (Aron) crossed over and passed ahead of the people (HaAm). **35** The descendants of Reuven, Gad and the half-tribe of Menasheh where among the people just as Mosheh directed them. **36** On that day (Yom Hahu) The Creator (Habo’re) proved His support for me in the eyes of all the congregation of Yisrael (Kol Yisrael) and they respected me, just as they respected Mosheh all the days of his life. **37** As soon as the priests (Kohanim) who were carrying the Ark (Aron) came out of the border of river Yarden, the waters of the Yarden returned to their place and overflowed all its banks as they did before. **38** We crossed over the Yarden river on the twelvth day of the first month (chodesh harishon) and camped at Gilgal opposite the border of Yericho.**39** I spoke to my people saying; you have seen with your eyes what The Creator (Habo’re) did in the Yarden River for you to walk on dry land, this is exactly what He did in our time at the red sea on the day we crossed over the red sea. Share this experience with your children and grand children so that they will know how much The Creator (Habo’re) cared for you and that nothing is impossible for Him to do.

CIRCUMCISION FOR ALL THE YOUNGER SONS OF THE TRIBES OF YISRAEL

**40** When the kings (melachim) of Emori who dwell across the Yarden river and all the kings (melachim) of the Kena'ani heard that The Creator (Habo’re) had dried up the river of Yarden and led us on dry land into their dwelling towns, they were terrified because of our presence. **41** At that time The Creator (Habo’re) said to me, Make knives of flint and circumcise all the males among you who has not been circumcised because they have now been purified in the river. **42** I made the flint knives and did as I was commanded, circumcising all the uncircumcised males of Yisrael at the place which is now called the foreskin hill (Givat HaAralot). **43** By then all those who were circumcised when they came out from Mitzrayim have all departed in the desert (midbar) during the forty years (arba'im shannim) they spent in the desert (midbar) except me and Kalev. They were consumed, because they disobeyed the voice of The Creator (Habo’re) and rebelled against Him and The Creator (Habo’re) said that they would not enter the land He promised us. **44** Our younger ones who were born in the desert (midbar) are the ones I was commanded to circumcise and this is one of the reasons why The Creator (Habo’re) said that the descendants of Reuven, Gad and Menasha must join us as we cross over the yarden so that they too shall be purified and circumcised. **45** After the circumcision (Bris Milah), they all dwelled in their places in the camp (machaneh) until they were healed (chayyah). **46** The Creator (Habo’re) said to me again, this is the day I rolled away (galloti) from you the reproach of Mitzrayim, therefore call the name (shem) of the place you are now dwelling Gilgal. **47** Then we camped at Gilgal and observed the Passover (Pesach) on the fourteenth day of our first month at fourth watch in the plains of Yericho. **48** After the Passover feast (pesach) The Creator Instructed me that we shall be feeding from the produce of the land (HaAretz) and we ate unleavened bread (matzot) and roasted grain on that day. **49** On the following day, manna ceased to fall because we have started feeding from the produce of the land (HaAretz). **50** Throughout our first year in the land Our Creator gave to us food which we did not cultivate, we did not buy food, we did not lack because the land has varieties of food that sustained us for over a year. Indeed! The Creator (Habo’re) is faithful to His children (Yeladim).**51** The Creator spoke to me again saying; the land you have entered is a holy (kodesh) land, take of your foot wears whenever you want to communicate with me and live a holy life in order to live long in this land.

THE FALL OF YERICHO WALL

**52** Then Yericho was caught with fear because of our presence, all their people remained indoor in their city, no one among them comes out or goes in.The Creator (Habo’re) said to me; See, I have given Yericho into your hands (yadim), both their king (melech) and their fighting men (gibborei hechayil). **53** All you need to do is to march round their city (Ir) once every day for six days. All the able men (anshei) of Yisrael should go round the city (Ir) with praises for those six days (sheshet yamim). **54** Seven priests (shivah Kohanim) shall bear seven trumpets (shivah shoferot hayovelim) with rams horn and move in front of the Ark (HaAron) and on the seventh day (Yom HaShevi'i) you shall march round their city (Ir) for seven (sheva) times with the priests (Kohanim) sounding the trumpet (shoferot) in praises. **55** When the priests (Kohanim) makes a long sound with the rams horn (keren hayovel) and you hear the sound of the trumpet (shofar), all the people (Kol HaAm) will command with loud voice (teruah gedolah); Let the wall of the city (Chomat HaIr) collapse down and after that command their city wall will fall completely. Then all your men shall go up to take control of the city (Ir). **56** After these instructions, I called the priests (Kohanim) and urged them to carry the Ark of the Covenant (Aron HaBrit) and let seven of them (shivah Kohanim) bear seven trumpets with ram’s horn (shivah shoferot yovelim) and go before the Ark (Aron). **57** I also ordered my people to move on and march round the city (Ir) as The Creator) (Habo’re) has commanded. **58** Both the priests (kohenim) and the people (HaAm) did as I instructed them immediately and we started marching round the city (Ir) of Yericho with great praises with the trumpets (shoferot) of the priests (Kohanim) sounding high. **59** I told the people (HaAm) to avoid shouting or making noise but to keep singing praises to Our God until the day (Yom) we shall bring down the city with command. **60** We kept marching round the city every day just as The Creator (Habo’re) commanded us and at the end of each day, we marched into our camp and spent the night to continue the next day. **61** On the seventh day (Yom HaShevi'i), we got up early first watch and surrounded the city (Ir) of Yericho. It was only on that day (Yom) that we marched round the city (Ir) seven times (sheva p'amim). **62** When we went round the city (Ir) on the seventh time (Shevi'it), the priests (Kohanim) sounded the trumpet (shoferot) and I said to my people; command the city to fall for The Creator (Habo’re) has given you the power to bring down the city (Ir) and everything in it. **63** I warned my people saying; keep yourselves away from anything that belongs to Yericho both their people and properties otherwise you shall be cursed (cherem) just as they were cursed (cherem) and you will defile our camp. **64** So the people (HaAm) issued their command when the priests (Kohanim) sounded the trumpet (shoferot) and the wall (chomah) of the city (Ir) collapsed immediately and we went up into the city (Ir) and took control of it. **65** We destroyed completely everything in the city without sparing anybody because we have been warned to abstain from whatever belongs to the cities that worship other gods. **66** We burned the city (Ir) with fire (eish) and everything in it was consumed. **67** I, Hoshea warned my people saying; cursed is upon the man who desires to rebuild this city, it is better that he is not born into this world. **68** So The Creator (Habo’re) continued to be with me, proving to my people in the whole land (kol HaEretz) through remarkable ways that He is really with us.

ACHAN SON OF CHARMI DEFILED THE PEOPLE OF YISRAEL

**69** As we conquered the city, my people broke their covenant (Brit) with The Creator (Habo’re) by secretly taking cursed (Cherem) properties of idol worshippers. Achan son (ben) of Carmi son (ben) of Zavdi son (ben) of Zerach of the tribe of Yehudah took some of the cursed (Cherem) properties they were warned never to touch and the anger (Af) of The Creator (Habo’re) rose against the people of Yisrael. **70** I sent men (anashim) from Yericho to Ai which is near Beit-Aven, opposite Beit-El to conquer the land (HaAretz). **71** When they got there, the men (anashim) of Ai struck down many of them, about thirty six thousand men (ish) were struck down and others were chased from the gate (sha'ar) even to Shevarim and struck them down and the remaining people (HaAm) became discouraged and returned back. **72** When I heard what happened, I tore my clothes, and fell face down on the ground and cried to The Creator (Habo’re) all the day, our elders (Ziknei) also joined me and they pour dust upon their heads. **73** I prayed and said; Oh Father! Why have you allowed us to be destroyed by the hands (yadim) of the Emori? I know we have disobeyed you but what we did is not yet known to me. **74** I could not speak when I saw your people fleeing from their enemies. **75** For the Kena'ani and all those who dwell on the land (HaAretz) shall hear of this and invade us to cut off our name (Shemeinu) from the face of the world, then what will happen to Your great Name (Shem Hagadol) which You have placed on us? **76** After my prayers, The Creator (Habo’re) said to me, stand up; why do you lie face down? Did I tell you to go and attack Ai? Did you seek My consent before sending men there? Moreover, the people of Yisrael have been defiled and My Covenant (Brit) with them has been broken. There is among you the cursed (Cherem) property of the people of Yericho, the properties I warned you not to spare or touch. It is among you even in your own possessions. **77** This is why I withdrew from being with you and you can no longer stand against your enemies until the cursed properties and the person in possession of them is singled out among you and destroyed. **78** If you had seek My permission before attacking Ai, I would have told you that My support for you is no more but you went on your own and face destruction. **79** The Creator (Habo’re) said to me, get up, tell the people to prepare for screening tomorrow. I said to my people; The Creator (Habo’re), God of (Elohei) Yisrael revealed that there is a cursed (Cherem) property among us, we can no longer stand against our enemies, until we take away the cursed (Cherem) person and the property from among us. **80** In the day (boker), all of you shall present yourselves according to your tribes and the tribe (shevet) which The Creator (Habo’re) singled out shall have all the families (mishpekhot) presented one after another, and the family (mishpakhah) which The Creator (Habo’re) shall single out shall have all the households (batim) presented and the house (bais) which The Creator (Habo’re) shall single out will have all the men in the house presented one after another. **81** Whoever shall be in possession of the cursed (Cherem) property shall be burned by fire (eish), both the person and all his properties because he has broken the covenant (Brit) of The Creator (Habo’re) and have also brought shame and disgrace to the people of Yisrael. **82** Then I rose up early in the first watch of the day (boker) and all the people of Yisrael came near by their tribes. **83** The tribe (Shevet) of Yehudah was singled out and their families (Mishpakhat) were presented. The family (Mishpakhat) of Zarchi was singled out and their men were presented one after another. Zavdi was singled out of all the men in that family. **84** Then he presented his household one after another and Achan son (ben) of Carmi son (ben) of Zavdi son (ben) of Zerach from the tribe of Yehudah was singled out. **85** After finding out who is in possession of the cursed properties, I said to him (Achan), my son (Beni), respect The Creator (Habo’re), God of (Elohei) Yisrael and confess now what you have done, do not hide it from me. **86** And Achan said, indeed I have sinned against The Creator (Habo’re), God of (Elohei) Yisrael, and this is what I have done; **87** When I saw among the properties a beautiful robe of Shinar (Babylon) and two hundred shekels of silver (kesef), and a wedge of gold (zahav) of fifty shekels weight, then I secretly collected them and hid them in the land (ha'aretz) at the middle of my tent (ohel) with the silver (kesef) kept under it. **88** I sent messengers (malachim) and they ran to the tent (ohel) and they found everything just as he has spoken. **89** They took them out of the midde of the tent (ohel) and brought them to me and they were displayed to all the congregation of Yisrael. **90** Then I instructed the men (anashim) I sent to take Achan, the silver (kesef), the robe, the wedge of gold (zahav), his sons (banim) and daughters (banot) who knew what their father did and refuses to speak out, all his animals, his tent (ohel) and all his properties to the valley of destruction (Emek Achor) where evil doers are eliminated. **91** I said to Achan; because you and your family have brought trouble on us? You shall face your own trouble today (yom hazeh). They were stoned by the men of Yisrael and burned with fire (eish). **92** After this, the anger (Af) of The Creator (Habo’re) was calmed. We purified ourselves from uncleanness and continue to seek the face of The Creator (Habo’re).

THE DEFEAT OF AI

**93** After purifying our camp, The Creator (Habo’re) said to me; do not be afraid, be encouraged because I have restored My protection over Yisrael. **94** Take all the people of war (kol Am HaMilchamah) and move up to Ai; both their king (melech), the people (HaAm) who dwell there, their city (Ir) and their land has been placed in your hands (yadim). **95** Handle them the way you handled Yericho and their king (melech). Do not take any of their properties, destroy everything that belongs to them and spare nothing. **96** So I rose with the war men (kol Am HaMilchamah) and move up against Ai, and selected thirty thousand active men (shloshim elef ish gibborei hachayil) and sent them to go and lay ambush to the city (Ir) by night (lailah). **97** I commanded them to ambush very close against the city (Ir) through the back of the city (Ir) and to get ready (nekhonim) to strike at any time. **98** I told them the method we shall use to take over the city (Ir) of Ai as follows; When I move with all the people (Kol HaAm) who are with me and approach the city (Ir), The King of Ai and his war men will come out against us and as they did the first time (rishonah), then we shall flee from them. **99** When they saw that we have ran away, they will come out after us until we have drawn them out of their city (Ir). They will proudly say; they have fled from us just as they did the first time (rishonah), therefore we shall move after them. **100** As soon as they are away from the city (Ir), you shall come out from the ambush and take over the city (Ir) because The Creator (Habo’re) our God has already placed it into our hands (yadim). **6** As soon as you have taken over the city (Ir), set it ablaze on fire (eish) according to the command of The Creator (Habo’re). **101** After speaking to them, I sent them out and they went to the place of ambush and waited between Beit-El and Ai, on the back side of Ai but I spent that night (lailah) with other people who are ready to move with me. **102** Early the next day (boker), I rose up with our elders (Ziknei) and went ahead of the people (HaAm) as we move to Ai. **103** All the men of war (Kol HaAm HaMilchamah) with me went very close and camped in the front side of the city (Ir) of Ai and there was a valley (gey) between them and Ai. **104** I also sent five thousand men (chameshet alafim ish) to lie in ambush beside the city (Ir) between Beit-El and Ai, **105** When all our men has taken their position, I went into the valley (emek) that night (lailah) and stay at the middle. **106** When the king (melech) of Ai saw us, he alerted his people and they hastened and rose up very early with their men (anashim) and went out to attack us. Both the king (melech) and all his people (kol HaAm) went after us at the place before the Aravah, but had no idea (da'as) that there was an ambush against them from behind their city (Ir). **107** When they approached us, I flee with all the men of Yisrael who were with me and they moved after us as we took the way to the desert (derech hamidbar). **108** The King of Ai sent all his people (kol HaAm) after us and they pursued us and were drawn out from their city (Ir) leaving no single man behind. **109** The Creator (Habo’re) said to me; Stretch out the javelin (kidon) which is in your hand (yad) towards Ai and take over the city. And I stretched out the javelin (kidon) in my hand (yad) towards the city (Ir). **110** As soon as I stretched out my hand (yad) the men in ambush saw it and rose up quickly out of their place (makom) and ran into the city (Ir), took over the whole city (kol Ir) in a haste and set everything ablaze with fire (eish). **111** When the men of Ai turned and looked behind, they saw the great smoke (upashan gadol) moving up from their city (Ir), they became discouraged because they had no place to escape to. Our people that fled to the desert (midbar) turned back against the people of Ai who were pursuing them. **112** When we saw that our men on ambush has taken over the city (Ir) and that smoke (ashan) is already going up out of the city (HaIr), we turned again and attacked the men of (anshei) Ai. **113** Those who had set the city (HaIr) ablaze also came out from the city (HaIr) against them so that they were in the midst of the people of Yisrael. We surrounded them and wipe all of them away leaving no survivor (sarid) or refugee (palit). **114** Our men captured the king (melech) of Ai alive and brought him to me. **115** After when we have eliminated all the men (anashim) of Ai who left their city to fight against us, we returned to the city of Ai and eliminated every living thing remaining there. **116** We did not take anything out of Ai but we burned even all their wealth completely just as The Creator (Habo’re) commanded us. **117** We consumed Ai and turn it into a heap forever (tel olam), into a desolation to this day (yom hazeh). **118** And to the king (melech) of Ai, we hanged him on the tree (HaEtz) until the fourth watch of the day when we brought down his body (nevelah) from the tree (HaEtz) and cast it at the entrance gate (petach sha'ar) of his city (Ir). **119** Then I built an altar (Mizbe'ach) for The Creator (Habo’re), God of (Elohei) Yisrael in mount (Har) Eval according to the command He gave through Mosheh concerning rules for building altar. We offered burnt offering (olot) to The Creator (Habo’re), and sacrificed peace offering (shelamim) to Him. **120** Then I laid there upon a wide stone a copy (mishneh) of the scroll for the law (Torat) in the presence of all my people. **121** And all our people; our elders (Zekenim) and our leaders (shoterim) stood on one side of the Ark (Aron) and on the other side facing the priests (Kohanim) who bore the Ark of the covenant (Brit Aron) of The Creator (Habo’re). Also there were strangers (ger) who were born among us (ezrach), half of them stood over against mount (Har) Gerizim and the other half stood over against mount (Har) Eval just as Mosheh had earlier commanded about proclaiming sources of curse and blessing to the people (HaAm) of Yisrael. **122** After reading loudly all the words in the scroll of the law (kol divrei HaTorah), I reminded my people that obedience to all the laws in this scroll attracts blessing (brocha) and that disobedience to any of them even one attract curse (kelalah), according to all that is written in the scroll of the law (HaTorah). **123** I did not ignore even a word (davar) in the scroll of the law, I read all just as they were written in the presence of all the congregation (kol Kehal) of Yisrael including the women (nashim), the little ones and the strangers (gerim) who were living among us.

