

Genesis (The Beginning)

The Creation – The First Day

1[1-5] When God first created the skies and the earth, the earth was useless and empty and no light shined on the waters that covered the earth. As the Spirit of God hovered over the top of the waters, God said, “Let there be light,” and there was light. And God saw that the light was good. Then God separated the light from the darkness, calling the light “day” and the darkness “night.” So there was evening and morning, which was the first day.

The Second Day

[6-8] Then God said, “Let there be a space between the waters, separating the waters of the earth from the waters of the skies.” So God made a space to separate the waters of the earth from the waters of the skies, and it happened just as God said. And God called the space “sky.” So there was evening and morning, which was the second day.

The Third Day

[9-13] Then God said, “Let the waters under the sky come together in one place, so that the dry ground may be seen.” And it happened just as God said. God called the dry land “earth” and the waters that had come together “seas.” And God saw that it was good. Then God said, “Let the land grow grass and plants, which make the same kind of seeds, and fruit trees, which fruits make its seeds to make the same kind of fruit trees.” And it happened just as God said. So the earth grew grass and plants, which make the same kind of seeds, and fruit trees, which fruits make its seeds to make the same kind of fruit trees. And God saw that it was good. So there was evening and morning, which was the third day.

The Fourth Day

[14-19] Then God said, “Let lights be made in the sky to separate the day from the night, which are for signs and seasons, days and years. Let them be for lights in the skies of the heavens to give light on the earth.” And it happened just as God said. And God made two great lights, the sun, which is the greatest to light the day, and the smaller ones, the moon and the stars, to light the night. So God made the lights in the skies of the heavens to give light to the earth, to light the day and night, and to separate the light from the darkness. And God saw that it was good. So there was evening and morning, which was the fourth day.

The Fifth Day

[20-23] Then God said, “Let the seas be filled with living creatures, and let the skies of the earth be filled with birds.” So God created the great sea creatures, the fish, and every other living thing that moves, which are in the water, each after its own kind, and every bird with wings, each after its own kind. And God saw that it was good. Then God blessed them, saying, “Create more of your own kind and make many more. Let the sea creatures fill the seas, and let the birds fill the earth.” So there was evening and morning, which was the fifth day.

The Sixth Day

[24-25] Then God said, “Let the earth make living creatures, each animal after its own kind, the tame animals, the small animals that run around in the land, and the wild animals, each after their own kind.” And

it happened just as God said. And God made all kinds of wild animals, tame animals, and small animals to live in the land, each after its own kind. And God saw that it was good.

[26-28] Then God said, "Let us make human beings in Our likeness, as a reflection of Ourselves to rule over the fish in the sea, the birds in the sky, the tame animals, all the wild animals of the earth, and the small animals that run around in the land." So God created human beings to be like God. God created them, male and female, in the likeness of God. Then God blessed them and said, "Create more of your own kind and make many more people to fill the earth and take charge of it. Take charge of the fish in the sea, the birds in the sky, and all the animals that run around in the land."

[29-31] Then God said, "Look! I've given you every plant on the face of the earth, which makes its own seed and all the trees, which make their own fruit, for your food. And I've given every green plant as food for all the animals, the birds in the sky, and the small animals that run around in the land, everything that breathes with life." And it happened just as God said. Then God saw everything that was done, and it was very good! So there was evening and morning, which was the sixth day.

The Seventh Day

2[1-3] So the heavens and the earth and everything in them was finished. God had finished the work of creation by the seventh day, so God stopped to rest on the seventh day. And God blessed the seventh day and made it holy, because it was the day God stopped working on all the creation.

Adam and Eve in the Garden

[4-6] This is the story of the birth of the skies and the earth in their creation. When Yahweh God made the earth and the heavens, neither plants nor grasses were growing on the earth yet. Yahweh God had not yet sent rain on the earth, and there were no people to work the soil. At that time, a mist came up from the ground and watered all the land.

[7-9] Then Yahweh God formed the first human being from the dust of the ground. God breathed the breath of life into the man's nostrils, and the man became a living person. Then Yahweh God planted a garden in Eden in the east, and placed the man who God had made in it. So Yahweh God made every tree that was beautiful or good for food to grow from the ground. And God placed in the middle of the garden the tree of life and the tree of the knowledge of good and evil.

[10-14] A river went out of Eden, which watered the garden and which parts into four smaller rivers. The first one is called Pishon, which flowed around the whole land of Havilah, where gold is found. The gold of that land is very good, and aromatic resin and onyx stone are also found there. The second one is called Gihon, which flowed around the whole land of Cush. The third one is called Tigris, which flowed east of the land of Asshur. The fourth one is called Euphrates.

[15-17] So Yahweh God placed the man in the Garden of Eden to work it and keep it. But Yahweh God told the man, "You may eat of every tree in the garden, except the tree of the knowledge of good and evil. On the day you eat of it, you'll start dying, and then you'll die."

[18-20] Then Yahweh God said, "It's not good for man to be alone. I'll make him a helper, who will be his equal." Yahweh God had formed from the ground all the wild animals and all the birds of the sky. So God brought them to the man to see what he would call them, and whatever the man called them became the name for each one. The man gave names to all the tame animals, all the birds of the sky, and all the wild animals of the lands. But for the man, there wasn't yet a helper to be his equal.

[21-25] So Yahweh God caused the man to fall into a deep sleep. While the man slept, Yahweh God took out one of the man's ribs and closed up the flesh where it was. Then Yahweh God built up the rib that was taken from the man, making it into a woman. And when God brought her to the man, the man said, "This was the right thing to do. This one is bone from my bone, and flesh from my flesh! She'll be called *woman*, because she was taken from man." (This is why a man leaves his father and mother and stays with

his wife, and the two become as one person.) Now the man and his wife were both naked, but they weren't ashamed of themselves.

The Fall of Humanity

3[1-5] Now the snake was the trickiest of all the animals that Yahweh God had made, and said to the woman, "Is it true that God said you can't eat from any of the trees in the garden?" And the Woman said to the snake, "We may eat the fruit from the trees in the garden, but only the fruit from the tree in the middle of the garden, God said, 'You must not eat it or even touch it; or you'll begin to die.'" Then the snake said to the woman "You won't begin to die! God knows that in the day you eat it, you'll have knowledge, and you'll be like God, knowing good and evil."

[6-7] The woman saw that the tree was good for food and that it was beautiful to look at and she wanted it to be wise. So she took some of the fruit and ate it, and gave some to her husband, who was with her, and he ate it, too. Suddenly, they both knew that they were naked and were ashamed. So they sewed fig leaves together to make themselves clothes.

[8-13] Then the man and his wife heard Yahweh God walking through the garden in the breeze of the day, so they hid from the face of Yahweh God among the trees. Then Yahweh God called to the man, "Where are you?" So the man said, "I heard you walking in the garden, and I was afraid because I was naked, so I hid." Then Yahweh God asked, "Who told you that you were naked?" "Have you eaten from the tree which I told you not to eat?" Then the man said, "The woman You placed with me gave me the fruit from the tree, and I ate it." Then Yahweh God asked the woman, "What have you done?" And she said, "The snake made me forget and I ate it."

[14-19] Then Yahweh God said to the snake, "Because you've done this, you'll be punished more than all the animals, both tame and wild. You'll move around on your belly, and eat the dust as long as you live. And I'll make you and the woman hate each other, and cause your child and her Child to be enemies. Her Child will hurt your head, and you'll hurt her Child's heel." Then he said to the woman, "I'll make you have more children and you'll have more pain when you give birth. In sorrow, you'll have children, but you'll want your husband anyway. In this way, he'll have control over you." And to the man he said, "Since you listened to your wife and ate from the tree, which fruit I told you not to eat, the ground will be your punishment. You'll eat from it in sorrow all your life. When you eat the plants of the fields, it'll grow thorns and brambles as well. You'll eat by the sweat of your face until you go back to the ground from which you were made. You were made from dust, and you'll go back to dust."

God's Judgment

[20-24] And the man called his wife's name Eve, because she was the mother of all humanity. And Yahweh God made clothes for Adam and his wife from the skin of an animal that was killed and put it on them. Then Yahweh God said, "Look, the human beings have become like Us, knowing both good and evil. Now if they reach out, and take the fruit from the tree of life, and eat it, they'll live forever!" So Yahweh God sent them from the Garden of Eden, and he sent Adam out to work the ground from which he had been made. Then, Yahweh God put strong angels to the east of the Garden of Eden, and a flaming sword that moved to guard the way of the tree of life.

Cain and Abel

4[1-7] Now, Adam had sex with his wife, Eve, and she became pregnant. When she gave birth to Cain, she said, "Yahweh God has given me a man child!" Then she gave birth to his brother and named him Abel. When they grew up, Abel became a shepherd, and Cain became a farmer. At the end of the year, when it was time for the harvest, Cain brought some of his crops as a gift to Yahweh and Abel also brought the fattest of the firstborn lambs from his flock. Yahweh accepted Abel and his gift, but he didn't accept

Cain and his gift. This made Cain very angry, and he looked upset. So Yahweh asked Cain. "Why are you so angry?" "Why do you look so upset? Won't you be accepted if you do what's right? But if you don't do what's right, sin follows. Sin wants to have control over you, but you must control it.

[8-12] Then Cain said to his brother Abel, "Let's go into the field." And when they were in the field, Cain fought with his brother, Abel, and killed him. Then Yahweh asked Cain, "Where is your brother, Abel?" So Cain said, "I don't know! Am I my brother's keeper?" Then God said, "What have you done? The sound of your brother's blood cries out to Me from the ground! Now you're punished from the ground, which has swallowed your brother's blood, which you killed. When you work the land, it won't give you anymore crops to make you strong! From now on you'll be a wanderer on the earth, trembling with fright."

[13-16] Then Cain said to Yahweh, "My punishment is too great for me! You've sent me from the land and I hide from your presence; you've made me a trembling wanderer. Everyone who finds me will try to kill me!" So Yahweh said, "No, I'll punish anyone who kills you seven times as much." Then Yahweh put a mark on Cain to warn anyone who might try to kill him. So Cain left Yahweh's presence and wandered around, living in the land of Nod, east of Eden.

The Descendants of Cain

[17-24] Cain had sex with his wife, and she became pregnant and gave birth to Enoch. Then Cain built a city, which he named Enoch, after his son. Enoch had Irad. Irad had Mehujael. Mehujael had Methushael. Methushael had Lamech. And Lamech married two women. The first was named Adah, and the second was Zillah. Adah gave birth to Jabal, who was the first of those who bought and sold and who lived in tents. His brother's name was Jubal, the first of all who played the musical instruments. Lamech's other wife, Zillah, gave birth to a son named Tubal-cain. He became a teacher of those who made things of brass and iron. Tubal-cain had a sister named Naamah. One day Lamech said to his wives, "Adah and Zillah, listen to me! Listen to me, you wives of Lamech. I've killed a man who hurt me, a young man who wounded me. If someone who kills Cain is to be punished seven times as much, then the one who kills me will be punished seventy-seven times as much!"

The Birth of Seth

[25-26] Adam had sex with his wife again, and she gave birth to another son. She named him Seth, and said, "God has granted me another son in place of Abel, whom Cain killed." When Seth grew up, he had a son and named him Enosh. It was at that time that people first began to preach in the name of Yahweh.

The Descendants of Adam

5[1-5] This is the story of the descendants of Adam. When human beings were created, God made them to be like God. God created them, male and female, and blessed them and called them "human beings." So when Adam was 130 years old, he had a son who was like him—in his own likeness. He named his son Seth. After the birth of Seth, Adam lived another 800 years, and had other sons and daughters. Adam lived 930 years, and then he died.

[6-8] When Seth was 105 years old, he had Enosh. After the birth of Enosh, Seth lived another 807 years, and had other sons and daughters. Seth lived 912 years, and then he died.

[9-11] When Enosh was 90 years old, he had Kenan. After the birth of Kenan, Enosh lived another 815 years, and had other sons and daughters. Enosh lived 905 years, and then he died.

[12-14] When Kenan was 70 years old, he had Mahalalel. After the birth of Mahalalel, Kenan lived another 840 years, and had other sons and daughters. Kenan lived 910 years, and then he died.

[15-17] When Mahalalel was 65 years old, he had Jared. After the birth of Jared, Mahalalel lived another 830 years, and had other sons and daughters. Mahalalel lived 895 years, and then he died.

[18-20] When Jared was 162 years old, he had Enoch. After the birth of Enoch, Jared lived another 800 years, and had other sons and daughters. Jared lived 962 years, and then he died.

[21-24] When Enoch was 65 years old, he had Methuselah. After the birth of Methuselah, Enoch kept living in the presence of God for another 300 years, and had other sons and daughters. Enoch lived 365 years, staying in the presence of God. Then he disappeared, because God took him.

[25-27] When Methuselah was 187 years old, he had Lamech. After the birth of Lamech, Methuselah lived another 782 years, and had other sons and daughters. Methuselah lived 969 years, and then he died.

[28-31] When Lamech was 182 years old, he had a son, who he named Noah. He said, "May he bring us rest from our work, the hard work of farming the land that Yahweh has punished." After the birth of Noah, Lamech lived another 595 years, and had other sons and daughters. Lamech lived 777 years, and then he died.

[32] Noah was 500 years old, and he had Shem, Ham, and Japheth.

Fallen Angels

6[1-3] Then there began to be many more people on the earth, and daughters were born to the human beings. The fallen angels of God saw that the daughters of men were beautiful and took any they wanted as their wives. Then Yahweh said, "My Spirit won't always try to save human beings. Since their first wrongdoing, they only want to do what's pleasurable to their bodies, so they'll live no more than 120 years."

[4-6] These giant fallen angels lived on the earth in those days, and even afterwards, whenever they had sex with women, they gave birth to children who became the giant warriors who were well known since ancient times. Then Yahweh saw how great the evil of humanity was on the earth, seeing that everything they thought or imagined was only evil. So Yahweh was sorry for making human beings on the earth and God's heart was greatly saddened.

[7-8] So Yahweh said, "I'll wipe this human race that I've created from off the face of the earth. Yes, and I'll destroy every living thing, from the people to the animals, to the small animals that run around in the land, and even to the birds of the sky. I am sorry I ever made them." But Yahweh saw that Noah was good, and had grace for him.

Noah' Ark

[9-13] This is the story of Noah and his family. Noah was a good man, the only decent person living on earth at that time, who kept on walking with God. And Noah had three sons, Shem, Ham, and Japheth. Now God saw that the earth had become evil and was filled with violence. And God looked at the earth and saw that it had become evil, for everything on earth had changed to an evil way. So God said to Noah, "I see the end of all living creatures, and the earth is filled with violence because of them. Look, I'll destroy them all, along with the earth!"

[14-16] "Build a large boat from cypress wood, and make rooms in it, and waterproof it with tar, inside and out. And this is how you'll do it. Make the boat 450 feet long, 75 feet wide, and 45 feet high. Leave an 18" opening below the roof all the way around the boat. Put the door on its side, and build three decks inside, a lower, middle, and upper deck.

[17-22] "Look! I am going send waters to flood the earth to destroy every living thing that breathes under heaven. Everything on earth will die. But I'll make a promise with you, when you go into the boat, you and your wife and your sons and their wives. Bring a pair of every kind of animal, a male and a female, into the boat with you to keep them alive. Birds after their kind, and tame animals after their kind, and every small animal that runs around in the land after their kind, two of each kind will come to you to be kept alive. And gather every kind of food that is eaten, which will be food for your family and for all the animals." So Noah did everything as God had told him to do.

The Flood

7[1-6] Then Yahweh said to Noah, "Come into the boat with all your family, for you alone are good among all the people who live on the earth. Take with you seven pairs, a male and female, of each animal that's good for eating and for sacrifice, and take one pair of each of the other animals. Also take seven pairs of every kind of bird, a male and a female, so that they'll have young ones on the earth after the flood. In seven more days I'll send rain on the earth for 40 days and 40 nights, until I've wiped from the face of the earth all the living things I've made." So Noah did everything as Yahweh told him. And Noah was 600 years old when the flood came on the earth.

[7-12] So Noah went in the boat to escape the flood, he and his wife and his sons and their wives. All kinds of animals, those good for eating and for sacrifice and those that were not, along with all the birds and the small animals that run around in the land entered the boat in pairs, male and female, as God had commanded Noah. After seven days, the waters of the flood came and covered the earth. So when Noah was 600 years old, on the seventeenth day of the second month, all the underground stores of water burst open from the earth, and all the stores of water from the heavens were opened up. And it poured rain for 40 days and 40 nights.

[13-16] On that very day that Noah had gone into the boat with his wife and his sons, Shem, Ham, and Japheth, and their wives, Yahweh closed the door of the boat. They went in, along with every tame animal after its kind, every wild animal after its kind, every small animal that runs around in the land after its kind, and every bird with wings after its kind. And they came in two by two to Noah in the boat, of every living thing that breathes. A male and female pair of each kind went in, as God had told Noah. Then Yahweh closed the door for Noah.

[17-24] The rain lasted for 40 days, so as the waters kept rising higher, it covered the ground and lifted the boat up off the earth. As the waters kept rising higher on the earth, the boat floated on the surface of the water. The water covered the highest mountains on the earth by more than twenty-two feet. Every living thing on earth, all the birds, the tame animals, the wild animals, the small animals that run around in the land, and all the people died. Every living thing that breathed and lived on dry land died. So God wiped out every living thing on the earth, all the people, the tame animals, the small animals that run around in the land, and the birds of the sky. Everything was wiped out. Only Noah and those with him in the boat were left. And the waters covered the earth for 150 days.

The Flood Dries Up

8[1-5] And God thought about Noah and all the wild animals and tame animals that were with him in the boat and sent a wind to blow across the earth, and the waters began to dry up. The underground waters closed up, and the rains from the sky stopped falling, so the waters began to dry up from the earth. After 150 days, the waters were going down. On the seventeenth day of the seventh month, the boat came to rest on the mountains of Ararat. The waters kept going down until the first day of the tenth month, when the other mountain peaks became visible.

[6-14] After 40 more days, Noah opened the window he had made in the boat and let out a raven, which flew back and forth until the floodwaters on the earth had dried up. Then he sent out a dove to see if the water had dried up enough to find dry ground. But the dove couldn't find a place to land because the water still covered the ground. So the dove came back to the boat, and Noah held out his hand to bring it back inside. After waiting another seven days, Noah sent out the dove again. The dove came back to him in the evening with an olive leaf torn off in its beak, so Noah knew that the waters were dried up from off the earth. He waited another seven days and then sent the dove out again and it didn't come back anymore. In Noah's 601 year, on the first day of the new year, the waters were almost dried up from the earth. Noah turned back the covering of the boat and saw that the surface of the ground was drying. In the twenty-seventh day of the second month, the earth was finally dry!

[15-19] Then God said to Noah, “Go out of the boat, you and your wife, and your sons and their wives. Let out all the animals that are with you, the birds, the tame animals, and the small animals that run around in the land, so they can make more of their own kind, and make many more to live throughout the earth.” So Noah, his wife, and his sons and their wives left the boat. And all of the large and small animals and all the birds, every living thing after their families, came out of the boat.

[20-22] Then Noah built an altar to Yahweh, where he sacrificed one of each kind of the animals and birds that had been approved for sacrifices as burnt offerings to rise up from the altar. And Yahweh smelled the sweet smell of the sacrifice and said, “I’ll never again punish the ground because of the human race, even though everything they think or imagine is evil from their childhood, and I’ll never again destroy all living things. As long as the earth is here, there will be planting time and harvest, cold and heat, summer and winter, day and night.”

God Makes a Promise

9[1-4] Then God blessed Noah and his sons and told them, “Create more of your own kind and make many more people to fill the earth. All the animals of the earth, all the birds of the sky, all the small animals that run around in the land, and all the fish in the sea will fear and run from you. I give them all to you to be in your control. I’ve given them all to you for food, as I’ve given you the green plants. Only meat that still has its blood in it, you won’t eat.

[5-7] “And I’ll only require your death if you take another person’s life. If an animal kills a human being, I’ll require its death, and if a person kills another human being, I’ll require their death. If anyone takes another human life, that person’s life must also be taken by human hands, because human beings were made in the likeness of God. Now create more of your own kind and make many more people to fill the earth.”

[8-17] Then God told Noah and his sons, “I am making My promise with you and your descendants, and with all the animals that were on the boat with you, the birds, the tame animals, and all the wild animals, from all that went out of the boat to every living creature on earth. So I am making My promise with you, that I’ll never again kill all living creatures with a flood; and never again will a flood destroy the earth.” Then God said, “I am giving you the sign of my promise I am making with you and with all living creatures, and for all the peoples to come. I’ve placed my rainbow in the clouds, which is the sign of my promise with you and with all the earth. When I send a cloud over the earth, and the rainbow is seen in the cloud, I’ll remember my promise with you and with all living creatures, and never again will a flood destroy all living things. When I see the rainbow in the clouds, I’ll remember the eternal promise between God and every living creature on earth.” Then God said to Noah, “This rainbow is the sign of the promise I’ve made between Me and every living creature on the earth.”

Noah’s Sons

[18-23] The sons of Noah who came out of the boat were Shem, Ham, and Japheth. (Ham is the father of Canaan.) From these three sons of Noah came all the people who are on the earth. Then Noah began to farm the earth again, and he planted a vineyard. When he drank some wine, he became drunk and lay naked inside his tent. Then Ham, the father of Canaan, saw that his father was naked and went outside and told his two brothers. So Shem and Japheth took a robe, held it over their shoulders, and backed into the tent to cover up their father. As they did this, they looked the other way so they would not see him naked.

[24-29] When Noah woke up from his drunkenness, he found out what Ham, his youngest son, had done. Then he punished Canaan, the son of Ham, saying, “May the descendants of Canaan be punished! May they be the lowest of workers to all their family.” Then Noah said, “May Yahweh, my God bless Shem, and may Canaan be his worker! May God make Japheth more beautiful! May Japheth live in shadow of Shem, and may Canaan be his worker.” Then Noah lived another 350 years after the great flood. He lived

950 years in all, and then died.

The Descendants of Noah

10[1] This is the story of the families of Shem, Ham, and Japheth, the three sons of Noah. Many children were born to them after the great flood.

Descendants of Japheth

[2-5] The descendants of Japheth were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. The descendants of Gomer were Ashkenaz, Riphath, and Togarmah. The descendants of Javan were Elishah, Tarshish, Kittim, and Rodanim. Their descendants became the island peoples that spread out to various lands, each identified by its own language, family, and nation.

Descendants of Ham

[6-12] The descendants of Ham were Cush, Mizraim, Put, and Canaan. The descendants of Cush were Seba, Havilah, Sabtah, Raamah, and Sabteca. The descendants of Raamah were Sheba and Dedan. Cush was also the ancestor of Nimrod, who was famous on earth. He was a great hunter blessed by Yahweh, which is why people would say someone was, "Like Nimrod, the great hunter blessed by Yahweh." He started to build his kingdom in the land of Babel, with the cities of Babylon, Erech, Akkad, and Calneh. From that land he went to Assyria, building the cities of Nineveh, Rehoboth-ir, Calah, and Resen (the great city between Nineveh and Calah).

[13-20] Mizraim was the ancestor of the Ludites, Anamites, Lehabites, Naphtuhites, Pathrusites, Casluhites, and the Caphtorites, from whom the Philistines came. Canaan's oldest son was Sidon, the ancestor of the Sidonians. Canaan was also the father of Heth, the ancestor of the Hittites, Jebusites, Amorites, Girgashites, Hivites, Arkites, Sinites, Arvadites, Zemarites, and Hamathites. The Canaanite families eventually spread out, and the land of Canaan extended from Sidon in the north to Gerar and Gaza in the south, and east as far as Sodom, Gomorrah, Admah, and Zeboiim, near Lasha. These were the descendants of Ham, identified by their families, language, land, and nation.

Descendants of Shem

[21-25] Sons were also born to Shem, the older brother of Japheth. Shem was the ancestor of all the descendants of Eber. The descendants of Shem were Elam, Asshur, Arphaxad, Lud, and Aram. The descendants of Aram were Uz, Hul, Gether, and Mash. Arphaxad was the father of Shelah, and Shelah was the father of Eber. Eber had two sons. The first was named Peleg (which means "division"), for during his lifetime the earth was divided. His brother's name was Joktan.

[26-31] Joktan was the ancestor of Almodad, Sheleph, Hazarmaveth, Jerah, Hadoram, Uzal, Diklah, Obal, Abimael, Sheba, Ophir, Havilah, and Jobab. All these were descendants of Joktan. Their land extended from Mesha all the way to Sephar in the eastern mountains. These were the descendants of Shem, identified by family, language, land, and nation.

[32] These are the families that descended from Noah's sons, arranged by nation according to their lines of descent. All the nations of the earth descended from these families after the great flood.

The Tower of Babel

11[1-4] At this time all the people of the world spoke the same language and spoke the same way. As the people migrated from the east, they found a plain in the land of Babylonia and lived there. Then they said to one another, "Come, help! Let's make bricks and bake them hard with fire." (They used bricks for stone, and tar was used for mortar.) Then they said, "Come, help! Let's build a city for ourselves with a high tower that reaches into the sky. We will make ourselves famous and not be scattered all over the world."

[5-9] But Yahweh came down to look at the city and the tower that the people built. And Yahweh said, "Look! The people are all together, and they all speak the same language. Look what they have dreamed of doing. Now, nothing will be too hard for them of whatever they want to do! Come, let's go down and give the people different languages, so they won't be able to understand each other." So, Yahweh scattered them all over the world, and they stopped building the city. That is why the city was called Babel, because that is where Yahweh gave the people different languages and scattered them all over the world.

The Lineage from Shem to Abram

[10-11] This is the story of Shem's family. Two years after the great flood, when Shem was 100 years old, he had Arphaxad. After the birth of Arphaxad, Shem lived another 500 years and had other sons and daughters.

[12-13] When Arphaxad was 35 years old, he had Shelah. After the birth of Shelah, Arphaxad lived another 403 years and had other sons and daughters.

[14-15] When Shelah was 30 years old, he had Eber. After the birth of Eber, Shelah lived another 403 years and had other sons and daughters.

[16-17] When Eber was 34 years old, he had Peleg. After the birth of Peleg, Eber lived another 430 years and had other sons and daughters.

[18-19] When Peleg was 30 years old, he had Reu. After the birth of Reu, Peleg lived another 209 years and had other sons and daughters.

[20-21] When Reu was 32 years old, he had Serug. After the birth of Serug, Reu lived another 207 years and had other sons and daughters.

[22-23] When Serug was 30 years old, he had Nahor. After the birth of Nahor, Serug lived another 200 years and had other sons and daughters.

[24-25] When Nahor was 29 years old, he had Terah. After the birth of Terah, Nahor lived another 119 years and had other sons and daughters.

The Family of Terah

[26-28] When Terah was 70 years old, he had three sons, Abram, Nahor, and Haran. This is the story of Terah's family. Terah was the father of Abram, Nahor, and Haran; and Haran was the father of Lot. But Haran died in Ur of the Chaldeans, the land of his birth, while his father, Terah, was still living.

[29-30] Abram and Nahor both married wives. The name of Abram's wife was Sarai, and the name of Nahor's wife was Milcah. (Milcah and her sister Iscah were daughters of Nahor's brother Haran.) But Sarai was unable to become pregnant and had no children.

[31-32] One day Terah took his son Abram, his daughter-in-law Sarai (Abram's wife), and his grandson Lot (Haran's child) and left from Ur of the Chaldeans, going toward the land of Canaan. They stopped at Haran and lived there. Terah lived for 205 years and died there in Haran.

The Call of Abram

12[1-3] Yahweh had said to Abram, "Leave your land, your family, and your father's house, and go to the land that I'll show you. I'll make you into a great nation. I'll bless you and make your name well known, and you'll be a blessing to others. I'll bless those who speak well of you and punish those who speak badly of you. And all the families of the earth will be blessed through you."

[4-6] So Abram left as Yahweh had said, and Lot went with him. Abram was 75 years old when he left Haran. He took his wife, Sarai, his nephew Lot, and everything they owned, and all the people he had taken into his household at Haran, and left for the land of Canaan. When they got to Canaan, Abram traveled through the land as far as Shechem. They stopped at the oak of Moreh. At that time, the Canaanites still lived there.

[7-9] Then Yahweh appeared to Abram and said, "I'll give this land to your descendants." And Abram built an altar there and dedicated it to Yahweh, who had appeared to him. Then, Abram left from there and went towards a mountain at the east of Bethel and set up his tent with Bethel to the west and Ai to the east. There he built another altar to Yahweh, and preached in the name of Yahweh. Then Abram continued moving south little by little toward the Negev desert.

Abram and Sarai in Egypt

[10-13] Then there was a severe lack of food in the land of Canaan, so Abram left to go to Egypt, to stay while the lack of food was so great. As they came to Egypt, Abram said to his wife, Sarai, "Look, you're a very beautiful woman. When the Egyptians see you, they'll say, 'This is his wife' and they'll kill me and keep you alive. So please tell them you're my sister, so that it'll be well with me because of you and I'll live for your sake."

[14-16] So when Abram went in to Egypt, the Egyptians saw how beautiful Sarai was. When the great house officials saw her, they told Pharaoh about her, and Sarai was taken into his great house. Then Pharaoh gave Abram many gifts because of her, sheep, goats, cattle, male and female donkeys, camels, and male and female workers.

[17-20] But Yahweh sent terrible diseases upon Pharaoh and his household because of Sarai, Abram's wife. So Pharaoh called Abram and asked, "What have you done to me?" "Why didn't you tell me she was your wife? Why did you say, 'She's my sister,' and allow me to take her as my wife? Look, here's your wife back. Take her and go!" So Pharaoh ordered some of his men to lead them out, and he sent Abram away, along with his wife and everything he owned.

Abram and Lot Separate

13[1-4] So Abram left Egypt, going south into the Negev, along with his wife and Lot, and everything that they owned. (Abram was very rich in tame animals, silver, and gold.) From the Negev, they continued going toward Bethel, and they set up their tents where they started out between Bethel and Ai, where they had camped before. This was the same place where Abram had built the altar, and there he preached in the name of Yahweh again.

[5-7] Lot, who was going with Abram, had also become very wealthy with flocks of sheep and goats, herds of cattle, and many tents. But the land could not support both Abram and Lot with all their flocks and herds, so that they were unable to keep on living together. Then, fights broke out between those who kept the animals of Abram and Lot. (And the Canaanites and Perizzites were also living in the land.)

[8-9] Finally Abram said to Lot, "Please don't let trouble come between us or those who keep our animals. We're family! Isn't the whole countryside open to you? Please, separate from me. If you want the land to the left, then I'll take the land on the right. If you want the land on the right, then I'll go to the left."

[10-13] So Lot took a long look at the fertile plains of the Jordan Valley in the direction of Zoar. The whole land was well watered everywhere, like the garden of Yahweh or the land of Egypt. (This was before Yahweh destroyed Sodom and Gomorrah.) So Lot chose for himself the whole Jordan Valley to the east of them and left from his uncle Abram. So Abram lived in the land of Canaan, and Lot moved his tents to a place near Sodom and lived among the cities of the plain. But the people of this land were very evil and always sinning in the sight of Yahweh.

[14-18] After Lot had gone, Yahweh said to Abram, "Look as far as you can see in every direction, north, south, east, and west. I am giving all this land, as far as you can see, to you and your descendants forever. And I'll give you as many descendants as the dust of the earth, so that they can't be counted! Go and walk through the land in every direction, for I am giving it to you." So Abram moved his camp to Hebron and lived near the oak grove belonging to Mamre. There he built another altar to Yahweh.

Abram Saves Lot

14[1-3] About this time war broke out in the land. Ruler Amraphel of Babylonia, Ruler Arioch of Ellasar, Ruler Kedorlaomer of Elam, and Ruler Tidal of Goiim fought against Ruler Bera of Sodom, Ruler Birsha of Gomorrah, Ruler Shinab of Admah, Ruler Shemeber of Zeboiim, and the ruler of Bela (also called Zoar). This second group of rulers joined forces in Siddim Valley (that is, the valley of the Dead Sea).

[4-9] For twelve years they had been subject to Ruler Kedorlaomer, but in the thirteenth year they rebelled against him. One year later Kedorlaomer and his allies got there and defeated the Rephaites at Ashteroth-karnaim, the Zuzites at Ham, the Emities at Shaveh-kiriathaim, and the Horites at Mount Seir, as far as El-paran at the edge of the countryside. Then they turned back and came to En-mishpat (now called Kadesh) and took control over all the land of the Amalekites, and also the Amorites living in Hazazon-tamar. Then the rebel rulers of Sodom, Gomorrah, Admah, Zeboiim, and Bela (also called Zoar) made for battle in the valley of the Dead Sea. They fought against Ruler Kedorlaomer of Elam, Ruler Tidal of Goiim, Ruler Amraphel of Babylonia, and Ruler Arioch of Ellasar, these four rulers against five.

[10-12] It so happened that the valley of the Dead Sea was filled with tar pits. And as the army of the rulers of Sodom and Gomorrah fled, some fell into the tar pits, while the rest escaped into the mountains. The invaders then took valuables from Sodom and Gomorrah and headed for home, taking with them all the prizes of war and the food supplies. They also captured Lot, Abram's nephew who lived in Sodom, and carried off everything he owned.