THE GIV’ONI DECEIVES OUR PEOPLE

**124** When all the kings (kol hamelachim) of the cities (Irim) across river Yarden, on the mountain (har) and in the lowland (Shefelah) and in all the coasts of the great sea (Yam Hagadol) calledMediterranean as far as Levanon; the Chitti, Emori, Kena'ani, Perizzi, Chivi, and the Yevusi heard what we did to Ai, **125** They gathered together and suggest to unite and wage war against us. **126** But when the inhabitants of Giv'on heard what we did at Yericho and in Ai, they acted under pretense by claiming to be delegations from far country. They placed old sacks (sakkim) upon their donkeys, and old wine (yayin) skins, cracked and mended, they put on old and degraded sandals on their feet and old clothes (selamot ballot) on their bodies with all the bread (lechem) they had as food dried and moldy. **127** They visited me in the camp (machaneh) at Gilgal and said to me and to the men (Ish) of Yisrael; we are from a very far country (eretz rechokah), we have come to submit ourselves to you and to make a covenant with you. **128** The men (Ish) of Yisrael said to the Giv’oni, you are likely to be dwelling among us, what kind of covenant (Brit) shall we make with you? **129** They turned to me and said, we are your servants (avadim) but I asked them; Who are you and where did you come from? **130** They answered and said; from a very far country (eretz rechokah me'od) your servants (avadim) has come because of the terrifying name of your God (Eloheichem). We have heard the news of His supremacy, all that He did in Mitzrayim and all that He did to the two kings (melachim) of Emori who were beyond the Yarden river; Sichon king (Melech) of Cheshbon and Og king (Melech) of Bashan who was at Ashtarot. **131** Therefore our elders (Zekeinenu) and all the people of our country (Artzeinu) said to us; take food supplies that will sustain you on the way (derech) and go to them. Submit yourselves to them and say to them, we are ready to be your servants (avadim), we have come to make a covenant (brit) with you. **132** This our bread (lechem) was hot initially in our houses (batim) on the day we departed for this journey but now, it is dry and moldy. **133** These our skins of wine (yayin) which we got filled before coming were new (chadash) but now they have cracked, our garments and our sandals are already worn out because of the long distance journey (derech me'od) we have made. **134** They brought out their food supplies and gave to our people and we collected it without seeking the will of The Creator (Habo’re) about them. **135** I was convinced by their lies without listening to what The Creator will say and I made peace (shalom) with them by going into covenant (brit) with them, to let them live and our leaders (Nasi'im) confirmed it by oath taking in the name of The Creator (Habo’re) to them. **136** Three days later, (shloshet yamim) we discovered that they were our neighbors (kerovim) and that they dwell after us. **137** We went to their towns which are; Giv'on, Kephirah, Be'erot, and Kiryat- Ye'arim on that same day. **138** But we did not attack them because of the oath our leaders (Nasi'im) had sworn to them by the name (shem) of The Creator (Habo’re), God of (Elohei) Yisrael. Out of anger, the entire congregation (Kol HaEdah) murmured against our leaders (Nasi'im) for the deception. **139** But all our leaders (Nasi'im) said to the entire congregation (Kol HaEdah), we have sworn to them by the name of The Creator (Habo’re), God of (Elohei) Yisrael, now we cannot attack them otherwise we shall break the oath we made in the name of God (El) and attract His wrath upon us. **140** Let them live but they will be woodcutters and water carriers for all the congregation (Kol HaEdah). **141** I invited them and asked them; why have you deceived (beguiled) us by saying that you are from afar (Rechokim anachnu) while you dwell near us? **142** Now, we shall let you live but you are to be our slaves (avadim) cutting woods and fetching water for us. And you shall built no altar or set up any pillar of idol worship around us because it is abomination in the eyes of our Creator. **143** They answered me and said, because we are aware that The Creator (Habo’re) has given you the whole land (kol HaAretz) and told you to destroy all the inhabitants of the land (HaAretz) who will attack you or try to resist you, we became afraid and lied to you in order to be saved from destruction. **144** Now, we are in your hand (yad), you are free to do to us good (tov) or bad (yashar), whatever you wish to do with us. **145** Then we spared them and from that day, they became our woodcutters and water carriers as at when this message was written.

THE SUN OBEYED THE COMMAND I GAVE TO IT.

**146** When Tzedek king (Melech) of the city which The Creator (Habo’re) later called Yerushalyim heard how we took over Ai, and how we utterly destroyed it, and what we did to Yericho and its king (melech), and how the people of Giv'on submitted to us for peace (shalom). **147** They became greatly afraid because Giv'on was a great city (ir gedolah), just like one of the royal cities, even greater than Ai with mighty men (gibborim anashim). **148** Then Tzedek sent for Hoham king (Melech) of Chevron, Piram king (Melech) of Yarmut, Yaphia king (Melech) of Lachish, and for Devir king (Melech) of Eglon and said to them; **149** Come let us join together and attack Giv'on, for it had gone to make peace (shalom) with Hoshea and with the sons of (Bnei) Yisrael without seeking our consent. **150** Then these five kings of Emori gathered themselves together and went up with their armies (machanot) and camped in front of Giv'on and started fighting against them. **151** The men (anshei) of Giv'on quickly sent message to me at the camp (machaneh) at Gilgal, saying, come for the rescue of your servants, come and help us quickly before we are wiped away, for all the kings (melachim) of Emori who dwell in the mountain (har) have gathered together to fight against us. **152** So I got up and moved from Gilgal with all our war men (kol Am HaMilchamah) and our mighty men (kol gibborei hachayil) and set out to Giv’on. **153** The Creator (Habo’re) spoke to me saying; do not be afraid of them, I have delivered them into your hands (yadim), no one among them can stand to challenge my people. **154** We were on the journey throughout all the night (kol halailah) and we suddenly invaded them. **155** The Creator (Habo’re) threw them into confusion before us and we struck them down at Giv'on, and pursued them along the way (derech) that leads to Beit- Choron, and overcome them as far as Azekah and Makkedah. **156** When those who escaped from us were going down to Beit-Choron, The Creator (Habo’re) cast down great stones (avanim gedolot) upon them from the sky (Shomayim) at Azekah and they were all eliminated. The ones who were struck by stones (avadim) were greater than those we struck down by ourselves. **157** On that same day, I pleaded to The Creator (Habo’re) saying; in honour of Yisrael, let the sun (Shemesh) stand still for Giv'on; and the moon (Yarei'ach) stop coming out. **158** Then the sun (shemesh) stood still, and the moon (yarei'ach) stopped, until the nation (Goy) had avenged against their enemies. Is this not written in the book (Sefer) of Yasher? So the sun (shemesh) stood still in the middle of the sky (Shomayim), and did not stop shining even after fourth watch. **159** And there was no day like that before it or after it, that The Creator (Habo’re) honored my voice and fought for His people Yisrael. **160** I returned with my people to the camp (machaneh) at Gilgal.

THE FIVE KINGS OF EMORLI ELIMINATED.

**161** But the five kings (melachim) of Emori fled and hid themselves in a cave (me'arah) at Makkedah. When I was informed of this, I commanded our men to Roll large stones (avanim gedolot) upon the entrance of the cave (me'arah) and let some men (anashim) stay there and keep watch (shomer) over them. **162** We occupied the whole cities where the Emori were drove away because The Creator (Habo’re) has given us the land even before they entered into it. **163** After conquering the whole cities, all our people returned to the camp (machaneh) to join me at Makkedah in peace (shalom) and no one among our people speaks against any of us because they were all happy. **164** I commanded the men who kept watch over the cave (me’arah) to open the entrance of the cave (me'arah) and bring out those five kings (melachim) to me. **165** And they did so, and brought those five kings (melachim) out of the cave (me'arah) and presented them to me. They are; the king (Melech) of the city The Creator called Yerushalayim after when we occupied it, king (Melech) of Chevron, king (Melech) of Yarmut, king (Melech) of Lachish, and king (Melech) of Eglon. **166** When they brought out those kings (melachim) to me, I called for all the men (kol Ish) of Yisrael and said to them; do not be afraid nor be discouraged, be strong and courageous for this is how The Creator (Habo’re) will do to all our enemies who will rise against us in war. **167** After this, we struck them down and hanged them on five trees (chamishah etzim) and they were hanging on the trees (etzim) until the fourth watch. **168** After fourth watch of the day, I commanded that they should be brought down from the trees (etzim) and be cast into the cave (me'arah) where they had been hiding and laid large stones (avanim gedolot) on the entrance of the cave (me'arah) and they did so. **169** After this, the people of Makkedah attacked us and we struck all their people down with the edge of the sword (cherev) and took control of the city. We completely destroyed everything there and we did not spare any one. We did to their king (Melech) what we did to the king (Melech) of Yericho.

YISRAEL DESCENDANTS CONQUERED ALL THE CITIES THAT ATTACKED THEM.

**170** After overcoming Makkedah, we were attacked by the people of Livnah, and we fought against them and The Creator (Habo’re) delivered them, even their king (melech) into our hands (yadim) and we struck them down with the sword (cherev), sparing no one at all. **171** As we left Livnah, the people of Lachish came with their armies against us, and we fought against them. **172** We overcome them and wiped away every living thing there by our sword because The Creator (Habo’re) was with us. **173** Then Horam, king (Melech) of Gezer sent his men to help Lachish but we struck them down with no one surviving. **174** As we were leaving Lachish, the king (melech) of Eglon sent his armies to attack us and wipe us away but we fought against them and struck them down by our sword (cherev) and took over the city that same day. We destroyed everything in that city on that day just as we did to Lachish. **175** We left Eglon and moved to our camp but when we are on our way, we were attacked by the war men from Chevron. We fought tirelessly against them and conquered them just as we did to Eglon leaving no survivor behind. **176** From there the people of Devir blocked our way and attacked us violently but we fought against them and took over their city, destroying all the things we saw there both man and animals just as we did in Chevron. **177** So we subdued the whole people who came out against us from the mountain land (kol Am HaAretz HaHar) and its surrounding as The Creator (Habo’re), God of (Elohei) Yisrael commanded us. **178** We defeated them from Kadesh- Barnea even to Azah and all the country of Goshen and even Giv'on. **179** And all these kings (melachim) were eliminated and the lands were they dwell were taken because The Creator (Habo’re) who owns all the land in the world did not give it to them. **180** The Creator (Habo’re) fought for us and gave us victory because we absolutely relied on Him. After the war, we returned to the camp (machaneh) at Gilgal.