[13-16] But one of Lot's men escaped and reported everything to Abram the Hebrew, who was living near the oak grove belonging to Mamre, the Amorite. Mamre and his family, Eshcol and Aner, were Abram's allies. When Abram heard that his nephew Lot had been captured, he got the 318 trained men who had been born into his household ready to fight. Then he chased Kedorlaomer's army until he caught up with them at Dan. There he divided his men and attacked during the night. Kedorlaomer's army fled, but Abram chased them as far as Hobah, north of Damascus. Abram got back everything that had been taken, and he brought back his nephew Lot with everything he owned and all the women and other prisoners.

Melchizedek Blesses Abram

[17-20] As Abram was going home from his victory over Kedorlaomer and all his allies, the ruler of Sodom went out to meet him in the valley of Shaveh (that is, the Ruler's Valley). And Melchizedek, the ruler of Salem and a priest of God Most High, brought Abram some bread and wine. Melchizedek blessed Abram with this blessing: "Blessed be Abram by God Most High, Creator of heaven and earth. And blessed be God Most High, who has defeated your enemies for you." Then Abram gave Melchizedek a tenth of all the goods he had gotten back.

[21-24] The ruler of Sodom said to Abram, "Give back my people who were captured. But you may keep for yourself everything else you took back." Abram said to the ruler of Sodom, "I solemnly promise to Yahweh, God Most High, Creator of heaven and earth that I won't take so much as a single thread or the lace of a sandal from what belongs to you. Otherwise you might say, 'I am the one who made Abram rich.' I'll accept only what my young warriors have already eaten, and I request that you give a fair share of the goods to my allies, Aner, Eshcol, and Mamre."

Yahweh's Promise to Abram

15[1-6] A while later, Yahweh spoke to Abram in a vision and said to him, "Don't be afraid, Abram, for I'll protect you, and your reward will be great." But Abram said, "O God Most High, what good are all your blessings when I don't even have a son? Since you've given me no children, Eliezer of Damascus, a worker in my household, will inherit all my wealth. You've given me no descendants of my own, so one of my workers will be my heir." Then Yahweh said to him, "No, your worker won't be your heir, for you'll have a son of your own who will be your heir." Then Yahweh took Abram outside and said to him, "Look up into

the sky and count the stars if you can. That's how many descendants you'll have!" And Abram believed Yahweh, and Yahweh counted him as good because of his faith.

[7-11] Then Yahweh told him, "I am Yahweh who brought you out of Ur of the Chaldeans to give you this land as your own." But Abram said, "O God Most High, how can I be sure that I'll actually get it?" So Yahweh told him, "Bring me a three-year-old female cow, a three-year-old female goat, a three-year-old male goat, a turtledove, and a young pigeon." So Abram gave all these to him and killed them. Then he cut each animal down the middle and laid the halves side by side; but he didn't cut the birds in half. Some vultures swooped down to eat the carcasses, but Abram chased them away.

[12-16] As the sun was going down, Abram fell into a deep sleep, and a terrifying darkness came down over him. Then Yahweh said to Abram, "You can be sure that your descendants will be strangers in a foreign land, where they'll be under enemy control for 400 years. But I'll punish the nation that enslaves them, and in the end they'll come away with great wealth. (As for you, you'll die in peace and be buried at a ripe old age.) After four generations your descendants will come back here to this land, for the faults of the Amorites haven't grown so much that I must destroy them yet."

[17-21] After the sun went down and darkness fell, Abram saw a smoking firepot and a flaming torch pass between the halves of the carcasses. So Yahweh made a promise with Abram that day and said, "I've given this land to your descendants, all the way from the border of Egypt to the great Euphrates River, the land that is now occupied by the Kenites, Kenizzites, Kadmonites, Hittites, Perizzites, Rephaites, Amorites, Canaanites, Girgashites, and Jebusites."

The Birth of Ishmael

16[1-3] Now Sarai, Abram's wife, had not been able to have any children for him. But she had an Egyptian worker named Hagar. So Sarai said to Abram, "Yahweh has prevented me from having children. Go and have sex with my worker. Perhaps I can have children through her." And Abram did as Sarai said. So Sarai, Abram's wife, took Hagar the Egyptian worker and gave her to Abram as a wife, which was ten years after Abram had lived in the land of Canaan.

[4-6] So Abram had sex with Hagar, and she became pregnant. But when Hagar knew she was pregnant, she began to treat her mistress, Sarai, with great disrespect. Then Sarai said to Abram, "This is all your fault! I put my worker into your arms, but now that she's pregnant she treats me with great disrespect. Yahweh will show who's wrong, you or me!" So Abram said, "Look, she's your worker, so deal with her as you see fit." Then Sarai treated Hagar so badly that she finally ran away.

[7-12] Then the angel of Yahweh found Hagar beside a spring of water in the countryside, along the road to Shur. The angel said to her, "Hagar, Sarai's worker, where have you come from, and where are you going?" She answered, "I'm running away from my mistress, Sarai." So the angel of Yahweh said to her, "Go back to your mistress, and do as she tells you. I'll give you more descendants than you can count. You're now pregnant and will give birth to a son. You're to name him Ishmael (which means 'God hears'), for Yahweh has heard your cry of trouble. This son of yours will be a wild man, as untamed as a wild donkey! He'll fight against everyone, and everyone will fight against him. Yes, He'll be openly angry with all his family."

[13-16] Afterward, Hagar used another name to refer to Yahweh, who had spoken to her. She said, "You're the God who sees me." She also said, "Have I truly seen the One who sees me?" So that well was named Beer-lahai-roi (which means "well of the Living One who sees me"). It can still be found between Kadesh and Bered. So Hagar gave Abram a son, and Abram named him Ishmael. Abram was 86 years old when Ishmael was born.

Abram Is Named Abraham

17[1-8] When Abram was 99 years old, Yahweh appeared to him and said, “I am El-Shaddai, ‘God, Ruler of All.’ Serve me faithfully and live a blameless life and I’ll make a promise to you, in which I’ll promise to give you more descendants than you can count.” At this, Abram fell face down on the ground. Then God said to him, “This is my promise to you: I’ll make you the father of many nations! I am also changing your name. It’ll no longer be Abram. Instead, you’ll be called Abraham, for you’ll be the father of many nations. I’ll make you have many descendants. Your descendants will become many nations, and rulers will be among them! “I’ll renew my promise with you and your descendants after you, from generation to generation. This is the everlasting promise: I’ll always be your God and the God of your descendants after you. And I’ll give the whole land of Canaan, where you now live as a foreigner, to you and your descendants. It’ll be theirs forever, and I’ll be their God.”

The Mark of the Promise

[9-14] Then God said to Abraham, “Your responsibility is to obey the terms of the promise. You and all your descendants will be responsible for this forever. This is the promise that you and your descendants must keep: Each male among you must have the foreskin of his penis cut off. You must cut off the flesh of your foreskin as a sign of the promise between Me and you. From generation to generation, every male child must have his foreskin cut off on the eighth day after his birth. You must do this, not only to members of your family, but also to the workers born in your household and the foreign workers whom you’ve purchased. All the males must be cut their foreskins off. Your bodies will carry the mark of my everlasting promise. Any male who fails to have his foreskin cut off will be cut off from the blessings of the promise for breaking it.”

Sarai Is Named Sarah

[15-22] Then God said to Abraham, “About Sarai, your wife, her name will no longer be Sarai. From now on her name will be Sarah. And I’ll bless her and give you a son from her! Yes, I’ll bless her richly, and she’ll become the mother of many nations. Rulers of nations will be among her descendants.” Then Abraham bowed down to the ground, but he laughed to himself in unbelief. “How could I become a father at 100 years old?” he thought. “And how can Sarah have a baby when she’s 90 years old?” So Abraham said to God, “I wish that Ishmael would live up to your special blessing!” But God said, “No, Sarah, your wife, will give birth to a son for you. You’ll name him Isaac, and I’ll confirm my promise with him and his descendants as an everlasting promise. As for Ishmael, I’ll bless him also, as you’ve asked. I’ll make him have many descendants. He’ll become the father of twelve princes, and I’ll make them a great nation. But my promise will be made with Isaac, who will be born to you and Sarah about this time next year.” So when God had finished speaking, he left Abraham.

[23-27] On that very day Abraham took his son, Ishmael, and every male in his household, including those born there and those he had bought. Then he cut their foreskins off as God had told him. Abraham was 99 years old when he was cut their foreskins off, and Ishmael, his son, was thirteen. Both Abraham and his son, Ishmael, had their foreskins cut off on that same day, along with all the other men and boys of the household, whether they were born there or bought as workers. They all had their foreskins cut off with him.

A Son is Promised to Sarah

18[1-5] Yahweh appeared again to Abraham near the oak grove in Mamre. One day Abraham was sitting at the entrance to his tent during the hottest part of the day. He looked up and saw three men standing nearby. When he saw them, he ran to meet them and welcomed them, bowing low to the ground. “My God,” he said, “if it pleases you, stop here for a while. Rest in the shade of this tree while water

is brought to wash your feet. And since you've honored your worker with this visit, let me have some food made to refresh you before you continue on your journey." So they said. "Yes, do as you've said."

[6-10] So Abraham ran back to the tent and said to Sarah, "Hurry! Get three large measures of your best flour, knead it into dough, and bake some bread." Then Abraham ran out to the herd and chose a tender calf and gave it to his worker, who quickly cooked it. When the food was ready, Abraham took some cheese and milk and the roasted meat, and he served it to the men. As they ate, Abraham waited on them in the shade of the trees.

[9-15] "Where is Sarah, your wife?" the visitors asked. "She's inside the tent," Abraham said. Then one of them said, "I'll come back to you about this time next year, and your wife, Sarah, will have a son!" Now Sarah was listening from the tent. Abraham and Sarah were both very old by this time, and Sarah was too old to have children. So she laughed silently to herself and said, "How could an old woman like me enjoy such pleasure, especially when my husband is old, too?" Then Yahweh said to Abraham, "Why did Sarah laugh? Why did she say, 'Can an old woman like me have a baby?' Is anything too hard for Yahweh? I'll come back about this time next year, and Sarah will have a son." Sarah was afraid, so she denied it, saying, "I didn't laugh." But Yahweh said, "No, you did laugh."

Abraham Intercedes for Sodom

[16-19] Then the men got up from their meal and looked out toward Sodom. As they left, Abraham went with them to send them on their way. "Should I hide my plan from Abraham?" Yahweh asked. "For Abraham will certainly become a great and mighty nation, and all the nations of the earth will be blessed through him. I've chosen him so that he'll teach his sons and their families to keep the way of Yahweh by doing what's right and fair. Then I'll do for Abraham all that I've promised."

[20-26] So Yahweh told Abraham, "I've heard a great outcry from Sodom and Gomorrah, because their sin is so openly done. I am going down to see if their actions are as evil as I've heard. If not, I'll know." The other two men turned and headed toward Sodom, but Yahweh remained with Abraham. So Abraham spoke to him and said, "Will you wipe out both the good and the evil? What if you find 50 good people living there in the city? Will you still wipe it out and not spare it for their sakes? Surely you wouldn't do that, killing the good along with the evil. Then you would be treating the good and the evil in the same way! Surely you wouldn't do that! Shouldn't the Judge of all the earth do what's right?" So Yahweh said, "If I find 50 good people in Sodom, I'll spare the whole city for their sake."

[27-33] Then Abraham spoke up again. "Since I've begun, let me say more to my God, even though I am but dust and ashes. What if there are only 45 good people rather than 50? Will you destroy the whole city for lack of five?" And Yahweh said, "I won't destroy it if I find 45 good people there." Then Abraham asked again. "What if there are only 40?" And Yahweh said, "I won't destroy it for the sake of 40." Then Abraham begged again. "Please don't be angry, my God. Let me speak again. What if there are only 30 good people found?" And Yahweh said, "I won't destroy it if I find 30." Then Abraham said, "Since I've dared to talk to Yahweh, let me ask again. What if there are only twenty?" And Yahweh said, "Then I won't destroy it for the sake of the twenty." Finally, Abraham said, "God, please don't be angry with me if I speak one more time. What if only ten are found there?" And Yahweh said, "Then I won't destroy it for the sake of the ten." So after speaking with Abraham, Yahweh went on, and Abraham went back to his tent.

Sodom and Gomorrah Destroyed

19[1-3] That evening the two angels came to the entrance of the city of Sodom. Lot was sitting there, and when he saw them, he stood up to meet them. Then he welcomed them and bowed with his face to the ground. "My Gods," he said, "come to my home to wash your feet, and be my guests for the night. Then You may get up early in the morning and be on your way again." But they answered, "No, we'll spend the

night out here in the city square.” But Lot insisted, so at last they went home with him. Then Lot had a feast for them, with fresh bread that hadn’t risen, and they ate.

[4-10] But before they went to sleep for the night, all the men of Sodom, young and old, came from all over the city and surrounded the house. They shouted to Lot, “Where are the men who came to spend the night with you? Bring them out to us so we can have sex with them!” So Lot stepped outside to talk to them, shutting the door behind him. “Please, my brothers,” he begged, “don’t do such an evil thing. Look, I’ve two daughters who have never had sex before. Let me bring them out to you, and you can do whatever you want to with them. But please, leave these men alone, for they are my guests and I am responsible for protecting them.” But they shouted back, “Get out of the way! This fellow came to town as an outsider, and now he’s acting like our judge! We’ll treat you much worse than those other men!” And they pushed against Lot to break down the door. But the two angels reached out, and pulled Lot back into the house, and locked the door. Then they blinded all the men, young and old, who were at the door of the house, so the men stopped trying to get inside.

[12-14] In the meantime, the angels asked Lot, “Do you’ve any other family here in the city? Get them out of this place, your sons-in-law, sons, daughters, or anyone else. For we’re about to completely destroy this city. The outcry against this place is so great it has reached Yahweh, who has sent us to destroy it.” So Lot rushed out to tell his daughters’ fiancés, “Come quickly, and get out of the city! Yahweh is about to destroy it.” But the young men thought he was only joking.

[15-17] At dawn the next morning the angels said, “Hurry,” to Lot. “Take your wife and your two daughters who are here. Get out right now, or you’ll be wiped out in the destruction of the city!” So when Lot still lingered, the angels took his hand and the hands of his wife and two daughters and took them to safety outside the city, for Yahweh was merciful to them. So when they were safely out of the city, one of the angels ordered, “Run for your lives! And don’t look back or stop anywhere in the valley! Escape to the mountains, or you’ll be wiped out!”

[18-22] “Oh no, my God!” Lot begged. “You’ve been so gracious to me and saved my life, and you’ve shown such great kindness. But I can’t go to the mountains. Disaster would come to me there, and I’d soon die. See, there’s a small town nearby. Please let me go there instead; see how small it is? Then my life will be saved.” So the angel said, “I’ll let you do that. I won’t destroy that little town. But hurry! Escape to it, for I can’t do anything until you get there.” (This explains why that town was known as Zoar, which means “little place.”)

[23-26] So Lot reached the town just as the sun was rising over the horizon. Then Yahweh rained down fire and burning sulfur from the sky on Sodom and Gomorrah. God completely destroyed them, along with the other cities and towns of the plain, wiping out all the people and every bit of vegetation. But Lot’s wife looked back as she was following behind him, and she turned into a pillar of salt.

[27-29] Abraham got up early that morning and hurried out to the place where he had talked with Yahweh. He looked out across the plain toward Sodom and Gomorrah and watched as the smoke rose from the cities like smoke from an oven. But God had listened to Abraham’s request and kept Lot safe, removing him from the disaster that engulfed the cities on the plain.

Lot and His Daughters

[30-38] Afterward Lot left Zoar because he was afraid of the people there, and he went to live in a cave in the mountains with his two daughters. One day the older daughter said to her sister, “There are no men left anywhere in this whole land, so we can’t get married like everyone else. And our father will soon be too old to have children. Come, let’s get him drunk with wine, and then we’ll have sex with him. That way we’ll save our family line through our father.” So that night they got him drunk with wine, and the older daughter went in and had sex with her father. He didn’t know that she came or went. The next morning the older daughter said to her younger sister, “I had sex with our father last night. Let’s get him drunk with wine again

tonight, and you go in and have sex with him. That way we'll save our family line through our father." So that night they got him drunk with wine again, and the younger daughter went in and had sex with him. Like before, he didn't know that she came or went. So both of Lot's daughters became pregnant by their own father. When the older daughter gave birth to a son, she named him Moab. He became the ancestor of the nation now known as the Moabites. And when the younger daughter gave birth to a son, she named him Ben-ammi. He became the ancestor of the nation now known as the Ammonites.

Abraham Deceives Abimelech

20[1-7] Later Abraham moved south to the Negev and lived for a while between Kadesh and Shur, and then he moved on to Gerar. While living there as a foreigner, Abraham introduced his wife, Sarah, by saying, "She's my sister." So Ruler Abimelech of Gerar sent for Sarah and had her brought to him at his great house. But that night God came to Abimelech in a dream and told him, "You're a dead man, for that woman you've taken is already married!" But Abimelech had not had sex with her yet, so he said, "God, will you destroy an innocent nation? Didn't Abraham tell me, 'She's my sister'? And she herself said, 'Yes, he's my brother.' I acted in complete innocence! My hands are clean." So in the dream God answered, "Yes, I know you're innocent. That's why I kept you from sinning against me, and why I didn't let you touch her. Now give her back to her husband, and he'll pray for you, for he's a preacher. Then you'll live. But if you don't give her back to him, you can be sure that you and all your people will die."

[8-13] So Abimelech got up early the next morning and quickly called all his workers together. When he told them what had happened, his men were terrified. Then Abimelech called for Abraham. "What have you done to us?" he demanded. "What have I done that deserves treatment like this, making me and my kingdom guilty of this great sin? No one should ever do what you've done! Why would you do such a thing?" So Abraham said, "I thought, 'This is a godless place. They'll want my wife and will kill me to get her.' And she really is my sister, for we both have the same father, but different mothers. And I married her. When God told me to leave my father's home and travel to this land, I told her, 'Do me a favor. Wherever we go, tell the people that I am your brother.'"

[14-18] Then Abimelech took some of his sheep and goats, cattle, and male and female workers, and he gave them to Abraham. He also gave his wife, Sarah, back to him. Then Abimelech said, "Look over my land and choose any place where you want to live." And he said to Sarah, "Look, I am giving your 'brother' 1,000 silver coins in the presence of all these witnesses. This is to repay you for any wrong I may have done to you. This will live any claim against me, and your reputation is cleared." Then Abraham prayed to God, and God healed Abimelech, his wife, and his female workers, so they could have children, because Yahweh had caused all the women to not be able to have children because of what happened with Abraham's wife, Sarah.

The Birth of Isaac

21[1-7] Yahweh kept the promise and did everything that was told Abraham and Sarah. Sarah became pregnant, and gave birth to a son for Abraham in his old age. This happened at the very time God had said it would. So Abraham named their son Isaac, and eight days after Isaac was born, Abraham cut the foreskin off him as God had told him. Abraham was 100 years old when Isaac was born. So Sarah said, "God has brought me laughter. All who hear about this will laugh with me. Who would have said to Abraham that Sarah would nurse a baby? Yet, I've given Abraham a son in his old age!"

Hagar and Ishmael Are Sent Away

[8-13] When Isaac grew up and was weaned, Abraham made a huge feast to celebrate the occasion. But Sarah saw Ishmael, the son of Abraham and her Egyptian worker Hagar, making fun of her son, Isaac. So she turned to Abraham and insisted, "Get rid of that slave-woman and her son. I don't want

him to share the inheritance with my son, Isaac!" This upset Abraham very much because Ishmael was his son. But God told Abraham, "Don't be upset over the boy and your worker. Do whatever Sarah tells you, for Isaac is the son through whom your descendants will be blessed. But I'll also make a nation of the descendants of Hagar's son because he's your son, too."

[14-20] So Abraham got up early the next morning, got some food and a jug of water ready, and strapped them on Hagar's shoulders. Then he sent her away with their son, and she wandered around in the countryside of Beersheba. When the water was gone, she put the boy in the shade of a bush, then went and sat down by herself about a hundred yards away. "I don't want to watch the boy die," she prayed, as she began to cry. But God heard the boy crying, and the angel of God called to Hagar from heaven, "Hagar, what's wrong? Don't be afraid! God has heard the boy crying as he lies there. Go to him and comfort him, for I'll make a great nation from his descendants." Then God opened Hagar's eyes, and she saw a well full of water. She quickly filled her jug and gave the boy some water to drink. And God was with the boy as he grew up in the countryside. Ishmael became a skillful archer, and lived in the countryside of Paran. His mother arranged for him to marry a woman from the land of Egypt.

Abraham's Promise with Abimelech

[22- 26] About this time, Abimelech came with Phicol, his army commander, to visit Abraham. "God is obviously with you, helping you in everything you do," Abimelech said. "Promise to me in God's name that you'll never deceive me, my children, or any of my descendants. I've been loyal to you, so now promise that you'll be loyal to me and to this country where you're living as a foreigner." So Abraham said, "Yes, I promise!" Then Abraham complained to Abimelech about a well that Abimelech's workers had taken by force from Abraham's workers. But Abimelech answered, "This is the first I've heard of it. I've no idea who's responsible. You've never complained about this before."

[27-34] So Abraham then gave some of his sheep, goats, and cattle to Abimelech, and they made an agreement. But Abraham also took seven additional female lambs and set them off by themselves. So Abimelech asked, "Why have you set these seven apart from the others?" So Abraham said, "Please accept these seven lambs as proof that this well is mine." Then he named the place Beersheba (which means "well of the promise"), because that was where they had made the promise. After making their promise at Beersheba, Abimelech left with Phicol, the commander of his army, and they went back home to the land of the Philistines. Then Abraham planted a tamarisk tree at Beersheba, and there worshiped Yahweh, the Eternal God. And Abraham lived as a foreigner in the Philistine's country for a long time.

God Tests the Faith of Abraham

22[1-5] Later, God tested Abraham's faith. "Abraham!" God called. "Yes," he said. "Here I am." And God said, "Take your son, your only son, Isaac, whom you love so much, and go to the land of Moriah. Go and sacrifice him as a burnt offering on one of the mountains, which I'll show you." So the next morning Abraham got up early. He took his donkey and two of his workers, along with his son, Isaac. Then he got some wood for a fire for a burnt offering and set out for the place God had told him about. On the third day of their journey, Abraham looked up and saw the place in the distance. "Stay here with the donkey," Abraham told the workers. "The boy and I will go a little farther. We will worship there, and then we'll come back."

[6-12] So Abraham placed the wood for the burnt offering on Isaac's shoulders, while he himself carried the fire and the knife. As the two of them walked on together, Isaac turned to Abraham and said, "Father?" "Yes, my son?" Abraham said. "We have the fire and the wood," the boy said, "but where is the sheep for the burnt offering?" "God will provide a sheep for the offering, my son," Abraham answered, and they both walked on together. When they got to the place where God had told him to go, Abraham built an altar and put the wood on it. Then he tied his son, Isaac, and laid him on the altar on top of the wood. Abraham lifted

up the knife to kill his son as a sacrifice, but the angel of Yahweh called to him from heaven, “Abraham! Abraham!” So Abraham said. “Here I am!” “Don’t lay a hand on the boy!” the angel said. “Don’t hurt him, for now I know that you truly fear God. You’ve not even kept your son, your only son from Me.”

[13-19] Then Abraham looked up and saw a goat caught by its horns in a thicket. So he took the goat and sacrificed it as a burnt offering in place of his son. So Abraham named the place Yahweh-Yireh (which means “Yahweh will provide”). To this day, people still use that name as a proverb: “On the mountain of Yahweh it’ll be provided.” Then the angel of Yahweh called again to Abraham from heaven. “This is what Yahweh says: Because you’ve obeyed me and haven’t even kept your son, your only son, from Me, I promise by My own name that I’ll surely bless you. I’ll make your descendants more than you can count, like the stars in the sky and the sand on the seashore. Your descendants will conquer the cities of their enemies. Through your descendants all the nations of the earth will be blessed because you’ve obeyed me.”

[19-24] Then they went back to the workers and traveled back to Beersheba, where Abraham lived down to live. Soon after this, Abraham heard that Milcah, his brother Nahor’s wife, had borne Nahor eight sons. The oldest was named Uz, the next oldest was Buz, followed by Kemuel (the ancestor of the Arameans), Kesed, Hazo, Pildash, Jidlaph, and Bethuel. (Bethuel had Rebekah.) In addition to these eight sons from Milcah, Nahor had four other children from his wife Reumah. Their names were Tebah, Gaham, Tahash, and Maacah.

The Burial of Sarah

23[1-8] When Sarah was 127 years old, she died at Kiriath-arba (now called Hebron) in the land of Canaan. There Abraham mourned and cried for her. Then, leaving her body, he said to the Hittite elders, “Here I am, a stranger and a foreigner among you. Please sell me a piece of land so I can give my wife a proper burial.” The Hittites said to Abraham, “Listen, you’re an honored prince among us. Choose the finest of our tombs and bury her there. No one here will refuse you.” Then Abraham bowed low before the Hittites and said, “Since you’re willing to help me in this way, be so kind as to ask Ephron son of Zohar to let me buy his cave at Machpelah, down at the end of his field. I’ll pay the full price in the presence of witnesses, so I’ll have a permanent burial place for my family.”

[10-16] Ephron was sitting there among the others, and he answered Abraham as the others listened, speaking publicly before all the Hittite elders of the town. “No,” he said to Abraham, “please listen to me. I’ll give you the field and the cave. Here in the presence of my people, I give it to you. Go and bury your dead.” Abraham again bowed low before the citizens of the land, and said to Ephron as everyone listened. “No, listen to me. I’ll buy it from you. Let me pay the full price for the field so I can bury my dead there.” So Ephron answered Abraham, please listen to me. The land is worth 400 silver dollars, but what’s that between friends? Go ahead and bury your dead.” So Abraham agreed to Ephron’s price and paid the amount he had suggested—400 silver dollars, weighed out with the Hittite elders witnessing the transaction.

[17-20] So Abraham bought the plot of land belonging to Ephron at Machpelah, near Mamre. This included the field itself, the cave that was in it, and all the surrounding land. It was sold to Abraham as his own in the presence of the Hittite elders at the city gate. Then Abraham buried his wife, Sarah, there in Canaan, in the cave of Machpelah, near Mamre (also called Hebron). So the land and the cave were sold by the Hittites to Abraham for use as a permanent burial place.

Abraham Finds a Wife for Isaac

24[1-4] Abraham was now a very old man, and Yahweh had blessed him in every way. One day Abraham said to his oldest worker, the man in charge of his household, “Make me a promise by putting your hand under my thigh. Promise by Yahweh, the God of heaven and earth, that you’ll not allow my son

to marry one of these local Canaanite women. Go instead to my homeland, to my family, and find a wife for my son Isaac there.”

[5-8] The worker asked, “But what if I can’t find a young woman who’s willing to go so far from home? Should I then take Isaac there to live among your family in the land you came from?” “No!” Abraham answered. “Never to take my son there. Yahweh, the God of heaven, who took me from my father’s house and my native land, solemnly promised to give this land to my descendants. God will send an angel ahead of you, and make sure that you find a wife for my son. If she’s unwilling to come back with you, then you’re free from this promise to me. But never are you to take my son there.”

[9-11] So the worker made a promise by putting his hand under the thigh of his boss, Abraham. He promised to follow Abraham’s instructions. Then he loaded ten of Abraham’s camels with all kinds of expensive gifts from his boss, and he traveled to distant Aram-naharaim. There he went to the town where Abraham’s brother Nahor had lived. He made the camels kneel beside a well outside the town. It was evening, so the women were coming out to draw water.

[12-14] “O God, God of my boss, Abraham,” he prayed. “Please give me success today, and show unending love to my boss, Abraham. See, I’m standing here beside this spring, and the young women of the town are coming out to draw water. So I ask this. I’ll ask one of them, ‘Please give me a drink from your jug.’ If she says, ‘Yes, have a drink, and I’ll water your camels, too!’ then let her be the one you’ve chosen as Isaac’s wife. This is how I’ll know that you’ve shown unending love to my boss.”

[15-20] Before he had finished praying, he saw a young woman named Rebekah coming out with her water jug on her shoulder. She was the daughter of Bethuel, who was the son of Abraham’s brother Nahor and his wife, Milcah. Rebekah was very beautiful and old enough to be married, but she was still unmarried. She went down to the spring, filled her jug, and came up again. Running over to her, the worker said, “Please give me a little drink of water from your jug.” So she answered “Yes, sir, have a drink.” Then she quickly lowered her jug from her shoulder and gave him a drink. After she had given him a drink, she said, “I’ll draw water for your camels, too, until they have had enough to drink.” So she quickly emptied her jug into the watering trough and ran back to the well to draw water for all his camels.

[21-27] So the worker quietly watched her, wondering whether or not Yahweh had given him success in his mission. Then at last, when the camels had finished drinking, he took out a gold ring for her nose and two large gold bracelets for her wrists. “Whose daughter are you?” he asked. “And please tell me, would your father have any room to put us up for the night?” So she said, “I am the daughter of Bethuel. My grandparents are Nahor and Milcah. Yes, we have plenty of straw and feed for the camels, and we have room for guests.” So the man bowed low and worshiped Yahweh. “Praise Yahweh, the God of my boss, Abraham,” he said. “Yahweh has shown unending love and faithfulness to my boss, for he has led me straight to my boss’s family.”

[28-31] Then the young woman ran home to tell her family everything that had happened. Now Rebekah had a brother named Laban, who ran out to meet the man at the spring. He had seen the nose-ring and the bracelets on his sister’s wrists, and had heard Rebekah tell what the man had said. So he rushed out to the spring, where the man was still standing beside his camels. Laban said to him, “Come and stay with us, you who are blessed by Yahweh! Why are you standing here outside the town when I have a room all ready for you and a place made for the camels?”

[32-49] So the man went home with Laban, and Laban unloaded the camels, gave him straw for their bedding, fed them, and provided water for the man and the camel drivers to wash their feet. Then food was served. But Abraham’s worker said, “I don’t want to eat until I’ve told you why I’ve come.” So Laban said “Go ahead, tell us.” So he said, “I am Abraham’s worker. And Yahweh has greatly blessed my boss; who is a rich man. Yahweh has given him flocks of sheep and goats, herds of cattle, a fortune in silver and gold, and many male and female workers and camels and donkeys. When Sarah, my boss’s wife, was very old, she gave birth to my boss’s son, and my boss has given him everything he owns. And my boss made me

make a promise. He said, 'Don't let my son marry one of these local Canaanite women. Go to my father's house, to my family instead, and find a wife there for my son.' But I said to my boss, 'What if I can't find a young woman who's willing to go back with me?' He answered, 'Yahweh, in whose presence I've lived, will send an angel with you and will make you successful. Yes, you must find a wife for my son from among my family, from my father's family. Then you'll have fulfilled your obligation. But if you go to my family and they refuse to let her go with you, you'll be free from my promise.' So today when I came to the spring, I prayed this prayer: 'O God, God of my boss, Abraham, please give me success on this mission. See, I am standing here beside this spring. This is what I ask. When a young woman comes to draw water, I'll say to her, "Please give me a little drink of water from your jug." If she says, "Yes, have a drink, and I'll draw water for your camels, too," let her be the one you've chosen to be the wife of my boss's son.' And before I had finished praying in my heart, I saw Rebekah coming out with her water jug on her shoulder. She went down to the spring and drew water. So I said to her, 'Please give me a drink.' She quickly lowered her jug from her shoulder and said, 'Yes, have a drink, and I'll water your camels, too!' So I drank, and then she watered the camels. Then I asked, 'Whose daughter are you?' And she said, 'I am the daughter of Bethuel, and my grandparents are Nahor and Milcah.' So I put the ring on her nose, and the bracelets on her wrists. Then I bowed low and worshiped Yahweh. I praised Yahweh, the God of my boss, Abraham, because he had led me straight to my boss's niece to be his son's wife. So tell me—will you or won't you show unending love and faithfulness to my boss? Please tell me yes or no, and then I'll know what to do next."

[50-56] Then Laban and Bethuel said, "Yahweh has obviously brought you here, so there's nothing we can say. Here is Rebekah; take her and go. Yes, let her be the wife of your boss's son, as Yahweh has led you." So when Abraham's worker heard their answer, he bowed down to the ground and worshiped Yahweh. Then he brought out silver and gold jewelry and clothing and gave them to Rebekah. He also gave expensive presents to her brother and mother. Then they ate their meal, and the worker and the men with him stayed there overnight. But early the next morning, Abraham's worker said, "Send me back to my boss." So they said, "But we want Rebekah to stay with us at least ten days, then she can go." But he said, "Don't keep me. Yahweh has made me successful; now send me back so I can go back to my boss."

[57-61] "Well," they said, "we'll call Rebekah and ask her what she thinks." So they called Rebekah. "Are you willing to go with this man?" they asked her. And she said, "Yes, I'll go." So they said good-bye to Rebekah and sent her away with Abraham's worker and his men, along with the woman who had been Rebekah's childhood nurse. They gave her this blessing as she left: "Our sister, may you become the mother of many millions! May your descendants be strong and conquer the cities of their enemies." Then Rebekah and her worker girls mounted the camels and followed the man. So Abraham's worker took Rebekah and went on his way.

[62-67] In the meantime, Isaac, whose home was in the Negev, had went back from Beer-lahai-roi. One evening as he was walking and thinking in the fields, he looked up and saw the camels coming. When Rebekah looked up and saw Isaac, she quickly jumped off from her camel and asked the worker, "Who is that man walking through the fields to meet us?" And he said, "It's my boss." So Rebekah covered her face with her veil. Then the worker told Isaac everything he had done. And Isaac brought Rebekah into his mother Sarah's tent, and she became his wife. He loved her deeply, and she was a special comfort to him after the death of his mother.

The Death of Abraham

25[1-6] Then Abraham married another wife, whose name was Keturah. She gave birth to Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. Jokshan was the father of Sheba and Dedan. Dedan's descendants were the Asshurites, Letushites, and Leummites. Midian's sons were Ephah, Epher, Hanoch, Abida, and Eldaah. These were all descendants of Abraham through Keturah. Abraham gave everything he owned to his son Isaac. But before he died, he gave gifts to the sons of his worker wives and sent them off

to a land in the east, away from Isaac.

[7-11] So Abraham lived for 175 years, and he died at a ripe old age, having lived a long and satisfying life. He died and joined his ancestors. His sons Isaac and Ishmael buried him in the cave of Machpelah, near Mamre, in the field of Ephron son of Zohar the Hittite. This was the field Abraham had purchased from the Hittites and where he had buried his wife Sarah. After Abraham's death, God blessed his son Isaac, who lived near Beer-lahai-roi in the Negev.

The Descendants of Ishmael

[12-18] This is the story of the family of Ishmael, the son of Abraham through Hagar, Sarah's Egyptian worker, listed by their names and families: The oldest was Nebaioth, followed by Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hadad, Tema, Jetur, Naphish, and Kedemah. These twelve sons of Ishmael became the founders of twelve families named after them, listed according to the places they lived and camped. Ishmael lived for 137 years. Then he died and joined his ancestors. Ishmael's descendants occupied the land from Havilah to Shur, which is east of Egypt in the direction of Asshur. There they lived in open hostility toward all their family.

The Births of Esau and Jacob

[19-23] This is the story of the family of Isaac, the son of Abraham. When Isaac was 40 years old, he married Rebekah, the daughter of Bethuel from Paddan-aram and the sister of Laban, who were Aramean. Isaac prayed to Yahweh on behalf of his wife, because she was unable to have children. So Yahweh answered Isaac's prayer, and Rebekah became pregnant with twins. But the two children struggled with each other in her womb, so she went to ask Yahweh about it. "Why is this happening to me?" she asked. So Yahweh told her, "The sons in your womb will become two nations. One nation will be stronger than the other; and your older son will serve your younger son." And when the time came to give birth, Rebekah did in fact have twins! The first one was very red at birth and covered with thick hair. So they named him Esau. Then the other twin was born with his hand holding Esau's heel. So they named him Jacob. Isaac was 60 years old when the twins were born.

Esau Sells His Birthright

[27-34] As the boys grew up, Esau became a skillful hunter. He was an outdoorsman, but Jacob had a quiet temperament, preferring to stay at home. Isaac loved Esau because he enjoyed eating the wild game Esau brought home, but Rebekah loved Jacob. One day when Jacob was cooking some stew, Esau got home from the countryside exhausted and hungry. So Esau said to Jacob, "I'm starved! Give me some of that red stew!" (This is how Esau got his other name, Edom, which means "red.") So Jacob said, "Yes, but trade me your rights as the firstborn son." So Esau said, "Look, I'm dying of starvation! What good is my birthright to me now?" But Jacob said, "First you must promise that your birthright is mine." So Esau made a promise, thereby selling all his rights as the firstborn to his brother, Jacob. Then Jacob gave Esau some bread and lentil stew. Esau ate the meal, then got up and left. So Esau showed great disrespect for his rights as the firstborn.

Isaac Deceives Abimelech

26[1-6] A great lack of food struck the land, as had happened before in Abraham's time, so Isaac moved to Gerar, where Abimelech, ruler of the Philistines, lived. But Yahweh appeared to Isaac and said, "Don't go down to Egypt, but do as I tell you. Live here as a foreigner in this land, and I'll be with you and bless you. I'll make good the promise that I'll give all these lands to you and your descendants, as I promised Abraham, your father. I'll cause your descendants to be as many as the stars of the sky, and I'll give them all these lands. Through your descendants all the nations of the earth will be blessed. I'll do this because

Abraham believed Me and obeyed all My orders, rules, laws, and judgments.” So Isaac stayed in Gerar.

[7-11] When the men who lived there asked Isaac about his wife, Rebekah, he said, “She’s my sister,” because he was afraid to say, “She’s my wife,” thinking, “They’ll kill me to get her, because she’s so beautiful.” But some time later, Abimelech, ruler of the Philistines, looked out his window and saw Isaac playfully holding Rebekah. So Abimelech called for Isaac and said excitedly, “She’s clearly your wife! Why did you say, ‘She’s my sister?’” So Isaac said, “Because I was afraid someone would kill me to get her from me.” Then Abimelech said excitedly, “How could you do this to us? One of my people might easily have taken your wife and had sex with her, and you would have made us guilty of a great sin.” So Abimelech issued a public statement saying, “Anyone who touches this man or his wife will be put to death!”

Conflict over Water Rights

[12-16] When Isaac planted his crops that year, he harvested a hundred times more grain than he had planted. Yahweh blessed him and he became a very rich man. He had so many flocks of sheep and goats, herds of cattle, and workers that the Philistines became jealous of him. So they filled up all of Isaac’s wells with sand, which had been dug by the workers of his father, Abraham. So finally, Abimelech ordered Isaac to leave the country, saying, “Go somewhere else! You’ve become too great for us.”

[17-22] So Isaac moved away to the Gerar Valley, where he set up their tents and lived down. He reopened the wells his father had dug, which the Philistines had filled in after Abraham’s death. And Isaac gave them the names Abraham had given them. Isaac’s workers also dug in the Gerar Valley and found a well of fresh water. But then the shepherds from Gerar came and claimed the spring. “This is our water,” they said, and they argued over it with Isaac’s people, who kept the animals. So Isaac named the well Esek (which means “argument”). Then Isaac’s men dug another well, but again there was an argument over it. So Isaac named it Sitnah (which means “hostility”). So leaving that one, Isaac moved on and dug another well. This time there was no argument over it, so Isaac named the place Rehoboth (which means “open space”), for he said, “At last Yahweh has given us enough space to do well in this land.”

[23-25] From there Isaac moved to Beersheba, where Yahweh appeared to him on the night he got there. So Yahweh said to him, “I am the God of your father, Abraham. Don’t be afraid, for I am with you and will bless you. I’ll make you have many descendants, and they’ll become a great nation. I’ll do this because of my promise to Abraham, my worker.” So Isaac built an altar there and worshiped Yahweh. He set up his camp there, and his workers dug another well.

Isaac’s Promise with Abimelech

[26-31] Then one day Ruler Abimelech came from Gerar with his adviser, Ahuzzath, and also Phicol, his army commander. So Isaac asked, “Why have you come here? You obviously hate me, since you kicked me off your land.” So they said, “We clearly see that Yahweh is with you. So we want to make an agreement with you. Promise that you’ll not hurt us, just as we have never troubled you. We have always treated you well, and we sent you away from us in peace. And now look how Yahweh has blessed you!” So Isaac made a feast to celebrate the agreement, and they ate and drank together. Early the next morning, they each made a promise not to bother each other. Then Isaac sent them home again, and they left him in peace.

[32-35] That very day Isaac’s workers came and told him about a new well they had dug. “We’ve found water!” they said excitedly. So Isaac named the well Shibah (which means “promise”). And to this day the town that grew up there is called Beersheba (which means “well of the promise”). Then at the age of 40, Esau married two Hittite wives: Judith, the daughter of Beerli, and Basemath, the daughter of Elon. But Esau’s wives made Isaac and Rebekah miserable.

Jacob Steals Esau's Blessing

27[1-4] One day when Isaac was old and almost blind, he called for Esau, his older son, and said, "My son, I am an old man now, and I don't know when I may die. Take your bow and a quiver full of arrows, and go out into the open country to hunt some wild game for me. Make my favorite dish, and bring it here for me to eat. Then I'll give you the blessing of the firstborn, before I die."

[5-13] But Rebekah overheard what Isaac had said to his son Esau. So when Esau left to hunt for the wild game, she said to her son Jacob, "Listen. I overheard your father say to Esau, 'Bring me some wild game and make me my favorite dish. Then I'll bless you in Yahweh's presence before I die.' Now, listen to me, my son. Do exactly as I tell you. Go out to the flocks, and bring me two fine young goats. I'll use them to make your father's favorite dish. Then take the food to your father so he can eat it and bless you before he dies." So Jacob said to Rebekah, "But my brother, Esau, is a hairy man, and my skin is smooth. What if my father touches me? He'll see that I'm trying to trick him, and then he'll punish me instead of blessing me." But his mother said, "Then let the punishment fall on me, my son! But do what I tell you. Go out and get the goats for me!"

[14-17] So Jacob went out and got the young goats for his mother. Rebekah took them and made a good meal, just the way Isaac liked it. Then she took Esau's favorite clothes, which were there in the house, and gave them to her younger son, Jacob. She covered his arms and the smooth part of his neck with the skin of the young goats. Then she gave Jacob the tasty meal, with freshly baked bread.

[18-24] So Jacob took the food to his father. "Father," he said. And Isaac answered, "Yes, my son! Who are you, Esau or Jacob?" So Jacob said, "It's Esau, your firstborn son. I've done as you told me. Here's the wild game. Now sit up and eat it so you can give me your blessing." So Isaac asked, "How did you find it so quickly, my son?" So Jacob said, "Yahweh your God put it right in my path!" Then Isaac said to Jacob, "Come closer so I can touch you and make sure that you really are Esau." So Jacob went closer to his father, and Isaac touched him. "The voice is Jacob's, but the hands are Esau's," Isaac said. But he didn't recognize Jacob, because Jacob's hands felt hairy like Esau's. So Isaac blessed Jacob. "Are you really my son Esau?" he asked. So Jacob answered, "Yes, I am."

[25-29] Then Isaac said, "Now, my son, bring me the wild game. Let me eat it, and then I'll give you my blessing." So Jacob took the food to his father, and Isaac ate it. He also drank the wine that Jacob served him. Then Isaac said to Jacob, "Please come a little closer and kiss me, my son." So Jacob went over and kissed him. And when Isaac caught the smell of his clothes, he was finally convinced, and he blessed his son, saying, "*Ah! The smell of my son is like the smell of the outdoors, which Yahweh has blessed! From the dew of heaven and the richness of the earth, may God always give you abundant harvests of grain and bountiful new wine. May many nations become your workers, and may they bow down to you. May you be the boss over your brothers, and may your mother's sons bow down to you. All who speak badly of you will be punished, and all who speak well of you will be blessed.*"

[30-33] As soon as Isaac had finished blessing Jacob, and right after Jacob had left his father, Esau came back from his hunt. Then Esau made a tasty meal and brought it to his father. Then he said, "Sit up, my father, and eat my wild game so you can give me your blessing." But Isaac asked him, "Who are you?" So Esau said, "It's your son, your firstborn son, Esau." Then Isaac was visibly shaken and said, "Then who just served me that tasty meal? I've already eaten, and I blessed him before you came. And that promise is unbreakable!"

[34-39] When Esau heard his father's words, he let out a loud and bitter cry. "Oh my father, what about me? Bless me, too!" he begged. But Isaac said, "Your brother was here, and he tricked me. He has taken away your blessing." So Esau said excitedly, "No wonder his name is Jacob, for now he has cheated me twice. First he took my rights as the firstborn, and now he has stolen my blessing. Oh, haven't you saved even one blessing for me?" Isaac said to Esau, "I've made Jacob your boss and have said that all his brothers will be his workers. I've given him an abundance of grain and wine—what's left for me to give you,

my son?" But Esau begged, "But don't you have just one blessing? Oh my father, bless me, too!" Then Esau broke down and cried. So finally, his father, Isaac, said to him, "You'll live away from the richness of the earth, and away from the dew of the heaven above. You'll live by your sword, and you'll serve your brother. But when you're strong, you'll break free from his control over you."

Jacob Flees to Paddan-Aram

[41-46] From that time on, Esau hated Jacob because their father had given Jacob the blessing. And Esau began to plan: "I'll soon be mourning my father's death. Then I'll kill my brother, Jacob." But Rebekah heard about Esau's plans. So she sent for Jacob and told him, "Listen, Esau is comforting himself by plotting to kill you. So listen carefully, my son. Get ready and flee to my brother, Laban, in Haran. Stay there with him until your brother cools off. When he calms down and forgets what you've done to him, I'll send for you to come back. Why should I lose both of you in one day?" Then Rebekah said to Isaac, "I'm sick and tired of these Hittite women! I'd rather die than see Jacob marry one of them."

28[1-5] So Isaac called for Jacob, blessed him, and said, "You must not marry any of these Canaanite women. Instead, go at once to Paddan-aram, to the house of your grandfather Bethuel, and marry one of your uncle Laban's daughters. May God, Ruler of All bless you and give you many children. And may you have many descendants and become many nations! May God pass on to you and your descendants the blessings he promised to Abraham. May you own this land where you're now living as a foreigner, for God gave this land to Abraham." So Isaac sent Jacob away, and he went to Paddan-aram to stay with his uncle Laban, his mother's brother, the son of Bethuel the Aramean.

[6-9] Esau knew that his father, Isaac, had blessed Jacob and sent him to Paddan-aram to find a wife, and that he had warned Jacob, "You must not marry a Canaanite woman" and knew that Jacob had obeyed his parents and gone to Paddan-aram. So it was very clear to Esau that his father didn't like the Canaanite women. So Esau visited his uncle Ishmael's family and married one of Ishmael's daughters, in addition to the wives he already had. His new wife's name was Mahalath. She was the sister of Nebaioth and the daughter of Ishmael, Abraham's son.

Jacob's Dream at Bethel

[10-15] In the meantime, Jacob left Beersheba and traveled toward Haran. At sundown he found a good place to set up camp and stopped there for the night. Jacob found a stone to rest his head against and lay down to sleep. As he slept, he dreamed of a stairway that reached from the earth up to heaven and saw the angels of God going up and coming down the stairway. At the top of the stairway stood Yahweh, who said, "*I am Yahweh, the God of your grandfather Abraham, and the God of your father, Isaac. The ground you're lying on belongs to you. I am giving it to you and your descendants. Your descendants will be as numerous as the dust of the earth! They'll spread out in all directions, to the west and the east, to the north and the south. And all the families of the earth will be blessed through you and your descendants. I am with you, and I'll protect you wherever you go, and one day I'll bring you back to this land. I won't leave you until I've given you everything I've promised you.*"

[16-22] Then Jacob awoke from his sleep and said, "*Surely Yahweh is in this place, and I wasn't even aware of it!*" But he was also afraid and said, "*What an awesome place this is! It's the house of God, the very gates of heaven!*" So the next morning Jacob got up very early. He took the stone he had rested his head against, and he set it upright as a memorial pillar. Then he poured olive oil over it. He named that place Bethel (which means "house of God"), although the name of the nearby town was Luz. Then Jacob made this promise: "If God will in fact be with me and protect me on this journey, and if Yahweh provides me with food and clothing, and if I go back safely to my father's home, then Yahweh will certainly be my God. And this memorial stone I've set up will become a place for worshipping God, and I'll give to God a

tenth of everything I've been given."

Jacob Arrives at Paddan-Aram

29[1-6] Then Jacob hurried on, finally arriving in the land of the east. He saw a well in the distance. Three flocks of sheep and goats lay in an open field beside it, waiting to be watered. But a heavy stone covered the mouth of the well. It was the custom there to wait for all the flocks to come before removing the stone and watering the animals. Afterward the stone would be placed back over the mouth of the well. Jacob went over to the shepherds and asked, "Where are you from, my friends?" They answered, "We're from Haran." So Jacob asked, "Do you know a man there named Laban, the grandson of Nahor?" They said, "Yes, we do." So Jacob asked, "Is he doing well?" They answered, "Yes, he's well. Look, here comes his daughter Rachel with the flock now."

[7-12] Then Jacob said, "Look, it's still mid-day! It's too early to round up the animals. Why don't you water the sheep and goats so they can get back out to pasture?" So they said, "We can't water the animals until all the flocks have come. Then the shepherds move the stone from the mouth of the well, and we water all the sheep and goats." And Jacob was still talking with them when Rachel got there with her father's flock, because she was the shepherd. So because Rachel was his cousin, the daughter of Laban, his mother's brother, and because the sheep and goats belonged to his uncle Laban, Jacob went over to the well and moved the stone from its mouth and watered his uncle's flock. Then Jacob kissed Rachel, and he cried aloud, explaining to Rachel that he was her cousin on her father's side, the son of her aunt Rebekah. So Rachel quickly ran and told her father, Laban.

Jacob Marries Leah and Rachel

[13-20] As soon as Laban heard that his nephew Jacob had come, he ran out to meet him. He hugged and kissed him and brought him home. When Jacob had told him his story, Laban said excitedly, "You really are my own flesh and blood!" Then after Jacob had stayed with Laban for about a month, Laban said to him, "You shouldn't work for me without pay just because we're family. Tell me how much your pay should be." Now Laban had two daughters. The older daughter was named Leah, and the younger one was Rachel. Leah's eyes were sad, but Rachel was a beautiful girl. Jacob loved Rachel, so he told her father, "I'll work for you for seven years if you'll give me Rachel, your younger daughter, as my wife." So Laban agreed and said, "I'd rather give her to you than to anyone else. Stay and work with me." So Jacob worked seven years to pay for Rachel, but his love for her was so strong that it seemed only a few days to him.

[21-27] Finally, the time came for him to marry her. "I've done what I agreed to do," Jacob said to Laban. "Now give me my wife so I can marry her." So Laban invited everyone in the land and made a wedding feast. But that night, when it was dark, Laban took Leah to Jacob, who had sex with her. (Laban had given Leah a worker, Zilpah, to be her female worker .) But when Jacob woke up in the morning, his bride was Leah instead of Rachel! So Jacob ran out to Laban and shouted, "What have you done to me? I worked seven years for Rachel! Why have you tricked me?" So Laban said, "It's not our custom here to marry a younger daughter before the firstborn. But wait until the bridal week is over, then we'll give you Rachel, too, provided you promise to work another seven years for me."

[28-30] So Jacob agreed to work seven more years, and a week after Jacob had married Leah, Laban gave him Rachel, too. (Laban gave Rachel a worker, Bilhah, to be her female worker .) So Jacob slept with Rachel, too, and he loved her much more than Leah. He then stayed and worked for Laban for seven more years.

Jacob's Children

[31-35] When Yahweh saw that Leah was unloved, God made her able to have children, but Rachel wasn't able to get pregnant. So Leah became pregnant and gave birth to a son. She named him Reuben,

for she said, "Yahweh has seen my misery, and now my husband will love me." She soon became pregnant again and gave birth to another son. She named him Simeon, for she said, "Yahweh heard that I was unloved and has given me another son." Then she became pregnant a third time and gave birth to another son. She named him Levi, for she said, "Surely this time my husband will love me, since I've given him three sons!" And once again Leah became pregnant and gave birth to another son. She named him Judah, for she said, "Now I'll praise Yahweh!" And then she stopped having children for a while.

30[1-8] When Rachel saw that she wasn't having any children for Jacob, she became jealous of her sister. She begged Jacob, "Give me children, or I'll die!" Then Jacob became angry with Rachel, saying, "Am I God? God is the one who has kept you from having children! Not Me." Then Rachel told him, "Take my female worker, Bilhah, and sleep with her. She'll carry children for me, and through her I can have a family, too." So Rachel gave her worker, Bilhah, to Jacob as a wife, and he had sex with her. Bilhah became pregnant and gave him a son. Rachel named him Dan, for she said, "God has defended me! God has heard my request and given me a son." Then Bilhah became pregnant again and gave Jacob a second son. Rachel named him Naphtali, for she said, "I've struggled hard with my sister, and I'm winning!"

[9-13] In the meantime, Leah realized that she wasn't getting pregnant anymore, so she took her worker, Zilpah, and gave her to Jacob as a wife. Soon Zilpah gave him a son. So Leah named him Gad, for she said, "How happy I am!" Then Zilpah gave Jacob a second son. And Leah named him Asher, for she said, "How happy I am! Now the other women will celebrate with me."

[14-21] Then one day during the wheat harvest, Reuben found some mandrakes growing in a field and brought them to his mother, Leah. Rachel begged Leah, "Please give me some of your son's mandrakes." But Leah angrily said, "Wasn't it enough that you stole my husband? Now will you steal my son's mandrakes, too?" So Rachel answered, "I'll let Jacob sleep with you tonight if you give me some of the mandrakes." So that evening, as Jacob was coming home from the fields, Leah went out to meet him. "You must come and sleep with me tonight!" She said. "I've paid for you with some mandrakes that my son found." So that night he slept with Leah. And God answered Leah's prayers and she became pregnant again and gave birth to a fifth son for Jacob. She named him Issachar, for she said, "God has rewarded me for giving my worker to my husband as a wife." Then Leah became pregnant again and gave birth to a sixth son for Jacob. She named him Zebulun, for she said, "God has given me a good reward. Now my husband will treat me with respect, for I've given him six sons." Then later she gave birth to a daughter and named her Dinah.

[22-24] Then God remembered Rachel's plight and answered her prayers by enabling her to have children. She became pregnant and gave birth to a son. "God has removed my disgrace," she said. And she named him Joseph, for she said, "May Yahweh add yet another son to my family."

Jacob's Wealth Increases

[25-30] Soon after Rachel had given birth to Joseph, Jacob said to Laban, "Please let me go so I can go home to my own country. Let me take my wives and children, for I've earned them by serving you, and let me be on my way. You know how hard I've worked for you." But Laban said, "Please listen to me, I've become wealthy, for Yahweh has blessed me because of you. Tell me how much I owe you. Whatever it is, I'll pay it." So Jacob said, "You know how hard I've worked for you, and how your flocks and herds have grown under my care. You had little in fact before I came, but your wealth has grown greatly. Yahweh has blessed you through everything I've done. But now, what about me? When can I start providing for my own family?"

[31-33] Then Laban asked, "What do you want me to pay you?" So Jacob said, "Don't give me anything. Just do this one thing, and I'll stay and tend to your flocks. Let me inspect your flocks today and remove all the sheep and goats that are speckled or spotted, along with all the black sheep. Give these to me as my pay. In the future, when you check on the animals you've given me as my pay, you'll see that I've been

honest. If you find in my flock any goats without speckles or spots, or any sheep that are not black, you'll know that I've stolen them from you."

[34-40] So Laban agreed and said, "It'll be as you say." But that very day Laban went out and took away all the male and female goats that were striped and spotted, speckled, or had white patches, and all the black sheep. He placed them in the care of his own sons, who took them a three-days' journey from where Jacob was. In the meantime, Jacob stayed and cared for the rest of Laban's flock. Then Jacob took some fresh branches from poplar, almond, and plane trees and peeled off strips of bark, making white streaks on them. Then he placed these peeled branches in the watering troughs where the flocks came to drink, because that was where they mated. And when they mated in front of the white-striped branches, they gave birth to young that were striped, speckled, and spotted. So Jacob separated those lambs from Laban's flock. And at mating time he turned the flock to face Laban's animals that were striped or black. This is how he built up his own flock instead of increasing Laban's.

[41-43] Whenever the stronger females were ready to mate, Jacob would place the peeled branches in the watering troughs in front of them. Then they would mate in front of the branches. But he didn't do this with the weaker ones, so the weaker lambs belonged to Laban, and the stronger ones were Jacob's. As a result, Jacob became very wealthy, with large flocks of sheep and goats, male and female workers, and many camels and donkeys.

Jacob Leaves Laban's Household

31[1-3] But Jacob heard Laban's sons saying about him, "Jacob has taken what belonged to our father. Everything he has he has gotten from our father." And Jacob saw that Laban's attitude toward him wasn't good. Then Yahweh said to Jacob, "Go back to the land of your father and your family, and I'll be with you."

[4-9] So Jacob called Rachel and Leah out to the field where he was watching his flock. He said to them, "I've seen that your father's attitude toward me isn't good. But the God of my father has been with me. You know how hard I've worked for your father, but he has cheated me and changed my pay ten times. But God has not allowed him to hurt me. If he said, 'The speckled animals will be your pay,' the whole flock had speckled young. And when he changed his mind and said, 'The striped animals will be your pay,' then the whole flock had striped young. So God has taken your father's animals and given them to me.

[10-13] "One time when the goats were mating, I had a dream and saw that the males mating with the females were striped, speckled, and spotted. Then in my dream, the angel of God said to me, 'Jacob!' And I said, 'Yes, here I am.' Then the angel said, 'Look, see that only the striped, speckled, and spotted males are mating with the females of your flock. I've seen everything that has been done to you by Laban. I am the God who appeared to you at Bethel, the place where you anointed the stone and made your promise to Me. Now get up and leave this country and go back to the land of your birth.'"

[14-16] Rachel and Leah answered, "Is there anything we own left for us in our father's house? He treats us like strangers. He sold us, used up all our money. Everything God has given you from our father really belongs to us and our children. So do whatever God has told you."

[17-21] So Jacob got up and put his wives and children on camels. Then he took all his tame animals and everything he had gotten in Paddan-aram with him and set out for the land of Canaan, to his father, Isaac. Now Laban was shearing his sheep, so Rachel stole her father's false gods of the household and took them with her. So Jacob secretly left Laban the Aramean, by not telling him that they planned to go. So Jacob left with everything he had and crossed the Euphrates River, heading for the hill country of Gilead.

Laban Chases Jacob

[22-25] Three days later, Laban was told that Jacob had left. So he gathered a group of his family and chased him down, catching up with Jacob seven days later in the hill country of Gilead. But the night

before, God had appeared to Laban the Aramean in a dream and told him, “Be careful what you say to Jacob.” So when Laban caught up with Jacob as he was camped in the hill country of Gilead, he set up his camp not far from Jacob’s.

[26-30] So Laban said to Jacob, “What have you done, leaving without telling me? You took my daughters away like prisoners of war! Why did you go without telling me? I might have sent you away with happiness and singing, with tambourines and harps. You didn’t let me kiss my daughters and grandchildren and tell them good-bye. That was a stupid thing to do! I could hurt you, but the God of your father appeared to me last night and warned me, ‘Be careful what you say to Jacob.’ I know that you’ve gone because you wanted to go home. But why have you stolen my gods?”

[31-32] So Jacob answered, “I left secretly because I was afraid, thinking you might take your daughters away from me by force. And if you find those false gods of yours, you may kill the person who has taken them! And if you find anything else that belongs to you, show it to us before all these family of ours and take it with you!” But Jacob didn’t know that Rachel had stolen the household gods.

[33-35] Then Laban went into Jacob’s tent to search there, then into Leah’s, and then into the tents of the two worker wives, but he didn’t find them. So finally, he went into Rachel’s tent. But Rachel had taken the household gods and hidden them under her camel’s saddle, and was sitting on them. When Laban had searched all through her tent without finding them, she said to her father, “I hope it doesn’t upset you that I can’t get up for you. I’m on my period.” So Laban kept on searching, but he could not find his household gods.

[36-42] Then Jacob got angry, and questioned Laban, “What have I done wrong? What’s my sin that you chase after me like this? You’ve gone through everything I own. Now if you’ve found anything that belongs to you, set it out here in front of our family, for all to see. Let them judge between us! For twenty years I’ve been with you, caring for your flocks. In all that time your sheep and goats never miscarried. In all those years I’ve never eaten a male goat of your flock. If any were attacked and killed by wild animals, I never brought it to you. You required me to take the loss myself! You made me pay you back for every stolen animal, whether it was taken in broad daylight or in the dark of night. I worked for you through the heat of the day and the cold nights, losing my own sleep. For twenty years I’ve worked in your house! I’ve worked for fourteen years for your two daughters, and then six more years for your flock, and you changed my pay ten times! If the God of my father, the God of Abraham and the fear of Isaac, had not been with me, you would have sent me away empty-handed. But God has seen your abuse of me and my hard work, and told you to leave me alone last night!”

Jacob’s Agreement with Laban

[43-47] Then Laban said to Jacob, “These women are my daughters, these children are my grandchildren, and these flocks are my flocks. Everything you see is mine. But what could I do to my own daughters and their children? So come, let’s make a promise, you and I, and it’ll be a witness between us.” So Jacob took a stone and set it up as a monument. Then he told his family members, “Gather some stones.” So they gathered stones and piled them in a heap, eating on it. In recognition of the event, Laban called the place Jegar-sahadutha (which means “witness pile” in Aramaic), and Jacob called it Galeed (which means “witness pile” in Hebrew).

[48-53] Then Laban said, “This pile of stones will stand as proof to remind us of the promise we have made to each other today.” This is why it was called Galeed. But it was also called Mizpah (which means “watchtower”), for Laban said, “May Yahweh watch between you and me when we’re apart from each other. If you abuse my daughters or if you marry other wives besides them, God will see it even if no one else does. See, God is a witness between us. I’ve set this pile of stones between us as proof. They stand between us as proof of our promise that I’ll never pass this pile of stones to hurt you, and you must never pass these stones to hurt me. I call on the God of our ancestors, the God of your grandfather Abraham and

the God of my grandfather Nahor, to serve as a judge between us.” So Jacob promised by the God of his father, Isaac.

[54-55] Then Jacob offered a sacrifice to God there on the mountain and called everyone to come eat. After they had eaten, they spent the night on the mountain. Then Laban got up early the next morning, and kissed his grandchildren and his daughters and blessed them. Then he left and went back home.

32[1-2] As Jacob began to go, the angels of God met him. When Jacob saw them, he said excitedly, “This is God’s camp!” So he named the place Mahanaim.

Jacob Sends Gifts to Esau

[3-5] Then Jacob sent messengers ahead to his brother, Esau, who was living in Seir in the land of Edom. He told them, “Tell my brother Esau: ‘Your worker Jacob says, ‘Until now I’ve been living with Uncle Laban, and now I own cattle, donkeys, flocks of sheep and goats, and many workers, both men and women. I’ve sent these messengers to tell you of my coming, hoping that I’ll be treated kindly by you.’”

[6-8] The messengers came back to Jacob and reported, “We met your brother, Esau, and he’s coming to meet you with 400 men!” And Jacob was very scared when he heard this news, so he divided his household, along with the flocks, herds, and camels, into two groups, thinking, “If Esau meets one group and attacks it, maybe the other group will escape.”

[9-12] Then Jacob prayed, “O God of my grandfather Abraham, and my father, Isaac, Yahweh, who told me, ‘Go back to your own land and to your family and I’ll treat you well.’ I’m not worthy of even a little of all the mercy and truth you’ve shown to me, your worker. When I left home and crossed the Jordan River, I had nothing but my walking stick, and now my household is two large camps! O God, please save me from the power of my brother, Esau. I’m afraid that he’s coming to attack me, along with my wives and children. But you promised me, ‘I’ll surely treat you well, and I’ll grow your descendants until they become as many as the sands along the seashore, more than you can count.’”

[13-16] And Jacob stayed where he was for the night and took whatever came to his hand as gifts for his brother, Esau: 200 female goats, 20 male goats, 200 ewes, 20 rams, 30 female camels along with their young, 40 cows, 10 bulls, 20 female donkeys, and 10 male donkeys. He gave them to his workers, separating each herd by itself. Then he told his workers, “Go ahead of me, but keep some distance between the herds.”

[17-21] He told the men leading the first group: “When my brother, Esau, meets you, and asks, ‘Whose workers are you? Where are you going? Who owns these animals?’ Tell him, ‘They belong to your little brother Jacob, who sends them as a gift for his older brother, Esau. Look, he’s coming behind us.’” And Jacob gave the same instructions to the second, and third, and all who followed behind the herds: “You must say the same thing to Esau when you meet him. And be sure to say, ‘Look, your little brother Jacob is coming behind us.’ I’ll try to calm him down by sending gifts ahead of me and when I see him face to face, maybe he’ll be kind to me.” So the gifts were sent ahead, while Jacob himself spent that night in the camp.

Jacob Wrestles with God

[22-26] That night Jacob got up and took his two wives, his two worker wives, and his eleven sons and crossed the Jabbok River with them. After taking them to the other side, he sent over everything he owned. When Jacob was left alone in the camp, someone came and wrestled with him until the sun began to come up. So realizing that Jacob wasn’t giving up, the angel touched Jacob’s hip and it came out of its socket. Then the angel said, “Let me go; the sun is coming up!” But Jacob said, “I won’t let you go unless you bless me.”

[27-32] So the angel asked, “What’s your name?” and he said, “Jacob.” So the angel said, “Your name will no longer be Jacob, but you’ll be called Israel, because you’ve struggled with both God and men and haven’t given up.” Then Jacob said, “Please tell me your name?” But the angel said, “Why do you want to

know my name?” Then he blessed Jacob there. So Jacob named the place Peniel (which means “face of God”), for he said, “I’ve seen God face to face, yet my life is spared.” The sun was rising as Jacob left Peniel, and he was limping because his hip was hurt. (Even today the people of Israel don’t eat the muscle near the hip socket because of what happened that night when the angel pulled the tendon of Jacob’s hip.)