THE KINGS FROM UPPER CITIES ATTACKED YISRAEL AND WERE DEFEATED

**181** When Yavin king (Melech) of Chatzor heard how we defeated all the kings (melechim) that attacked us, he sent for the following kings; Yovav king (Melech) of Madon, the king (Melech) of Shimron, the king (Melech) of Achshaph, the king (melachim) of the upper city of the mountain (har), the king (Melech) of Aravah at lower Kinnarot, and in the lowlands (Shefelah), and in the regions of Dor towards the right side. **182** He also sent for the Kena'ani, the remaining Emori, the Chitti, the Perizzi, and Yevusi on the mountain (har) and the Chivi at the base of Chermon in the land (Eretz) of the Mitzpah. **183** They all gathered together with their war men (machanot) and agreed to unite and attack us, they were as many as the sand on the sea, with many horses (susim) and chariots (rav me'od). **184** After their gathering together, they went and camped at the waters of Merom so that they will fight against us. **185** The Creator (Habo’re) said to me, do not be afraid of them, about this time tomorrow (machar) they will be no more, I will deliver them into your hands and you will slain them. You shall destroy their horses (susim) and burn their chariots (merkevot) with fire (eish). **186** So I rose up with all our war men (kol Am HaMilchamah) and fight against them by the waters of Merom without their notice and they fell by our sword. **187** The Creator (Habo’re) delivered them into our hand (yad), and we struck them down and pursued them across Tzidon Rabbah, to Misrefot- River (Mayim), and even to the Valley of Mitzpeh and they were all strucked down without any survivor. **188** We did to them just as The Creator (Habo’re) directed us, we killed their horses (susim) and burned their chariots (merkevot) with fire (eish). **189** As we turned back, we were attacked by the king (melech) of Chatzor and their war men, but we struck them down with our sword (cherev). Chatzor was formerly the head (rosh) of all those kingdoms (kol hamamlachot haelleh). **190** We wiped away all the people (kol hanefesh) who were there with the edge of the sword (cherev) and utterly destroyed all their properties and their idols. There was no living thing left in that city and we burned the entire city of Chatzor with fire (eish). **191** We destroyed all the cities that attacked us except the towns that stood on their hill, only Chatzor was destroyed among them because they rose up against us in war. **192** We did not take away anything from all these cities because we were warned to destroy everything without desire to take any in our possession. **193** So we overcome all the cities around us who has risen against us, to destroy us and wipe us away. We eliminated them and burned all their belongings in fire (eish). **194** We faced war (milchamah) for long time (yamim rabbim) with all those kings (melachim) and their men because they want us destroyed, they did not make peace (shalom) with us. But we spared Chivi, the inhabitants of Giv'on because they did not attack us but made peace with us. **195** Devil hardened the minds of the kings of those cities and inspired them to attack us in order to use them to stop us from entering the Land The Creator (Habo’re) has given to us but The Creator (Habo’re) was on our side and we overcome all of them. **196** We also wiped away the strange beings who were there, the descendants of Anak (Anakim) from the mountain (har), Chevron, Devir, Anav, and all the places they occupied, we destroyed them utterly and took control of our land. **197** None of them was left in the land occupied by the sons of (Bnei) Yisrael, they were left only in Azah, in Gat, and in Ashdod. **198** We took possession of the whole land (Kol HaAretz), according to all that The Creator (Habo’re) promised to us and I shared it for all our people according to our tribes (shevatim) as our inheritance (nachalah). Then we rested from war (milchamah.

MORE LAND REMAINING TO BE POSSESSED BY YISRAEL SONS.

**199** When I was advanced in age (zaken), The Creator (Habo’re) said to me, though you are getting old in age and advanced in years (yamim), I made you as strong as when you was young because there are still large portion of (harebbeh me'od) land to be possessed. **200** These are the land (HaAretz) that are still remaining; all the regions of the Pelishtim, all Geshuri, From Sichor, which is before Mitzrayim to the territory of Ekron upwards, which is occupied by the Kena'ani. **201** Five rulers of the Pelishtim; the Azzati, the Ashdodi, the Eshkaloni, the Gitti, the Ekroni; also the Avi'im. **202** From the lower part, all the land (Eretz) occupied by the Kena'ani, from Arah, the portion occupied by the Tzidonim to Aphek, to the region of the Emori. The area of the Byblos, all the Levanon toward the front side, from Baal-Gad under Mount Chermon to Levo Chamat. **203** All the lands on the mountain (har) from Levanon to Misrephot river (Mayim) and all the land occupied by Tzidonim belongs to the sons of (Bnei) Yisrael. He spoke further to me saying; you shall divide it according to their tribes starting from the eldest as their inheritance (nachalah). **204** It shall be divided for the nine tribes (Shevatim), and half of the tribe of Menasheh, because the Reuveni and the Gadi have received their inheritance (nachalah) from Mosheh beyond the River Yarden.

THE INHERITANCE OF THE TRIBES OF REUVEN, GAD AND HALF OF THE TRIBE OF MENASHEH

**205** From Aroer, that is on the rim of the Arnon Valley, and the town located in the middle of the valley, and all the plain of Medeva to Divon, all the towns of Sichon King (Melech) of Emori, who reigned in Cheshbon, to the border of the sons (Bnei) of Ammon, **206** from Gil`ad to the territory of the Geshuri and Maachati, and all Mount Chermon, all Bashan as far as Salkhah, all the kingdom (Mamlechut) of Og in Bashan, who reigned in Ashtarot and in Edre'i, who remained was the remnant of Repha'im, they are nations (goyin) who fought against us and were defeated by Mosheh and our men of war and we dispossessed them. **207** However, we did not drive away the Geshuri and the Maachati because they did not fight against us, we allowed them to dwell in little part of the land they occupy. **208** There was no portion of land given to the tribes of Levi because all the sacrifices and offerings of The Creator (Habo’re) has been given to them as their inheritance (nachalah) and we shall build a dwelling place for them as commanded by The Creator (Habo’re). **209** The tribe of Reuven has earlier received their portion from Mosheh according to their families (mishpekhot). **210** Their region started from Aroer, that is on the rim of the Arnon Valley, and the town that is in the middle of the valley, and all the plain across Medevah, Cheshbon, and all the towns that are in the plain; Divon, Bamot-Baal, Beit-Baal Me'on, Yahatz, Kedemot, Mephaat, Kiryatayim, Sivmah, Tzeret- HaShachar on the mountain (har) in the valley, Beit-Peor, slopes of Pisgah, Beit HaYeshimot, all the lands in the plain, and all the kingdom (kol mamlechot) of Shichon King (Melech) of Emori, who reigned in Cheshbon, who fought against us and was conquered with the princes (nasiim) of Midyan, Evi, Rekem, Tzur, Chur and Reva, who were vassal princes under Sichon, dwelling in the land (HaAretz). **211** Also Balaam son (ben) of Beor, the soothsayer (kosem) was eliminated by the sword (cherev). **212** The boundary of the land given to the tribe of Reuven was the Yarden river and its edges. **213** The tribe of Gad also received their portion from Mosheh according to their families (mishpekhot). **214** Their Territory are; Yazer, and all the towns of Gil`ad, and half of the land (Eretz) occupied by the sons of (Bnei) of Ammon, as far as Aroer near Rabbah, from Cheshbon to Ramat HaMitzpeh, Betonim; from Machanayim to the territory of Devir; and in the valley, Beit- Haram, Beit-Nimrah, Sukkot, Tzaphon, the rest of the kingdom (Mamlechot) of Sichon King (Melech) of Cheshbon, the surrounding of river Yarden, even to the end of the sea (Yam) Kinneret on the other side of the Yarden. **215** This is the inheritance (nachalah) of the sons of (Bnei) Gad according to their families (mishpekhot). **216** Mosheh also gave to half of the tribe of Menasheh according to their families (mishpekhot) a portion from Machanayim, all Bashan, the whole kingdom (kol Mamlechot) of Og King (Melech) of Bashan, all the towns of Ya’ir, which are in Bashan, sixty cities (shishim ir) in all, half of the land of Gil`ad, Ashtarot, and Edre'. These lands were given to half of the sons of (Bnei) of Machir son (ben) of Menasheh. **217** These are the portions shared by Mosheh to them at the plains of Moav, on the other side of the river Yarden, by Yericho. **218** But no portion was given to the tribe of Levi (Shevet HaLevi) as their inheritance (nachalah) because The Creator (Habo’re) has chosen them to inherit His Sanctuary and His portion of offerings and sacrifices. They only received a place for their dwelling and an open land for their livestock feeding.

DIVISION OF LAND FOR THE NINE AND HALF REMAINING TRIBES OF YISRAEL**.**

**219** These are portions which the other sons of (Bnei) Yisrael (nine and half tribes) inherited in the Promised Land as shared to them by Elezar the priest (HaKohen) and I, Hoshea son (ben) of Nun. The sharing was witnessed by the heads among our fathers (Roshei Avot) in our tribes. **220** The sons of (Bnei) Yosef were two tribes; Menasheh and Ephrayim. Half of the tribe of Menasheh have earlier received their portion from Mosheh from the other side of River Yarden remaing one and half tribe.

KALEV AND HIS BROTHERS RECEIVED THEIR PORTION

**221** Then the sons of (Bnei) Yehudah came to me in Gilgal and Kalev son (ben) of Yephunneh the Kenezi said to me, you know the instructions of The Creator (Habo’re) to Mosheh concerning me and you in Kadesh-Barnea. **222** I was forty years old when Mosheh sent us from Kadesh-Barnea to go and monitor the land (HaAretz) and we brought back encouraging and hopeful words (davar) to him according to our believe. **223** But others who went with us gave a fearful and discouraging feedback to our people (HaAm) and made them rebel against The Creator (Habo’re). I wholly depended and trusted in The Creator (Habo’re) my God (Elohai). **224** On that day, Mosheh swore saying to me; “surely the land (HaAretz) where your feet have stepped upon shall be your inheritance (nachalah) and that of your sons (banim) because you have wholly trusted in The Creator (Habo’re). **225** And now, The Creator (Habo’re) have kept me alive, just as He promised for these forty-five years (shannim). From the time The Creator (Habo’re) spoke this word to Mosheh while we wandered in the desert (midbar) till now is forty-five years (shannim). Yet I am very strong (chazak) today just as I was in those days I was sent to examine the land, as my strength (koach) was then, even so it is now and I can still do anything I can do then. **226** Please give me this mountain (hahar hazeh) side which The Creator (Habo’re) spoke of on that day. You are aware that the Anakim were there and that the cities were great (gedolot) and fortified but with The Creator (Habo’re) on my side, I will be able to drive them out, just as The Creator (Habo’re) has said. **227** After listening to my brother Kalev, I wished him the support of God (El) and gave to him Chevron as their inheritance (nachalah). **228** The name (shem) of Chevron before was Kiryat Arba and Arba was the greatest man (ha’adam hagedol) among the Anakim who descended from evil spirits.

BOUNDARIES FOR THE INHERITANCE OF THE TRIBE OF YEHUDAH

**229** This is the boundaries of the portion recieved by the tribe of Yehudah and their families (mishpekhot); it started from the territory of Esuv, towards the desert (midbar) of Tzin to the shore of the salt sea (Yam HaMelach), from the bay that faces downwards. **230** It extended to the down side to Maaleh Akrabbim, passed along to Tzin, ascended up on to Kadesh- Barnea, passed along to Chetzron, and up to Adar, and turned toward Karka; **231** From there it passed toward Atzmon, and went out to the stream (Wadi) of Mitzrayim; and the boundary ended at the Mediterranean Sea. This is the lower border. **232** And the front boundary is from the salt sea (Yam HaMelach) to the edge of the Yarden river. And the upper boundary is from the bay of the sead sea at the edge of the Yarden river. **233** The boundary extended up to Beit-Chogla, and passed along the upper part of Beit- Aravah upwards to the stone (Even) of Bohan the son (Haben) of Reuven; **234** The boundary continues up towards Devir from the Achor Valley, looking toward Gilgal, which faces Ma'aleh- Adumim, which is on the lower side of the stream (wadi), it passess through the place called Ein-sun (Shemesh) Spring and ended at Ein Rogel. **235** From there it extended up to the son (Ben) of Hinnom Valley to the slope of the Yevusi that is, Yerushalyim. From there it extends to the top of the mountain (har) that is before the Hinnom Valley which is at the end of the Repha'im Valley. **236** From the top of the mountain (har) the boundary extended to the source of Nephtoach Spring, and went out to the towns on mountain (Har) Ephron, from there it extended to Baalah which is Kiryat Yearim. **227** It curved from Baalah to Mount Seir, and extended along the slope of Mount Yearim which is Kesalon on the upper side, it continues down to the place called house of sun (Beit Shemesh), and passed to Timnah. **238** It projected out to the side of Ekron and ran over to Shikkeron, passing along to Mount Baalah, and extnded out to Yavne'el and the boundary terminated at the Mediterranean Sea. **239** The other side of it is at the coast of the great sea (HaYamah HaGadol). These are the boundaries around the land of inheritance received by the sons of (Bnei) Yehudah according to their families (mishpekhot).

BOUNDARIES FOR THE PORTION OF KALEV

**240** And to Kalev son (ben) of Yephunneh I gave portion (chelek) among the sons of (Bnei) of Yehudah, according to the commandment of The Creator (Habo’re). I gave him the land of Kiryat-Arba, who was the father of the anak (avi HaAnak), which is called Chevron. **241** Kalev was attacked by the three sons of (Bnei) Anak (Sheshai, Achiman and Talmai) but he defeated them by the power of The Creator (Habo’re) and drove them away from there. **242** The people of Devir which was formerly called Kiryat Sefer attacked kalev and his people. **243** But Kalev and his men overcome them and gave the land where they occupied to Otniel the son (ben) of Kenaz, the husband of Achsah who was Kalev’s daughter (bat). **244** Kalev also gave to Otniel the upper and the lower springs of water. This is the inheritance (nachalah) of the tribe of Yehudah according to their families (mishpekhot). **245** The towns at the extreme of the land received by the tribe of Yehudah towards the boundary of Esuv downwards were; Kavtze'el, Eder, Yagur, Kinah, Dimonah, Adadah, Kedesh, Yitnan, Ziph, Telem, Bealot, Chadattah, Keriot, Chetzron which is Chatzor, Amam, Shema, Moladah, Chatzar Gaddah, Cheshmon, Beit-Pelet, Chatzar Shual, Beer- Sheva, Bizyot-Yahu, Baalah, Iyim, Etzem, Eltolad, Kesil, Chormah, Ziklag, Madmannah, Sansannah, Levaot, Shilchim, Ayin, Rimmon; they are all thirty-six cities with their villages. **246** And in the plane land (Shefelah), they have boundaries with the following cities at one side: Eshtaol, Tzoreah, Ashnah, Zanoach, Ein- Gannim, Tapuach, Enam, Yarmut, Adulam, Socho, Azekah, Shearim, Aditayim, Gederah, Gederotayim. They are fifteen cities with their villages. **247** At another side; Tzenan, Chadashah, Migdal-Gad, Dilean, Mitzpeh, Yokte'el, Lachish, Botzkat, Eglon, Kabbon, Lachmas, Kitlish, Gederot, Beit- Dagon, Naamah, Makkedah. They are sixteen cities with their villages. **248** At another side; Livnah, Eter, Ashan, Yiphtach, Ashnah, Netziv, Keilah, Achziv, Mareshah. They are nine cities with their villages. **249** It extended to Ekron with their towns and villages and from Ekron to the great sea (Yam gadol), all that rested near Ashdod, with their villages, Ashdod with the towns and villages, Azah with the towns and villages, to the stream (Wadi) of Mitzrayim and the great sea (Yam HaGadol) and all their coastlines. **250** On the mountain (har) side, they have boundary with Shamir, Yatir, Socho, Dannah, Kiryat Sannah which is at Devir, Anav, Eshtemoh, Anim, Goshen, Cholon, Giloh. They are eleven cities with their villages. **251** At another side, they have boundaries with Arav, Dumah, Esh'an, Yanum, Beit Tappuach, Aphekah, Chumtah, Kiryat Arba, which is Chevron, and Tzior which are nine cities with their villages. **251** Still at another side, they have boundaries with Maon, Carmel, Ziph, Yutah, Yizre'el, Yokdeam, Zanoah, Kayin, Giveah, Timnah which are ten cities with their villages. They also has common boundaries with Chalchul, Beit-Tzur, Gedor, Maarat, Beit- Anot and Eltekon which are six cities with their villages; **253** their land again linked to Kiryat Baal, which is Kiryat-Ye'arim and Rabbah which are two cities with their villages. **254** At the desert (midbar) side, they share boundaries with Beit Aravah, Middin, Sechachah, Nivshan, the city (Ir) of salt (Melach), and Engedi which are six cities with their villages. **255** They did not drive the Yevusi away from where they were dwelling which is now called Yerushalyim because they did not attack them and they submitted to them seeking their shield. They were moved to one side of the land where they dwell away from the dwelling of the tribe of Yehudah.