Jacob Makes Peace with Esau

33[1-4] Then Jacob looked up and saw Esau coming with his 400 men. So he divided the children among Leah, Rachel, and his two worker wives. He put the worker wives and their children first, Leah and her children next, and Rachel and Joseph last. Then Jacob went on ahead, and as he came to his brother, he bowed to the ground seven times. Then Esau ran to meet him and hugged him, threw his arms around his neck, and kissed him. And they both cried.

[5-11] Then Esau looked at the women and children and asked, “Who are these people with you?” “These are the children God has graciously given to me, your worker,” Jacob said. Then the worker wives came forward with their children and bowed at his feet. Next came Leah with her children, and they bowed at his feet. Finally, Joseph and Rachel came forward and bowed at his feet. “And what do you mean by all the flocks and herds I met as I came?” Esau asked. So Jacob said, “They’re a gift, brother, that I might please you.” Esau answered, “I have more than enough, my brother. Keep what you have for yourself.” But Jacob insisted, “No, if you’re pleased with me, please take this gift from me. Because I have seen your face again and you were pleased with me, it’s like seeing the face of God! Please take this gift I’ve brought you, for God has been very gracious to me. I have more than enough.” And Jacob wouldn’t take no for an answer, so Esau took it.

[12-16] So Esau said, “Let’s take our trip and go. I’ll lead the way.” But Jacob said, “You can see that some of the children are very young, and the flocks and herds have their young, too. If they are driven too hard, even for one day, all the animals could die. Please, Esau, go on ahead of me. We will follow slowly, at the right pace for the animals and the children and I’ll meet you at Seir.” So Esau said, “Yes, but at least let me tell some of my men to guide and protect you.” But Jacob answered, “That’s not necessary. It’s enough that you’ve accepted me kindly, Esau!” So Esau turned around and started back to Seir that same day.

[17-20] Jacob then traveled on to Succoth, where he built himself a house and made shelters for his animals. That is why the place was named Succoth (which means “shelters”). Later, having traveled all the way from Paddan-aram, Jacob went safely to the town of Shechem, in the land of Canaan. There he set up camp outside the town. Then Jacob bought from the family of Hamor, the father of Shechem, the plot of land where he camped for 100 silver coins, and built an altar there and named it El-Elohe-Israel.

Jacob’s Sons take Revenge against Shechem

34[1-4] One day Dinah, the daughter of Jacob and Leah, went to visit some of the young women who lived in the land. But when the local prince, Shechem, son of Hamor the Hivite, saw Dinah, he took her and raped her, forcing her to have sex with him. But then he fell in love with her, and spoke kindly to the young woman. He said to his father, Hamor, “Get me this young woman. I want to marry her.”

[5-7] Jacob heard that Shechem had defiled his daughter, Dinah, but his sons were out in the fields herding the animals, so he said nothing until they came back. Then Hamor, Shechem’s father, came to talk to Jacob. Jacob’s sons came in from the field as soon as they heard what had happened. They were very upset and angry that their sister had been raped. Shechem had done a disgraceful thing against Jacob’s daughter, by having sex with her, something that should never be done.

[8-10] Then Hamor spoke with Jacob and his sons, saying, “My son, Shechem, is truly in love with your daughter. Please let him marry her and let’s make other marriages, too. You give us your daughters for our sons, and we’ll give you our daughters for your sons. And you may live among us; the land is open to you! Live here and trade with us, and buy property for yourselves in the land.”

[11-17] Then Shechem himself spoke to Dinah's father and brothers, saying, "Let me please you, and marry your daughter. I'll give you whatever you ask. No matter what dowry or gift you demand, I'll pay it, if you just give me the young woman as my wife." But since Shechem had shamed their sister, Dinah, Jacob's sons lied to Shechem and his father, Hamor, saying to them, "We couldn't do this, because it would be a disgrace to us for our sister to marry a man who hasn't cut off his foreskin! But if every man among you will have his foreskin cut off like we are, then we'll give you our daughters, and we'll take your daughters for ourselves. We will live among you and become one people. But if you don't agree to cut your foreskins off, we'll take her and go."

[18-23] Hamor and his son Shechem liked what they said, so Shechem wasted no time in doing what they asked, because he loved Jacob's daughter, being more honorable than the rest of his family. So he went with his father, Hamor, to talk to the leaders at the city gate, saying, "These men are friendly towards us. Let them live here among us and trade with us. Look, the land is large enough to hold them. We can take their daughters as wives and let them marry ours. But they'll only stay here and becoming one people with us if all of our men have their foreskins cut off, just as they are. If we do this, all their animals and everything they own will be ours. Let's do what they ask and they'll live here with us."

[24-26] So they all agreed with Hamor and Shechem, and every male in the city had their foreskins cut off. But three days later, when their wounds were still sore, two of Jacob's sons, Simeon and Levi, who were Dinah's full brothers, took their swords and went boldly into the city, slaughtering every male. They killed Hamor and his son Shechem with their swords, and took Dinah from Shechem's house and left.

[27-29] Later, the rest of Jacob's sons went in and took all the valuables in the city because their sister had been shamed there. They took all the sheep, oxen, and donkeys, everything inside the city and outside in the fields. They took all the valuables out of their houses, and took all their little children and wives as prisoners.

[30-31] Afterward Jacob said to Simeon and Levi, "You've caused me nothing but trouble! You've made me horrible to all the people of this land, both the Canaanites and Perizzites. We're few, so they'll gather together and kill me and my family. My whole family will be destroyed!" But they said to him, "Should we let him treat our sister like a whore?"

Jacob's Goes Back to Bethel

35[1-3] Then God said to Jacob, "Get ready and go to Bethel and live there. Build an altar there to God, who appeared to you when you fled from your brother, Esau." So Jacob told everyone in his household, "Get rid of all your false gods, wash yourselves, and put on clean clothes. Let's get ready and go to Bethel, where I'll build an altar to the God who answered my prayers when I was in trouble, and has been with me wherever I've gone." So they gave Jacob all their false gods and their earrings, and he buried them under the pistachio tree near Shechem. As they set out, the terror of God came over all the cities around them, and no one came after Jacob's family.

[6-8] Then Jacob and his family got to Luz (also called Bethel) in Canaan. Jacob built an altar there and named the place El-bethel (which means "God of Bethel"), because God had appeared to him there when he was fleeing from his brother, Esau. Soon after this, Rebekah's old nurse, Deborah, died. She was buried beneath the pistachio tree in the valley below Bethel. Ever since, the tree has been called Allon-bacuth (which means "tree of crying").

[9-13] God appeared to Jacob again at Bethel, when he came from Padan-Aram, and blessed him. And God said to him, "Your name is Jacob, but you won't be called Jacob any more. From now on your name will be Israel." So God renamed him Israel. Then God said, "I am God, Ruler of All. Create more of your own kind and make many more people. You'll become a great nation, and later, many nations. Rulers will come from your line of descendants! And I'll give you the land I once gave to Abraham and Isaac. Yes, I'll give it to you and your descendants after you." After speaking with Jacob, God went up from there.

[14-15] Jacob set up a stone to mark the place where God had spoken to him. Then he poured wine over it as an offering to God and anointed it with olive oil. And Jacob named the place Bethel (which means “house of God”), because God had spoken to him there.

The Death of Rachel

[16-20] Then they left Bethel, and when there was only a little farther to go to Ephrath, Rachel went into labor to have her baby and she was in hard labor. When she was in hard labor, the midwife said to her, “Don’t be afraid, you’ll have this son, too!” And so as Rachel was dying, she named the baby Ben-oni (which means “son of my sorrow”), but his father called him Benjamin (which means “son of my right hand”). So Rachel died and was buried on the way to Ephrath (that is, Bethlehem). Jacob set up a stone monument over Rachel’s grave, and it’s the stone of Rachel’s grave to this day.

[21-22] Then Jacob traveled on and camped beyond the tower of Eder. While he was living there, Reuben had sex with Bilhah, his father’s wife, and Jacob heard about it.

[23-26] These are the names of the twelve sons of Jacob: The sons of Leah were Reuben (Jacob’s oldest son), Simeon, Levi, Judah, Issachar, and Zebulun. The sons of Rachel were Joseph and Benjamin. The sons of Bilhah, Rachel’s worker, were Dan and Naphtali. The sons of Zilpah, Leah’s worker, were Gad and Asher. These are the names of the sons who were born to Jacob at Paddan-aram.

[27-29] So Jacob went back to his father, Isaac, in Mamre, which is near Kiriath-arba (now called Hebron), where Abraham and Isaac had both lived as foreigners. Isaac lived for 180 years and died, joining his ancestors, being very old. His sons, Esau and Jacob, buried him together.

The Descendants of Esau

36[1-5] This is the story of the descendants of Esau (Who was also called Edom). Esau married two young women from Canaan: Adah, the daughter of Elon the Hittite; and Aholibamah, the daughter of Anah and granddaughter of Zibeon the Hivite. He also married his cousin Basemath, who was the daughter of Ishmael and the sister of Nebaioth. Adah gave birth to a son named Eliphaz for Esau. Basemath gave birth to a son named Reuel. Aholibamah gave birth to sons named Jeush, Jalam, and Korah. All these sons were born to Esau in the land of Canaan.

[6-8] Esau took his wives, his children, and his whole household, along with his animals and cattle, everything he had gotten in the land of Canaan, and moved away from his brother, Jacob. There wasn’t enough land to support them both because of all the animals and stuff they had gotten. So Esau (also called Edom) lived in the hill country of Seir.

[9-13] This is the story of Esau’s descendants, the Edomites, who lived in the hill country of Seir. These are the names of Esau’s sons: Eliphaz, the son of Esau’s wife Adah; and Reuel, the son of Esau’s wife Basemath. The descendants of Eliphaz were Teman, Omar, Zepho, Gatam, and Kenaz. Timna, the wife of Esau’s son Eliphaz, gave birth to a son named Amalek. These are the descendants of Esau’s wife Adah. The descendants of Reuel were Nahath, Zerah, Shammah, and Mizzah. These are the descendants of Esau’s wife Basemath.

[14-19] Esau also had sons through Aholibamah, the daughter of Anah and granddaughter of Zibeon. Their names were Jeush, Jalam, and Korah. These are the descendants of Esau who became the leaders of different families: The descendants of Esau’s oldest son, Eliphaz, became the leaders of the families of Teman, Omar, Zepho, Kenaz, Korah, Gatam, and Amalek. These are the family leaders in the land of Edom who descended from Eliphaz. All these were descendants of Esau’s wife Adah. The descendants of Esau’s son Reuel became the leaders of the families of Nahath, Zerah, Shammah, and Mizzah. These are the family leaders in the land of Edom who descended from Reuel. All these were descendants of Esau’s wife Basemath. The descendants of Esau and his wife Aholibamah became the leaders of the families of Jeush, Jalam, and Korah. These are the family leaders who descended from Esau’s wife Aholibamah, the

daughter of Anah. These are the families descended from Esau (also known as Edom), identified by their family leaders.

Original Peoples of Edom

[20-30] These are the names of the families that descended from Seir the Horite. They lived in the land of Edom: Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan. These were the Horite family leaders, the descendants of Seir, who lived in the land of Edom. The descendants of Lotan were Hori and Heman. Lotan also had a sister named Timna. The descendants of Shobal were Alvan, Manahath, Ebal, Shepho, and Onam. The descendants of Zibeon were Aiah and Anah. (This is the Anah who found the hot springs in the countryside while he was grazing his father's donkeys.) The descendants of Anah were his son, Dishon, and his daughter, Aholibamah. The descendants of Dishon were Hemdan, Eshban, Ithran, and Keran. The descendants of Ezer were Bilhan, Zaavan, and Akan. The descendants of Dishan were Uz and Aran. So these were the leaders of the Horite families: Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan. The Horite families are named after their family leaders, who lived in the land of Seir.

The Rulers of Edom

[31-43] These are the rulers who ruled in the land of Edom before anyone ruled over the Israelites: Bela son of Beor, who ruled in Edom from the city of Dinhabah. After Bela died, Jobab son of Zerah from Bozrah became ruler in his place. After Jobab died, Husham from the land of the Temanites became ruler in his place. After Husham died, Hadad son of Bedad became ruler in his place and ruled from the city of Avith. He was the one who defeated the Midianites in the land of Moab. After Hadad died, Samlah from the city of Masrekah became ruler in his place. After Samlah died, Shaul from the city of Rehoboth-on-the-River became ruler in his place. After Shaul died, Baal-hanan son of Acbor became ruler in his place. After Baal-hanan son of Acbor died, Hadad became ruler in his place and ruled from the city of Pau. Hadad's wife was Mehetabel, the daughter of Matred and granddaughter of Me-zahab. These are the names of the leaders of the families descended from Esau, who lived in the places named for them: Timna, Alvah, Jetheth, Aholibamah, Elah, Pinon, Kenaz, Teman, Mibzar, Magdiel, and Iram. These are the leaders of the families of Edom, listed according to their settlements in the land they occupied. They all descended from Esau, the ancestor of the Edomites.

Joseph the Dreamer

37[1-4] So Jacob lived again in the land of Canaan, where his father was a foreigner. This is the story of Jacob and his family. When Joseph was seventeen years old, he often tended his father's flocks with his brothers. He worked with his half brothers, the sons of his father's wives Bilhah and Zilpah. But Joseph told his father the bad things his brothers were doing. Jacob, also called Israel, loved Joseph more than any of his other children because Joseph had been born to him in his old age. So one day Jacob made for Joseph a coat woven with many colors. But when his brothers saw that their father loved him more than the rest of them, they hated him more and couldn't talk to him peacefully.

[5-8] One night Joseph had a dream, and when he told it to his brothers, they hated him even more. He said, "Listen to my dream! We were out in the field, gathering up bunches of grain. Suddenly my bunch stood up, and your bunches all gathered around and bowed down to me!" Then his brothers answered, "Do you actually think you'll be our ruler? Do you actually think you'll reign over us?" And they hated him all the more because of his dreams and what he said about them.

[9-11] Soon Joseph had another dream, and again he told his brothers about it, saying, "Listen, I've had another dream! This time the sun, moon, and eleven stars bowed down to me!" This time he told the dream to his father as well as to his brothers, but his father scolded him, saying, "What does this dream of yours mean? Will your mother and I and your brothers actually come and bow down to the ground to you?" So his

brothers were jealous of him, but his father kept wondering what the dreams meant.

[12-14] Later, Joseph's brothers went to feed their father's flocks at Shechem. So Jacob, also called Israel said to Joseph, "Aren't your brothers feeding the sheep at Shechem? Come here, and I'll send you to them." So Joseph said, "I'm ready." Then Israel said, "Go and see how your brothers and the flocks are doing. Then come back and tell me." So he sent him to Shechem from their home in the valley of Hebron.

[15-17] When he got there, a man from the land saw him wandering around the countryside and asked him, "What are you looking for?" So Joseph said, "I'm looking for my brothers. Do you know where they are feeding their sheep?" Then the man told him, "They have left here, but I heard them say, 'Let's go on to Dothan.'" So Joseph went to look for his brothers in Dothan and found them there.

Joseph Sold into Slavery

[18-22] When Joseph's brothers saw him coming, before he got close to them, they made plans to kill him. They said, "Here comes the dreamer! 'Come on, let's kill him and throw him into a pit. We'll say, 'A wild animal has eaten him.' Then we'll see what becomes of his dreams!' But when Reuben heard of their evil plan, he tried to save Joseph's life and said, "Let's not kill him. 'Don't shed any blood. Just throw him into this pit out here in the countryside, and don't lay a hand on him.'" He planned to save Joseph from them and bring him back to his father.

[23-27] So when Joseph got there, his brothers took the colorful robe he was wearing. Then they grabbed him and threw him into an empty pit that had no water. Then, just as they had sat down to eat, they looked up and saw a group of Ishmaelite traders with a caravan of camels in the distance coming toward them. They were taking a load of spices, balm, and aromatic resin from Gilead down to Egypt. So Judah said to his brothers, "What will we gain by killing our brother and hiding it? Let's sell him to those Ishmaelite traders instead. Let's not lay a hand on him because he's our brother, our own flesh and blood!" So his brothers agreed.

[28-30] So when the Ishmaelites, who were Midianite traders, came by, Joseph's brothers pulled him out of the pit and sold him to them for twenty silver coins. And the traders took him to Egypt. Later, Reuben came back to get Joseph out of the pit. But when he found that Joseph wasn't there, he tore his clothes, being very upset. Then he went back to his brothers and cried, "The boy is gone! What will I do?"

[31-33] Then the brothers killed a young goat and dipped Joseph's robe in its blood. They brought the colorful robe to their father and asked, "We found this. Is this the robe that belongs to your son?" Their father knew it immediately and said, "Yes, it's my son's robe. A wild animal has eaten him. Without a doubt, Joseph has been torn to pieces!"

[34-36] Then Jacob tore his clothes and dressed himself in mourning clothes, mourning for his son for a very long time. All his family tried to comfort him, but he refused to be comforted, saying, "I'll go down to my grave mourning for my son." So his father sadly cried for him. In the meantime, the Midianite traders had sold Joseph in Egypt to Potiphar, an officer of Pharaoh, the ruler of Egypt. Potiphar was captain of the guard.

Judah and Tamar

38[1-5] It happened at this time, that Judah left home and moved to Adullam, where he stayed with a man named Hirah. There he saw a Canaanite woman, the daughter of Shua, and married her. When he had sex with her, she became pregnant and gave birth to a son. So he named the boy Er. Then she became pregnant again and gave birth to another son, who she named Onan. And when she gave birth to a third son, she named him Shelah. At the time of Shelah's birth, they were living at Kezib.

[6-10] After some time, Judah arranged for his firstborn son, Er, to marry a young woman named Tamar. But Yahweh saw that Er was an evil man, and took his life. Then Judah said to Er's brother Onan, "Go and marry your brother's wife Tamar, and give your brother an heir." But Onan wasn't willing to have a

child who would not be his own heir. So whenever he had sex with his brother's wife, he withdrew from her and let the semen go on the ground, to keep her from having a child who would belong to his brother. But Yahweh wasn't pleased with Onan and took his life, too.

[11-13] Then Judah said to Tamar, his daughter-in-law, "Go back to your parents' home and remain a survivor until my son Shelah is old enough to marry you." (But Judah was afraid Shelah would also die, like his two brothers.) So Tamar went back to live in her parent's home. Then some years later Judah's wife died and after the time of mourning was over, Judah and his friend Hirah the Adullamite went up to Timnah to shear the sheep. So someone told Tamar, "Look, your father-in-law is going up to Timnah to shear his sheep."

[14-18] Tamar knew that Shelah had grown up, but she had not been given to him in marriage. So she changed out of her survivor's clothing and covered herself with a veil to disguise herself. Then she sat beside the road at the entrance to the town of Enaim, which is on the road to Timnah. So when Judah saw her, he thought she was a prostitute, since she had covered her face. So he stopped and made her an offer, saying, "Let me have sex with you," not realizing that she was his own daughter-in-law. So she asked, "What will you give to have sex with me?" Tamar asked. So Judah promised, "I'll send you a young goat from my flock." Then she said, "But give me something to make sure that you send the goat." So he asked, "What shall I give you?" And she answered, "Give me your ring to identify you and its cord and the walking stick you're carrying." So Judah gave them to her and had sex with her, and she became pregnant by him.

[19-23] So she went back home, took off her veil, and put on her survivor's clothing again. Later Judah asked his friend Hirah the Adullamite to take the young goat to the woman and to pick up the things he had given her as his promise. But Hirah couldn't find her. So he asked the men who lived there, "Where can I find the prostitute who was sitting out here beside the road?" But they said, "We've never had a prostitute here." So Hirah went back to Judah and told him, "I couldn't find her anywhere, and the men of the town claim they've never had a prostitute there." So Judah said, "Then let her keep the things I gave her or we would be shamed. I sent the young goat as we agreed, but you couldn't find her."

[24-26] Then about three months later, Judah was told, "Tamar, your daughter-in-law, has acted like a prostitute and is pregnant because of what she did." So Judah said, "Bring her out, and let her be burned to death!" But as they were taking her out to kill her, she sent this message to her father-in-law: "The man who owns these things is the one who got me pregnant. Find out whose seal, cord and walking stick these are?" So Judah recognized them immediately and said, "She's better than I am, because I didn't let her marry my son Shelah." And Judah never had sex with Tamar again.

[27-30] When the time came for Tamar to give birth, she was having twins. While she was in labor, one of the babies reached out his hand, so the midwife grabbed it and tied a scarlet string around the child's wrist, announcing, "This one came out first." But then he pulled back his hand, and his brother was born first, so the midwife said excitedly, "How did you break through first?" So he was named Perez. Then the baby with the scarlet string on his wrist was born, and he was named Zerah.

Joseph in Potiphar's House

39[1-4] When Joseph was taken to Egypt by the Ishmaelite traders, he was bought by Potiphar, an Egyptian officer. Potiphar was captain of the guard for Pharaoh, the ruler of Egypt. And Yahweh was with Joseph, and blessed him in everything he did as he served in the home of his Egyptian boss. Potiphar saw this and realized that Yahweh, his God was with Joseph, helping him to do well in everything he did. Potiphar was pleased, so he soon put Joseph in charge of his whole household and everything he owned.

[5-6] From the day Joseph was put in charge of his boss's household and property, Yahweh began to bless it for Joseph's sake. Everything he owned, both inside and outside did well. So Potiphar gave Joseph complete control over everything he owned, and he didn't even know what he had, except the food he ate! And Joseph was a very good looking and well-built.

[7-10] Soon Potiphar's wife began to look at him and want him, saying, "Come and have sex with me." But Joseph refused and told her, "Look, my boss trusts me with everything he has in his whole household. No one here has more say than I do and he's held back nothing from me except you, because you're his wife. How could I do such an evil thing and sin against God?" She kept on asking Joseph day after day, but he refused to have sex with her.

[11-15] Then one day, no one else was around when he went in to do his work, so she grabbed him by his clothes, and said, "Have sex with me!" But Joseph ran away, and left his clothes in her hand as he ran outside. When she saw that she was holding his clothes and he had run away, she called out to her workers, saying, "Look! My husband has brought this Hebrew slave here to make fools of us! He came into my room to rape me, but I screamed. When he heard me scream, he ran outside, but he left his clothes behind with me."

[16-18] She kept the clothes with her until her husband came home. Then she told him this story, saying, "That Hebrew slave you've brought into our house tried to come in and rape me. But when I screamed, he ran outside, leaving his clothes with me!"

Joseph Put in Prison

[19-23] Potiphar was very angry when he heard what his wife said about how Joseph had treated her. So he took Joseph and threw him into the prison where the ruler's prisoners were held. So he stayed there in the prison. But Yahweh was with Joseph in the prison and showed him kindness. Yahweh made Joseph well liked by the prison warden. The warden put Joseph in charge of all the other prisoners and over everything that happened in the prison. The warden didn't have to look into anything that was under Joseph's control. Yahweh was with him and caused everything he did to go well.

Joseph Explains Two Dreams

40[1-4] A while later, Pharaoh's chief cup-bearer and chief baker offended their ruler. Pharaoh became angry with these two officers, and he put them in the prison where Joseph was, in the great house of the captain of the guard. They remained in prison for quite some time, and the captain of the guard assigned them to Joseph, who looked after them.

[5-8] While they were in prison, Pharaoh's cup-bearer and baker each had a dream in one night, and each dream had a different meaning. When Joseph saw them the next morning, he saw that they both looked upset. So he asked them, "Why do you look so upset today?" And they said, "We both had dreams last night, but no one can tell us what they mean." But Joseph said, "God knows what they mean, so tell me your dreams."

[9-15] So the chief cup-bearer told Joseph his dream first, saying, "In my dream, I saw a grapevine in front of me. The vine had three branches that began to bud and blossom, and soon it produced clusters of ripe grapes. I was holding Pharaoh's wine cup in my hand, so I took a cluster of grapes and squeezed the juice into the cup. Then I placed the cup in Pharaoh's hand." Then Joseph said, "This is what the dream means. The three branches represent three days. Within three days Pharaoh will lift you up and restore you to your position as his chief cup-bearer. So please remember me and show kindness to me when things go well for you. Mention me to Pharaoh, so he might let me out of this place. For I was kidnapped from my homeland, the land of the Hebrews, and now I'm here in prison, though I've done nothing to deserve it."

[16-19] When the chief baker saw that meaning of the first dream was good, he said to Joseph, "I had a dream, too. In my dream there were three white baskets stacked on my head. The top basket contained all kinds of baked goods for Pharaoh, but the birds came and ate them from the basket on my head." But Joseph told him, "This is what the dream means. The three baskets also represent three days. Three days from now Pharaoh will cut your head off and hang your body on a tree. Then birds will eat at your flesh."

[20-23] Pharaoh's birthday came three days later, and he made a feast for all the staff. He called for his

chief cup-bearer and chief baker to join the others. He then gave the chief cup-bearer his old job again, and he handed Pharaoh his cup. But Pharaoh hanged the chief baker, just as Joseph had said would happen. But Pharaoh's chief cup-bearer forgot about Joseph, and didn't remember him.

Pharaoh's Two Dreams

41[1-4] Two years later, Pharaoh dreamed that he was standing on the bank of the Nile River. In his dream he saw seven fat, healthy cows come up out of the river and feed in the grass. Then he saw seven more cows come up behind them from the Nile, but these were weak and skinny. These cows stood beside the fat cows on the riverbank. Then the weak and skinny cows ate all the seven healthy, fat cows! Then Pharaoh woke up.

[5-7] But he fell asleep again and had another dream. This time he saw seven heads of grain, plump and good, all growing on one stalk. Then seven more heads of grain appeared, but these were dried-up and shrunken by the east wind. And these thin heads swallowed up the seven plump, good heads! Then Pharaoh woke up again and realized it was a dream.

[8-13] In the morning, Pharaoh was very upset by the dreams. So he called for all the magicians and wise men of Egypt. When Pharaoh told them his dreams, no one could tell him what they meant. Finally, the ruler's chief cup-bearer spoke up, saying, "I'm reminded of my fault, today. When you were angry with the chief baker and me, and you imprisoned us in the great house of the captain of the guard, one night the chief baker and I each had a dream, and each dream had a different meaning. There was a young Hebrew man with us in the prison who was a slave of the captain of the guard. We told him our dreams, and he told us what each of our dreams meant. And everything happened just as he had predicted. I was restored to my place as cup-bearer, and the chief baker was killed and hung on a pole."

[14-16] Then Pharaoh sent for Joseph, and he was quickly brought from the prison. He shaved and changed his clothes, and then went in to the Pharaoh. Then Pharaoh said to Joseph, "I had a dream last night, and no one can tell me what it means. But I've heard that you can understand a dream and explain it." Then Joseph said, "It's not in my power, but God will tell you what it means and give you peace."

[17-24] So Pharaoh told Joseph his dream, saying, "In my dream, I was standing on the bank of the Nile River, and I saw seven fat, healthy cows come up out of the river and feed in the grass. But then I saw seven sick-looking cows, weak and skinny, come up after them, such sorry-looking animals as I've ever seen in all the land of Egypt. These thin, skinny cows ate the seven fat cows, but no one would have known it, for they were still as skinny as before! Then I woke up. Then I fell asleep again, and I had another dream. This time I saw seven heads of grain, plump and good, all growing on one stalk. Then seven more heads of grain appeared, but these were dried up and shrunken by the east wind. And the thin heads swallowed the seven good heads. Then I told these dreams to the magicians, but no one could tell me what they mean."

[25-32] Then Joseph answered, "Both of Pharaoh's dreams mean the same thing. God has shown Pharaoh what's about to happen. Both the seven good cows and the seven good heads of grain are seven very good years. The seven weak and skinny cows that came up later and the seven thin heads of grain dried up by the east wind are seven years of no harvest. This will happen just as I've told you, for God has shown Pharaoh what's about to happen. For seven years there will be a time of great plenty throughout the land of Egypt, but afterward there will be seven years of no harvest, and all the plenty will be forgotten in Egypt. A great famine will ruin the land. So all the good years will be forgotten because of the seven years following them, the famine will be so terrible. And the dream was repeated twice to Pharaoh because it's God's doing and it's going to happen very soon.

[33-36] "So, you, Pharaoh, should find an understanding and smart man and put him in charge of the whole land of Egypt. Then you should set supervisors over the land and let them collect a fifth of all the crops during the seven good years. Have them gather all the food in the good years that are coming and store it in the cities under your control. Then that food will be saved for the seven years of no harvests that

are coming to the land of Egypt and the land will be saved.”

Joseph Made Ruler Over Egypt

[37-40] So Pharaoh and all his officials liked what Joseph had said. Then Pharaoh asked his officials, “Can we find anyone else like this, a man who has the spirit of God?” Then Pharaoh said to Joseph, “Since God has shown all this to you, no one else is as understanding or as smart as you’re. You’ll be ruler of my house, and all my people will be ruled by whatever you say. Only I will be greater than you because I sit on the throne.”

[41-44] Then Pharaoh said to Joseph, “See, I’ve put you in control of the whole land of Egypt.” Then Pharaoh took his signet ring from off his hand and put it on Joseph’s finger. He gave him fine linen clothes and a gold chain was hung around his neck. Then he had Joseph ride in the second chariot following his and they shouted out as he went, “Bow down on your knees!” So Pharaoh made Joseph ruler over all of Egypt and Pharaoh said to him, “I am Pharaoh, and no one will lift a hand or a foot in the whole land of Egypt without your saying so.”

[45-49] Then Pharaoh gave Joseph a new Egyptian name, Zaphenath-paneah. He also gave him a wife, Asenath, who was the daughter of Potiphera, the priest of On. So Joseph was the overseer of the whole land of Egypt. Joseph was 30 years old when he began serving the Pharaoh, the ruler of Egypt. And when Joseph left from the Pharaoh’s court, he went and looked over the whole land of Egypt. And for seven years the land produced bountiful crops. So Joseph gathered all the crops grown in Egypt in the first seven years and stored the grain from the surrounding fields in the cities. The amount of grain that Joseph gathered was like the sand on the seashore, too much to count.

[50-57] Before the years of no harvests came, two sons were born to Joseph and his wife, Asenath, the daughter of Potiphera, the priest of On. Joseph named his older son Manasseh, and said, “God has made me forget all my troubles and my father’s family.” Joseph named his second son Ephraim, and said, “God has made me fruitful in the land of my troubles.” Then the seven years of good crops in the land of Egypt ended and the seven years of no crops began, just as Joseph had said. The crops died in all the surrounding countries as well, but there was still food in Egypt. When the crops failed throughout all the land of Egypt, the people cried out to Pharaoh for food. So Pharaoh told them, “Go to Joseph, and do whatever he tells you to do.” The lack of food was everywhere, so Joseph opened up the storehouses and sold the grain to the Egyptians, for all the crops had failed throughout the land of Egypt. And people from all around came to Egypt to buy grain from Joseph because the crops had failed in all the surrounding countries.

Joseph’s Brothers Go to Egypt

42[1-5] When Jacob heard that there was grain in Egypt, he said to his sons, “Why are you just looking at one another? I’ve heard there’s grain in Egypt, so go down there, and buy grain so that we will live and not die.” So Joseph’s ten older brothers went to Egypt to buy grain. But Jacob didn’t let Joseph’s younger brother, Benjamin, go with them, saying, “Something bad might happen to him.” So Jacob’s sons went to Egypt along with the other people who were going to buy food, because the crops had failed in Canaan.

[6-10] Since Joseph was ruler over all of Egypt and sold the grain to all the people, his brothers came to him and bowed down with their faces to the ground in front of him. Joseph recognized his brothers, but he acted like a stranger and spoke to them harshly. Joseph asked, “Where are you from?” So they said, “From the land of Canaan to buy food.” Though Joseph recognized his brothers, they didn’t recognize him. And he remembered the dreams he’d had about them, so he said to them, “You’re all spies! You’ve come to see how bare our land is.”

[10-13] They said to him, “No, Pharaoh! Your workers have come to buy food. We’re all brothers, the sons of one man. We’re honest men and not spies!” But Joseph said, “Yes, you’re! You’ve come to see

how bare our land is.” So they said, “Your workers are twelve brothers, the sons of one man, who lives in the land of Canaan. Our youngest brother is with our father now, and one isn’t with us anymore.”

[14-17] But Joseph said again, “As I said, you’re spies! So I’ll test you in this way. By the life of Pharaoh, you’ll never leave Egypt unless your youngest brother comes here! One of you must go and get him and the rest of you will be kept here in prison to find out whether or not what you say is true. By the life of Pharaoh, if not, then I’ll know you’re spies.” So Joseph put them all in prison together for three days.

[18-20] On the third day Joseph said to them, “I know God. If you do what I say, you’ll live. If you’re honest men, choose one of your brothers to stay here in prison. The rest of you, go and carry grain to your hungry families. When you bring your youngest brother back to me, this will prove that you’re telling the truth, and you’ll not die.” And they did so.

[21-24] Speaking among themselves, they said, “Clearly we’re guilty for what we did to Joseph. We saw how upset he was when he begged us, but we wouldn’t listen. That’s why we’re in this trouble.” Then Reuben asked, “Didn’t I tell you not to sin against the boy and you wouldn’t listen? And now we have to pay for his blood!” They didn’t know that Joseph understood them, because he used an interpreter to talk to them. Joseph turned away from them and cried. Then he came back and spoke to them again. Then he took Simeon from among them and had him tied up right in front of them.

[25-28] Then Joseph ordered his workers to fill their bags with grain, and to put each brother’s money back in the top of his bag and to give them supplies for their journey home. So they loaded their donkeys with grain and left there. But when they camped for the night, one of them opened his bag to feed his donkey, and saw his money in the top of his bag. So he said to his brothers, “My money has been put back in my bag!” Then their hearts sank and they said to one another, “What has God done to us?”

Joseph’s Brothers Go Back to Canaan

[29-34] When they came to their father, Jacob, in the land of Canaan, they told him everything that had happened to them, saying, “The man who’s ruler of the land spoke very harshly to us and said we were spies in the country. But we said, ‘We’re honest men, not spies. We’re twelve brothers, sons of one father. One brother is no longer with us, and the youngest is at home with our father in the land of Canaan.’ Then the man who’s ruler of the land told us, ‘If you’re honest men, choose one of your brothers to stay here in prison. The rest of you, go and carry grain to your hungry families. When you bring your youngest brother back to me, this will prove that you’re telling the truth, and you’ll not die. Then I’ll give your brother back to you, and you may trade freely in the land.’”

[35-38] Then as they emptied out their bags, there in each man’s bag was the bag of money he had paid for the grain! When they and their father saw them, they were all very scared. Then Jacob said to them, “You’re taking all my children away from me! Joseph is gone! Simeon is gone! And now you want to take Benjamin, too. Everything is going against me!” Then Reuben said to his father, “You may kill my own two sons if I don’t bring Benjamin back to you. If you put him in my hands, I’ll bring him back to you.” But Jacob said, “My son won’t go down with you. His brother Joseph is dead, and he’s the only one left. If anything should happen to him on your journey, you’d bring my gray-hair down to the grave in sorrow.”

The Brothers Go Back to Egypt

43[1-5] The lack of food continued throughout the land of Canaan. When the grain they had brought from Egypt was gone, Jacob said to his sons, “Go back and buy us a little more food.” But Judah said, “The man strongly warned us, ‘You won’t see my face again unless your brother is with you.’ If you send Benjamin with us, we’ll go down and buy more food. But if you don’t let him go, we won’t go. The man said to us, ‘You won’t see my face again unless your brother is with you.’”

[6-10] Then Israel said, “Why did you do me so wrong and tell him you had another brother?” So they said, “The man clearly asked about us and our family, asking, ‘Is your father still alive? Do you have

another brother?’ So we answered him honestly. How could we know that he would say, ‘Bring your brother down here?’” Then Judah said to his father, “Send the boy with me, and we’ll go, so we’ll all live and not die both you and us, and our children. I will personally keep him safe. You may hold me responsible if I don’t bring him back to you, and I will be the blame forever. If we hadn’t waited all this time, we would have gone and come back the second time by now.”

[11-14] So their father, Jacob, said to them, “If it must be this way, then do this. Pack some of the best fruits of this land in your bags. Take them as a gift for the man. Take some balm, and a little honey, some spices, aromatic resin, pistachio nuts, and almonds. Also take double the money of what was put back in your bags, as it might have been a mistake. Take your brother, too, and go back to the man. May God, Ruler of All give you mercy as you go before the man, so that he’ll release Simeon and Benjamin, too. But if I must lose them, then I lose them.”

[15-18] So the men packed the gifts and Benjamin and took double the money. When they got to Egypt they went to Joseph. When Joseph saw Benjamin with them, he said to the manager of his household, “Take these men to my home and then go kill an animal and cook it. These men will eat with me at noon.” So the man did as Joseph told him and took them into Joseph’s house. The brothers were very afraid when they saw that they were being taken into Joseph’s house. They said, “It’s because of the money that was put in our bags the first time we were here, so that he can accuse us and take us, to make us slaves, and take our donkeys.”

A Feast at Joseph’s Great House

[19-25] So the brothers went to the manager of Joseph’s house and spoke to him at the doorway to the great house, saying, “Sir, we came to Egypt once before to buy food. But as we were going back home, we camped for the night and opening our bags we found each man’s money, the full price, in the top of his bag! We have brought it back with us, and have more money to buy food. We don’t know who put our money in our bags.” So the household manager told them “Don’t be afraid. Your God, the God of your father, put the treasure into your bags. I had your money.” Then he brought Simeon out to meet them. He brought them into Joseph’s great house and gave them water to wash their feet and fed their donkeys. Then they got their gifts ready for Joseph, because they had been told they would eat with him at noon.

[26-31] When Joseph came home, they gave him the gifts they had brought him, then bowed down on the ground to him. Then he asked how they were doing and asked, “How is your father, the old man you spoke about? Is he still alive?” So they said, “Yes, our father, your worker, is doing well and still alive.” And they bowed down again. Then Joseph saw his brother Benjamin, the son of his own mother, and asked, “Is this your youngest brother, the one you told me about? May God be gracious to you, my son.” Then Joseph was about to cry because he had wanted to see his brother for a long time, so he quickly looked for a place to cry. He went to his room, and cried there. After washing his face, he came back out, keeping control of himself and said, “Serve the meal!”

[32-34] So they served Joseph at his own table, his brothers at another table, and the Egyptians who ate with Joseph sat at their own table. The Egyptians couldn’t eat with Hebrews because it wasn’t right to them. So they sat where Joseph told them to, and were amazed that he had seated them according to their age, from oldest to youngest. Then Joseph took their plates to them, filled with food from his own table, giving Benjamin five times as much as he gave the rest of them. So they drank and enjoyed themselves with him.

Joseph’s Silver Cup

44[1-2] Joseph told the manager of his house, “Fill each of their bags with as much grain as they can carry, and put each man’s money back into the top of his bag. Then put my own silver cup at the top of my

youngest brother's bag, along with the money for his grain." So the manager did what Joseph told him.

[3-5] At dawn the brothers were sent on their way with their loaded donkeys. But when they had left the city and had gone only a little way, Joseph said to the manager, "Chase after them and when you catch up with them, ask them, 'Why have you repaid evil for good? Why have you stolen my boss's silver cup, which he drinks from and uses to tell the future? You've done an evil thing!'"

[6-10] When the manager caught up with them, he said to them what he had been told. "Why would he say such a thing?" the brothers answered. "We would never do such a thing! Didn't we bring back the money we found in our bags from the land of Canaan? Then how could we steal silver or gold from your boss's house? Let the man die who has your boss's cup, and all the rest of us will be his slaves." So the manager said, "It will be as you say, but only the one who stole the cup will be my boss's slave and the rest of you may go free."

[11-13] Quickly they all put their bags down on the ground and opened them. He searched all their bags, from the oldest to the youngest and the cup was found in Benjamin's bag. Then the brothers were so upset that they tore their clothes and loaded their donkeys again and went back to the city.

[14-17] Joseph was still in his house when Judah and his brothers got there, so they fell to the ground at his feet. Then Joseph said to them, "What have you done? Don't you know that a man like me can tell the future?" Then Judah answered, "What can we say to you? What words can we say to clear ourselves? God has found out our faults, so we have all come back to be your slaves, both us and the one who had your cup." Then Joseph said, "I'd never do that! Only the man who stole the cup will be my slave. The rest of you may go back to your father in peace."

Judah Speaks for His Brothers

[18-23] Then Judah stepped up closer and said, "Please, let your worker have a word with you and don't be angry with me, even though you're like the Pharaoh himself. "You asked us, your workers, 'Do you've a father or a brother?' And we answered, 'Yes, we have a father who's an old man, and his youngest son is a child of his old age. His full brother is dead, and he alone is left of his mother's children, and his father loves him very much.' "And you said to us, 'Bring him here so I can see him with my own eyes.' But we said to you, 'The boy can't leave his father, or his father would die.' But you told us, 'Unless your youngest brother comes with you, you'll never see my face again.'"

[24-34] "So we went back to your worker, our father, and told him what you had said. Later, when he said, 'Go back again and buy us some more food,' we said, 'We can't go unless you let our youngest brother go with us. We'll never get to see the man's face unless our youngest brother is with us.' "Then my father said to us, 'As you know, my wife had two sons, and one of them went away and never came back. Doubtless he was torn to pieces by some wild animal. I've never seen him since. Now if you take his brother away from me, and anything happens to him, you'll send this gray-headed man with sorrow to his grave.' "And now, I can't go back to my father without the boy. Our father's life is bound up in the boy's life and if he sees that the boy is not with us, our father will die. We, your workers, will in fact be responsible for sending that gray-headed man to his grave in sorrow. I promised my father that I'd take care of the boy. I told him, 'If I don't bring him back to you, I'll take the blame forever.' "So please, let me stay here as a slave instead of the boy, and let the boy go back with his brothers. For how can I go back to my father if the boy is not with me? I couldn't stand to see the sorrow this would cause my father!"

Joseph Reveals His Identity

45[1-3] Joseph couldn't keep from crying in front of all the people in the room any longer so he cried out to his guards, "Make everyone leave me!" So he was alone with his brothers when he told them who he was. Then he cried so loudly that the Egyptians heard him, and word of it quickly came to Pharaoh's great

house. Then he said to his brothers, "I am Joseph! Is my father still alive?" But his brothers couldn't say a word they were so shocked when they knew who he was.

[4-8] And Joseph said, "Please, come closer to me." So they came closer and he said again, "I am Joseph, your brother, whom you sold into slavery in Egypt. But don't be upset, and don't be angry with yourselves for selling me here. It was God who sent me here ahead of you to save lives. This lack of food that has hurt the land for two years will last five more years, and there will be neither planting nor harvesting. God has sent me ahead of you to save you and your families for the future and to save your lives in a great way. So it wasn't you who sent me here, but God, who's the One who made me a counselor to Pharaoh and the manager of his whole house and the ruler of all Egypt.

[9-15] "Now hurry back to my father and tell him, 'This is what your son Joseph says: God has made me ruler over all the land of Egypt. So come down to me now and don't wait! You can live in the land of Goshen, where you can be near me with all of your children and grandchildren, your flocks and herds, and everything you own. I'll take care of you there, or you, your household, and all your animals will starve. There's still five more years with a lack of food.'" Then Joseph added, "Look! You and my brother Benjamin can see for yourselves that it is me who speaks to you! Go tell my father of all my fame and wealth here in Egypt. Tell him everything you've seen, and then quickly bring my father here." Then he hugged Benjamin's neck and cried, and Benjamin hugged his neck and cried. Then Joseph kissed all his brothers and cried over them, and after that they talked freely with him.

Pharaoh Invites Jacob to Egypt

[16-20] The news soon reached Pharaoh's great house: "Joseph's brothers have come!" Pharaoh and his officials were very pleased to hear this. Pharaoh said to Joseph, "Tell your brothers, 'Do this: Load your animals, and go back to the land of Canaan. Then get your father and all of your families, and come back here to me. I'll give you the very best land in Egypt, and you'll eat from the best of the land. Do this: Take wagons from the land of Egypt to carry your little children and your wives, and bring your father here. Don't worry about all your things, for the best of all the land of Egypt is yours.'"

[21-23] So the sons of Israel did as they were told. Joseph gave them with wagons, as Pharaoh had said, and supplies for the journey. And he gave each of them new clothes, but to Benjamin he gave five changes of clothes and 300 silver coins. He also sent his father ten male donkeys loaded with the best things of Egypt, and ten female donkeys loaded with grain and bread and other food for his journey.

[24-28] So Joseph sent his brothers off, and as they left, he called after them, "Don't worry about all this along the way!" So they left Egypt and went back to their father, Jacob, in the land of Canaan. And they told him, "Joseph is still alive! And he's ruler of all the land of Egypt!" Jacob's heart skipped a beat at the news, because he couldn't believe it! But when they told Jacob everything Joseph had said to them, and when he saw all the wagons Joseph had sent to carry him, their father's spirit revived. Then Israel said, "It's enough that my son Joseph is still alive and I'll go and see him before I die!"

Jacob's Journey to Egypt

46[1-4] So Israel began traveling toward Egypt with everything that he owned and came to Beersheba, where he offered sacrifices to the God of his father, Isaac. Then God spoke to him in the dreams of the night, saying, "Jacob! Jacob!" And Jacob said, "Here I am." Then God said, "I am God, the God of your father. Don't be afraid to go down to Egypt, because I'm going to make your family into a great nation there. I'll go with you down to Egypt, and I'll bring you back again. And Joseph will close your eyes when you die."

[5-7] So Jacob left Beersheba, and his sons took him to Egypt, carrying him and their children and their wives in the wagons Pharaoh had given them. They took all their animals and everything they had gotten in

the land of Canaan and went to Egypt, Jacob and all his descendants. He brought his sons and grandsons, his daughters and granddaughters, and all the rest of his descendants with him to Egypt.

[8-15] These are the names of the children of Israel, the sons of Jacob, who went to Egypt: Reuben was Jacob's first son. The sons of Reuben were Hanoch, Pallu, Hezron, and Carmi. The sons of Simeon were Jemuel, Jamin, Ohad, Jakin, Zohar, and Shaul the son of a Canaanite woman. The sons of Levi were Gershon, Kohath, and Merari. The sons of Judah were Er, Onan, Shelah, Perez, and Zerah (though Er and Onan had died in the land of Canaan). The sons of Perez were Hezron and Hamul. The sons of Issachar were Tola, Puah, Jashub, and Shimron. The sons of Zebulun were Sered, Elon, and Jahleel. These were the sons of Leah and Jacob who were born in Paddan-aram, along with their daughter, Dinah. The number of Jacob's descendants (male and female) through Leah was thirty-three.

[16-18] The sons of Gad were Zephon, Haggi, Shuni, Ezbon, Eri, Arodi, and Areli. The sons of Asher were Imnah, Ishvah, Ishvi, and Beriah, and Serah, their sister. Beriah's sons were Heber and Malkiel. These were the sons of Zilpah, the worker Laban gave to Leah, his daughter. The number of Jacob's descendants through Zilpah was sixteen.

[19-22] The sons of Jacob's wife Rachel were Joseph and Benjamin. Joseph's sons, who born in the land of Egypt, were Manasseh and Ephraim, whom Asenath, daughter of Potiphera, the priest of On had. Benjamin's sons were Bela, Beker, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim, and Ard. These were the sons of Rachel and Jacob. The number of Jacob's descendants through Rachel was fourteen.

[23-25] The son of Dan was Hushim. The sons of Naphtali were Jahzeel, Guni, Jezer, and Shillelem. These were the sons of Bilhah, the worker Laban gave to Rachel, his daughter. The number of Jacob's descendants through Bilhah was seven.

[26-27] All those who went with Jacob to Egypt, who came from his body, not counting his sons' wives, were sixty-six people. And Joseph had two sons who were born in Egypt. So altogether, there were seventy members of Jacob's family in the land of Egypt.

Jacob's Family Arrives in Goshen

[28-34] Then Jacob sent Judah ahead to meet Joseph and point the way to the land of Goshen. So they came to the land of Goshen. So Joseph got in his chariot and went to Goshen to meet his father, Israel. When Joseph got there, he hugged his father and cried on his shoulder for a long time. Then Israel said to Joseph, "Now I am ready to die, since I've seen your face again and know you're still alive." And Joseph said to his brothers and to his father's whole family, "I'll go to Pharaoh and tell him, 'My brothers and my father's whole family have come to me from the land of Canaan. These men are shepherds, and they raise animals and have brought with them their flocks and herds and everything they own.'" Then he said, "When Pharaoh calls for you and asks what you do, you must tell him, 'We, your workers, have raised animals all our lives, as our ancestors have always done.' When you tell him this, he'll let you live here in the land of Goshen, because shepherds are hated by the Egyptians."

Jacob Blesses Pharaoh

47[1-6] Then Joseph went to see Pharaoh and told him, "My father and my brothers have come from the land of Canaan and have brought all their flocks and herds and everything they own with them, and are now in the land of Goshen." Joseph took five of his brothers with him and brought them to Pharaoh. Then Pharaoh asked the brothers, "What do you do?" So they said, "We, your workers, are shepherds, just like our ancestors. We have come to live here in Egypt, as there's no pasture for our flocks in Canaan. The drought is very bad there. So please, let us live in the land of Goshen." Then Pharaoh said to Joseph, "Now that your father and brothers have come here, too, choose the best part of land of Egypt for them to live in. Let them live in the land of Goshen. And if you know that any of them are very good at what they do, put

them in charge of my animals, too.”

[7-12] Then Joseph brought his father, Jacob, in to Pharaoh; and Jacob blessed Pharaoh. Pharaoh asked him, “How old are you?” So Jacob said, “I’ve traveled this earth for 130 hard years. But the days of my life have been few and evil compared to the lives of my ancestors.” Then Jacob blessed Pharaoh again and left him. So Joseph gave the best of land of Egypt, in the land of Rameses, to his father and his brothers to live in, just as Pharaoh had said. And Joseph gave food to his father and his brothers, and enough for all their families.

Joseph’s Leadership in the Famine

[13-17] Now the lack of food became so severe that all the food was used up, and people were starving throughout the lands of Egypt and Canaan. So Joseph took in all the money in Egypt and Canaan by selling grain to the people, and he put the money into Pharaoh’s treasury. When the people of Egypt and Canaan ran out of money, all the Egyptians came to Joseph, saying, “Please give us food, or we’ll die right here in front of you! All our money is gone!” So Joseph said, “Since your money is gone, bring me your animals. I’ll give you food in exchange for your animals.” So they brought their animals to Joseph in exchange for food. In exchange for their horses, flocks of sheep and goats, herds of cattle, and donkeys, Joseph gave them food for another year.

[18-22] But that year ended, and the next year they came again and said, “We can’t hide the truth from you. Our money is gone, and all our animals and cattle are yours. We have nothing left to give but our bodies and our land. Why should we die right here in front of you? Buy us and our land in exchange for food; we give our land and ourselves as slaves for Pharaoh. Just give us grain so we may live and not die, and so the land does not become empty.” So Joseph bought all the land of Egypt for Pharaoh. All the Egyptians sold him their fields because the drought was so severe, and soon all the land belonged to Pharaoh. As for the people, he moved them all into the cities, from one end of Egypt to the other. The only land he didn’t buy was the land belonging to the priests. They received their food directly from Pharaoh, so they didn’t need to sell their land.

[23-28] Then Joseph said to the people, “Look, today I’ve bought you and your land for Pharaoh. I’ll provide you with seed so you can plant the fields. Then when you harvest it, a fifth of your crop will belong to Pharaoh. You may keep the four-fifths that’s left as seed for your fields and as food for you, your households, and your children.” So they said, “You’ve saved our lives! May it please you to let us be Pharaoh’s workers.” Then Joseph made it a law in the land of Egypt to this day that Pharaoh should get a fifth of all the crops grown on the land, except what belonged to the priests, which wasn’t given to Pharaoh. So the people of Israel lived in the land of Goshen in Egypt. They were given homes, and the number of their people quickly grew. And Jacob lived for seventeen years after he came to Egypt, so he lived 147 years in all.

[29-31] As the time of Jacob’s death drew near, he called for his son, Joseph, and said to him, “If I have pleased you, put your hand under my thigh and promise that you’ll treat me honestly and with kindness. Please, don’t bury me in Egypt, but bury me with my ancestors. You shall carry me out of Egypt and bury me where they are buried.” So Joseph promised, “I’ll do as you ask.” Then Jacob said, “Promise that you’ll do it.” So Joseph gave his promise, and Israel bowed humbly at the head of his bed.

Jacob Blesses Manasseh and Ephraim

48[1-7] Later after this, Joseph was told, “Your father really is dying.” So Joseph went to visit his father, and he took with him his two sons, Manasseh and Ephraim. When Joseph got there, Jacob was told, “Your son Joseph has come to see you.” So Jacob gathered his strength and sat up in bed. Then Jacob said to Joseph, “God, Ruler of All appeared to me at Luz in the land of Canaan and blessed me and said to me, ‘I’ll make you fruitful, and I’ll make you have many descendants. And I’ll give this land of Canaan to your

descendants after you to own forever.' Now I am claiming as mine these two boys of yours, Ephraim and Manasseh, who were born here in the land of Egypt before I came here. They'll be mine, just as Reuben and Simeon are mine. But any children born to you later will be your own, and they'll be given part of the land in the land of their brothers Ephraim and Manasseh. As for me, when I came from Paddan-aram, Rachel died in the land of Canaan, when we were still on the way, only a little way from Ephrath (that is, Bethlehem)."

[8-11] Then Israel saw the two boys, and said, "Are these your sons?" Joseph told him, "Yes, these are the sons God has given me here in Egypt." And Jacob said, "Bring them to me, and I will bless them." Now Jacob was almost blind because of his age and couldn't see well. Then Joseph brought the boys to him, and Jacob kissed and hugged them. Then Jacob said to Joseph, "I never thought I'd see your face again, but now God has let me see your children, too!"

[12-13] Then Joseph brought the boys to their grandfather's knees, and he bowed with his face to the ground. Then he brought the boys closer to Jacob, with his right hand he put Ephraim at Jacob's left hand, and with his left hand he put Manasseh at Jacob's right hand. But Jacob purposefully crossed his arms as he reached out to lay his hands on the boys' heads, putting his right hand on the head of Ephraim, though he was the younger, and his left hand on the head of Manasseh, though he was the first.

[15-16] Then he blessed Joseph and said, "May God, before whom my grandfather Abraham and my father, Isaac, walked, the God who has fed me all my life, to this day, the Angel who has saved me from all evil, may he bless these boys. May they take my name and the names of Abraham and Isaac. And may they have many descendants throughout the earth."

[17-22] But Joseph was upset when he saw that his father placed his right hand on Ephraim's head. So Joseph lifted it to move it from Ephraim's head to Manasseh's head. He said, "No, father, this one is the firstborn. Put your right hand on his head." But his father said, "No. I know, my son; I know. Manasseh will also become a great people, but his younger brother will become even greater. And his descendants will become many nations." So Jacob blessed the boys that day with this blessing: "The people of Israel will use your names when they give a blessing, saying, 'May God make you as great as Ephraim and Manasseh.'" So, Jacob put Ephraim ahead of Manasseh. Then Israel said to Joseph, "Look, I am about to die, but God will be with you and will take you back to Canaan, the land of your ancestors. And I am giving you an extra share more than what I've given your brothers, of the land that I took from the Amorites with my weapons."

Jacob's Last Words to His Sons

49[1-2] Then Jacob called together all his sons and said, "Gather around me, and I'll tell you what will happen to each of you in the last days. "Come and listen, you sons of Jacob; listen to Israel, your father.

[3-4] "Reuben, you're my firstborn, my power, the first of my strength and youth. You're pride and power are great. But you're as troubled as water, and you won't do well because you went to bed with my wife and defiled my marriage bed.

[5-7] "Simeon and Levi are two of a kind; weapons of violence are in their homes. My soul will never accept their judgment; My honor will never take part in their plans. For in their anger they murdered men, and crippled animals in their selfishness. They'll be punished for their anger, because it's violent; they'll be punished for their rage, because it's cruel. I'll divide them among the descendants of Jacob and scatter them throughout Israel.

[8-12] "Judah, your brothers will praise you. You'll grab your enemies by the neck. All your family will bow before you. Judah, is a young lion that has finished eating its prey. Like a lion he bows and lies down; And as a lion, who would dare to wake him? The ruler's staff won't leave from Judah's people, nor a lawgiver from his descendants, until the coming of the One to whom it belongs, the One whom all nations will obey. Tying a foal to a grapevine, the colt of a donkey to a choice vine, this One's clothes and robes will

be washed in wine, and dipped in the blood of grapes, whose eyes are darker than wine, and teeth are whiter than milk.

[13] "Zebulun will live by the seashore and will be a harbor for ships; his borders will go to Sidon.

[14-15] "Issachar is a strong donkey, resting between two heavy packs. He saw that rest is good and how pleasing the land is, so he'll put his shoulder under the load and become a bunch of hard workers.

[16-18] "Dan will rule his people, like one of the family groups in Israel. Dan will be a snake beside the road, a poisonous snake along the path that bites the horse's hooves so its rider is thrown off. I trust you to save me, O God!

[19] "Gad will be attacked by raiding soldiers, but he'll beat them at last.

[20] "Asher will have rich foods and will make food fit for rulers.

[21] "Naphtali is a deer set free that uses beautiful words.

[22-26] "Joseph is a fruitful branch, a fruitful branch by the water, his branches run over the wall. Archers have cruelly attacked him, shot at him and hated him. But his bow remained tight, and his arms were strengthened by the hands of the Mighty God of Jacob, by the shepherd, the Rock of Israel. The God of your father will help you; The Almighty will bless you with the blessings of the heavens above, and the blessings of the waters below, and blessings of the breasts and womb. The blessings of your father have been more than the blessings of my ancestors, reaching to the farthest boundaries of the eternal hills. They will rest on the head of Joseph, and on the crown of the one who was separated from his brothers.

[27] "Benjamin is a starving wolf, killing his enemies in the morning and taking what he has gotten in the evening."

[28] These are the twelve families of Israel, and this is what their father said as he blessed them. He blessed each one with his own blessing.

Jacob's Death and Burial

[29-33] Then Jacob told them, " I'm dying and will join my ancestors. Bury me with my father and grandfather in the cave in the field of Ephron the Hittite. This is the cave in the field of Machpelah, near Mamre in Canaan, which Abraham bought from Ephron the Hittite as a burial place. There Abraham and his wife Sarah are buried. There Isaac and his wife, Rebekah, are buried. And there I buried Leah. It's the field and the cave that my grandfather Abraham bought from the Hittites." When Jacob had finished saying this to his sons, he lay down in bed, and died, and joined his ancestors.

50[1-5] Joseph threw himself on his father's face and cried over him and kissed him. Then Joseph told the physicians who served him to embalm his father's body; so Jacob was embalmed. The embalming took 40 days, which is how long embalming takes. And the Egyptians mourned his death for seventy days. When the time of mourning was over, Joseph spoke to Pharaoh's advisers and said, "If I have pleased you, talk to Pharaoh, and tell him, 'my father made me make a promise. He said to me, 'Listen, I am dying. Bury me in the grave I have made for myself in the land of Canaan.' So please let me go and bury my father, and I'll come back."

[6-9] So Pharaoh said, "Go and bury your father, as he made you promise." So Joseph went up to bury his father with by all of Pharaoh's officials, all the highest people of Pharaoh's household, and all the highest officers of Egypt. Joseph also took his whole household and his brothers and their households, but left their little children and flocks and herds in the land of Goshen. A great number of people with horses and chariots went with Joseph.

[10-13] When they got to the threshing floor of Atad, near the Jordan River, they held a very great and solemn memorial service, with the time of mourning for Joseph's father lasting seven days. The local people, the Canaanites, saw them mourning at the threshing floor of Atad and said, "This is a place of deep mourning for these Egyptians." So they renamed that place (which is near the Jordan) Abel-mizraim. So Jacob's sons did as he had told them. They carried his body to the land of Canaan and buried him in the

cave in the field of Machpelah, near Mamre, which Abraham had bought as a burial place from Ephron the Hittite.

Joseph Reassures His Brothers

[14-21] After burying Jacob, Joseph went back to Egypt with his brothers and all who had went with him to his father's burial. But now that their father was dead, Joseph's brothers said, "Now Joseph might hate us and pay us back for all the wrong we did to him." So they sent this message to Joseph, saying, "Before your father died, he told us to say to you: 'Please forgive your brothers for the great wrong they did to you, for their sin in what they did to you.' So we, the workers of the God of your father, beg you to forgive our sin." When Joseph heard the message, he broke down and cried. Then his brothers came and threw themselves down before Joseph, saying, "See, we're your slaves!" But Joseph said, "Don't be afraid. Am I in the place of God? You tried to hurt me, but God meant it for good, in order for it to happen like it is today, to save many people. Now, don't be afraid. I'll take care of you and your children." So he put them at ease and spoke kindly to them.

The Death of Joseph

[22-26] So Joseph and all his family continued to live in Egypt. And Joseph lived to be 110 years old. He lived to see three generations of Ephraim's descendants, and he lived to see the children of Manasseh's son Makir, whom he brought up. Then Joseph told his brothers "I'm dying, but God will surely come and lead you out of this land to the land that was promised to Abraham, Isaac, and Jacob." Then Joseph made the sons of Israel make a promise, and said, "When God comes to lead you back, you must take my bones with you." So Joseph died at 110 years old. The Egyptians embalmed him, and his body was put in a coffin in Egypt.

The Exodus (Going Out)

The Israelites in Egypt

1[1-6] These are the names of the people of Israel who came to Egypt, each with his family: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Benjamin, Dan, Naphtali, Gad, and Asher. So Jacob had 70 descendants in all in Egypt, counting Joseph, who was already there. Later, Joseph, all of his brothers, and that generation all died.

[7-10] But the people of Israel had many descendants, becoming so great that they became very powerful and filled the land. Then a new ruler came to power in Egypt who didn't know Joseph. And he said to the people, "Look, the people of the people of Israel are more than us and are stronger than we are. Let us deal with them quickly before they grow more. If war breaks out, they may join our enemies and fight against us, and leave the country."

[11-14] So the Egyptians put bosses over them to make them be their workers. They forced them to build for the ruler of Egypt the supply cities of Pithom and Rameses. But the more the Egyptians made them work, the more children the Israelites had, and the Egyptians worried about them becoming too strong. So the Egyptians made the people of Israel work very hard. They made their lives very hard with all the work, making them mix mortar and make bricks and do all kinds of work in the fields. They made them work very hard.

[15-17] Then the ruler of Egypt told the Israelite midwives, Shiphrah and Puah, "When you help the Israelite women and see them having their babies, if it's a boy, kill him; but if it's a girl, let her live." But the midwives loved God, so they didn't do what he told them to, and let the boys live, too.

[18-22] So the ruler of Egypt called the midwives, asking, "Why did you do this and let the boys live?" So they said, "The Israelite women aren't like the Egyptian women. They're stronger and have their babies before we get there." So God was good to the midwives, and the Israelites kept growing more and more powerful. And because the midwives loved God, they were given families of their own. Then the ruler of Egypt told all the people, "Throw every Israelite baby boy into the Nile River, but let the girls live."

The Birth of Moses

2[1-4] Then a man and woman from the family of Levi got married. Later, the woman became pregnant and gave birth to a son. When she saw how beautiful he was, she kept him hidden for three months. But when she couldn't hide him any more, she got a basket made of reeds and coated it with tar to waterproof it. Then she put the baby in the basket and put it in the reeds on the bank of the Nile River. The baby's older sister stood a little way off, watching to see what would happen to him.

[5-10] Soon the ruler of Egypt's daughter came down to bathe in the river. Her helpers were walking along the riverbank, and when the princess saw the basket among the reeds, she sent one of them to get it for her. When she opened it, she saw the baby was crying and felt sorry for him, "This is one of the Israelite children." Then the baby's sister came to the princess and asked, "Should I go and find one of the Israelite women to nurse the baby for you?" So the princess said, "Yes, go." So the girl went and called the baby's mother. So the princess told the baby's mother, "Take this baby and nurse him for Me and I'll pay you." So the woman took her baby home and nursed him. Then later, when the boy was weaned, his mother brought him back to the ruler of Egypt's daughter, who adopted him as her own son. The princess named him Moses, "Because I took him out of the water."

Moses Kills a Man

[11-15] When Moses was grown he went out to visit his own people, the Israelites, and he saw how hard they had to work. Then he saw an Egyptian beating one of the Israelites. After looking around and seeing that no one was watching, Moses killed the Egyptian and hid the body in the sand. The next day, when Moses went out again, he saw two Israelite men fighting with each other. So Moses said to the one who had done the wrong, "Why are you hitting your friend?" Then the man said, "Who made you our ruler and judge? Are you going to kill Me as you killed that Egyptian yesterday?" Then Moses was scared and said, "What I did is known for sure." Then when the ruler of Egypt heard what had happened, he tried to kill Moses. But Moses ran away from him and went to live in the land of Midian. And when Moses arrived in Midian, he sat down beside a well.

[16-20] Now the priest of Midian had seven daughters who came to draw water and fill the water troughs for their father's flocks. But some shepherds came and tried to chase them away, so Moses stood up and helped the girls and watered their flocks. When the girls went home to Reuel, their father, he asked, "Why are you back so soon today?" And they said, "An Egyptian saved us from the shepherds, and then drew water for us and watered our flocks." So he asked his daughters, "Where is he? Why did you leave him there? Go tell him to come and eat with us."

[21-25] Then Moses decided to settle there and live with him. Then he gave Moses his daughter Zipporah to be his wife. Later she gave birth to a son, and Moses named him Gershom, "I've been a stranger in a foreign land." As time passed, the ruler of Egypt died. But the Israelites groaned because of their hard work. They prayed for help, and their cry came up to God because of their work. God heard their groaning, and remembered the promise to Abraham, Isaac, and Jacob. So God looked down on the people of Israel and paid attention to them.

Moses and the Burning Bush

3[1-3] One day Moses was keeping the flock of his father-in-law, Jethro, the priest of Midian, and led the flock far into the desert and came to Sinai, the mountain of God. Then the Angel of Yahweh appeared to him in a flaming fire from the middle of a bush. Moses looked, and the bush was burning with fire, but it wasn't burnt up. So Moses said, "I've got to go see this amazing thing, and see why the bush isn't burnt up."