THE PORTION FOR THE SONS OF YOSEF (EPHRAYIM)

**255** The sons of (Bnei) Yosef inherited their portion from the edge of river Yarden beside Yericho, in front of the spring at Yericho, to the desert (midbar) that goes up from Yericho into the hill country of the place called God’s house (Beit-El). **257** From Beit- El to Luz, and passes along to the territory of Arkhi, from Arkhi to Atarot, down to the territory of Yaphleti, to the territory of Lower Beit Choron, and to Gezer. It terminates at the Mediterranean Sea. **258** This is where the sons (Bnei) of Yosef (Menasheh and Ephrayim) inherited. **259** And the boundary of the sons (Bnei) of Ephrayim according to their families (mishpekhot) are: at the front side, they have boundary with Atarot Addar, to Upper Beit Choron; from there it extended towards the sea (Yam) to Michmetat on the upper side; and the boundary continues to Taanat Shiloh, and passed by it on the front to Yanochah; **260** And it extended down from Yanochah to Atarot, from Atarot to Naarah, and from Naarah to Yericho, and terminates at the edge of river Yarden. **261** The other side of their boundary started from Tapuach to the stream (Wadi) of Kanah and terminates at the sea (Yam). This is the inheritance (nachalah) of the tribe of the Ephrayim according to their families (mishpekhot). **262** And the towns set aside for the sons of (Bnei) Ephrayim are mixed up with the towns of the sons of (Bnei) Menasheh even with their villages. **263** They did not fight against the Kena'ani that settled in Gezer because they submitted to them and where allowed to occupy only little portion of the land which is away from where the descendants of Ephrayim are dwelling. They are labourers to the descendants of Ephrayim.

THE PORTION FOR THE SONS OF YOSEF (MENASHEH)

**264** The tribe of Menasheh, the firstborn (bechor) of Yosef received their portion also. Machir, the firstborn (bechor) of Menasheh was the father (av) of Gil`ad, he received the land of the Emori and Bashan and named Emori after his son Gil’ad as the land is being called today. **265** There was also a portion for other sons of (Bnei) Menasheh according to their families (mishpekhot). They are; Aviezer, Chelek, Asriel, Shechem, Chepher, and Shemida; these were the male children (zekharim) of Menasheh son (ben) of Yosef. **266** But Tzelophechad son (ben) of Chepher, son (ben) of Gil`ad, son (ben) of Machir, son (ben) of Menasheh had no son (ben) but only daughters (banot) and these are the names (shmot) of his daughters (banot), Machlah, Noah, Choglah, Milcah, and Tirtzah. **266** They came to me with Elazar the priest (HaKohen), in the presence of the leaders (nasi’im) saying, The Creator (Habo’re) commanded Mosheh to set aside the inheritance (nachalah) of our father (Av) among our brothers (acheinu). Therefore according to the commandment of The Creator (Habo’re) I gave to them a portion among the brothers (achim) of their father (av). **268** Ten portions of land was given to the descendants of Menasheh, in addition to the land (HaEretz) given to Gil`ad and the land of Bashan, which were on the other side of the Yarden river. **269** Because the daughters (banot) of the sons of Menasheh pleaded and have their father’s land set aside among their tribe and the rest of the sons (Bnei) of Menasheh had received land (Eretz) at Bashan and Emori (Gil`ad), the boundary of the land received by Menasheh now started from Asher to Michmetat, which is positioned before Shechem and it continues to the right to the inhabitants of Ein Tapuach. **270** Menasheh tribe also had their land (Eretz) extended to Tapuach but the main land of Tapuach belonged to the sons of (Bnei) Ephrayim. **271** The boundary descended to the stream (Wadi) of Kanah, the towns in the land of Ephrayim extended to the towns of the land of Menasheh. The boundary of the portion of Menasheh also extended to the upper side of the stream (Wadi), and ended at the sea (Yam); **272** Downwards it belongs to the tribe of Ephrayim and upwards to the tribe of Menasheh with the sea (Yam) separating it. They met together in Asher at the upper side, and in Yissakhar at the frontside. **273** Menasheh had in Yissakhar and in Asher house of (Beit) Sh'an and its towns, Yivleam and its towns, Dor and its towns, and Ein-dor and its towns, Taanach and its towns, Megiddo and its towns. They form three (sheloshet) hilly regions (Nafet). **274** I also extended the portion of the tribe of Yosef to the mountain (ha) side and they cleared the bush and cut down the woods to have large portions for themselves. **275** Then the entire congregation (kol Adat) of Yisrael assembled together at Shiloh, and set up the Tabernacle of Meeting (Ohel Mo'ed). **276** And among us, seven tribes (shivah shevatim) are yet to receive their own portion of the Promised Land. **277** I divided the land (HaAretz) for the remaining tribes of Yisrael according to their families.

THE PORTION FOR THE DESCENDANTS OF BENYAMIN

**277** The descendants of Benyamin received their portion between the portion for the sons of (Bnei) Yehudah and the portion for the sons of (Bnei) Yosef. **279** Their boundary at the upper side was from river Yarden and it went upwards beside Yericho at the upper side, it continues upwards through the mountain (har) backwards and ended at the desert (midbar) of the house of (Beit) Aven. **280** From there, the boundary went toward Luz, and passes at the placed called house of God (Beit El) which is beside Luz and it descended to Atarot Adar, near the mountain (har) at the lower side of house of (Beit) Choron. **281** And the boundary ran from there and extended around the back side downward, from the mountain (har) before Beit Choron and ends at Kiryat Ba'al, which is Kiryat Ye'arim, a town of the sons of (Bnei) Yehudah. This is the back side. **282** And the lower side was from the end of Kiryat Ye'arim through the back side to the ma'ayan (spring) of the waters of Nephtoach and down to the foot of the mountain (har) which is before the son (Ben) of Hinnom Valley, and which is in the Emek Repha'im on the upper side. From there it descended down to the Hinnom Valley, to the lower border of the Yevusi, and to Ein Rogel. **283** From there it ran through the upper side to Ein sun (Shemesh), and went toward Gelilot, which is opposite the ascent of Adummim, and it descended to the stone (Even) of Bohan son (ben) of Reuven, and passed along toward the slope opposite Aravah at the upper side and down to the Aravah. **284** And the boundary passed along to the slope of the house of (Beit) Choglah and the end of the boundary was at the upper bay of the salt or dead sea (Yam HaMelach) at the lower end of the Yarden River; this was the lower boundary. **285** On the front side, the Yarden River formed the boundary. This is the inheritance (nachalah) of the sons of (Bnei) Benyamin, to its boundaries all around, according to their families (mishpekhot). **286** Now the towns of the tribe of the sons of (Bnei) Binyamin according to their families (mishpekhot) were Yericho, Beit Choglah, the valley of Ketzitz, Beit HaAravah, Tzemarayim, Beit-El, Avim, Parah, Ophrah, Chephar Haammonai, Ophni and Gaba. They are twelve towns with their villages. **287** From another side, they are Giveon, Ramah, Be'erot, Mitzpeh, Kephirah, Motzah, Rekem, Yirpe'el, Taralah, Tzelah, Eleph, Yevusi, which is now called Yerushalyim, Givat, and Kiryat. They are fourteen towns with their villages. This is the inheritance (nachalah) of the sons of (Bnei) Benyamin according to their families (mishpekhot).

THE PORTION FOR THE DESCENDANTS OF SHIMON

**288** The tribe of Shim'on received their own portion for their families (mishpekhot) and their inheritance (nachalah) at some part mixed up with the inheritance (nachalah) of the sons of (Bnei) Yehudah. **289** They inherited from one side; Beer-Sheva, Moladah, Chatzar Shual, Balah, Atzem, Eltolad, Beitul, Chormah, Ziklag, house of (Beit)- HaMarkavot, Chatzar Susah, house of (Beit)-Levaot and Sharuchen. They are thirteen towns and their villages. **290** They also have from another part; Ain, Rimmon, Eter and Ashan which are four towns and their villages. **291** All the villages that were around these towns as far as Baalat Be'er and Ramat fall into their portion. This is the inheritance (nachalah) of the tribe of Shim'on and their families (mishpekhot). **292** The tribe of Shimon and the tribe of Yehudah had some portion in common because their inheritance joined together at some parts but it has boundary to show the extent of their portions respectively.

THE PORTION FOR THE DESCENDANTS OF ZEVULUN

**293** The descendants from the tribe of Zevulun and their families (mishpekhot) received their own portion with their boundary as far as Sarid. **294** Their boundary extended upwards towards the back to Maralah, and reached to Dabbashet, and the stream (wadi) which is opposite Yokneam. **295** It turned from Sarid to the territory of Kislot Tavor, and then extended to Dovrat, and moved up to Yaphia. **296** From there, it passes along to Gat- Chepher, to Et-Katzin, and outwards to Rimmon and curved at Neah. **297** The boundary goes around it on the upper side to Chanaton; and ends at the valley of Yiphtach-El; from there it passess through Kattat, Nahallal, Shimron, Yidalah, and the house of bread (Beit-Lechem). All these towns and their villages are the inheritance (nachalah) of the sons (Bnei) of Zevulun and their families (mishpekhot).

THE PORTION FOR THE TRIBE OF YISSAKHAR

**298** The tribe of Yissakhar and their families (mishpekhot) received their own portion and their territory extended towards Yizre'el, Kesulot, Shunem, Chaphrayim, Shi'on, Anacharat, Rabit, Kishyon, Evetz, Remet, Ein- Ganim, Ein Chaddah, Beit Patzetz, Tavor, Shachatzimah, house of sun (Beit Shemesh) and terminates at the Yarden river. They are sixteen towns with their villages. **299** This is the inheritance (nachalah) of the tribe of the sons of (Bnei) Yissakhar and their families (mishpekhot).

THE PORTION FOR THE DESCENDANTS OF ASHER

**300** The tribe of Asher and their families (mishpekhot) received their own portion with their region covering; Chelkat, Chali, Beten, Achshaph, Alamking, Amad, Misheal, Carmel backward, Shichor-Livnat. It curved towards the front to house of (Beit) Dagon and linked to the inheritance of the tribe of Zevulun, and to the valley of Yiphthach-El toward the upper side of Beit Emek, and Ne'i'el. It comes out to Kavul- Missemo'l, to Evron, Rechov, Chammon, Kanah, even as far as Tzidon Rabbah. **301** Then the boundary turned again to Ramah, to the fortress-city of Tzor and turned to Chossah before terminating at the great sea (Yam gadol) which is Mediterranean in the region of Akhziv, Ummah, Aphek and Rechov. These are twenty-two towns and their villages. **302** This is the inheritance (nachalah) of the tribe of Asher and their families (mishpekhot).

THE PORTION FOR THE DESCENDANTS OF NAPHTALI

**303** The tribe of Naphtali and their families (mishpekhot) received their own portion with their boundaries running from Cheleph, through Elon in Tzaananim, Adami-Nekev, Yavne'el, Lakum and ended at the Yarden River. **304** The boundary extended backwards to Aznot Tavor and outwards to Chukok, and linked to the portion of the tribe of Zevulun at the lower side, and to the portion of the tribe of Asher at the back side, and to the portion of the tribe of Yehudah upon the Yarden river towards the front side. **305** It also extended to these fortified cities; Tzidim, Tzer, Chammat, Rakat, Kinneret, Adamah, Ramah, Chatzor, Kedesh, Edrei, Ein Chatzor, Yiron, Migdal- El, Chorem, Beit Anat, and house of sun (Beit Shemesh). These are nineteen towns with their villages. **306** This is the inheritance (nachalah) of the tribe of Naphtali and their families (mishpekhot).

THE PORTION FOR THE DESCENDANTS OF DAN

**307** The tribe of Dan and their families (mishpekhot) received their own inheritance with their region covering the following towns; Tzorah, Eshtaol, city of sun ( Ir-Shemesh), Shaalabbin, Ayalon, Yitlah, Eilon, Timnah, Ekron, Eltekeh, Gib'ton, Baalat, Yehud, Bnei Berak, Gat Rimmon, Yarkon, Rakkon, with the boundary facing Yafo. **308** I also gave to the tribe of dan the city of Leshem which we defeated and possess the land when they attacked us. They changed the name from Leshem to Dan, which is the name (shem) of their father (av). **309** This is the inheritance (nachalah) of the tribe of Dan and their families (mishpekhot). **310** When I finished sharing the land (HaAretz) for all the tribes of Yisrael, I took my own inheritance (nachalah) among them. **311** According to the previlage given to me by The Creator (Habo’re), I took the city (Ir) of my choice which is Timnat-Serach in Mount Ephrayim and I built my tent and dwell among my people. **312** This is how I, Elazar the priest (HaKohen) and the leaders (Roshei) of our tribes made sure that all the tribes of Yisrael received their own portion of the Promised Land and settled down in peace at Shiloh.

CITY OF REFUGE ESTABLISHED

Then The Creator (Habo’re) spoke to me saying; tell the people (Am) of Yisrael to build the cities of refuge which I commanded through Mosheh. **313** This is for you to have a place where someone who accidentally terminates the physical life of another may flee to for safety. **314** Anyone who flee to one of these cities shall stand at the entrance (petach) of the city gate (sha'ar ha'ir) and declare his purpose for coming in to the hearing of the elders (zekenim) of that city, they shall let him in and give him a place (makom) to stay so that he may dwell among them. **315** If some people pursue the person, they shall not bring out the person to them because he committed murder unintentionally. **316** The person shall dwell in that city until he stand before the congregation for judgment (HaEdah L'Mishpat) and after judgment, the person must wait until the depature (Mot) of the High priest (HaKohen HaGadol) who was when he committed the murder. After the depature of the then High priest, the person will return to his own house (bais) in his city and dwell there. **317** We appointed the city of Kedesh in the Galil in mountain (Har) of Naphtali and Shechem in the mountain (Har) of Ephrayim, and Kiryat Arba, which is Chevron, in the mountain (Har) of Yehudah. **318** On the other side of the Yarden river beside Yericho we brought out Betzer in the desert (midbar) on the plain from the tribe of Reuven, and Ramot in Gil`ad from the tribe of Gad, and Golan in Bashan from the tribe of Menasheh. **319** These were the cities of refuge brought out for both the descendants of Yisrael and the stranger (gerim) that dwell among us. We did everything as Our father (Avinu) commanded Mosheh and we now have a place of safety for those who may unwillingly sent another out of this world.