[4-6] When Yahweh saw that Moses came to take a look, God called to him from the middle of the bush, "Moses! Moses!" Then Moses said, "Here I am!" Then Yahweh warned, "Don't come any closer. Take your sandals off from your feet. You're standing on holy ground. I Am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." Then Moses covered his face because he was afraid to look at God.

[7-10] Then Yahweh told him, "I've seen the suffering of My people in Egypt. I've heard their cries because of those who make them work so hard. I know their sorrows. So I've come down to save them from the power of the Egyptians and lead them out of Egypt into a good and large land. It's a land full of milk and honey, the land where the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites now live. Look! The cry of the people of Israel has come to Me, and I've seen how badly the Egyptians abuse them. So come, I'm sending you to the ruler of Egypt so that you may bring My people Israel out of Egypt."

[11-15] But Moses argued with God, asking, "Who am I that I should go to the ruler of Egypt, and that I should bring the people of Israel out of Egypt?" Then God answered, "I'll be with you, with a doubt. And this will be the sign that I've sent you: When you've brought the people out of Egypt, you'll worship God on this very mountain." But Moses argued, "If I go to the people of Israel and tell them, 'The God of your ancestors has sent Me to you, ' they'll ask Me, 'What's God's name?' Then what should I tell them?" So God told Moses, "*I Am Who I Am*. Say this to the people of Israel: *I Am* has sent Me to you." Then God said to Moses, "Say this to the people of Israel: Yahweh, God of your ancestors, the God of Abraham, the God of

Isaac, and the God of Jacob, has sent Me to you. This is My Name forever, and My Name is to be remembered by all generations.

[16-18] “Now go and call together all the leaders of Israel and tell them, ‘Yahweh, God of your ancestors, the God of Abraham, Isaac, and Jacob, has appeared to Me and told Me, “I’ve visited you, without a doubt, and seen what’s been done to you in Egypt. And I’ve said that I’d bring you out of the suffering of Egypt to the land, where the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites now live, to a land full of milk and honey. Then the leaders of Israel will listen to you, and you and the leaders will go to the ruler of Egypt and tell him, ‘Yahweh, God of the Israelites, has met with us. So please let us travel into the countryside for three days to offer sacrifices to Yahweh, our God.’”

[19-22] “But I know that the ruler of Egypt won’t let you go, no, not even by great strength. So I’ll raise My hand and hit Egypt with all the amazing things I will do. Then, after that, he’ll let you go. And I’ll cause the Egyptians to show kindness toward you. Then when you go, you won’t go empty-handed. Tell every Israelite woman to ask her Egyptian neighbors, namely, the women near their houses because things of silver and gold and fine clothing. put them on your sons and daughters, taking the Egyptians riches.”

Signs of God’s Power

4[1-5] But Moses argued again, “What if they won’t believe Me or listen to Me? What if they say, ‘Yahweh hasn’t appeared to you’?” So Yahweh asked him, “What’s that in your hand?” And Moses said, “A walking stick.” Then Yahweh told him, “Throw it down on the ground.” So Moses threw it down, and it turned into a snake and Moses ran from it. Then Yahweh told Moses, “Reach out and take it by the tail.” So Moses reached out and caught it, and it became a walking stick with him again. Do this so they’ll believe that Yahweh, the God of their ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, really has appeared to you.”

[6-9] Then Yahweh said to Moses, “Now put your hand in your coat.” So Moses put his hand in his coat, and when he took it out again, his hand had a severe skin disease and was as white as snow. Then Yahweh said, “Now put your hand back in your coat.” So Moses put his hand back in his coat, and when he took it out again, it was healed just like the rest of his body. Then Yahweh said to Moses, “If they don’t believe you and won’t pay attention to the first sign, they may believe the second sign. And if they don’t believe you or listen to you even after these two signs, then take some water from the Nile River and pour it on the dry land. The water which you take from the river will turn to blood on the dry land.”

[10-13] But Moses begged Yahweh, “But God, I’m not very good with words, neither before, nor since You talked to Me. I’m slow with words, and My tongue gets tied.” Then Yahweh asked Moses, “Who makes a person’s mouth? Who makes people not talk, not hear, see or not see? Is it not I, Yahweh? Now go! I’ll be with you when you speak, and I’ll tell you what to say.” But Moses begged again, “But God, please, can’t You send someone else, anyone but Me.”

[14-17] Then Yahweh became angry with Moses and God said, “Isn’t Aaron, the Levite, your brother? I know he speaks well. He’ll come out to meet you. When he sees you, he’ll be very happy. Talk to him, and tell him what to say. I’ll be with both of you when you speak, and I’ll tell you what to do. Aaron will say to the people for you. He’ll talk for you, and you’ll be like God to him. And take your walking stick with you, which you’ll use to do the signs.”

Moses Goes back to Egypt

[18-20] So Moses went back home to Jethro, his father-in-law and said to him, “Please let Me go back to My relatives in Egypt, and see if they’re still alive.” So Jethro said, “Go in peace.” Then Yahweh said to Moses in Midian, “Go back to Egypt because all those who wanted to kill you are dead.” So Moses took his wife and sons, and put them on a donkey, and went back to the land of Egypt. And Moses took the walking stick of God with him.

[21-23] And Yahweh told Moses, “When you get to Egypt, make sure to do all the amazing things I’ve given you power to do in front of the ruler of Egypt. But I’ll harden his heart so he won’t let the people go. Then you’ll tell him, ‘Yahweh says: Israel is like My firstborn. So I tell you, “Let My people go, so they can worship Me.” But if you don’t let them go, I’ll kill your child, your firstborn!’”

[24-26] On the way to Egypt, at a place where Moses and his family had stopped for the night, Yahweh met him and tried to kill him. But Moses’ wife, Zipporah, took a sharp stone and cut off the foreskin of her son and threw it at Moses’ and said, “Now, you’re a husband with blood on your hands!” So Yahweh let him go. Then Zipporah said, “You’re a husband with blood on your hands!” because she had to cut the foreskin off her son.

[27-31] Now Yahweh said to Aaron, “Go out into the countryside to meet Moses.” So Aaron went and met Moses at the mountain of God, and kissed him. So Moses told Aaron all the words of Yahweh who had sent him, and all the signs Yahweh had told him. Then Moses and Aaron went and called all the leaders of the people of Israel together. And Aaron told them everything Yahweh had told Moses, and Moses did the signs as they watched. So the people of Israel believed and when they heard that Yahweh had visited them and had seen their suffering, they bowed their heads and worshiped.

Moses and Aaron Speak to the Ruler of Egypt

[5[1-5] After this, Moses and Aaron went and told the ruler of Egypt, “This is what Yahweh, God of Israel, says, ‘Let My people go so they may hold a feast to Me in the countryside.’” And the ruler of Egypt said, “And who’s Yahweh that I should do this and let Israel go? I don’t know Yahweh, and I won’t let Israel go.” But they said, “The God of the Israelites has met with us, so please let us travel into the countryside for three days so we can offer sacrifices to Yahweh our God or we’ll be killed with a disease or murdered.” But the ruler of Egypt said, “Moses and Aaron, why are you taking the people from their work? Get back to your work! Look, there are many people in the land now, and you’re making them rest from their work.”

Making Bricks Without Straw

[6-9] That same day the ruler of Egypt told the Egyptian bosses and the Israelite bosses: “Don’t give them any more straw for making bricks. Let them go and get it for themselves! But make them bring the same number of bricks as before. Don’t take anything less. They’re lazy, so they cry out, ‘Let us go and offer sacrifices to our God.’ Give them more work and make them work harder so they won’t listen to these lies!”

[10-14] So the Egyptian bosses and the Israelite bosses went out and told the people: “This is what the ruler of Egypt says: I won’t give you any more straw. Go and get the straw wherever you can find it, but Make as many bricks as before!” So the people went all over the land of Egypt in search of stubble for straw. And the bosses made them hurry, “Get your work done, just as you did when there was straw!” Then the Israelite bosses that they had put in charge of the workers, were beaten and were asked, “Why haven’t you gotten your work done either yesterday or today?”

[15-18] So the Israelite bosses went to the ruler of Egypt and begged him, “Why are you doing this to us? We’re given no straw, but the bosses still tell us, ‘Make bricks!’ We’re being beaten, but it’s your own people’s fault!” But the ruler of Egypt shouted, “You people are lazy! Lazy! So you say, ‘Let us go and offer sacrifices to Yahweh.’ Now go to work! No straw will be given to you, but you’ll still make the full number of bricks.”

[19-23] The Israelite bosses saw that they were in trouble when they were told, “Still make the full number of bricks each day.” Then as they left the ruler of Egypt, they met Moses and Aaron, who were waiting for them. They said to them, “May Yahweh judge you for making the ruler of Egypt and our Egyptian bosses hate us. You’ve given them a reason to kill us!” Then Moses went back to Yahweh and argued, “God, why have You brought all this trouble on Your people? Why did You send Me? Ever since I came to

the ruler of Egypt to speak in Your Name, he's been worse to Your people, and You haven't saved Your people at all!"

The Israelites are Saved

6[1-5] Then Yahweh told Moses, "Now you'll see what I'll do to the ruler of Egypt. With force, he'll let them go. With force, he'll drive them out of his land!" And God said to Moses, "I Am Yahweh God.' I appeared to Abraham, to Isaac, and to Jacob as El-Shaddai, 'God, Ruler of All', but I wasn't known by My Name, Yahweh, to them. And I made My promise to them to give them the land of Canaan, where they were living as foreigners. I've heard the groans of the people of Israel, who the Egyptians make work so hard, and I've remembered My promise to them.

[6-9] "So, say to the people of Israel, 'I Am Yahweh. I'll free you from your suffering by the Egyptians, and will save you from the hard work they make you do. I'll save you with great power and great judgments. I'll take you as My own people, and I'll be your God. Then you'll know that I Am Yahweh your God who has freed you from your hard work in Egypt. I'll bring you into the land I promised to give to Abraham, Isaac, and Jacob. I'll give it to you as your own. I Am Yahweh!'" So Moses told the people of Israel this, but they wouldn't listen because their spirits were made hopeless by the hard work.

[10-13] Then Yahweh said to Moses, "Go back to the ruler of Egypt, and tell him to let the people of Israel go out of his land." But Moses argued, "But God, My own people won't listen to Me, so why would the ruler of Egypt listen to Me? I can't speak well!" But Yahweh said to Moses and Aaron and gave them tells for the Israelites and for the ruler of Egypt, to lead the people of Israel out of the land of Egypt.

The Ancestors of Moses and Aaron

[14] These are the leaders of the families of Israel: The sons of Reuben, Israel's oldest son were Hanoch, Pallu, Hezron, and Carmi. These are the families of Reuben.

[15] The sons of Simeon were Jemuel, Jamin, Ohad, Jakin, Zohar, and Shaul, the son of a Canaanite woman. These are the families of Simeon.

[16-19] These are the names of the people of Levi, as said by their families: Gershon, Kohath, and Merari. (Levi lived to be 137 years old.) The descendants of Gershon were Libni and Shimei, as said by their families. The descendants of Kohath were Amram, Izhar, Hebron, and Uzziel. (Kohath lived to be 133 years old.) The descendants of Merari were Mahli and Mushi. These are the families of the Levites, as said by their families.

[20-25] Amram married his father's sister Jochebed, and she gave birth to his sons, Aaron and Moses. (Amram lived to be 137 years old.) The sons of Izhar were Korah, Nepheg, and Zicri. The sons of Uzziel were Mishael, Elzaphan, and Sithri. Aaron married Elisheba, the daughter of Amminadab and sister of Nahshon, and she gave birth to his sons, Nadab, Abihu, Eleazar, and Ithamar. The sons of Korah were Assir, Elkanah, and Abiasaph. These are the families of Korah. Eleazar son of Aaron married one of the daughters of Putiel, and she had Phinehas. These are the leaders of the Levite families, as said by their families.

[26-30] These are the same Aaron and Moses to whom Yahweh said, "Lead the people of Israel out of the land of Egypt in their armies." These were the same Moses and Aaron who said to the ruler of Egypt to bring the people of Israel out of Egypt. When Yahweh said to Moses in the land of Egypt, Yahweh said, "I Am Yahweh! Tell the ruler of Egypt, everything I say to you." But Moses argued with Yahweh, "I can't speak well! Why would the ruler of Egypt listen to Me?"

Aaron's Stick Becomes a Snake

7[1-5] Then Yahweh said to Moses, "See, I've made you seem like God to the ruler of Egypt, and your brother, Aaron, will be your preacher. Say everything I tell you, and Aaron will tell the ruler of Egypt to send

the people of Israel out of his land. But I'll make the ruler of Egypt's heart stubborn, so I can do all My great signs and amazing things in the land of Egypt. But even then the ruler of Egypt won't listen to you, so I may show My power to Egypt, and bring My armies and My people, the Israelites, out of the land of Egypt with great judgments. And the Egyptians will know that I Am Yahweh when I show My power and bring out the Israelites from among them."

[6-9] So Moses and Aaron did just as Yahweh had told them. And Moses was 80 years old, and Aaron was 83 when they said this to the ruler of Egypt. Then Yahweh said to Moses and Aaron, "The ruler of Egypt will say, 'Show Me a sign to prove yourself.' When he does this, say to Aaron, 'Take your walking stick and throw it down in front of the ruler of Egypt, and it will become a Snake.'"

[10-13] So Moses and Aaron went to the ruler of Egypt and did what Yahweh had told them. Aaron threw down his walking stick before the ruler of Egypt and his officials, and it became a snake! Then the ruler of Egypt called in his own wise men and sorcerers, and these magicians did the same thing with their magic. They threw down their walking sticks, which also became snakes, but then Aaron's walking stick swallowed up their walking sticks. But the ruler of Egypt's heart was still stubborn and he still wouldn't listen, just as Yahweh had said.

A Judgment of Blood

[14-18] Then Yahweh said to Moses, "The ruler of Egypt's heart is stubborn, and he still won't let the people go. So go to the ruler of Egypt in the morning as he goes down to the river. Stand on the bank of the Nile and meet him there. Take the walking stick that turned into a snake with you. Then say to him, 'Yahweh, the God of the Israelites, has sent Me to tell you, "Let My people go, so they can worship Me in the countryside." Until now, you've haven't listened to God so this is what Yahweh says: "I'll show you that I Am Yahweh." Look! I'll hit the water of the Nile with this walking stick in My hand, and the river will turn to blood. The fish in it will die, and the river will stink, so the Egyptians will hate to drink any water from it.'"

[19-25] Then Yahweh said to Moses: "Tell Aaron, 'Take your walking stick and raise your hand over the waters of Egypt, all its streams, rivers, ponds, and all their pools of water, so that the water will turn to blood. Everywhere in Egypt the water will turn to blood, even the water stored in wooden buckets and stone jars.'" So Moses and Aaron did just as Yahweh told them. Aaron raised his walking stick and struck the water of the river as the ruler of Egypt and all of his officials watched. Then the whole river turned to blood! The fish in the river died, and the water stank so that the Egyptians couldn't drink it. So there was blood all over the land of Egypt. But again the magicians of Egypt used their magic, and they, too, turned water into blood, so the ruler of Egypt's heart was still stubborn and he wouldn't listen to Moses and Aaron, just as Yahweh had said. The ruler of Egypt went back to his palace and didn't change his mind. Then all the Egyptians dug along the riverbank to find drinking water, because they couldn't drink the water from the Nile. Seven days passed from the time Yahweh struck the Nile.

A Judgment of Frogs

8[1-4] Then Yahweh said to Moses, "Go back to the ruler of Egypt and say to him, 'This is what Yahweh says: Let My people go, so they can worship Me. If you won't let them go, I'll send frogs all over your land. Many frogs will come out of the river and come up and into your palace, even into your bedroom and onto your bed! They'll go into the houses of your officials and your people and even jump into your ovens and your dough bowls. Frogs will jump on you, your people, and all your officials.'"

[5-7] Then Yahweh said to Moses, "Tell Aaron, 'Raise the walking stick in your hand over all the streams, rivers, and ponds of Egypt, and bring up the frogs over all the land.'" So Aaron raised his hand over the waters of Egypt, and frogs came up and covered the whole land! But the magicians were able to do the same thing with their magic, and caused more frogs to come up on the land of Egypt.

[8-11] Then the ruler of Egypt called Moses and Aaron and begged, "Ask Yahweh to take the frogs

away from Me and My people and I'll let your people go, so they can offer sacrifices to Yahweh." Then Moses said, "You may have the honor of telling Me when you want Me to pray for you, your officials, and your people that you and your houses will be rid of the frogs and they'll only stay in the river." Then the ruler of Egypt said, "Do it tomorrow." And Moses answered, "Let it be as you've said, so you'll know that there's no one like Yahweh our God. The frogs will leave you and your houses, your officials, and your people. They'll only stay in the Nile River."

[12-15] So Moses and Aaron left the ruler of Egypt's palace, and Moses prayed to Yahweh about the frogs God had sent on the ruler of Egypt. And Yahweh did just what Moses had said. The frogs in the houses, the courtyards, and the fields all died. The Egyptians piled them up, and the land stank. But when the ruler of Egypt saw that relief had come, he became stubborn again and wouldn't listen to Moses and Aaron, just as Yahweh had said.

A Judgment of Lice

[16-19] So Yahweh said to Moses, "Tell Aaron, 'Raise your walking stick and hit the dust and it will turn into lice throughout the land of Egypt.'" So Moses and Aaron did just as Yahweh had told them. When Aaron raised his hand and struck the ground with his walking stick, lice covered the Egyptians and their animals. All the dust in the land of Egypt turned into lice. The ruler of Egypt's magicians tried to do the same thing with their magic, but this time they couldn't do it. So the lice covered everyone, both humans and animals. Then the magicians said to the ruler of Egypt "This is the power of God!" But the ruler of Egypt's heart was still stubborn. He wouldn't listen to them, just as Yahweh had said.

A Judgment of Flies

[20-23] Then Yahweh told Moses, "Get up early in the morning and stand in the ruler of Egypt's way as he goes down to the river. Say to him, 'This is what Yahweh says: Let My people go, so they can worship Me. Or else, If you won't let them go, then I'll send swarms of flies on you, your officials, your people, and into all the houses. The Egyptian homes will be filled with swarms of flies, and the ground will be covered with them. But this time I'll spare the land of Goshen, where My people live and no flies will be found there. Then you'll know that I Am Yahweh even in the heart of your land. I'll make a difference between* My people and your people. This sign will happen tomorrow.'"

[24-27] And Yahweh did just as Moses had said. A thick swarm of flies filled the ruler of Egypt's palace and the houses of his officials. The whole land of Egypt was destroyed by the flies. So the ruler of Egypt called for Moses and Aaron, "Go offer your sacrifices to God, but do it here in this land." But Moses answered, "It's not right to do so, because the Egyptians hate the sacrifices that we offer to Yahweh our God. If we offer the sacrifices which they hate here where the Egyptians can see us, won't they stone us? We will travel three days into the countryside to offer sacrifices to Yahweh our God, just as we are told to."

[28-32] Then the ruler of Egypt answered, "I'll let you go into the countryside to offer sacrifices to Yahweh your God, but don't go too far away. Pray for Me." Then Moses answered, "I'm going and I'll pray to Yahweh that tomorrow the swarms of flies will go away from you and your officials and all your people. But Don't lie to us again and not let the people go sacrifice to Yahweh." So Moses left the ruler of Egypt and prayed to Yahweh. And Yahweh did as Moses asked and caused the swarms of flies to leave from the ruler of Egypt, his officials, and the people. Not one fly stayed behind. But the ruler of Egypt again became stubborn and wouldn't let the people go.

A Judgment on Animals

9[1-7] Then Yahweh told Moses, "Go back to the ruler of Egypt and tell him, 'This is what Yahweh, the God of the Israelites, says: Let My people go, so they can worship Me. If you won't let them go, and still

hold them, Yahweh will send a deadly disease on all your animals, all your horses, donkeys, camels, cattle, and sheep. But Yahweh won't hurt the animals of the Israelites, only that of the Egyptians. Not one of the people of Israel's animals will die! Then Yahweh set the time for the trouble to begin, "Tomorrow, Yahweh will do this in the land." So Yahweh did it the next day and all the animals of the Egyptians died, but the Israelites didn't lose one animal. The ruler of Egypt sent his officials to see, and the Israelites had not lost one animal! But even so, the ruler of Egypt's heart was still stubborn, and he wouldn't let the people go.

A Judgment of Swelling Sores

[8-12] Then Yahweh said to Moses and Aaron, "Take handfuls of ashes from an oven, and have Moses toss it into the air while the ruler of Egypt watches. The ashes will spread like fine dust over the whole land of Egypt, causing swellings to break out in sores on the people and the animals throughout the land." So they took ashes from an oven and went and stood before the ruler of Egypt and Moses threw the ashes into the air, and swellings broke out in sores on all the people and the animals. Even the magicians couldn't stand before Moses, because the swellings had broken out on them and all the Egyptians. But Yahweh made the ruler of Egypt's heart stubborn, and just as Yahweh had said to Moses, the ruler of Egypt wouldn't listen.

A Judgment of Hail

[13-21] Then Yahweh said to Moses, "Get up early in the morning and stand before the ruler of Egypt and tell him, 'This is what Yahweh, the God of the Israelites, says: Let My people go, so they can worship Me. If you don't, I'll send all My judgments on you yourself, and your officials and your people, that you'll know that there's no one like Me in all the earth. By now if I had used My power to strike you and your people with a disease, then you would have been wiped off the face of the earth. But I've spared you for the purpose of showing you My power and spreading My Name throughout the earth. But you still control My people and won't to let them go. So tomorrow at this time I'll send very heavy hail to rain down, worse than any in all the history of Egypt until now. So bring in your animals and tell your workers to come in from the fields. Any person or animal that's left outside and not brought home will die when the hail falls.'" Some of the ruler of Egypt's officials who believed Yahweh quickly brought their workers and animals in from the fields. But those who paid no attention to the word of Yahweh left theirs out in the open.

[22-26] Then Yahweh said to Moses, "Lift your hand toward the sky so hail may fall on the people, the animals, and all the plants throughout the land of Egypt." So Moses lifted his walking stick toward the sky, and Yahweh sent thunder and hail, and lightning struck on the ground. So Yahweh rained hail on all the land of Egypt. So there was hail mixed with lightning so heavy that never in all the history of Egypt had there been a storm like that. The hail struck down everything in Egypt, everything left in the fields, all the people, the animals, and the plants. Even the trees were broken. The only place without hail was the land of Goshen, where the people of Israel lived.

[27-32] Then the ruler of Egypt quickly called Moses and Aaron, "I've sinned this time. Yahweh is right, and My people and I are wrong. Ask Yahweh to end this heavy thunder and hail. We've had enough. I'll let you go; don't stay any longer!" So Moses answered, "As soon as I leave the city, I'll lift My hands and pray to Yahweh and the thunder and hail will stop, and you'll know that the earth belongs to Yahweh. But I know that you and your officials still don't respect Yahweh God." (All the flax and barley were ruined by the hail, because the barley had heads and the flax was just budding. But all the wheat was spared, because they're late crops.)

[33-35] So Moses left the ruler of Egypt's court and went out of the city. When he lifted his hands to Yahweh, the thunder and hail stopped, and the rain stopped pouring. But when the ruler of Egypt saw that the rain, hail, and thunder had stopped, he and his officials sinned again, and the ruler of Egypt again became stubborn. Because he was stubborn in his heart, the ruler of Egypt wouldn't let the people go, just

as Yahweh had said through Moses.

A Judgment of Locusts

10[1-2] Then Yahweh said to Moses, “Go back to the ruler of Egypt. I’ve made him and his officials’ heart’s stubborn so I can show My signs among them. I’ve also done it so you can tell your children and grandchildren about the great things I’ve done in Egypt and about the signs I did among them, and so you’ll know that I Am Yahweh.”

[3-6] So Moses and Aaron went to the ruler of Egypt and said, “This is what Yahweh, the God of the Israelites, says: How long will you not obey Me? Let My people go, so they can worship Me. Or else, if you won’t, tomorrow I’ll bring a swarm of locusts on your country. They’ll cover the land so that you won’t be able to see the ground. They’ll eat what little is left of your crops after the hailstorm, including all the trees growing in the fields. They’ll fill your palace, and the homes of your officials and all the houses in Egypt. Your ancestors have never seen a problem like this one in all the history of Egypt!” And Moses turned and left the ruler of Egypt.

[7-11] Then the officials came to the ruler of Egypt and begged him. “How long will you let this man do these things to us? Let the men go to worship Yahweh their God! Don’t you know that Egypt is ruined?” So Moses and Aaron were brought back to the ruler of Egypt. He told them, “Go and worship Yahweh your God. But who will be going with you?” So Moses answered, “We’ll all go, young and old, our sons and daughters, and our flocks and herds. We will all join together in celebrating a feast to Yahweh.” Then the ruler of Egypt said, “Yahweh will without a doubt be with you if I let you take your children! I know you’ve evil plans. Never! Only the men may go and worship Yahweh, since that is what you asked.” And the ruler of Egypt threw them out of the palace.

[12-15] Then Yahweh said to Moses, “Raise your hand over the land of Egypt to bring on the locusts. Let them cover the land and eat every plant left from the hailstorm.” So Moses raised his walking stick over Egypt, and Yahweh caused an east wind to blow over the land all that day and through the night. When morning came, the east wind had brought the locusts. And the locusts swarmed over the whole land of Egypt, resting on all their land. It was the worst locust problem in Egyptian history, and there has never been another one like it. The locusts covered the whole country and darkened the land. They ate every plant in the fields and all the fruit on the trees that the hailstorm had left. Not one leaf was left on the trees and plants throughout the land of Egypt.

[16-20] The ruler of Egypt quickly called Moses and Aaron, “I’ve sinned against Yahweh your God and against you.” “Please forgive My sin, just this once, and ask Yahweh your God to take away this death from Me.” So Moses left the ruler of Egypt and prayed to Yahweh. So Yahweh shifted the wind, and the strong west wind blew the locusts into the Red Sea. Not one locust was left in all the land of Egypt. But Yahweh made the ruler of Egypt’s heart stubborn again, so he wouldn’t let the people go.

A Judgment of Darkness

[21-23] Then Yahweh said to Moses, “Lift your hand toward heaven, and the land of Egypt will be covered with darkness, a darkness you can feel.” So Moses lifted his hand to the sky, and a deep darkness covered all the land of Egypt for three days. During all that time the people couldn’t see each other, and no one got up. But the people of Israel had light where they lived.

[24-29] Finally, the ruler of Egypt called for Moses, “Go and worship Yahweh, but leave your flocks and herds here. You may take your children with you.” But Moses said, “No, you’ll let us take our animals for sacrifices and burnt offerings to Yahweh our God. All our animals will go with us; not one hoof can be left behind. We will choose our sacrifices for Yahweh our God from among these animals and we won’t know which ones to use until we get there.” But Yahweh made the ruler of Egypt’s heart stubborn once more, and he would not let them go. The ruler of Egypt shouted at Moses, “Get out of here! Be careful not to ever

come back to see Me again! The day you see My face, you'll die!" So Moses answered, "What you said is good. I'll never see your face again."

A Judgment of Death for Egypt's Firstborn

11[1-3] Then Yahweh said to Moses, "I'll send one more problem on the ruler of Egypt and the land of Egypt. After that, the ruler of Egypt will let you go. When he lets you go, he'll make you all to leave quickly. Tell all the Israelite men and women to ask their Egyptian neighbors for things of silver and gold." Yahweh had caused the Egyptians to be kind to the people of Israel and Moses was considered a very great man in the land of Egypt, respected by the ruler of Egypt's officials and the Egyptian people.

[4-8] Then Moses said to the ruler of Egypt, "This is what Yahweh says: At midnight tonight I'll pass through the heart of Egypt and all the firstborn will die in Egypt, from the firstborn of the ruler of Egypt, who sits on his throne, to the firstborn of his worker girl who grinds the flour. Even the firstborn of all the animals will die. Then a loud cry will sound throughout the land of Egypt, one like no one has heard before or will ever hear again. But not even a dog will bark against any of the Israelites or their animals. Then you'll know that Yahweh makes a difference between the Egyptians and the Israelites. All of your people will run and fall to the ground before Me; Get out! And take all your followers with you.' After that, I'll go out!" Then, Moses left the ruler of Egypt, being very angry.

[9-10] Now Yahweh had told Moses earlier, "The ruler of Egypt won't listen to you, so I'll do even more amazing things in the land of Egypt." So Moses and Aaron did these miracles in the ruler of Egypt's presence, but Yahweh made the ruler of Egypt's heart stubborn, and he wouldn't let the Israelites go out of His land.

The First Passover

12[1-10] While the Israelites were still in the land of Egypt, Yahweh said to Moses and Aaron, "From now on, this month will be the first month of the year for you. Say to all the people of Israel, 'On the tenth day of this month each family will choose a lamb for a sacrifice, one animal for each household.' If a family is too small to eat a whole animal, let them share with another family next door. Take the animal in keeping with the size of each family and how much they can eat. The animal you pick can't have anything wrong with it, and will be a first-year-male, either a sheep or a goat. "Take care of it until the evening of the fourteenth day of this first month. Then all the people of Israel will kill their lamb or young goat as the sun goes down. They need to take some of the blood and smear it on the sides and top of the doorframes of the houses where they eat the animal. That same night they will roast the meat over a fire and eat it along with bread made without yeast and bitter greens. Don't eat any of the meat raw or boiled in water. The whole animal, including the head, legs, and insides, will be roasted over a fire. Don't leave any of it until the next morning and burn whatever is left.

[11-20] "This is the way you'll eat it: Be dressed with your belt on and your sandals on your feet, and have your walking stick in your hand. So eat it quickly, because this is Yahweh's Passover. On that night I'll pass through the land of Egypt and kill every firstborn in the land of Egypt, both human and animal. I'll judge and punish all the false gods of Egypt, because I Am Yahweh! But the blood on your doorposts will serve as a sign, marking the houses where you're staying. When I see the blood, I'll pass over you and this problem of death won't touch you when I punish the land of Egypt. This is a day to remember. Each year, from generation to generation, you'll celebrate it as a feast to Yahweh. Make a rule to keep it forever. For seven days the bread you eat won't be made with yeast. On the first day of the feast, take out all of the yeast from your homes. Anyone who eats bread made with yeast during the seven days of the feast will be put out from the people of Israel. On the first day and again on the seventh day of the feast, all the people will come together to worship. No work of any kind may be done on these days except for fixing the food. Celebrate this Passover Feast to remind you that I brought your people out of the land of Egypt on

this very day. Celebrate this day from generation to generation and make it a rule. The bread you eat won't be made with yeast from the evening of the fourteenth day of the first month until the evening of the twenty-first day of that month. During those seven days, don't let any yeast stay in your homes. Anyone who eats anything made with yeast during this week will be put out from the people of Israel, whether they are an Israelite or a foreigner. During those days you won't eat anything made with yeast. Wherever you live, eat only bread made without yeast."

[21-27] Then Moses called all the leaders of Israel together and said to them, "Go, pick out a lamb in keeping with the size of each of your families, and kill the Passover sacrifice. Then take a branch of hyssop and dip it into the blood in the pan and brush it across the top and sides of the doorframes of your houses. And no one may go out through the door until morning. Yahweh will pass through the land to kill the Egyptians. But when God sees the blood on the top and sides of the doorframe, Yahweh will pass over your home and won't let the death angel come into your house to kill you. Remember to keep these things as a rule for you and your descendants forever. When you come into the land Yahweh has promised to give you, you'll keep this ceremony. Then when your children ask, 'What does this ceremony mean?' you'll say, 'It's the Passover sacrifice to Yahweh, who passed over the houses of the Israelites in Egypt to free us and killed the Egyptians.'" So the people bowed their heads and worshiped.

[28-30] So the people of Israel did just as Yahweh had told Moses and Aaron. And that night at midnight, Yahweh killed all the firstborn in the land of Egypt, from the firstborn of the ruler of Egypt, who sat on his throne, to the firstborn of the prisoner in the jail. Even the firstborn of their animals were killed. So the ruler of Egypt and all his officials and all the people of Egypt woke up during the night, and a loud cry was heard throughout the land of Egypt. There wasn't a house where someone wasn't dead.

Israel Leaves Egypt

[31-36] Then the ruler of Egypt sent for Moses and Aaron during the night, "Get up and go! Leave My people and take the rest of the Israelites with you! Go and worship Yahweh as you've asked. Take your flocks and herds, as you said, and be gone, and bless Me also." So all the Egyptians hurried the people of Israel out of the land quickly because they thought, "We'll all die!" So the Israelites took their bread dough before yeast was added and wrapped their kneading bowls in their clothes, carrying them on their shoulders. And the people of Israel had done as Moses told them; they had asked the Egyptians for clothing and things of silver and gold. Yahweh caused the Egyptians to be kind to the Israelites, and they gave the Israelites whatever they asked for. So they took the riches of the Egyptians!

[37-42] That night the people of Israel left Rameses and went to Succoth, with about 600,000 men on foot, plus all the women and children. A bunch of non-Israelites went with them, along with many flocks and herds. So they baked pancakes from the dough without yeast, which they had brought from Egypt. It was made without yeast because the people were driven out of Egypt in such a hurry that they had no time to make the bread or other food. The people of Israel had lived in Egypt for 430 years. On the last day of the 430th year all the people of Yahweh left Egypt. It's a night to remember Yahweh for bringing them out of the land of Egypt. So this is the night for all the people of Israel to remember Yahweh, and it will be celebrated every year, from generation to generation.

Passover Rituals

[43-51] Then Yahweh said to Moses and Aaron, "Do this for the Passover Feast. No foreigners will eat it. But any worker who has been bought may eat it if he has had his foreskin cut off. Visitors and paid workers won't eat it. Each Passover lamb will be eaten in one house. Don't carry any of its meat outside, and don't break any of its bones. All the people of Israel will celebrate this feast. If a foreigner living with you wants to celebrate Yahweh's Passover, let all their males have their foreskins cut off. Then they may celebrate the Passover with you like a native-born Israelite. But no male who has not had his foreskin cut

off may ever eat the Passover meal. This law applies to everyone, whether a native-born Israelite or a foreigner living with you." So all the people of Israel did what Yahweh had told Moses and Aaron to do. On that very day Yahweh brought the people of Israel out of the land of Egypt by their family groups.

Dedication of the Firstborn

13[1-7] Then Yahweh said to Moses, "Dedicate to Me every firstborn, whatever opens the womb, among the Israelites, both humans and animals. It's Mine." So Moses said to the people, "This is a day to remember forever, the day you left Egypt, the place of hard work and slaving. Today, Yahweh has brought you out with a strong hand, so remember, eat no bread with yeast. On this day, in the month of Abib, (which means tender and green) you're going out. After Yahweh brings you into the land of the Canaanites, Hittites, Amorites, Hivites, and Jebusites, which God promised to your ancestors, a land full of milk and honey, you'll celebrate this event in this month each year. For seven days your bread won't be made with yeast, and on the seventh day, celebrate a feast to Yahweh. Eat bread without yeast during those seven days. There will be no yeast bread or any yeast at all found in your houses during this time.

[8-16] "On the seventh day you'll explain to your children, 'I'm doing this because of what Yahweh did for Me when I left Egypt.' This annual feast will be a visible sign to you, like a mark on your hand, to help you remember Yahweh's Laws because with a strong hand Yahweh saved you out of Egypt.' So keep the rule of this feast at this time each year. When Yahweh gives you the land where the Canaanites now live, as was promised to your ancestors, you'll set apart all that opens the womb, that is, every firstborn male from all your animals because they belong to Yahweh. But you'll buy back a firstborn donkey by giving a lamb in its place. But if you don't want to buy it back, you'll break its neck. And every firstborn human son you'll buy back. And in the future, when your children ask you, 'What does all this mean?' Then you'll tell them, 'With a strong hand, Yahweh brought us out of Egypt, the place of hard work and slaving. The ruler of Egypt was stubborn and wouldn't let us go, so Yahweh killed all the firstborn males throughout the land of Egypt, both people and animals. So I now sacrifice all the firstborn males to Yahweh, but the firstborn sons are always bought back.' This ceremony will be like a mark on your hand to help you remember that with a strong hand, Yahweh brought us out of Egypt."

Israel Wanders through the Countryside

[17-22] When the ruler of Egypt finally let the people go, God didn't lead them by the main road that runs through Philistine territory, even though that was closer. But God said, "The people might change their minds if they're faced with a war, and go back to Egypt." So God led them around through the countryside of the Red Sea. So the Israelites left Egypt in order, ranked by their family groups. Moses took the bones of Joseph with him because Joseph had made the sons of Israel promise to do this. He said, "God will certainly come to help you, so take My bones from this place with you." The Israelites left Succoth and camped at Etham on the edge of the countryside. Yahweh went ahead of them by day with a pillar of cloud to lead the way, and by night with a pillar of fire to give them light, so they could go by day and night. And Yahweh didn't take the pillar of cloud by day or the pillar of fire by night away from the people.

The Egyptians Chase the Israelites

14[1-4] Then Yahweh told Moses: "Tell the Israelites to turn and camp by Pi-hahiroth between Migdol and the sea, across from Baal-zephon. Camp there by the sea. Then the ruler of Egypt will think, 'The Israelites are confused by the land and trapped in the countryside!' And once again I'll make the ruler of Egypt's heart stubborn, and he'll chase after you. I'll get more respect than the ruler of Egypt and all his army and the Egyptians will know that I Am Yahweh!" So they camped there as they were told.

[5-9] When word reached the ruler of Egypt that the Israelites had left, the ruler of Egypt and his officials changed their minds, "What have we done, letting all those Israelite workers go?" So the ruler of

Egypt got his chariot ready and took his troops with him. He took with him 600 of Egypt's best chariots, along with the rest of the chariots of Egypt, with leaders over them all. So Yahweh made the heart of the ruler of Egypt stubborn, so he chased after the people of Israel, who had bravely left. The Egyptians chased after them with all the horses and chariots of the ruler of Egypt, his horsemen and fighters and caught up with them camping by the seashore near Pi-hahiroth, across from Baal-zephon.

[10-14] As the ruler of Egypt came closer, the people of Israel looked up and saw the Egyptians catching up with them. They were very scared and prayed to Yahweh. Then they said to Moses, "Why did you bring us out here to die in the countryside? Weren't there any graves in Egypt? What have you done to us, bringing us out of Egypt? Isn't this what we told you in Egypt when we said, 'Leave us alone! Let us work for the Egyptians?' It's better to work in Egypt than to die in the countryside!" But Moses told the people, "Don't be afraid. Just be still and watch Yahweh save you today. The Egyptians you see today you'll never see again. Yahweh will fight for you, so be quiet!"

Crossing the Red Sea

[15-18] Then Yahweh said to Moses, "Why are you crying out to Me? Tell the people to go on! Pick up your walking stick and raise your hand over the sea and divide it. The Israelites will walk through the middle of the sea on dry ground. And I'll make the hearts of the Egyptians stubborn, and they'll follow them in. So I'll get more respect than the ruler of Egypt and all his troops, his chariots, and his horsemen. Then all Egypt will know that I Am Yahweh, when I get respect for Myself over the ruler of Egypt and his armies!"

[19-22] Then the angel of God, who had been leading the people of Israel, moved behind the camp. The pillar of cloud moved from the front and stood behind them. The cloud came between the Egyptian and Israelite camps. So it was a cloud and darkness to the Egyptians, and it gave light by night to the Israelites, so neither went to the other all night. Then Moses raised his hand over the sea, and Yahweh held back the water with a strong east wind all that night, turning the seabed into dry land. So the waters were divided. So the people of Israel walked through the middle of the sea on dry ground, with walls of water on each side of them!

[23-25] Then the Egyptians, all of the ruler of Egypt's horses, chariots, and horsemen, chased them into the middle of the sea. Just before morning Yahweh looked down on the Egyptian army from the pillar of fire and cloud, and troubled their forces. Their chariot wheels fell off, making their chariots hard to drive, so the Egyptians said, "Let's run away from these Israelites! Yahweh is fighting for them against Egypt!"

[26-28] Then Yahweh said to Moses, "Raise your hand over the sea again, so the waters will come back and cover the Egyptian chariots and horsemen." So as the sun began to rise, Moses raised his hand over the sea, and the sea became deep again, while the Egyptians were moving through it. So Yahweh drowned the Egyptians in the sea. When the waters went back and covered all the chariots and horsemen, all the army of the ruler of Egypt, not one lived.

[29-31] But the people of Israel had walked through the middle of the sea on dry ground, as the water stood up like a wall on both sides of them. So Yahweh saved Israel from the hand of the Egyptians that day and the Israelites saw the Egyptians dead on the seashore. When the people of Israel saw the great power that Yahweh had used against the Egyptians, they feared Yahweh. They put their faith in Yahweh and believed Moses, God's worker.

A Song of Deliverance

15[1-7] Then Moses and the people of Israel sang this song to Yahweh:

"I'll sing to Yahweh because You've amazingly won our freedom;
You've thrown both horse and rider into the sea.
Yahweh is My strength and My song; You've saved Me.

This is My God, and I'll praise You, the God of My ancestors, and I'll applaud You!
 Yahweh is a strong warrior; Yahweh is God's name!
 The ruler of Egypt's chariots and army You've thrown into the sea.
 The ruler of Egypt's best leaders are drowned in the Red Sea.
 The deep waters covered them; they sank to the bottom like a stone.
 "Your strong hand, O Yahweh, is amazing in power.
 Your strong hand, O Yahweh, smashes the enemy in pieces.
 In the greatness of Your majesty, You overthrow those who rise against You.
 You let Your anger burn; and it burns them like straw.
[8-13] At the blast of Your breath, the waters rose up!
 The rising waters stood straight up like a wall;
 in the heart of the sea the deep waters became hard like glass.
 "The enemy bragged, 'I'll chase them and catch up with them.
 I'll steal all their stuff and get what I want from them.
 I'll pull My knife; My strong hand will kill them.'
 But You blew with Your breath, and the sea covered them.
 They sank like lead in the great waters.
 "Who is like You among the gods, O Yahweh, Who is like You, amazing in goodness,
 deserving our praises, doing great amazing things?
 You raised Your strong hand, and the earth swallowed our enemies.
 With Your forgiveness You lead the people you've saved.
 In Your strength, You guide them to Your place of worship.
[14-18] The peoples will hear and tremble; those who live in Philistia will sorrow.
 The leaders of Edom are confused; the great ones of Moab will tremble.
 All who live in Canaan will melt away; fear and dread will fall on them.
 The power of Your arm makes them stand as still as a stone
 until your people pass by, O Yahweh, until the people you bought back pass by.
 bring them in and plant them on your own mountain,
 the place where You stay, O Yahweh, the place of worship, O Yahweh, that your hands have made.
 Yahweh will reign forever and ever!"
[19-21] When the ruler of Egypt's horses, chariots, and horsemen went into the sea, Yahweh brought
 the waters down on them. But the people of Israel went through the middle of the sea on dry ground!

Then Miriam, the preacher, Aaron's sister, took a tambourine and led all the women as they played their tambourines and danced. And Miriam sang this song: "I'll sing to Yahweh because You've amazingly won our freedom; You've thrown both horse and rider into the sea."

Bitter Water at Marah

[22-27] Then Moses led the people of Israel away from the Red Sea, and they moved out into the desert of Shur. They traveled in this desert for three days but found no water. When they came to the oasis of Marah, the water was too bitter to drink. So they called the place Marah (which means "bitter"). Then the people complained to Moses, "What are we going to drink?" So Moses prayed to Yahweh for help, and Yahweh showed him a tree. When Moses threw it into the water, it made the water good to drink. It was there at Marah that Yahweh gave them a law and a rule to test their faithfulness. God said, "If you'll listen carefully to the voice of Yahweh your God and do what's right in My sight, obeying all my judgments and keeping all My laws, then I'll not make you suffer any of the problems I sent on the Egyptians; because I Am Yahweh who heals you." Then the Israelites traveled on to the oasis of Elim, where they found twelve

springs and seventy palm trees. They camped there beside the water.

Bread from Heaven

16[1-5] Then all the people of Israel left from Elim and went into the countryside of Sin, between Elim and Mount Sinai on the 15th day of the second month, after leaving from the land of Egypt. Then all the people of Israel complained to Moses and Aaron, "If only Yahweh had killed us back in Egypt, where we sat around pots of meat and ate all the bread we wanted. But now you've brought us into this countryside to starve us all to death." Then Yahweh said to Moses, "Look, I'm going to rain down bread from heaven for you. Each day the people will go out and pick up as much food as they need for that day. I'll test them to see whether or not they'll obey Me. On the sixth day they'll gather twice as much as usual and get it ready."

[6-10] So Moses and Aaron said to all the people of Israel, "By evening you'll know it was Yahweh who brought you out of the land of Egypt. In the morning you'll see the greatness of Yahweh, who has heard your complaints, which are against God, and not us. Who are we that you should complain about us? Yahweh will give you meat to eat in the evening and bread to fill you in the morning. Yahweh has heard all your complaints against God. Who are we? Yes, your complaints are against Yahweh, not against us." Then Moses said to Aaron, "Say this to all the people of Israel, 'Come to Yahweh, who has heard your complaining.'" And as Aaron said to all the people of Israel, they looked out toward the countryside and saw the amazing greatness of Yahweh shining in a cloud.

[11-16] Then Yahweh said to Moses, "I've heard the Israelites' complaints. Now tell them, 'In the evening you'll have meat to eat, and in the morning you'll have all the bread you want. Then you'll know that I Am Yahweh your God.'" That evening great numbers of quail flew in and covered the camp. And the next morning the area around the camp was wet with dew. When the dew dried, a small round thing as fine as frost covered the ground. So when they saw it, they asked each other, "What's it?" They didn't what it was. And Moses told them, "It's the bread Yahweh has given you to eat. This is what Yahweh tells you to do: Everyone should gather as much as they need, about a 3 quart jar for each person in your tent."

[17-20] So the people of Israel did as they were told, some gathering more, some less. But when they measured it out, everyone had just enough. Those who gathered too much had nothing left over, and those who gathered a little had enough. Each family had just what it needed. Then Moses told them, "Don't keep any of it until morning." But some of them didn't listen and kept some till morning anyway. But by then it was full of worms and had a very bad smell. So Moses was very angry with them.

[21-26] After this the people gathered it every morning, each family as much as they needed. And as the sun became hot, it melted. On the sixth day, they gathered twice as much as usual, about six quarts for each person instead of 3. Then all the leaders of the people came and asked Moses why. He told them, "This is what Yahweh has told you to do: Tomorrow will be a day of total rest, a Seventh Day, a day set apart to worship Yahweh. So bake or boil as much as you want today, and set aside what's left for tomorrow." So they put some aside until morning, just as Moses had told them, and it didn't have any worms or smell. Moses said, "Eat this food today because today is a Seventh Day, a day to worship Yahweh. There will be no food on the ground today. You may gather the food for six days, but the Seventh Day is the Day of Rest. There will be no food on the ground that day."

[27-31] Some of the people went out anyway on the seventh day, but they found no food. So Yahweh asked Moses, "How long will these people not do what I tell them? See, I, Yahweh, have given you the Seventh Day, so I will give you enough for two days on the sixth day. On the Seventh Day you'll each stay in your place. Don't go out of your place on the seventh day." So the people rested on the seventh day. The Israelites called the food manna. It was white like coriander seed, and it tasted like honey wafers.

[32-36] Then Moses said, "This is what Yahweh has told you: Fill a 3 quart jar with manna to save it for your descendants, so they'll be able to see the food I gave you in the countryside when I set you free from Egypt." Moses said to Aaron, "Get a jar and fill it with 3 quarts of manna. Then put it in a sacred place

facing Yahweh to save it for future generations.” Aaron did just as Yahweh had told Moses. He put it up to be placed in the Ark of the Promise. So the people of Israel ate manna for forty years until they got to the land where there were other people living. They ate manna until they came to the border of the land of Canaan. The container used to measure the manna held about 3 quarts.

Water from the Rock

17[1-3] All the people of Israel left the countryside of Sin as Yahweh told them to and camped at Rephidim, but there was no water there for the people to drink. So once more the people complained to Moses, “Give us water to drink!” So Moses answered, “Why are you asking Me? And why are you testing Yahweh?” But because they were thirsty, they kept arguing with Moses, “Why did you bring us out of Egypt, to kill us, our children, and our animals with thirst?”

[4-7] Then Moses prayed to Yahweh, “What should I do with these people? They’re almost ready to stone Me!” So Yahweh said to Moses, “Go out in front of the people and call some of the leaders of Israel to go with you. Take your walking stick, the one you used when you struck the water of the Nile, and go. I’ll stand in front of you on the rock at Mount Sinai. Hit the rock, and water will come out of it, so the people will be able to drink.” So Moses did as he was told, and water came out as the leaders watched. So Moses named the place Massah (which means “temptation”) and Meribah (which means “argument”) because the people of Israel argued with Moses and tempted Yahweh by “Is Yahweh with us or not?”

Israel Defeats the Amalekites

[8-13] While the people of Israel were at Rephidim, the warriors of Amalek came to fight them. So Moses told Joshua, “Choose some men to go out and fight with Amalek. Tomorrow, I’ll stand at the top of the hill, holding the walking stick of God in My hand.” So Joshua did what Moses said to him and fought the army of Amalek. Then Moses, Aaron, and Hur went up to the top of the hill. As long as Moses held up the walking stick with him, the Israelites were winning. But whenever he dropped his hand, the Amalekites were winning. When Moses’ hands became so tired that he couldn’t hold them up, Aaron and Hur found a stone for him to sit on. Then they stood on each side of Moses, holding up his hands. So his hands stayed up until sunset and Joshua won the battle against the army of Amalek.

[14-16] Then Yahweh told Moses, “Write this down in the book to remember it, and read it to Joshua: and I’ll erase the memory of Amalek from under heaven.” Then Moses built an altar there and named it Yahweh-nissi (which means “Yahweh is My banner”). He said, “Yahweh has promised, so Yahweh will be at war with Amalek generation after generation.”

Jethro’s Visit to Moses

18[1-6] Moses’ father-in-law, Jethro, the priest of Midian, heard about everything God had done for Moses and the people, the Israelites, about how Yahweh had saved them from Egypt. Earlier, Moses had sent his wife, Zipporah, and his two sons back to Jethro, who had taken them in. (The first was named Gershom because Moses had said when he was born, “I’ve been a foreigner in a foreign land.” The second was named Eliezer because Moses had said, “The God of My ancestors was My helper; and saved Me from being killed by the ruler of Egypt.” So Jethro, Moses’ father-in-law, now came back with his wife and two sons to Moses in the countryside, where they were camped at the mountain of God. Jethro had sent word to Moses, “I, Jethro, your father-in-law, am coming to see you with your wife and your two sons.”

[7-12] So Moses went out to meet his father-in-law, and bowed to him and kissed him. They asked each other about how the other was doing and then went into Moses’ tent. So Moses told his father-in-law everything Yahweh had done to the ruler and people of Egypt for Israel. He also told him about how Yahweh had saved the people from all their troubles along the way. Jethro was happy when he heard about all the good things Yahweh had done for Israel by saving them from the hand of the

Egyptians. Jethro said, "Praise Yahweh, who has saved you from the Egyptians and from the ruler of Egypt, and who has saved Israel from having to work for the Egyptians! Now I know that Yahweh is greater than all other gods, because the very things that they proudly worshipped, God used to defeat them." Then Jethro, Moses' father-in-law, brought a burnt offering and sacrifices to God. Aaron and all the leaders of Israel came out and joined him in a sacrificial meal in God's presence.

Jethro's Wise Advice

[13-16] The next day, Moses took his seat to judge between the people and they lined up in front of him from morning till evening. So when Moses' father-in-law saw all that Moses was doing for the people, he asked, "What are you doing for these people? Why are you doing all this alone while everyone stands around you from morning till evening?" And Moses answered, "Because the people come to Me to get an answer from God. When they disagree, they come to Me, and I judge between them. I tell them God's judgments and laws."

[17-23] Moses' father-in-law said to him, "This isn't good! Both you and those with you are going to wear yourselves out. This job is too much for you to do by yourself. Now listen to Me, and let Me give you a word of advice, and may God be with you. You should keep on teaching them God judgments and laws, and show them how to live right and what work they need to do. But select from all the people some men who are able to do this, who fear God, are honest and hate bribes. Make them leaders over groups of 1,000, 100, 50, and 10. Let them always judge the people in the less important things themselves, but have them bring the more important things to you. They'll help you carry the load, making things easier for you. If you do this, and if God tells you so, then you'll be able to go on, and all these people will go home in peace."

[24-27] So Moses listened to his father-in-law and did what he said. Then Moses chose men who were able to do this from all over Israel and made them leaders over the people, leaders over 1,000's, 100's, 50's, and 10's. So they always judged the people in the little things themselves and brought the more important things to Moses. Then Moses let his father-in-law go, who went back to his own land.

Yahweh Comes Down on Mount Sinai

19[1-6] In the third month after the Israelites had left Egypt, they came to the countryside of Mount Sinai. They had left Rephidim, and came to Mount Sinai and set up camp there in the countryside. So Israel camped beside the mountain. Then Moses climbed up to God, and Yahweh called to him from the mountain, "Tell this to the family of Jacob; tell it to the descendants of Israel, 'You've seen what I did to the Egyptians, and how I carried you on eagles' wings and brought you to Myself. Now if you'll obey Me and keep My Law, you'll be My own special treasure from among all the peoples on earth; because all the earth is Mine. And you'll be a land of priests to Me, My holy nation.' Say this to the people of Israel."

[7-13] So Moses came down and called the leaders of the people and told them everything Yahweh had told him. And all the people answered together, "We'll do everything Yahweh has told us to do." So Moses brought the people's answer back to Yahweh. Then Yahweh said to Moses, "I'll come to you in a thick cloud, so the people will hear Me when I talk to you and always believe you." So Moses told Yahweh what the people had said. Then Yahweh told Moses, "Go down to the people and dedicate them. Get them ready today and tomorrow, and have them wash their clothes. Make sure they're ready on the third day because on that day Yahweh will come down on Mount Sinai as all the people watch. Set a boundary all around the mountain, warning the people, 'Be careful that you don't go up to the mountain or even touch its base. Anyone who touches the mountain will be put to death without a doubt. No hand will touch that person or animal, but they will be stoned or shot with an arrow. Whether human or animal, they will be put to death. But when the trumpet sounds a long blast, then they'll come near the mountain.'"

[14-20] So Moses went down to the people, and got them ready for worship, and they washed their clothes. He told them, "Get ready for the third day, and don't have sex." On the morning of the third day,

thunder roared and lightning flashed, and a thick cloud came down on the mountain. The sound of the trumpet was very loud, so all the people in the camp were scared. But Moses led them out of the camp to meet with God, and they stood at the foot of the mountain. All of Mount Sinai was covered with smoke because Yahweh had come down on it in fire. The smoke went up like smoke from an oven, and the whole mountain quaked. As the blast of the trumpet grew louder and louder, Moses spoke, and God answered him aloud. Then Yahweh came down on the top of Mount Sinai and called Moses to the top of the mountain. So Moses climbed up the mountain.

[21-25] Then Yahweh told Moses, “Go back down and warn the people not to cross the boundaries to try to see Yahweh, or they’ll die. And let the priests who serve Yahweh purify themselves so they won’t be killed.” But Moses argued, “The people can’t come up to the mountain. You warned us, ‘Set a boundary all around the mountain to set it apart as holy.’” But Yahweh said, “Go away! Go down and come back with Aaron. But don’t let the priests or the people cross the boundary to see Yahweh, or they’ll be killed.” So Moses went down to the people and told them what Yahweh had said again.

The Ten Laws of God

20[1-3] Then God said, “I Am Yahweh your God, who saved you from the land of Egypt, the place of hard work and slaving. Don’t worship anything else but Me.

[4-6] Don’t make yourself an idol of any kind or a false god of anything in the heavens, on the earth, or in the sea. Don’t bow down to them or worship them because I, Yahweh your God, am a jealous God, who passes the parents’ faults down to the children up to the third and fourth generation of those who hate Me, but forgiving many generations of those who love and keep My Laws.

[7] Don’t use the name of Yahweh your God with disrespect. Yahweh won’t let anyone go unpunished who misuses God’s name.

[8-11] Remember the Seventh Day and keep it set aside to worship. You may do all your work in six days, but the seventh day is the Day of Rest of Yahweh your God. On that day no one may do any work. This includes you, your sons and daughters, your male and female workers, your animals, and any foreigners living among you. For in six days Yahweh made the heavens, the earth, the sea, and everything in them and rested the seventh day. So Yahweh blessed the Seventh Day and set it apart to worship God.

[12] Respect your father and mother, so you’ll live a long life in the land Yahweh your God is giving you.

[13] Don’t kill anyone.

[14] Don’t be sexually unfaithful to your spouse.

[15] Don’t steal anything.

[16] Don’t tell lies about anyone.

[17] Don’t want what someone else has. Don’t want their house, their spouse, their workers, their animals, or anything else that belongs to someone else.”

[18-20] When the people heard the thunder and the loud blast of the male goat’s horn, and when they saw the flashes of lightning and the smoke pouring out of the mountain, they stood trembling at a distance. And they said to Moses, “You say to us, and we’ll listen. But don’t let God say to us, or we will die!” So Moses answered them, “Don’t be afraid; God has come to test you, so that your fear of God will keep you from sinning!”

Proper Use of Altars

[21-26] As the people stood in the distance, Moses went to the dark cloud where God was. And Yahweh said to Moses, “Say this to the people of Israel: You saw that I said to you from heaven. Remember, don’t worship anything else along with Me. Don’t make any false gods of silver or gold for yourselves. “Build for Me an altar made of earth, and offer your sacrifices on it, your burnt offerings and peace offerings, your sheep, and your cattle. Wherever I put My Name, I’ll come to you and bless you. If you use stones to build

My altar, use only natural, uncut stones. Don't shape the stones with a tool because that would make them unfit for use on the altar. And don't build My altar with steps or you'll show your nakedness on it.

Fair Treatment Rules

21[1-6] "Now these are the rules which you'll give them. If you buy a Hebrew worker, they'll serve six years and in the seventh they'll go free without paying anything. If that person comes in alone, they'll go out alone. If the person is married, then the spouse will be free too. If you give the person a spouse and they have sons or daughters, the spouse and the children will stay with you, but the worker will be freed. But if the worker plainly says, 'I love my boss, my spouse, and my children. I won't go free;' then you'll bring the worker to God, and will bring them to the door or to the door-post, and you'll pierce their ear, and they'll serve you for ever.

[7-11] If someone sells his daughter to be a female worker, she'll not go free as the male-workers do. If she doesn't please her husband, who has married her, then he'll let her be bought back. He'll have no right to sell her to a foreign people, seeing he's been dishonest with her. If he marries her to his son, he'll treat her like a daughter. If he takes another wife, he'll not take away her food, clothing, or marital rights. If he doesn't do these three things for her, she may go free without paying any money.

Rules on Abuse and Kidnapping

[12-14] Anyone who hits another so that the person dies will without a doubt be put to death, but not if it's an accident. If God lets it happen, then I'll choose a place where the person can go to be safe. But if someone plans and comes forcefully on another to kill them, you'll take them to be judged, and put them to death.

[15] Anyone who attacks their father or mother will without a doubt be put to death.

[16] Anyone who kidnaps someone and sells them, or if they're found in their control, the one who kidnapped them, will without a doubt be put to death.

[17] Anyone who speaks badly of their father or mother will without a doubt be put to death.

[18-19] If two people fight and one hits the other with something, or with a fist, and the person who's hit doesn't die, but has to stay in bed; if they get up again and walk around with a cane, then the one who hit them will be cleared but must pay for the loss of their time, and will pay for their care until they're completely healed.

[20-21] If someone beats a male or female worker, and the worker dies under their hand, the one who beat them will without a doubt be punished. But if the worker gets up after a day or two, the one who beat them won't be punished, because the worker is their property.

[22-25] If people fight and hurt a pregnant woman so that she miscarries her baby, and yet no damage follows, they'll be without a doubt fined as much as the woman's husband demands and the judges will allow. But if any more damage follows, then you must punish the one who hurt her equally for the damage they caused.

[26-27] If someone hits a worker's eye, and destroys it, they'll let them go free for their eye's sake. If they hit out a worker's tooth, they'll let them go free for their tooth's sake.

Rules on Animals

[28-32] If a bull gores someone to death, the bull will without a doubt be killed, and its meat won't be eaten; but the owner of the bull won't be held responsible. But if the bull had a habit of goring in the past, and it has been told to the owner, who has not kept it in, and it has killed someone, then the bull will be killed, and its owner will also be put to death. If a ransom is put on that person, then they'll pay to save their life whatever amount is laid on them. Whether it has gored a son or a daughter, it'll be done as this

judgment says. If the bull gores someone-worker, thirty dollars of silver will be given to their boss, and the bull will be killed.

[33-34] If someone opens a pit, or if someone digs a pit and doesn't cover it, and a bull or a donkey falls into it, the owner of the pit will make it good and pay its owner for it, and the dead animal will be theirs.

[35-36] If one man's bull hurts another's, so that it dies, then they'll sell the live bull, and divide its price; and they'll also divide the dead animal. But if it's known that the bull was in the habit of goring in the past, and its owner has not kept it in, the owner will without a doubt pay bull for bull, and the dead animal will be theirs.

22[1-4] If someone steals an bull or a sheep, and kills it, or sells it; they'll pay five for one cow, and four for one sheep. If the thief is found breaking in, and is hit and dies, the owner won't be guilty of bloodshed for the thief. If the sun has come up, the thief will be guilty for any bloodshed and they'll pay the owner back for any losses. If they have nothing, then they'll be sold for their theft. If the stolen animal is found in their hand alive, they'll pay double.

[5] If someone causes a field or vineyard to be eaten by letting their animal loose and it grazes in someone else's field, they'll pay the owner back from the best of their own field, and vineyard.

[6] If fire breaks out, and catches in thorns so that the shocks of grain, or the standing grain, or the field are burnt up; whoever started the fire will without a doubt pay the owner back.

[7-8] If someone asks a friend to keep their money or stuff for them, and it's stolen out of their house; if the thief is found, the thief will pay double. If the thief isn't found, then the owner of the house will come to be judged, to see if they haven't taken it themselves.

[9] For any kind of wrong, whether it be over an animal, or clothing, or anything that's lost, where one says, 'This is mine,' both parties will come to be judged. The one who's found guilty will pay double to the other.

[10-13] If someone asks a friend to keep an animal, and it dies or is injured, or driven away, but no one sees it; then they must make a promise before God between them both, that they haven't taken what belonged to the other; and the owner of it will accept it, and the other won't have to pay them back for it. But if it's been stolen, they'll pay the owner back. If it's torn in pieces, let them bring it as proof. They'll not make good what was torn.

[14-15] If someone borrows an animal from a friend, and it's injured, or dies, the owner of it not being with it, the one who borrowed it will without a doubt pay the owner back. If the owner is with it, the other won't have to make it good. If it has been leased, it came for its lease.

Other Rules to Live by

[16-17] If someone tempts a young girl who isn't promised in marriage, and has sex with her; he'll without a doubt make her his wife. If her father won't give her to him, he'll pay the price of a bride.

[18] Don't let a witch live.

[19] Whoever has sex with an animal will without a doubt be put to death.

[20] Anyone who sacrifices to any god, except to Yahweh only, will be put to death.

[21] Don't wrong a foreigner, nor abuse them, for you were foreigners in the land of Egypt.

[22] Don't take advantage of any death survivor or a child without a parent. If you take advantage of them at all, and they cry at all to Me, I'll without a doubt hear their cry; and My anger will grow, and I'll kill you; and then your spouse will be a death survivor, and your children will be without a parent, too.

[25-27] If you lend money to any of My people with you, who's poor, don't be a creditor to them; don't charge interest to them. If you take their coat as collateral, you'll restore it before the sun goes down, that being their only covering, it's a coat for their skin. What would they sleep in? And when he cries to Me, I'll hear, for I Am understanding.

[28] Don't disrespect God, nor speak badly of a ruler of your people.

[29-30] Don't put off giving Me the first of your harvest and your juices. And dedicate the firstborn of your sons to Me. Do the same with your bulls and with your sheep. It will stay with its mother for seven days, then on the eighth day you'll give it Me.

[31] Dedicate yourselves to Me, and don't eat any meat torn by animals in the field. Throw it to the dogs.

23[1] Don't spread lies. Don't join with evil people to be a liar against someone.

[2-3] Don't follow a crowd to do evil; nor speak up in an argument to side with a crowd to be unfair; nor take the side of a poor person unfairly.

[4-5] If you see your enemy's animal is lost; you'll without a doubt bring it back to them again. If you see the animal of your enemy has fallen down with its hard work, don't leave it; you'll without a doubt help it up.

[6] Don't be unfair to poor people when they have a problem.

[7] Stay away from anything false, and don't kill the innocent and righteous because I won't excuse evil.

[8] Take no bribes, because someone who takes a bribe won't see the truth and changes the words of the righteous.

[9] Don't abuse a foreigner, for you know the heart of a foreigner, seeing that you were one in the land of Egypt.

Days and Years to Remember

[10-11] For six years you'll plant your land, and will gather what it grows, but the seventh year you'll let it rest and not till it, so that the poor of your people may eat; and what they leave the animal of the field will eat. Do the same with your vineyards and your tree groves.

[12] Six days you'll do your work, and on the seventh day you'll rest, so that your animals and the workers may rest, and the foreigner may be refreshed.

[13] Be careful to do everything that I've told you; and don't call on the name of other gods, nor let them even be heard coming out of your mouth.

[14-16] Keep a feast to Me three times a year. Keep the Passover Feast. Seven days you'll eat bread without yeast, as I told you, at the time chosen in the month Abib (for in it you came out from Egypt), and no one will come to Me without an offering. And the Feast of Weeks, the first of your food, which you plant in the field: and the Harvest Feast at the end of the year, when you gather in your food out of the field.

[17] Three times in the year all your males will come to Yahweh God.

[18] Don't offer the blood of My sacrifice with bread made from yeast, nor let the fat of My feast stay all night until morning.

[19] The first of the harvests of your land you'll bring into the house of Yahweh your God. Don't boil a young animal in its mother's milk.