DWELLING PLACE FOR THE DESCENDANTS OF LEVI

**320** Then I commanded our people to give to the descendants of Levi (Levi’im) towns for their dwelling and grazing lands (migrashim) for their livestock just as The Creator (Habo’re) commanded us. **321** Then the tribe leaders of Yisrael gave to the descendants of Levi (Levi'im) out of their inheritance (nachalah) in obedience to the commandment of The Creator (Habo’re). These towns and their grazing lands (migrashim) were given to some of the descendants of Kehat (Kehati) who is one of the sons of Levi. And the sons of (Bnei) Aharon the priest (HaKohen) who were part of the descendants of Levi (Levi'im) received thirteen towns from the tribes of Yehudah, Shim'on, and Benyamin. **322** The rest of the sons of (Bnei) Kehat received ten towns as their portion from the tribe of Ephrayim, Dan, and Menasheh. **323** The sons of (Bnei) Gershon who is one of the sons of Levi received thirteen towns as their portion from the tribes of Yissakhar, Asher, Naphtali, and half of the tribe of Menasheh in Bashan. **324** The sons of (Bnei) Merari who is the third son of Levi received twelve towns as their portion from the tribe of Reuven, Gad, and Zevulun. **325** This is how we provided a dwelling place and grazing lands (migrashim) for our brothers who descended from Levi, who has no inheritance among us. We did everything just as The Creator (Habo’re) commanded us through Mosheh. **326** The descendants of Aharon the priest (Hakohen) who is from the tribe of Kehat received Kiryat-Arba which is Chevron, in the mount (har) of Yehudah, **327** But the field (sadeh) of the city (hair) and the villages were given to me as my possession (achuzzah). **328** And they gave to the sons of (Bnei) of Aharon the priest (HaKohen) Chevron, to be a city of refuge (Ir Miklat HaRotzeiach), Livnah, Yatir Eshtemoa, Cholon, Devir, Ayin, Yutah, and house of sun (Beit Shemesh) with each having grazing land (migrash). They are nine cities or towns from these two tribes (shevatim). **329** From the tribe of Benyamin, Giveon, Geva, Anatot, and Almon which are four towns with their grazing lands (migrashim). **330** All the towns given to the sons of (Bnei) Aharon, the priest (Kohanim) were thirteen with their grazing lands (migrashim). **331** The remaining descendants from the families (mishpekhot) of the sons (Bnei) of Kehat, the son of Levi received their own portion from the tribe of Ephrayim. They were given Shechem on the mountain (har) of Ephrayim, to be a city of refuge (Ir Miklat HaRotzeiach), Gezer, Kivtzayim and Beit Choron and they are four cities / towns with their grazing lands (migrashim). **332** From the tribe of Dan, they received Eltekeh, Gibbeton, Ayalon, Gat-Rimmon and they are also four cities / towns with their grazing lands (migrashim). **333** From half of the tribe of Menasheh, they received Tanach and Gat-Rimmon which are two cities / towns with their grazing lands (migrashim). **333** The total number of the towns given to the remaining families (mishpekhot) of Kehat is ten with their grazing lands (migrashim). **335** The sons of (Bnei) Gershon, son of Levi received their portion from the other half of the tribe of Menasheh. They were given Golan in Bashan, to be a city of refuge (Ir Miklat HaRotzeiach), and Be'eshterah to make it two towns with their grazing lands (migrashim). **336** They received from the tribe of Yissakhar, Kishyon, Dovrat, Yarmut and Ein Gannim making them four cities / towns with grazing lands (migrashim). **337** From the tribe of Asher, they received Mishal, Avdon, Chelkat and Rechov with their grazing lands (migrashim) making them four towns. **338** They received from the tribe of Naphtali, Kedesh in the Galil, to be a city of refuge (Ir Miklat HaRotzeiach), Chammmot Dor and Kartan with their grazing lands (migrashim) and they are three towns. **339** All the towns given to the Gershuni and their families (mishpekhot) were thirteen in number with their grazing lands (migrashim). **340** The remaining families (mishpekhot) of Merari, the son of Levi received the following portion from the tribe of Zevulun; Yokneam, Kartah, Dimnah, Nahalal and they are four towns with their grazing land (migrashim). **341** They also received from the tribe of Reuven; Betzer, Yachtzah, Kedemot, and Mephaat with their grazing lands (migrashim) making it another four towns. **342** The tribe of Gad gave to them the following cities; Ramot in Gil`ad to be a city of refuge (Ir Miklat HaRotzeiach), Machanayim, Cheshbon and Yazer. They are four towns in all with their grazing lands (migrashim). **343** So the remaining descendants of Merari and their families (mishpekhot) received a total of twelve towns. **344** All the towns given to the descendants of Levi (Levi'im) by their brothers were forty-eight towns with their grazing lands (migrashim). **345** The Creator (Habo’re) gave to us (the descendants of Yisrael) all the land (Kol HaAretz) which He Promised to our fathers (Avot) and we possessed them and dwell in them. **346** The Creator (Habo’re) gave us peace (manoach) on every side, according to all that He Promised to our fathers (Avot). The Creator (Habo’re) delivered all our enemies into our hands. **347** He fulfilled all His promises to our fathers; Avraham, Yitzack, and Yisrael and to us, the descendants of Yisrael.

THE TRIBES OF REUVEN, GAD AND HALF OF MENASHEH RETURNED TO THEIR PORTION.

**348**Then I summoned the descendants of Reuven (Reuveni), Gad (Gadi) and half of the tribe of Menasheh and said to them, you have obeyed (shomer) the command Mosheh gave to you, and have also obeyed my voice in all that I instructed you to do. **349** You have joined your brothers (achim) as they cross the Yarden river and entered the Promised Land. You have fought with them against our enemies and we all defeated and take possession of our land. You have equally witnessed the allotment of the portions to all your brothers (achim). **350** Now The Creator (Habo’re) your God (Eloheichem) have given peace (manoach) to your brothers (achim), just as He promised us. Therefore you are now free to return to your tents (ohalim) and to the land of your possession (Eretz Achuzzatechem), which Mosheh gave to you on the other side of the Yarden river. **351** But be careful to obey (shomer) all the commandments (mitzvah) and the laws (torah) The Creator (Habo’re) gave to us, to love Him and to walk in all His ways (darkhei), to depend only on Him and to serve Him in holiness (kodesh) with all your strength and in all the days of your life. **352** I prayed with them and wished them the presence of God (El), and they returned to their tents (ohalim) in their inherited land with their families.

I WARNED MY PEOPLE AGAINST DISOBEDIENCE

**353** After when we have relaxed for sometime in the land The Creator (Habo’re) had given to us, I summoned all our people together again including the tribes of Reuven, Gad, and half of the tribe of Menasheh who dwell across the Yarden River and said to them; Remember all that The Creator (Habo’re) our God (Eloheicha) has done for us when we were attacked by all the nations (Goyim) who was dwelling in these lands, He fought for us and gave us victory over all of them. **354** We have all received our portions from the land of our inheritance (nachalah) and settled down in peace just as our Creator (Bo’re) promised to us. **355** I called you to remind you to carefully obey all the commandments and laws (Torah) given to us through Mosheh without adding, removing or ignoring any of them. This is the only duty we owe The Creator (Habo’re) our God (Eloheicha). **356** As you can see, some of the people of these nations (Goyim) that worship other gods are still dwelling beside you, do not even mention the name (Hashem) they call their gods, nor serve or bow down to their gods. **357** Depend only on The Creator (Habo’re) your God (Eloheichem), just as we have done until we enter this land. **358** The Creator (Habo’re) has given us victory over many nations who believed that they are great and powerful, but no nation have been able to withstand us till this very day. **359** Let us show love to The God (HaEl) who loves and cares for us so much by obeying (shomer) all His life giving commandments given to us for our own good. **360** But if you disobey Him by yoking together with worshippers of other gods who dwell beside you, and intermarry with them or practice their traditions, The Creator (Habo’re) your God (Eloheichem) will be repelled from you because you have done the things that His eyes could not behold and you can no longer defeat any nation that attacks you. The nations that led you astray shall be snares (pach) and traps (mokesh) of the enemy to you. They shall be like scourges (shot) on your sides and like thorns in your eyes, until you are comsumed by your evil deed. **361** I am speaking to you about all these things because I don’t know how long I will still live with you. You have seen that The Creator (Habo’re) your God (Eloheichem) has fulfilled all His promises to us without leaving anyone unfulfilled. He is a Faithful Father Who always does whatever He said that He will do without any obstacle in His ways. **362** If you continue in obedience, He will continue loving, caring and providing for you just as He has been doing. **363** But if you break our Covenant with Him by allowing the name of another god to come out from our mouth or by worshipping, bowing down to or seeking help from other gods (elohim acharim), Then the anger (Af) of The Creator (Habo’re) shall rise against you and He will forsake you and withdraw His protection and help from you. You shall perish even as you dwell in this good land (HaAretz Hatovah) which He has given to you.

THE COVENANT RENEWED BY THE DESCENDANTS OF YISRAEL.

**364** Listen to what The Creator (Habo’re), God of (Elohei) Yisrael said; your fathers (Avoteichem) who dwelled on the other side of the Euphrates River long ago, even Terach, the father (HaAvi) of Avraham, and Nachor were serving other gods (elohim acherim). **365** But I separated your father (Avichem) Avraham who desired to serve Me from their defiled home and led him to the land (HaEretz) of Kena'an, where I started multiplying his descendants (zera) with Yitzchak. **366** And I gave to Yitzchak Yisrael and Esav. I gave to Esav Mount Seir as their inheritance and they possessed it, and your father (Avoteichem) Yisrael and his sons (banim) went down to Mitzrayim. **367** I sent Mosheh and Aharon for their rescue but devil hardened the mind of the king (melech) and made him to refuse letting them go. I covered the whole of Mitzrayim with very thick darkness and afterward I brought your ancestors out by force. **368** When they left Mitzrayim on their way to this land which you have possessed, the Mitzrayim people pursued them with chariots and horsemen (parashim) until they got to the red sea (Yam Suf). **369** When your ancestors saw them and cried to Me for help, I put darkness between them and the Mitzrayim people, and brought the water (yam) upon all the people of Mitzrayim who were chasing them and they were consumed in the presence of your fathers (Avoteichem) including Kalev and Hoshea who were alive today. But your fathers (Avoteicha) passed through the red sea on a dry land without having contact with water. This is what I did to the Mitzrayim people in order to save you. You spent long time (yamim rabbim) in the desert (midbar) because of the rebellious life of your fathers (Avoteichem) who were consumed in the desert (midbar). **370** I kept you and brought you into the land (Eretz) of the Emori, the ones dwelling on the other side of the Yarden river, they fought against you but I gave them into your hands and you defeated them and possessed your land. **371** Then Balak son (ben) of Tzippor King (Melech) of Moav arose against you, he sent for Balaam son (ben) of Beor who was the priest of their gods to place curse on you so that they can defeat you. **372** But My presence with you did not allow any curse to rest upon you and he confessed your blessing (brocha) because his curse could not stand. **373** Again I led you across the Yarden river on a dry land, and you arrived at Yericho. The men (anashim) of Yericho fought against you, the Emori, the Perizzi, the Kena'ani, the Chitti, the Girgashi, Chivi, and the Yevusi also rose in serious war against you but I gave you victory over all of them. **374** I sent a stinging insect called hornet (tzirah) ahead of you and they drove them away ahead of you, even the two kings (Melachim) of the Emori. They were not drove away by your sword (cherev), nor with your bow (keshet). **375** Now, I have given you a land (Eretz) you did not labor for, and cities which you did not built, with olive groves (kramim and zetim) which you did not cultivate and you dwell and enjoy yourselves. **376** What I expect from you is no other thing except for you to honour Me and obey all the commandments I have given to you. Forget about the gods (elohim) which your fathers (Avoteichem) served on the other side of the Euphrates R

river, and in Mitzrayim and serve Me, your Creator (bo’re). This is the message from The Creator (Habo’re) your God (Eloheichem). **377** I said to my people; if it is not your desire to serve The Creator (Habo’re), you are free to choose now whom you will serve; whether the gods (elohim) which your fathers (Avoteichem) served or the god of (elohei) Emori, who were dwelling here before, but as for me and my entire family, we have decided to serve The Creator (Habo’re), God of (Elohei) Yisrael. **378** And our people answered and said; Never in our life (Chalilah lanu) shall we forsake The Creator (Habo’re), to serve other powerless gods (elohim acharim). **379** The Creator (Habo’re) our God (Eloheinu) brought our fathers (Avoteinu) out of the land (Eretz) of Mitzrayim where they were slaves (avadim). He took good care of us in all our ways (kol HaDerech) and among all the people (Kol HaAmim) we passed by. **380** He gave us victory over all the nations that attacked us and finally gave us this land as our inheritance, He is our God (Eloheinu) and we must serve Him. **381** I said to our people, you are not ready to serve The Creator (Habo’re), for He is The Holy God (HaKodesh El), He is The God Who cannot allow His worshippers to worship another god. He will not forgive your deliberate transgressions (paysha'im) or sins (chattot). **382** If you ever forsake The Creator (Habo’re) and serve foreign gods (elohei nekhar), then He will turn against you and consume you because you did not keep the covenant you willingly entered with Him. **383** The people (HaAm) said to me; No! we are determined to serve The Creator (Habo’re). **384** And I said to them, you are witnesses (edim) for yourselves that you have chosen to serve The Creator (Habo’re) by obeying all His commandments, they replied to me by saying; W

we are witnesses (edim). **385** I repeated loudly all the commandments and Laws (Torah) The Creator (Habo’re) gave to us and asked them if they are willing to obey all and they said to me; The Creator (Habo’re) our God (Eloheinu) we must serve, and we must obey all His Laws and commandments. **386** So I renewed our covenant (Brit) with The Creator (Habo’re) that day at Shechem. **387** I wrote the commandments in another scroll of law (Torah) and handed it over to leaders of the tribes. **388** Then I sent the people (HaAm) back to their lands of inheritance (nachalah). **389** Our people served The Creator (Habo’re) faithfully all the time I was with them and they obeyed all the commandments given to us.

THE DEPARTURE OF ELAZAR THE PRIEST

**390** Then Elazar the priest, son (ben) of Aharon also departed and we buried him in a hill that belonged to Pinchas his son (ben), which was given to him in mount (har) Ephrayim.

**THE BOOK OF PROPHET DANIEL**

NEVUCHADNETZAR DESTROYED THE TEMPLE IN YERUSHALYIM

**1** Devil has been looking for the opportunity to bring Yisrael people down so that there will be no one worshipping God in the world. In the third year of the reign of Yehoiakim King of Yehuda (Melech Yehudah), Devil succeeded in turning the people of God against God by leading them to idolatery and sexual immorality. **2** He sent his servant called Nevuchadnetzar king of Babylon to Yerushalayim to besieged it because he knows that God have withdrawn from them. Because of disobedient and rebellion, Our Father did not protect Yehoiakim King (Melech) of Yehudah. **3** Because Our Father was not on his side (Yehoiakim), the king of Babylon captured him, and also made away with some of the Holy vessels kept in the house of God (Beis El). **4** The Babylonian king carried these holy vessels into the land of Shinar, to the house of his god and kept them in the treasure house of his god.

HOW WE (DANIEL, CHANANYAHU, AZARYAHU AND MISHAEL) WERE TAKEN TO BABYLON

**5** The people of Yisrael were slaughtered without mercy by the war men of the Babylonian king and during the mass killings and destructions, four young men were captured where they were praying and fasting in a tent. **6** When the information gets to the king, the king of Babylon spoke unto Ashpenaz the master of his eunuchs saying; do not kill those four young men of Yisrael, but to spare them and bring them home as captives so that they will serve me and my God. They will learn our tongue (lashon) and be able to speak the Kasdim (Chaldeans) language. **7** Devil led the king of Babylon to pass a decree for the children of Yisrael captured by Babylonian war men to be feed by the same food he, the king is served, and for them to be served the same wine (yayin) which he drank every day for three years (shalosh). **8** This was the plan of devil to defile us with the foods and drinks offered to idols worshipped by the babylonian king.

THE KING CHANGED OUR NAMES TO HONOUR HIS BABYLON GODS

**9** Our names are; Daniel, Chananyahu, Mishael, and Azaryahu. We are descendants from the tribe of Yehudah. When we arrived Babylon, the king of Babylon ordered his chief of the eunuchs to change our names to names which honours their gods. They called me Beltshatzar; and to Chananyahu, they gave Shadrach; and to Mishael, they gave Meshach; and to Azaryahu, they gave Abednego. **10** Even though we openly rejected these names because they are the names of babylonian gods worshipped by their king, they insist that they will be calling us these names.

WE REJECTED THE KING’S PALACE FOOD IN ORDER NOT TO DEFILE OURSELVES.

**11** But I, Daniel and my brothers have decided that we must not defile ourselves by eating the food and drinking the wine offered to lifeless gods. **12** Our Father favoured us and when we requested to be fed with vegetables alone, they considered it but on the condition that they will keep watch over us to know if the vegetables we are eating is nourishing us or causing us malnutrition. **13** After watching us as we feed on vegetables for ten days; they discovered that we were well nourished and they approved our request without the knowledge of the king. **14** After ten days, we were presented to the king and he added us to his servants in his palace. And we continued praying to our God and obeying His commandments, making sure we did not do anything contrary to His will. And our God has never forsaken us.

NEVUCHADNETZAR HAD A DREAM

**15** In the second year of the reign of Nevuchadnetzar, Nevuchadnetzar had a dreamed (chalomot) which troubled his mind and made his sleep left him. **16** Then the king gave a commanded to call the magicians, and the enchanters, and the sorcerers, and the Chaldeans (Kasdim) to come and tell him his dream (chalomot) before giving hin the interpretation. **17** So they all came and stood before the king. And the king said to them, I had a dreamed (chalom) and my mind was troubled and I need to know the meaning of my dream (chalom). **18** Then the so called wise men who were serving the king on spiritual matters to dream so that they can give him the interpretation (pesher). **19** The king answered and said to them. Anyone who cannot tell me my dream (chalom) cannot tell me the interpretation (pesher). You have planned to lie to me and gave me false information after listening to my dream. **20** My decision is final! If you don’t know the dream, you cannot know the interpretation and I will kill all of you if you don’t tell me my dream because it shows that you have been deceiving me. **21** But if you do as I have requested, I will honour you with gifts and rewards. They continued arguing with the king insisting that dream must be told before interpretation can be given and that no man in the world can reveal both dream and interpretation unless the gods who are not among us. **22** But the king did not change his position, but insist that they will all be killed if they cannot tell him the dream (chalom) and its interpretation (pesher). The king immediately gave order for all who claimed to be spiritual in babylon to be killed. **23** As soon as the decree was passed, they wanted to kill me and my brothers because they hated us. Then I spoke to Aryoch the captain of the king's guard, who was leading the slaughter team saying; why is the decree of killing passed against us without consulting us or hearing from us? Then Aryoch explained everything to me. **24** Then I went to the king and pleaded for him to extend time for me to tell him his dream and its meaning. Then I returned to where we were dwelling and informed my brothers of the development and we started prayers and fasting.

I REVEALED AND INTERPRETED THE DREAM OF THE KING

**25** In the night (lailah) of the day we started prayer (brakkah), Our Father revealed the king’s dream (chalom) to me and gave me the interpretation. We thanked Our Father for His love for us and worshipped Him. **26** Then I went to Aryoch whom the king had appointed to lead the team of slaughter and told Him that The God I serve have given me the dream of the king and its interpretation (pesher). I requested that he should take me to the king and I will tell him his dream (chalom) and its interpretation (pesher). **27** Then Aryoch took me to the king in haste, and said to him; one of the men from Yisrael is ready to tell you your dream (chalom) and its interpretation (pesher). **28** The king asked me and said; can you tell me my dream and give me the interpretation? Then I answered him and said; yes! The God I serve have revealed everything to me. Your wisemen could not tell you your dream because the spirit they consult cannot have access to the secret of The Supreme God. **29** This is your dream! You, O king, saw a great image (tzelem). This great image (tzelem) is tall and it stood before you. **30** The head of this image (tzelem) is made of gold, his chest and his arms of silver, his middle and his thighs of bronze, its legs of iron, its feet part of iron and part of clay. **31** As you watch, the head of this image which is made of gold became bright, shining on the whole body. After a while, its light started reducing and the chest and arms of this image which is made of silver started giving out light until its light covers that of the head of gold and the head of gold was no longer seen. **32** This chest of silver started giving out its own bright light to illuminate the rest of the body of this image but, after some time, its light also started fading away as the belly and thighs of bronze started giving out its own bright light to overshadow the chest and arms of silver and shine on the rest of the body. **33** This belly and thighs of bronze kept shining until its light equally started fading away. The legs which is made of iron became very hot giving out very hot bright light. **34** This iron legs gives out its hot light until it was absorbed by the iron part of the foot and started shining on the clay. **35** This remaining part of this mage lasted for so long being in control of the world until The Creator of the world sent liquid fire upon it and it melted and remain in the liquid fire forever. **36** This is the dream (chalom) of the king, and now we will give to the king its detailed interpretation (pesher). The golden head of the image which is now emitting light represents you who is now reigning and ruling the world. **37** After when you have ruled for some time, another king from another kingdom represented by the silver chest and arms will arise and eliminate you and started ruling the world just as you did. **38** After when this second king have ruled for some time, another king from another kingdom represented by the bronze belly and thighs will arise and eliminate him and started ruling the world just as he did. **39** After when this third king represented by bronze have ruled for some time, another wicked and deceitful king from another kingdom represented by the iron legs will arise and subdue him and started ruling the world just as others did. **40** This fourth king will attack many kingdoms and crush many people into pieces in order to accomplish his evil missions. But he will not eliminate the third kingdom because they worship the same gods. **41** This fourth king will be ruling the world when The Saviour of man will arrive to rescue those who seek the face of God. They will make attempt to stop Him but they will fail because He cannot be stopped by anyone. **42** This king will not be eliminated by any other king. He will rather change his leadership form into political and religious powers represented by iron and clay respectively. **43** Just as iron cannot bind together with clay, there will be no unity in this kingdom of deception. The power from iron is for controlling people in the world physically while the power from the clay will be used to cage and spiritually control the souls of men in the world. **44** This king (melachim) will remain in power deceiving the whole world until the day set aside for the harvest in the world. On that day, this king, his kingdoms and his captives all over the world will be caste into everlasting liquid fire which will occupy the face of the world. **45** This is the interpretation of your dream. The supreme God have revealed to us all the kings and kingdoms who will rule the world in future before the end of the world comes.

I REJECTED THE KINGS HONOUR AND GIFTS

**46** After listening to me, king Nevuchadnetzar bowed down and prostrate before me to worship and honour me. But I said to him; we are forbidden from bowing before anyone or anything except The Supreme God Who is invisible. So do not bow before me for it will attract the wrath of my God upon me. The king ordered for an incense (minchah) to be presented to me but I rejected it because it is unclean. **47** The king said to me; you are very accurate in telling me my dream and your interpretation (pesher) is equally accurate. Your God have proved to be above all by revealing secrets (razim) which no other god can reveal. **48** Then the king placed me above all his servants and presented many gifts to me which I rejected because they are ritually unclean. **49** The king also placed my brothers (Chananyahu, Azaryahu, and Mishael) over the affairs of the province of Babylon, but I remained at the royal court. Those who are called wise men in the king’s palace were made furious by their master because of my promotion above them and they started planning evil against me.

THE KING OF BABYLON MADE IDOL AND FORCE HIS PEOPLE TO WORSHIP IT.

**50** After listening to me, king Nevuchadnetzar said; I must rule forever, I must be the one to eliminate all other kings and their kingdoms. The chest and arms of silver, the belly and thigh of bronze, the legs of iron and the foot of iron mixed with clay must be replaced by gold from the head which represents me. **51** The king ordered his idol makers to make for him the image (tzelem) he saw in the dream. The height was threescore cubits, and the breadth six cubits. After making it for the king, he set it up in the plain of Dura, in the province of Babylon. **52** Then king Nevuchadnetzar sent his guards to gather together the satraps, the prefects, the governors, the judges, the treasurers, the counselors, the magistrates, and all the rulers of the provinces, to come and honour the image (tzelem) which he had set up. **53** Then all the people gathered according to the kings command to honour the image (tzelem) he had set up. They stood before the image (tzelem) and the king gave a command saying; at the end of the sound of music, everybody must bow down in front of this image and worship it. **55** Anyone who disobeyed this command by refusing to worship this image must die by burning inside this great furnace (attun).

CHANANYAHU, AZARYAHU AND MISHAEL REFUSES TO BOW DOW TO THE KING’S IDOL.

**54** When the music sounded and ended, everybody bowed down and worshipped the golden image except me and my three brothers (Chananyahu, Azaryahu, and Mishael). We insist that we must obey The God of our father Yisrael Who forbids His worshippers from bowing down to any kind of image. **56** When the magicians of the king who were beside us saw that we did not bow down and worship the image (tzelem), they quickly ran to the king and accused us of disobeying the king’s command and demanded that we should be cast into the burning furnace. **57** Then Nevuchadnetzar became furious and commanded his guards to bring us before him. Then they brought us before the king, but the king released me because he was afraid of me from the time I told him his dream and its interpretation. **58** Nevuchadnetzar said to my three brothers; is it true that you refuses to bow down to my image (tzelem). Are you not afraid of me? I will give you another opportunity by telling my musicians to repeat the music so that at the end of the sound of the music, you will bow down and worship the image (tzelem) and be set free otherwise your God will be ready to save you when you are thrown inside this burning furnace (attun). **59** My brothers responded to the king and said; Nevuchadnetzar, your command is inferior to the command of our God Who forbids us from bowing down to any image. **60** We know very well that The God (EL) we serve is more than able to protect and keep us save, but even if He allows us to die in this furnace, we shall loose nothing. We prefer to die than to bow down to this your lifeless image (tzelem).

CHANANYAHU, AZARYAHU AND MISHAEL WERE BINDED HANDS AND LEGS AND THROWN INSIDE GREAT FIRE

**61** On hearing the decision of my brothers, the king became very and angry and commanded that the furnace (attun) should be heated up seven times more than before. He commanded the huge men (gibborim) in his armies to bind Chananyahu, Azaryahu and Mishael and cast them into the burning furnace (attun). **62** Then the king armies obeyed the king and tied my brothers from head to toes and threw them into the midst of the burning fiery furnace (attun). After when the king’s army have thrown my brothers into the furnace, Fire (eish) came down from above and consume them immediately. **63** Our Great God, The God of Avraham, Yitzchak and Yisrael redeemed His name and proved His supremacy by protecting my brothers from being hurt by the vigorous burning furnace. The King of Righteousness came down and joined my brothers inside the furnace and the furnace became stopped heating and started cooling.

THE SAVIOUR JOINED HIS CHILDREN INSIDE THE FIRE

**64** When Nevuchadnetzar saw how his soldiers died, he was surprised and afraid. He looked inside the fire and saw four persons. He jumped up in a haste, and said to his counsellors, did we not cast three men (shloshah anashim) into the midst of the fire (eish) after binding them from head to toe? They answered and said; yes O king. The king said, but i am seeing four men (anashim arba'ah) who were not tied as they dance inside the fire and they were not burnt. **65** Then Nevuchadnetzar went near to the door of the furnace, and spoke in a loud voice, Shadrach, Meshach, and Abednego, you are servants of The Supreme God (El Elyon), come out of the fire and receive your honours.

CHANANYAHU, AZARYAHU AND MISHAEL CAME OUT FROM THE FIRE HARMLESS.

**66** Then my brothers, came out from the midst of the fire (eish) looking fresher than when they have not been thrown into the fire. **67** Then all the guest of the king were very surprise to see that even the garments and hairs of my brothers were not burn by fire and that they looked more nourished from head to toes. **68** Then Nevuchadnetzar spoke and said, Supreme is the God of Shadrach, Meshach, and Abednego, Who has protected His servants because they trusted in Him and obeyed Him. He further made a decree saying that anyone who speaks evil against the dangerous God of my brothers shall be put to death and that all must honour my three brothers because no other god can do what there God has done. **69** From then, the king became afraid of us and all the people in the whole province of Babylon were also afraid of us because they saw how those soldiers who threw my brothers into the fire were killed.

NEVUCHADNETZAR HAD ANOTHER DREAM

**70** Nevuchadnetzar, had another dream (chalom) which made him afraid, and worried. Then he summoned again all the people he referred to as wise men (chachamim) of Babylon to come and give him the interpretation (pesher) of his dream (chalom). **71** Unlike before,he tells them the dream (chalom), yet they could not give him the interpretation (pesher). The king sent for me and went to him and stood before him. **72** He called me Beltshatzar, even though it is not my name. it is the name he started calling me in honour of his god. He did not tell me his dream (chalom), but demanded that I should tell him both the dream (chalom) and its interpretation (pesher). **73** But both the dream (chalom) of the king and its interpretation (pesher) has been revealed to me by our God earlier before the day the king summoned me.

I REVEALED THE KING’S DREAM AGAIN.

**74** Then I said to the king; listen to the dream you had, you was looking and you saw a tree ( etz) growing in the world until its height got to the sky (Shomayim), and its branches spread to all parts of the world (kol ha'aretz). The leaves were attractive, the fruits (p’ri) were many to serve as food for all. The beasts of the field dwell under it as their shade, the birds dwells on its branches, and the whole living things in the world fed from it. As you keep watching, you saw a man who came from unknown place and said; I was sent to come and bring down this tree, cut off all its branches, strip off all its leaves, and scatter its fruit (p’ri). Let the beasts move away from under it, let the birds depart from its branches. But the base with the roots should not be destroyed but band with iron and bronze and allowed to remain on the grass of the field where it will be wet by dews from the sky. Let it join the beasts of the field in feeding on the grasses on the land. Its nature will be transformed to animal nature until seven years is over. This is the instructions given to me by The Supreme One to make His supremacy known to you and others. He allows rulers of the world chosen by the enemy to rule but not to rub shoulder with the Supreme God. This is the dream (chalom) of the king.

I INTERPRETES THE SECOND DREAM OF NEVUCHADNETZAR

**75** After listening to me, the king said; you are correct, now give me the interpretation (pesher) of this dream. As you can see, none of my wise men can interpret it. Then I said to the king, the tree you saw in your dream represents you. The man you saw is a messenger sent from The Supreme God to humble you because you have boasted and exulted yourself without acknowledging that there is a Supreme Power above all. Cutting down the tree means bringing you down from your position as king to ordinary person who rules nobody. You will dwell with animals in the field and eat what they are eating for seven years before you will realize that there is Supreme Power and that it is dangerous to boast without reverence to this Power. Your throne will be secured until the seven years is over and you will be allowed to start ruling again. **76** After then, be transformed to a new person and avoid evil acts. Be merciful to all especially to the poor so that you may obtain mercy.

NEVUCHADNETZAR CONSULTED HIS GODS FOR HELP BUT COULD NOT BE HELPED.

**77** After listening to me, the king called all the priests of the Babylonian gods and ordered them to offer great sacrifices to their gods on his behalf and for them to seek his protection from their gods. **78** When the priests of the gods of Babylon have done what the king commanded, the king walked round his kingdom and said, this is the great Babylon which I have built for a royal dwelling by the might of my power, and for the honor of my majesty. No one can dethrone me, no one has the power to remove me from my throne. **79** When Nevuchadnetzar finished making this bragging statement, he removed his royal garments and crown, keep them on the ground and entered the bush and dwell with animals feeding the way they feed on grasses. His hair g rew like the feathers of eagle and his nails grew like birds' claws. **80** After seven years,the king regained his human senses and returned to his palace and found no one on his throne. He became amazed and said, there is really a superior power than the power of my gods, and this may be the God of these children of Yisrael who are dwelling in our midst. No God can do what their God has done inside the fire. But we cannot serve their God because He is a foreign God to us and we do not know His status.

NEVUCHADNETZAR DEPARTED AND HIS SON BELSHATZAR TOOK OVER

**81** Shortly after, Nevuchadnetzar the king departed from the world and his son called Belshatzar became the king after him. After chronation as king, Belshatzar called for a great feast (mishteh gadol) and thousands of his nobles were present from different parts of the world. **82** During the feast, the king drank wine and became drunk. He ordered his servants to bring the golden and silver vessels which his father Nevuchadnetzar had taken out of the temple of worship (Beis Hamikdash) in Yerushalayim so that they will use it in drinking and they were brought to him. **83** The king, his princes, his wives, and his concubines, received these items and started drinking with them. As they drank wine, they praised the babylonia gods of gold, silver, bronze, iron, wood, and of stone.

STRANGE FINGER WROTE ON THE WALL.

**84** As they were drinking and rejoicing, strange fingers of a man's hand (yad) appeared on the wall and started writing strange words. When the king saw this, his countenance changed, andhe became afraid and troubled. His knees suddenly got knocked, and his hip became dislocated. **85** The king ordered for all his magicians to appear before him and they all appeared. He said to them; anyone among you who can read this writing (mikhtav) and give the interpretation (pesher) will be honoured by being clothed with purple, and decorated with gold chains and rings. I will also made the person the third in command among the rulers in my kingdom (malchut). **86** After listening to the king, noneof his magicians could read or interpret the words written on the wall. When the king saw that the words are strange to his magicians just as it is to him, he became disappointed and more afraid of being killed. **87** When the queen (malkah) saw how worried and scared her husband was, she said to her husband, O king, live forever; do not be troubled, I have heard about a man in this kingdom (malchut) who is able to communicate with spirits. In the days of your father, he told your father his dream and gave him the interpretation when all the palace magicians have failed. Call for him and you will get what you want. Your Father named him after his god called Beltshatzar.

I INTERPRETED THE HANDWRITTING ON THE WALL

**88** Afterlisteningto the queen, the king called for me and said; my queen have told me everything about you and she assured me that you can read these words written on the wall which none of my magicians can read or interpret. If you can read the writing (mikhtav) and give me the interpretation (pesher), by my order, you will be honoured by being clothed in purple, and decorated with gold chains and rings, and you shall become third in command among the rulers in my kingdom (malchut). **89** Then I responded to the king saying; I have heard what you said, I will solve your problem but I am not interested in your gift because the God we serve forbids his worshippers from fixing rings and chains on their body. I also told the king that I am not interested in his position as third in command in his kingdom because our God have already made me and my brothers first in command. **90** Your father called king Nevuchadnetzar was ruling over this kingdom (malchut) and all people, nations, and languages submits to his command with trembling and fear. He killed whoever he wishes to kill and spare whoever he wishes to keep alive. He promotes anyone he wishes to promote and demotes people according to his wishes without being questioned by anyone. **91** But the very day he failed to acknowledge the supremacy of the God of Yisrael, by claiming that he made himself whom he was and that no man or spirit has the power to demote him, he was reduced to a wild animal and he was made to feed in the bush. **92** Belshatzar, you are aware of this event as his son, Yet you have no fear for the God of Yisrael to the extent of using his sanctuary (Beis Hamikdash) vessels to drink and entertain yourself, your nobles, your wives, and your concubines and to pour drinks to your lifeless gods made of of silver, gold, bronze, iron, wood, and stone. **93** This is the reason why The Supreme God have decided to prove to you that you cannot dishonour Him and go free and that none of your gods has the ability to protect you from His wrath. He has passed judgment against you and wrote it on the wall so that it will be read to you. **94** Now this is what you saw on the wall; MENE, TEKEL, UFARSIN. This is the interpretation (pesher); MENE; your days as a king and the days your kingdom will stop existing has been determined by The Supreme God. TEKEL; you have been found guilty of insulting the Supreme God and you have been destined to die. PERES; This kingdom (malchut) you are ruling now will be divided and given to the Medes and Persians.

MEDES AND PERSIANS CONQUERED BABYLON, EVIL MEN CONSPIRED AGAINST DANIEL.

**95** In the same night I delivered this message to king Belshatzar, his kingdom was attacked and he was slaughtered. Then Daryavesh of Mede took over the kingdom (malchut) at the age of 62 years and babylon existed no more. **96** King Daryavesh of Mede appointed one hundred and twenty persons who will oversee the affairs of all the divisions of his kingdom (malchut). He also appointed three supervisors to supervise the activities of these overseers. He made me one of the chief supervisor among the three supervisors because of my honesty. **97** The other two supervisors and all the overseers are not happy with me because I refused to allow corrupt practices in the kingdom. They started sorting for means to either remove me from office or eliminate me. **98** When they could not find any fault to use against me, they were led by their father who is devil to stop me from worshipping my God. They have discovered that nothing can stop me from praying and worshipping my God. They conspired and agreed to influence the king to approve a law I cannot obey so that I will be eliminated after disobedient. **99** The whole overseers and the two supervisors conspired together and come up with a decree that nobody will pray to any other god in their kingdom except the god worshipped by the king. They also agreed that anyone who disobeyed this law must be thrown into the den of lions. **100** They know that I cannot pray to their god, but they see this decree as the easiest means to kill me in other to run the affairs of the kingdom the way they want.**101** They presented this decree to the king and convinced him to sign it without knowing the reason why they brought the decree. After being convinced about the decree, king Daryavesh signed the written decree. **102** When I heard of the decree (ketav), I knew that it was made in order to kill me if I pray to my God again. But I know very well that The God of Avraham, Yitzak and Yisrael will not let me die in shame if I remain faithful to Him. Therefore I was not afraid anyone.

I REFUSES TO STOP PRAYING TO MY GOD

**103** When it was time for me to pray, I went into my house (bais) and opened the door and windows so that they will see me very well and make their report. They came to monitor me in order to have witnesses against me. When they found me praying, they called some people to come and see me as well so that they will testify against me. **104** These men (anashim) went to the king and asked him saying; did you not sign a decree that no one should pray to another god except your god otherwise the person will be cast into the den of lion? The king responded, I signed the decree as a new law of the Medes and Persians, which cannot be altered.

I WAS THROWN INTO THE DEN OF LION

**105** Then they said to the king, Daniel, who is from Yisrael, have decided to contend with you and he vows to violet your decrees by praying to his strange God. When the king heard this report, he was greatly displeased with himself, and he regretted signing the law and he then realized that the law was made to eliminate me. **106** The king tried his best to see if he can save me but he could not do anything because he lacked the power to alter or reverse any law signed for the Medes and Persians. The king was left with no option than to pass judgment against me and they took me away and cast me into the den of lions. **107** Before they take me away from the presence of the king, the king said to me, Daniel, your God (Elohecha) Whom you serve without fear will not let you be consumed by lion. He will surely deliver. As I was being dragged away, the king shaded tears. I was thrown into the den of lion. On arriving in the den, all the lions were sleeping and they did not wake up throughout the time I spent there. **108** The king went into his palace (heikhal) and refused to eat anything. He also did not allow anyone to come close to him. Very early in the first watch (boker), the king arose and went in haste to the den of lions. On approaching the den, he shouted my name and said; Daniel, O Daniel, servant (eved) of The Supreme God, are you alive? I know that your God will deliver you from the lions.

I WAS BROUGHT OUT FROM THE DEN OF LION ALIVE

**109** Then I spoke from inside the den saying; O king, I am alive, My God have surely delivered me by making all the lions to be sleeping because I am innocent. When the king heard my voice, he rejoiced and commanded that I should be brought out of the den and I was brought out without any harm on me. **110** And the king gave command for all who deceived him to sign that law to be cast into the den of lion and they were all thrown into the lion’s den and they were consumed by the lion. Then king Daryavesh placed me in charge of the affairs of all the communities and villages within his kingdom.

I HAD A DREAM.

**111** I later had a dream while sleeping in the night and I saw a very great beast from the sky (Shomayim) with four winds (arbah ruchot) as it descended into a great sea (yam hagadol). And four great beasts (chayyot hagedolot) which differs from each other came up from this sea (yam). **112** The first one (Harishonah) appears in the form of a lion (arye) but with eagles wings. I was watching until its wings were plucked off, and it was lifted from the ground (ha'aretz) by the very great beast from the sky and given feet to stand like a man and a man's mind (lev) was given to it. It was commanded to rule and compel the inhabitants of the world to serve the great beast from the sky. It lasted for a while and was attacked and eliminated by the second beast. **113** In the same dream, I saw the second beast, in the form of a bear with one side of the back raised up above others. It carries three ribs in its mouth between its teeth and it was commanded by the very great beast from the sky to rise and devour souls for him. It eliminated the first beast and took control until the third beast appeared. **114** After this, a third beast appears in the form of a leopard with four wings on each side of its body. This beast also has four heads (arba'ah rashim) and power was given to it by the very great beast from the sky to eliminate the second beast became in charge. It also compels everyone under its control to worship the beast from the sky. **115** After this, I saw a fourth beast (Chayyah), dreadful and terrible, stronger than all other beasts and very wicked. It has great iron teeth which it is using to devour and crush the inhabitants of the world and afterwards it trample upon their residue with its feet. It was completely different from all other beasts that appears before it, and it has one big horn which later gave rise to ten horns (eser karnayim) and each horn is different from another. **116** As I was watching, another horn (keren) which is smaller than the other ten rose from the same big horn where the ten horns rose from. This little horn became more powerful than the other ten and it perfected the breakdown of three horns among the ten horns (karnayim). This little horn (keren) has eyes which looks like the eyes of man, and a mouth which speaks boastfully and blasphemously. **117** As I keep watching, I saw The Son of God (Bnei El) rising from His throne (kisot), His garment (raiment) is more white than snow and the hairs of His head (rosh) is more white than cotton wool. His throne (kes) is surrounded by fiery flames of fire. He rose from His throne to bring the reign of the beast (keren) who has been against Him and His people to an end. **118** As I watch, The Son of God started coming down to the world and the sky split into two for Him and the little children who were slain in the battle to stop the liberation of God’s people were first taken up and other little children who were many from different parts of the world were the saints dwells were also taken up. The few souls who were faithful to His Covenant with them, both the living and the resting were taken up to join Him and they were all ushered into The Kingdom of God (Malchut’el).

THE INTERPRETATION OF THE DREAM I HAD.

**119** I, Daniel was troubled in my mind about the fourth beast and the little horns. I approached one of the messengers who was present and asked him the meaning of all these things. He told me that this revelation was given to me for the sake of the future generation who will be liberated by The Son of God. And that this will enable them understand the world and the events in the world as directed by Ohrel who is the devil and his workers. **120** He further said that the very great beast (chayyot hagedolot) with four wings which descended from the sky into the sea (yam) easts) represents the devil. The four (arbah) beasts (chayyanim) which rose from the sea (hayam) are four kings (melachim arbah) which shall be raised by devil out of the world (ha'aretz) to work for him against the inhabitants of the world. **121** But both devil and his servants cannot stop the holy people of The Supreme God (kedoshim Elyon) from receiving the Kingdom (hamalchut) prepared for them, their dwelling home forever. **122** Then I desired to know about the fourth beast (Chayyah), which is different from others, very wicked, whose teeth were made of iron for crushing, and its claws of brass for tearing and devouring its victims and stamped on their residue with its feet. I also asked about the ten horns (eser karnayim) that were on its head, and about the other little horn which later came up and uproot three out of the ten horns. **123** This little horn is a small kingdom used by devil to wage fierce war against the few children of God in the world because they are making the truth known to people. The messenger spoke further to me saying; the fourth beast (Chayyah) shall be a fourth kingdom to rule the world. It shall be different from the first three kingdoms which ruled before it. It is a kingdom that will be most useful to devil. It will force people in the world to obey its decrees and to worship the great beast. **124** The ten horns (eser karnayim) which came out from its head are ten nations with ten kings (asarah melachim) who will be raised by the great beast to rule them. The little horn which came out later is a small nation with shall be different from the first ten, and it shall subdue three nations and their kings (melachim). **125** This little horn shall make himself god to his captives all of the world. He will be against The Son of god and his family in the world. He will rule the world with combination of two powers; one will be used to force people to accept its language and decrees. The other of his power will be used to deceive multitudes into worshipping the great beast with believe that they are worshipping the True God. **126** He shall wage war against the covenant people of God and defeat them because God has forsaking them due to their sins. He shall by force take the covenant book from the people of God and change the content to deceive the world into serving the great beast (devil). He shall change the time given by God and assign the days of the week and the months to his objects of worship. **127** He will gather the highest population of worshippers for devil through deception and hypocrisy. But judgment has already been passed against him and at the end, he will become powerless and he will be cast into the lake of fire were the great beast and all his workers will have their eternal inheritance. **128** This is what Our Father, The Great God of Avraham, Yitzchak and Yisrael revealed to me for His New Covenant people to understand the world and the powers that rules over it.

ANOTHER VISION GIVEN TO ME

**129** After this, I saw another event as I was praying in the spirit. I saw a ram with two long horns (karnayim), but one horn is higher than the other. The higher one is the last to appear. I saw the ram moving front and back, right and left with its head being moved around to scare away all other beasts (chayyanim). No beast could stand before him and it is impossible for any man to deliver someone out of his hand. Whatever he want is what he does by his ruling power. **130** As I keep watching, a he-goat appeared with a prominent horn (keren) between its eyes. This he goat waged war against the ram with two horns, broke his two horns (karnayim, and overpowered it. He brought the ram down and trampled on it and there was no one to deliver the ram from him. **131** After dealing with the ram, the he goat took control and started acting arrogantly. He ruled and does his will without any hindrances and it later gave rise to four other he-goats. **132** Later, another beast appeared with ten great horns (karyyanim gedolah) and one little horn on its head. This beast attacked the goat and broke its great horn (heren gadoleh) and became in control of the world. **133** It ruled with the kind of wickedness the goat and ram did not display. It is merciless and it sheds a lot of broad. It continues reigning until the little horn from its head took control from him and started ruling with the type of deception which has never been and will never be in the face of the world.

THE VISIONL EXPLAINED

**134** After witnessing all these events, I became worried to know the detailed understanding of the event. Then a messenger of God (Malach El) who made himself known to me as Gavriel appeared and I became afraid and bowed down my face. He said to me, this is a messenger about the end (haketz ) of the world. **135** As I listen to him, I became more terrified and bowed my face down, but he told me not to be afraid because we are brothers and that he came for my good and the good of our future brothers and sisters. The ram with two horns (karnayim) represents the kings (hamelachim) of Media and Paras. The hairy he-goat represents the king (hamelech) of Greece (Yavan). And the great horn (keren hagedolah) between his eyes represents how great the king will be. **136** Now one goat giving rise to four goats represents four kingdoms which shall be raised up from the greek nation by the ruler of the world. The beast with ten horns which emerged and attacked them is the Roman Empire and it will come to pass that during their reign, The Son of God (Bnei El) will come to the world for the liberation of those who were not allowed by the ruler of the world to serve God. **137** The little horn which later came out from this beast is a small nation which rose from the Roman Kingdom and it later became more powerful than all other kingdoms. This is the most effective and useful kingdom to the ruler of the world. From this little nation, the controller of the affairs in the world will raise a representative whom he will use to rule the world until the end. **138** He shall be given great power and when he speaks, no one questions him. All the nations in the world shall obey his voice and accept his offers. He will claim to be representing the True God and thereby deceiving nations of the world to serve his master. The whole world will be deceived by him but towards the end, he will be exposed. **139** He will legalize idol worship and encourage all kinds of sexual immorality in the world. His reign will remain until the last day when The Son of God will harvest those He gave His Spirit and take them out of the world. Then the remaining inhabitants of world will be melted by liquid fire which shall flood the surface of the world and form the lake of fire. **140** This is the message The Creator of the good things in the world gave me to get His people prepared for the last days. After receiving this divine message, I was down in the flesh for a while before regaining my physical fitness and go about my business. Only those who are led by The Holy Spirit (Ruach Hakodesh) can understand the revelations of God. **141** This message will be changed by those who desires to hide their identity, but it will be restored towards the end time for the sake of the righteous.

I PRAYED FOR MY PEOPLE IN YERUSHALYIM

**142** Later, I was studying the book (sefer) of Yirmeyahu and I came across the passage where God told Yirmeyahu the Prophet (ha navi) that he shall be seventy years when Yerushalyim will be destroyed, then I understood (binah) that the sins of our people have piled up to the extent of attracting condemnation. **143** Then I went on my knees in prayers (tefillah) and supplications (tachanunim) in fasting (tzom), sackcloth and ashes. I spoke to Our God Who keeps His Covenant (homer HaBrit) with those who loves Him, to them that obeys His commandments (shomrei mitzvoth). **144** We have disobeyed You, we are living in iniquity, and we have been wicked to You by our rebelling and departing from Your commandments (mitzvoth). We have refused to listen and obey the words you spoke through your prophets (nevi'im), to our kings (Melachim), our Princes (Sarim), our fathers (Avot), and all the people in our land (Kol Am HaAretz). **145** You are covered with rightousness (tzedakah) while we are covered by shame on our faces (boshet hapanim) as at today (yom hazeh), both the men of Yehudah, and the dwellers (yoshvei) in Yerushalayim, even to all the places where descendants of Yisrael were scattered because of their sins. God Most High (Elyon), we are all living in shame and regret, because we have not obeyed your commandments. We have forsaken your way and turned away from the holy decrees which You set before us through your servants (avadim) the prophets (Nevi'im). **146** All (kol) Yisrael descendants have disobeyed your commandments and turned deaf ears on hearing your voice (kol). We are attracted all the curse (ha’alah) which accompanies disobedience to all your commandments as written by your servant (eved) Mosheh. We have seen the reasons why You was warning us, and our leaders, for Your great wrath have descended upon us, and we have experienced in Yerushalyim what has not been done in any nation in the world. **147** Even though it is written in the book of law (Torat), things that attracts blessings and things that attracts curse, we choose to do things that attracts curse and all the curses which accompanies each disobedience have come upon us. Yet we have not started seeking your face by turning away from our iniquities (avoneinu). We are suffering for what we brought upon ourselves and we have no one to blame. **148** My God, You brought our ancestors out from the land (Eretz) of Mitzrayim by force and when the enemies tried to contend with you, You wasted them in the red sea and redeemed Your Name. Even with all these things you have done for us, we still disobey Your commandments which You gave us for our own good. Please My Master! Let Your anger be turned away from Your city (Ir) Yerushalayim. The city You made Holy (Kodesh) but we defiled it with our sins (chatta'einu), with the iniquities of our fathers (avonot Avoteinu). **149** Both Your City (Yerushalayim) and our people are under the reproach of our sins. We have become an object of scorn to nations around us. I asked for forgiveness and pardon for my people of Yisrael. Please My Master, Listen to the prayer (tefillah) and supplications (supplications) of Your servant (eved), and let Your face turn to upon Your city which is desolate. **150** This is the city (Ir) which is called by Your Name. The city feared by all for Your sake. I am not pleading because we deserved mercy from you for we are not righteous before You. But for the sake of Your Holy Name. **151** As I was praying (davening), a messenger from God called Gavriel appeared to me and said: O Daniel, I have come to explain in respond to your supplications (tachanunim) about your brothers and sisters. **152** Seventy-seven (Shivi'im heptads) times has been given to your people and their holy city (Ir Kodesh) to repent from all their evil deeds and make atonement for their unintentional sins in order to become holy people to their Creator again but they decided not to repent and drives joy in sin. **153** From the seventy-seven (shivah heptads) timesgiven to the people to restore and rebuild Yerushalayim to the coming of The Holy Son (Hakodesh Ben), additional sixty-two sevens (threescore and two heptads) will be given and by then, and the people of Yisrael will be restored back and their city (Ir) and temple will be re-built again for the coming of the Holy Son (Hakodesh Ben). **154** After accomplishing His rescue mission which He will come for, He will be cut off by hanging by His own people. After the departure of the Holy Son (Hakodesh Ben), the ruling beast then will attack Yerushalyim again and destroy both the city (Ir) and the holy temple (Kodesh Beis Hamikdash). They will kill large number of the people while many will flee to other countries. They will take possession of the Holy book seized by the people of Yisrael to bring it out after making the Truth hidden in order to prevent salvation of man. But The Truth shall be restored to the people of God towards the last days of the world. **155** When the end which will come by flood of fire approaches, there will still be war in different parts of the world even in Yisrael. There will be hardship and increase in crime in the world. Sin will be legalized to the people by the servants of the enemy they have chosen for themselves. And He will make New Covenant (brit) with His people (Am) and they will suffer persecution and hatred from people of the world even members of their own family. When all these things will be happening, the end will suddenly come.

MEDES AND PERSIANS CONQUERED BY THE GREEKS

**156** Later, I had another revelation from God. I was praying and fasting for three weeks (shloshah shavu'im) for My people who were on exile at different parts of the world. Then it was the twenty-fourth day (yom) of the first month (chodesh harishon) and I was dwelling beside the great river (nahar hagadol) Tigris when I was visited by a messenger from God. **157** Then I lifted up mine eyes and saw a man (ish) clothed in linen material, and a belt of the finest gold of Uphaz is fixed round His waist. His body (geviyah) appears like a chrysolite, and His face is emitting light like lightning. His eyes is also like flashes of strong light (ohr), with arms (zero'ot) and feet (raglayim) appearing like a refined bronze. His voice echoes like the voice of multitudes (kol hamon). **158** I was afraid and weak to the extent that no strenght (ko'ach) was left in me. I bowed down my face because I cannot look at His face. Then the messenger of God came and touched me and strengthened me (v'yechazkeini). **159** He said to me, fear not (Al tira) Daniel for you are of high value to Your God. Peace (Shalom) be to you! Be strong (chazak). After when He spoke to me, I became strengthened, and said, Let My Master (adoni) speak for He have given me strength. **160** Now, listen to the truth (Ha emes) about this kingdom. Three kings (shloshah melachim) shall rise in Persia (Paras) and later, another king, the fourth one will emerge and became richer (osher gadol) than the first three kings. With his great Power, due to his riches, he will influence other kings and turn them against the Greeks (Yavan). **161** Then a greater king (melech gibbor) shall arise from the Greeks and he shall rule with great dominion (mimshal rav) and do everything according to his will (kirtzono). He will reign for a while and after sometime, his kingdom (malchut) shall be divided and became disunited.

THE GREEK WAS CONQUERED BY THE ROMAN KINGDOM

**162** As the end approaches, a very terrible and wicked king (melech), different from all other kings will emerge from the Roman kingdom. He will subdue the king from Greek and take over power from him but he will not eliminate his nation. **163** This king (melech) will pass decrees and laws and force everyone to obey them. Anyone who will disobey any of his decrees will be eliminated without mercy. This king will kill many innocent and sinless children of God to in the name of securing his throne. **164** He will rule the world for longer time than all other kings. There will later be a great conflict among his people and it will lead to divisions into ten independent nations and there will be further divisions among the divided nations due to disagreement. **165** After all these divisions, they will remain in power until a little king emerges from one of its division and became superior to other divisions. This new king will use deception in the highest order to rule the world. He will be the most useful and most powerful king the devil have ever raised. The will spread the worship of His master, the devil, to the blind people in all parts of the world and they will believe that they are worshipping the True God. He will legalize sexual immorality and will be used to bread souls for the devil. **166** He will claim to have the power to set sinners from from the consequences of their sins and thereby encourage sins in the world. It will be very difficult to rescue soul from his family, but the elects who truly desires to please God will be located and saved from his bondage. **167** He willgenerate his own words by altering the words of God to easily lead multitudes who desires to please themselves astray. He will forbid his male and female servants from getting married in order to encourage and promote sexual immorality among them. They will build giant temples for their gods in all parts of the world and all servants must study and understand the language of this king before qualifying to become a servant. **168** It will be very difficult for their captives to be free because they will still find themselves among one of the so many fractions with different believes and practices but still under the control of the same master. They will be united by the name which shall come from the beast to render man powerless. **169** Until the end comes, the enemy will keep reigning and winning souls because people will be interested in satisfying their desires and pleasing themselves and not God.

THE END OF THIS WORLD

**170** Towards the end, there will be tribulation time (et tzarah), the kind which has not occurred before and those who did not give up their faith shall be delivered and ushered into the home of the saints. **171** On the last day, the souls of all the departed shall rise from their dwelling place, those who obeyed the commandments of God will rise from their resting place into eternal joy (Simcha Olam) while those who live to please themselves will rise from their suffering place into eternal suffering (Dera'on Olam). **172** The faithful who pursued righteousness while in the world shall all enjoy in the presence of God forever. As I was listening to this message, I asked the messenger the time it will take for the end to come? He said to me, it has been revealed to you when the interpretation of the dream of the king of Babylon was given to you. it shall be for a time, times, and a half a time; and when there will be an end to the reign of the leg of iron mixed with clay. **173** Those who will be invited will dishonour the invitation, but many who are not invited shall be with The Master. When the time comes for the daily sacrifice (HaTamid) offered in this standing terbanacle to be abolished, the New Covenant will be established to mark a new beginning for the harvest for the last days. **174**|Blessed (Ashrei) are those who endured tribulations and persecutions that will increase towards the end.