The Angel of God

[20-23] See, I'm sending an angel before you, to keep you safe on the way, and to bring you into the place which I've set aside for you. Pay attention, and listen. Don't make My angel angry, who won't excuse your disobedience. This angel has My name. But if you listen to My angel, and do all that I say, then I'll be an enemy to your enemies, and come against those who come against you. My angel will go before you, and bring you in to the land of the Amorite, the Hittite, the Perizzite, the Canaanite, the Hivite, and the Jebusite; and I'll kill them off.

Don't Follow the Practices of Ungodly People

[24] Don't bow down to their gods, nor serve them, nor do what they do, but you'll completely overthrow them and destroy their altars.

[25] Serve Yahweh your God, who will bless your bread and water, and heal you from sickness. No one will miscarry a baby or be unable to have children in your land. I'll give you a long, full life.

[27-28] I'll send My fear before you, and will confuse all the people you come to, and I'll make all your enemies run from you. I'll send hornets before you, which will drive them out from before you.

[29-30] I won't drive them out from before you in one year, lest the land become wild and the animals of the field grow too many for you. Little by little I'll drive them out from before you, until you've grown in number and inherit the land.

[31-33] I'll set your border from the Red Sea even to the sea of the Philistines, and from the countryside to the River; for I'll put the people of the land in your power, and you'll drive them out before you. Make no agreement with them, or with their gods. Don't let them stay in your land, or they'll make you sin against Me. If you serve their gods, it will without a doubt be a trap to you."

Moses and the Elders see Yahweh

24[1-3] Then God said to Moses, "Come up to Yahweh, you, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship from a distance. But only Moses will come up to Yahweh, and the rest won't come close." So Moses came and told the people everything Yahweh had said, and all the rules; and all the people answered with one voice, and said, " We'll do everything Yahweh has said."

[4-8] Then Moses wrote down everything Yahweh had said, and rose up early in the morning, and built an altar at the base of the mountain and set up twelve posts for the twelve families of Israel. Then he sent young men of the people of Israel, who offered burnt offerings and sacrificed peace-offerings of bulls to Yahweh. Then Moses took half of the blood and put it in pans and half of the blood he sprinkled on the altar. And he took the book of the promise and read it to the people, and they said, "We'll do everything Yahweh has said, and obey it." So Moses took the blood, and sprinkled it on the people, and said, "Look, this is the blood of the promise, which Yahweh has made with you with all these words."

[9-12] Then Moses, Aaron, Nadab, Abihu, and seventy of the elders of Israel went up and saw the God of Israel. Under God's feet was like a paved work of sapphire stone, clear as the sky. But God didn't touch the elders of the people of Israel. When they saw God, they ate and drank. Then Yahweh said to Moses, "Come up to Me on the mountain, and stay here and I'll give you stone slabs with the law and the rules that I've written, that you may teach them."

[13-18] So Moses rose up with Joshua, his helper, and went up onto God's Mountain. Then Moses said to the elders, "Wait here for us, until we come again to you. See, Aaron and Hur are with you. Whoever has a problem can go to them." So Moses went up on the mountain, and the cloud covered the mountain. Then the beautiful light of Yahweh settled on Mount Sinai, and the cloud covered it six days. The seventh day God called to Moses out of the middle of the cloud. The beautiful light of Yahweh looked like a great fire on the top of the mountain in the eyes of the people of Israel. So Moses entered into the middle of the cloud, and went up on the mountain; and Moses was on the mountain forty days and forty nights.

The People are to Give an Offering

25[1-7] Then Yahweh said to Moses, "Tell the people of Israel, to take an offering for Me. Take My offering from everyone whose heart is willing. Take from them gold, silver, and brass metals, blue, purple, and scarlet linens, goats' hair, red sheepskin, leather, acacia wood, oil for the light, spices for the anointing oil and for good smelling incense, onyx stones and other valuable stones to be set in the back piece and the chest piece.

A Place of Worship and the Box of the Law

[8-16] Let them make Me a place of worship that I may be with them. Make everything how I show you, both the tent and its furniture. They'll make a box of acacia wood. It will be about 3', 9 " long, and about 2', 3" wide and high. Cover it with solid gold, inside and out, and make a gold trim around it. Make four golden rings for it, and put them in its four feet, with two rings on each side of it. Then make poles of acacia wood,

and cover them with gold. Put the poles into the rings on the sides of the box to carry the it. Keep the poles in the rings of the box and don't take them from it. Put the law which I'll give you into the box.

The Seat of Forgiveness

[17-22] Make a Seat of Forgiveness of solid gold, about 3' 9" long, and 2', 3" wide. Make two angelic beings of molded gold. Make them at the two ends of the Seat of Forgiveness. Make one angelic being at one end, and the other one at the other end. Make the angelic beings on each end of the lid with the Seat of Forgiveness. The angelic beings will spread out their wings upward, covering the Seat of Forgiveness with their wings, with their faces facing each other. The faces of the angelic beings will face the Seat of Forgiveness. Put the Seat of Forgiveness on top of the box, and in the box you'll put the law that I'll give You. I'll meet with you there, on top of the Seat of Forgiveness, from between the two angelic beings which are on the Box of the Law, I'll tell you all the laws and rules for the people of Israel.

The Bread Table

[23-28] Then make a table of acacia wood. about 3' long, and 18" wide, and 2', 3" high. Cover it with solid gold, and make a gold trim around it. Make a rim of about four" around it. Make a golden trim on its rim all around it. Make four gold rings for it, and put the rings in the four corners that are on its four feet. The rings will be close to the rim, for places for the poles to carry the table. Make the poles of acacia wood, and cover them with gold, that the table may be carried with them.

[29-30] Make dishes, spoons, ladles, and bowls of solid gold to pour out offerings with. Then set bread of the presence on the table before Me always.

The Lampstand

[31-40] Make a lamp stand of solid gold. Make it of molded work, with its base, its shaft, its cups, its buds, and its flowers, all of one piece. There will be six branches going out of its sides with three branches out of one side, and three branches out of the other side; with cups made like almond blossoms, with buds and flowers, in each branch, for all six branches of the lamp stand; and in the lamp stand four cups made like almond blossoms, with buds and flowers; and a bud under every two branches of the six branches of the lamp stand. The buds and branches will be all one piece, all of it one molded work of solid gold. Make it have seven lamps, and they'll light its lamps to give light to the area in front of it. Its tools and its trays will be of solid gold. It will be made of about 190 pounds of solid gold, with all the tools. See that you make them in the pattern, which has been shown to you on the mountain.

The Meeting Place Tent

26[1-6] Make the tent with ten curtains of fine linen, of blue, of purple, and of scarlet, with angelic beings skillfully sewn on them. Each curtain will be about 42' long, and 6' wide, all the same size. Five curtains will be hooked together; and the other five curtains will be hooked together. Make loops of blue cord on the edge of one set of curtains where they come together; and in the same way make them on the second set on the edge of the curtain that is on the outside. Make fifty loops in one curtain, and fifty loops in the edge of the curtain that is on the second set. The loops will be opposite one to another. Then make fifty hooks of gold, and join the curtains to each other with the hooks: and it will all be one tent.

[7-13] Make eleven curtains of goats' hair for a covering over the tent. Each curtain will be about 45' long, and 6' wide, all the same size. Join five curtains in one set, and six curtains in the other, and double over the sixth curtain in the front of the tent. Make fifty loops on the edge of the curtain that is on the outside edge of the first set, and fifty loops on the outside edge of the curtain in the second set. Make fifty hooks of brass, and put the hooks into the loops, and join it all together to make one tent. The overhanging part that is left of the curtains of the tent, the half curtain that is left, will hang over the back of the tent. The

18" on each side of that which is left in the length of the curtains will hang over the sides of the tent on each side, to cover it.

[14-21] Make another covering for the tent of red sheepskin, and then another covering of leather to go on top of that. Make the boards for the tent of acacia wood, to stand it up. The boards will be about 15' long, and 2', 3" wide. There will be two supports in each board to join them together: do this on all the boards of the tent. Make twenty boards for the south side of the tent. Make forty silver holders under the twenty boards; two holders under the two supports of each board. Make twenty boards for the second side of the tent, on the north side and their forty silver holders; two holders under each board.

[22-25] Make six boards for the back side of the tent on the west, two boards for each corner of the tent. They'll be joined together on the bottom, and in the same way at the top into one ring to make the two corners. There will be eight boards, and their silver holders, sixteen holders in all; two holders under each board.

[26-30] Make bars of acacia wood: five for the boards of each side of the tent, and five bars for the boards of the back side of the tent, on the west. The middle bar in the middle of the boards will pass through the rings from end to end. Cover the boards and the bars with gold, and make the gold rings to hold the bars. Then set up the tent how you saw it on the mountain.

The Veil of the Most Holy Place

[31-37] Make a veil of blue, purple, and scarlet, of fine linen, skillfully sewn with angelic beings. Hang it on four posts of acacia covered with gold; their hooks will be of gold, on four silver holders. Hang up the veil under the hooks, and put the Box of the Law in there behind the veil: and the veil will separate the holy place from the most holy place for you. Then put the Seat of Forgiveness on the Box of the Law in the most holy place. Set the table outside the veil on the north side of the tent, and the lamp stand across from the table on the south side of the tent. Make a screen for the door of the tent, skillfully woven of blue, purple, and scarlet, of fine linen. Make five posts of acacia wood covered with gold for the screen, with hooks of gold: and make five brass holders for them.

The Altar

27[1-8] Make a square altar of acacia wood, 7', 6" long, and 7', 6" wide, and 4', 6" high. Make horns on its four corners joined to it; and cover it all with brass. Make pots of brass to take away the ashes, and shovels, pans, meat hooks, and fire pans, all the tools make of brass. Make a grill for it out of a grid of brass with four brass rings in the corners. Put it under the ledge around the altar underneath, so that the grill is halfway up the altar. Make poles for the altar, poles of acacia wood, and cover them with brass. The poles will be put into the rings, and the poles will be on two sides of the altar to carry it. Make it hollow, boarded up with planks, as you saw it on the mountain.

The Court of the Meeting Place

[9-13] Make the court of the tent with hangings on the south side of fine linen, 150' long, for each side, with twenty posts, and twenty brass holders; Make silver hooks and bands for the posts. Do the same for the north side, making the hangings 150' long, with twenty posts and twenty brass holders, and silver hooks and bands. On the west side the hangings will be 75' wide with ten posts, and ten holders. The court on the east side will also be 75' wide.

[14-16] The hangings for each side of the gate will be 22', 6" with three posts and three holders. For the gate of the court will be a screen of 30', of blue, purple, and scarlet fine linen, skillfully sewn; with four posts, and four holders.

[17-19] All the posts around the court will be banded with silver with silver hooks, and brass holders. So the court will be 150' long, and 75' wide, and 7', 6" high, of fine linen, with brass holders. All the work tools of the tent, and all the nails, and all the nails of the court, will be brass.

The Light for the Lamp

[20-21] Tell the people of Israel to bring pure beaten olive oil for the light, so the lamp will burn always. Aaron and his sons will keep it in order from evening to morning facing Yahweh in the Meeting Place, outside the veil which is in front of the Box of the Law, and this will be a law forever throughout the generations for the people of Israel.

The Priests and Their Clothes

28[1-8] Bring Aaron your brother, and his sons, to you from among the people of Israel, that they may serve as My priests. Bring Aaron, and Nadab, Abihu, Eleazar and Ithamar, his sons. Make religious clothes for Aaron your brother, for beauty and honor. Tell those who are wise, whom I've given the spirit of wisdom, to make Aaron's clothes to set him apart to serve Me as My priest. Make a chest piece, and a back piece, a robe, a colorful coat of fine needlework, a hat, and a linen belt. Make these holy clothes for Aaron your brother, and his sons, that they may serve Me as My priests. Take the gold, blue, purple, and scarlet, of the fine linen. Make the back piece of gold, blue, purple, and scarlet, of fine linen, skillfully woven. It will have two shoulder-pieces joined to the two ends, to join it together. The skillfully woven band, which is on it, will be made like it of the same kind of gold, blue, purple, and scarlet, fine linen.

[9-12] Then take two onyx stones, and engrave the names of the families of Israel on them with six of their names on one stone, and the other six on the other stone, in the order of their birth. Let the engraver carve them in the two stones, like the work on an engraved seal, with the names of the families of Israel. Then set them in settings of gold. Put the two stones on the shoulder-pieces of the back piece, as reminders of the people of Israel: and Aaron will carry their names facing Yahweh on his two shoulders as a reminder.

[13-14] Make settings of gold, and two chains of solid gold like cords of braided work and put the braided chains on the settings.

[15-21] Make a chest piece pocket to keep the Judgment Stones in, skillfully woven; like the work of the back piece. Make it of gold, blue, purple, and scarlet, fine linen. It will be square and folded double; It will be about 9 " long, and 9 " wide. Set in it stone settings of gold for four rows of stones with the first row having a ruby, topaz, and beryl; and the second row having a turquoise, a sapphire, and an emerald; and the third row having a jacinth, an agate, and an amethyst; and the fourth row having a chrysolite, an onyx, and a jasper. The stones will have the names of the families of Israel, by their twelve names; like the carvings of an engraved seal, one for each name of the twelve families.

[22-28] Make on the chest piece chains of solid gold braided like cords. Make on the chest piece two gold rings, and put the two rings on the two ends of the chest piece. Put the two braided chains of gold in the two rings at the ends of the chest piece. The other two ends of the two braided chains you'll put on the two settings, and put them on the shoulder-pieces of the back piece in the front part of it. Make two gold rings, and put them on the inside of the lower edge of the two ends of the chest piece, which faces the side of the back piece. Make two more gold rings, and put them on the two shoulder-pieces of the back piece underneath, in the front part of it, close where it joins, on top of the band of the back piece. They'll tie the chest piece by its rings to the rings of the back piece with a blue cord, to join it to the band of the back piece, and so that the chest piece won't swing out from the back piece.

[29-30] So Aaron will keep the names of the families of Israel in the chest piece, which holds the Judgment Stones, on his heart when he goes in to the holy place, for a reminder to Yahweh always. Put in

the chest piece of judgment the Urim and the Thummim, which are the Judgment Stones; and they'll be on Aaron's heart, when he goes in facing Yahweh: and Aaron will have the power to judge the families of Israel on his heart facing Yahweh always.

[31-35] Make the robe of the back piece blue. It will have a hole for the head in the middle of it, having a binding of woven work around the hole, like on a soldier's coat of mail, so that it won't be torn. On its hem make fruits of blue, purple, and scarlet, around its hem with gold bells between them: a pattern of gold bells and fruits all around the robe's hem. It will be on Aaron to serve in: and I'll hear it's sound when he comes in to the holy place facing Yahweh, and when he goes out, so that he won't die.

[36-38] Make a plate of solid gold, and carve on it, like the carvings of an engraved seal, 'FOR WORSHIP OF YAHWEH.' Put it on a string of blue, and it will stay on the front of the hat on Aaron's forehead, and Aaron will carry the guilt of sin of all the holy offerings of the people of Israel, so that they may be accepted by Yahweh.

[39-43] Weave the coat and the hat in fine linen, and make a finely woven belt with the best needlework. Make coats, belts, and hats for Aaron's sons, too, for beauty and honor. Put them on Aaron your brother, and on his sons, and rub oil on them, setting them apart, and dedicating them to minister to Me as My priests. Make them linen underwear to cover them from the hips to the thighs. Aaron and his sons will wear them when they go in to the Meeting Place or when they come to the altar to minister in the holy place, so that they don't have any guilt of sin, and die. This will be a law for him and his descendants forever.

Dedication of the Priests

29[1-9] This is what you'll do to them to set them apart to serve Me as My priests: take one young bull and two rams that have nothing wrong with them, some bread made without yeast, some cakes made without yeast mixed with oil, and some wafers made without yeast covered with oil, all made with fine wheat flour. Put them into a basket, and bring them in the basket, with the bull and the two rams. Then bring Aaron and his sons to the door of the Meeting Place, and have them wash themselves with water. Take the clothes, and put on Aaron the coat, the robe of the back piece, the back piece, and the chest piece, and dress him with the skillfully woven band of the back piece and set the hat on his head, and put the holy crown on the hat. Then take the anointing oil, and pour it on his head, and anoint him. Bring his sons, and put coats on them and dress them with their belts, and put their hats on them. They'll serve as priests forever by My law, so set apart Aaron and his sons.

[10-14] Then bring the bull before the Meeting Place: and Aaron and his sons will lay their hands on the head of the bull. Kill the bull facing Yahweh, at the door of the Meeting Place. Take some of the blood of the bull, and put it on the horns of the altar with your finger; and pour out all the rest of the blood at the base of the altar. Take all the fat that covers the insides, the fat that covers the liver and the two kidneys, and all the fat that is around them, and burn it all on the altar. But the meat of the bull, and its skin, and its wastes, you'll burn with fire outside of the camp because it's a sin-offering.

[15-21] Also take one male goat; and Aaron and his sons will lay their hands on the head of this male goat. Then kill the male goat, and take its blood, and sprinkle it around the altar. Cut the male goat into pieces, and wash its insides, and its legs, and put them with the other pieces, and with its head. Burn the whole male goat on the altar because it's a burnt offering to Yahweh; an offering of fire that smells good to Yahweh. Then take the other male goat; and Aaron and his sons will lay their hands on the head of this male goat. Then kill it, and take some of its blood, and put it on the tip of the right ear of Aaron, and on the tip of the right ear of his sons, and on the thumb of their right hand, and on the big toe of their right foot, and sprinkle the blood on the altar all around it. Take some of the blood that is on the altar, and some of the anointing oil, and sprinkle it on Aaron, and on his clothes, and on his sons, and on the clothes of his sons with him: and they'll be set apart for service, along with the clothes, and his sons, and his sons' clothes.

[22-28] Also take some of the male goat's fat, the fat tail, the fat that covers the insides, the fat that covers the liver, the two kidneys, and all the fat around them, and the right thigh because it's a male goat of dedication, Also take one loaf of bread, one cake of oiled bread, and one wafer out of the basket of bread without yeast that is facing Yahweh. Put all of this in Aaron's hands, and in his sons' hands, and wave them for a wave-offering facing Yahweh. Then take them from their hands, and burn them on the altar for a burnt offering, for an offering of fire that smells good to Yahweh. Take the breast of Aaron's male goat of dedication, and wave it for a wave-offering facing Yahweh: and it will be your part. Dedicate the breast that is waved, and the thigh that is raised up, of the male goat of dedication, which is part of that which is for Aaron, and his sons: and Aaron and his sons will have this part forever by right from the people of Israel; for it's an offering which is raised up from the people of Israel of the sacrifices of their peace-offerings, even their offering which is raised up to Yahweh.

[29-37] The holy clothes of Aaron will be for his descendants after him, to be anointed in them, and to be set apart in them. Those who are priests in Aaron's place will put them on for seven days when they come into the Meeting Place to minister in the holy place. Then take the male goat of dedication, and boil its meat in a holy place. Aaron and his sons will eat the meat of the male goat, and the bread that is in the basket, at the door of the Meeting Place. They'll eat those things which were to cover their sin, to set apart and dedicate them, but no one else will eat it, because they're holy. If any of the meat of the dedication, or of the bread, is left over the next morning, then burn what's left with fire. It won't be eaten, because it's holy. So do this to Aaron, and to his sons, according to all that I've told you. Set them apart for seven days. Offer the bull of sin-offering to cover sin every day: and cleanse the altar, when the offering is made, and rub oil on it again, to dedicate it. For seven days make the offering on the altar to cover sin, and dedicate it. Then the altar will be most holy and whatever touches it will also be holy.

The Offering of the Lambs

[38-46] Now you'll offer two one year old lambs on the altar each day. The first lamb you'll offer in the morning and the other you'll offer at evening, along with a 3 quart jar of fine flour mixed with one fourth of a 5 quart jar of beaten oil, and one fourth of a 5 quart jar of wine for a drink-offering. The other lamb that you'll offer at evening will be offered like that of the morning offering, an offering of fire, an offering that smells good to Yahweh. It will be a constant burnt offering forever at the door of the Meeting Place facing Yahweh, where I'll meet you and say to you. There I'll meet with the people of Israel; and the place will be set apart because I Am there. I'll dedicate the Meeting Place and the altar, and Aaron and his sons I'll also dedicate to serve Me as My priests. I'll be with the people of Israel, and will be their God. They'll know that I Am Yahweh their God, who brought them out of the land of Egypt that I might be with them. I Am Yahweh their God.

The Incense Altar

30[1-10] Make an altar to burn incense on. Make it of acacia wood. It will be 18" wide and long. It will be square, and it will be 3' high. Its horns will be joined to it. Cover it with solid gold, the top, the sides all around it, and its horns; and make a gold trim around it. Make two golden rings for it under the trim on two sides, which will be for places to put the poles to carry it. Make the poles of acacia wood, and cover them with gold. Put it in front of the veil that is by the Box of the Law, in front of the Seat of Forgiveness that is over the law, where I'll meet with you. Aaron will burn incense of sweet spices on it every morning. When he tends the lamps, he'll burn it. When the priest lights the lamps at evening, the incense will be burnt for Yahweh forever. Offer no other incense on it, nor any other offering on it. Aaron will make an offering to cover your sins with the blood of the sin offering on its horns once a year and it will be done forever. It's most set aside to worship Yahweh."

Yahweh's Sin Offering from the People

[11-16] Then Yahweh said to Moses, "When you count the people of Israel, let those who are counted among them, pay a price for their life to Yahweh, so that there will be no problem among them when you count them. Everyone who's counted will give a half dollar from the dollar of the place of worship, which is valued at twenty nickels, half a dollar for an offering to Yahweh. Everyone who's counted, from twenty years old and over, will give the offering to Yahweh. The rich won't give more, and the poor won't give less, than the half dollar, when they give the offering of Yahweh to cover your sin for your lives. Take the money to cover your sin from the people of Israel, and use it for the work of the worship service; that it may be a reminder to Yahweh for the people of Israel, to cover your sin for your lives."

The Washing Pan

[17-21] Then Yahweh said to Moses, "Also make a pan of brass to wash in, and the base for it of brass. Put it between the Meeting Place and the altar, and put water in it. Aaron and his sons will wash their hands and their' in it. When they go into the Meeting Place, they'll wash with water, so that they won't die; or when they come to the altar to minister, to burn an offering of fire to Yahweh. So they'll wash their hands and their' so that they won't die: and this will be a law for the priests forever."

The Holy Anointing Oil and the Incense

[22-29] Then Yahweh said to Moses, "Also take fine spices: five hundred dollars worth of liquid myrrh, and half as much, two hundred and fifty of fragrant cinnamon, two hundred and fifty of sweet cane, and five hundred of cassia, in the dollar of the place of worship; and a 5 quart measure of olive oil. Make it a holy anointing oil, a perfume mixed in the art of the perfumer: it will be a holy anointing oil. Use it to rub oil the Meeting Place, the Box of the Law, the table and all its tools, the lamp stand and its tools, the altar of incense, the altar of burnt offering with all its tools, and the pan with its base. Dedicate them, that they may be most holy. Whatever touches them will be holy.

[30-33] Anoint Aaron and his sons, and dedicate them, that they may serve Me as My priests. Then say to the people of Israel, 'This will be My holy anointing oil forever. It won't be put on anyone but the priests, nor will you make any like it, using this mixture because it's holy. So it will be holy to you. Whoever mixes any like it, or puts some on anyone other than a priest, will be cut off from the people.'

[34-38] Then Yahweh said to Moses, "Then take sweet spices, gum resin, onycha, and galbanum; sweet spices with pure frankincense, with an equal weight of each; and make incense of it, a perfume mixed in the art of the perfumer, and salted, making it pure and holy: Crush some of it very small, and put it before the law in the Meeting Place where I'll meet with you. It will be to you most holy. Make this incense, by this mixture. Don't make it for yourselves because it's holy to you for Yahweh. Whoever makes any like it, for its good smell, will be cut off from the people."

Calling the Workers by Name

31[1-5] Yahweh said to Moses, "Look, I've called by name Bezalel the son of Uri, the son of Hur, of the family of Judah: and I've filled him with the Spirit of God, in wisdom, understanding, knowledge, and all kinds of skills to create craftworks of gold, silver, and brass, in stone cutting for setting, and in carving wood, to work in all kinds of skills.

[6-11] I've chosen to work with him Oholiab, the son of Ahisamach, of the family of Dan; and I've put wisdom in the heart of all who are wise, so that they can make all that I've told you: the Meeting Place, the Box of the Law, the Seat of Forgiveness that is on it, all the furniture of the Tent, the table and its tools, the pure lamp stand with all its tools, the altar of incense, the altar of burnt offering with all its tools, the pan and its base, the finely worked clothes, both the holy clothes for Aaron the priest and the clothes of his sons to

minister as My priests, the anointing oil, and the incense of sweet spices for the holy place, like all that I've told you for them to do."

Keep the Seventh Day

[12-18] Then Yahweh said to Moses, "Also tell the people of Israel, 'Keep My Seventh Days because they're a sign between Me and you forever; that you may know that I Am Yahweh who sets you apart. So keep the Seventh Day because it's holy to you. Everyone who disrespects it will without a doubt be put to death; and whoever does any work on it, they'll be cut off from among the people. Your work will be done for six days, but on the seventh day is a Day of Rest, set aside to worship Yahweh. Whoever does any work on the Seventh Day will without a doubt be put to death. So the people of Israel will keep the Seventh Day, throughout their generations, forever. It's a sign between Me and the people of Israel forever; for in six days Yahweh, your God made heaven and earth, and on the seventh day I rested, and was refreshed.'" After talking to him on Mount Sinai, God gave to Moses the two stone slabs of the law, written with God's own finger.

The Golden Calf

32[1-5] When the people saw that Moses hadn't come down from the mountain yet, they gathered together around Aaron, and said to him, "Come, make us gods, which will go before us! As for Moses, the man who brought us up out of the land of Egypt, we don't even know what happened to him." So Aaron said to them, "Take off the golden earrings, which are on your wives, your sons, and your daughters, and bring them to Me." So all the people took off their golden earrings, and brought them to Aaron. So he took what they handed him, and melted it into a golden calf, carving it with an engraving tool; and said, "This is your god, Israel, which brought you up out of the land of Egypt." Then Aaron built an altar before it; and made an announcement, and said, "Tomorrow will be a feast to Yahweh."

[6-10] So they rose up early on the next day, and offered burnt offerings, and brought peace-offerings; and the people sat down to eat and to drink, and then got up to play. So Yahweh said to Moses, "Go, get down; for your people, who you brought up out of the land of Egypt, have dishonored themselves! They've turned away quickly from what I told them. They've made themselves a golden calf, and have worshipped it, and have sacrificed to it, and said, 'This is your god, Israel, which brought you up out of the land of Egypt.'" Then Yahweh said to Moses, "I've seen these people, and you see, they're a stubborn people. Now leave Me alone, so that I may destroy them in My anger and make a great nation of you."

Moses Pleads for the People

[11-14] But Moses begged Yahweh, his God, and said, "Yahweh, why are You so angry with Your people, that You've brought forth out of the land of Egypt with great power and a strong hand? Why should the Egyptians say, 'God brought them out for evil, to kill them in the mountains, and to destroy them from the face of the earth?' Turn from your great anger, and turn away from this evil against your people. Remember Abraham, Isaac, and Israel, your workers, to whom You promised by Your own self, and said to them, 'I'll grow your descendants as the stars of the sky, and all this land that I've spoken of I'll give to your descendants, and they'll inherit it forever.'" So Yahweh turned away from doing evil to the people.

Moses Breaks the Slabs of the Law

[15-19] Then Moses went down from the mountain holding the two stone slabs of the law, which were written on both sides. The stone slabs were the work of God, and the writing was the writing of God, carved on the stone slabs. When Joshua heard the noise of the people as they shouted, he said to Moses, "The sound of war is in the camp." But Moses said, "It isn't the sound of those who win or lose a battle; but I hear the sound of singing." Then, as soon as they came to the camp, Moses saw the calf and the dancing; and

Moses` was very angry, and threw the stone slabs out of his hands, and broke them at the base of the mountain.

Moses Destroys the Golden Calf

[20-24] Then Moses took the calf they had made, and burnt it with fire, grounding it to powder, and scattered it on the water, and made the people of Israel drink it. Then Moses said to Aaron, "What did the people do to you, that you've let them do this great sin?" Then Aaron said, "Don't be very angry. You know that these people are set on evil. They said to Me, 'Make us gods, which will go before us; as for Moses, the man who brought us up out of the land of Egypt, we don't even know what has happened to him.' So I said to them, 'Whoever has any gold, let them take it off:' so they gave it me and I threw it into the fire, and out came this calf."

Choose God

[25-28] When Moses saw that the people were out of control, (for Aaron had let them do what they wanted to, so that they would be shamed in front of their enemies,) then he stood at the edge of the camp, and said, "Whoever is on Yahweh's side, come to Me!" So all the family of Levi went to him. Then he said to them, "Yahweh, the God of Israel says, 'Everyone get ready to fight, and go from one end of the camp to the other, and everyone kill your family members, your friends, and your neighbors.'" So the family of Levi did what Moses had said: and about 3,000 people died that day.

[29-35] Moses said, "Dedicate yourselves today to Yahweh, yes, every one of you, who has sacrificed your family; so that God may give you a blessing today." Then on the next day, Moses said to the people, "You've done a great sin. Now I'll go up to Yahweh. Maybe I'll be able to cover your sins for you, and ask forgiveness for you." So Moses went back to Yahweh, and said, "Oh, these people have done a great sin, making a god of gold for themselves. Yet now, please forgive their sin, but if not, then take Me out of your book of names." But Yahweh said to Moses, "I'll take out of My book whoever has sinned against Me. Now go, lead the people to the place of which I've told you about. See, My angel will go before you. But whenever I judge them, I'll punish them for their sin." So Yahweh punished the people, because they worshiped the calf, which Aaron made.

The Promised Land

33[1-6] Then Yahweh said to Moses, "Leave, go from here, you and the people that you've brought up out of the land of Egypt, to the land of which I promised to Abraham, to Isaac, and to Jacob, saying, 'I'll give it to your descendants.' I'll send an angel to lead you to a land full of milk and honey and I'll drive out the Canaanites, the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites. But I won't go with you, for you're a stubborn people, and I would destroy you in the way." So when the people heard this bad news, they cried. And no one put on any jewelry either. So Yahweh said to Moses, "Tell the people of Israel, 'You are a stubborn people. If I were to go with you for even one moment, I would destroy you. So now take off your jewelry, that I may know what to do to you.'" So the people of Israel stripped themselves of their jewelry from Mount Horeb onward.

The Meeting Place

[7-10] Now Moses used to take the tent and pitch it outside the camp, far away from the camp, and he called it "The Meeting Place." So everyone who sought Yahweh went out to the Meeting Place, which was outside the camp. So when Moses went out to the Tent, all the people rose up, and stood, everyone at their tent door, and watched Moses, until he had gone into the Tent. So, when Moses entered into the Tent, the pillar of cloud came down, stood at the door of the Tent, and spoke with Moses. All the people saw the pillar of cloud stand at the door of the Tent, so they all rose up and worshipped at their tent door.

Moses Sees God

[11-16] Yahweh spoke to Moses face to face, as someone talks to a friend. Then Moses turned back toward the camp, but his worker Joshua, the son of Nun, a young man, didn't go out of the Tent. Then Moses said to Yahweh, "See, you tell me, 'Bring up the people: ' and you haven't let me know whom You'll send with me. Yet you've said, 'I know you by name, and you've also pleased Me.' So now, if I've pleased You, please show Me now Your ways, that I may know You, so that I may please You and think of this nation as Your people." Then God said, "I will go with you, and give you rest." So Moses answered, "If You don't go with Me, then don't carry us out of here. How would the people know that I've pleased You, both I and your people? Isn't it because You go with us, that sets us apart from all the people who are on the face of the earth?"

[17-23] Then Yahweh said to Moses, "I'll do what you ask because you've pleased Me, and I know you by name." Then Moses said, "Please let me see You." So God said, "I'll show you all My goodness, and will make what the name of Yahweh means, known to you. I'll have grace on whomever I choose to have grace, and I'll forgive whomever I choose to forgive." Then God said, "You can't see My face, for a human won't see Me and live." Then Yahweh also said, "See, You may stand on the rock that is near Me and when My beautiful light passes by, I'll put you in a crack of the rock, and will cover you with My hand until I've passed by; then I'll take My hand away and you'll see My back; but you won't see My face."

The Second Set

34[1-5] Yahweh said to Moses, "Make two stone slabs like the first ones: and I'll write on them the words that were on the first slabs, which you broke. Be ready by morning, and come up Mount Sinai, and come to Me there on the top of the mountain. No one will come up with you; and don't let anyone be seen anywhere on the mountain; nor let the flocks and herds feed at the base of the mountain." So Moses made two stone slabs like the first ones and rose up early in the morning, and went up on Mount Sinai, as Yahweh had told him, carrying the two stone slabs. Then Yahweh came down in a cloud, and stood with Moses, and said, "I Am Yahweh."

[6-9] Yahweh passed by before him, and said, "Yahweh! Yahweh, a God full of forgiveness and grace, slow to become angry, great in goodness and truth, having compassion on thousands, forgiving faults, disobedience, and sin; and that will in no way clear the guilty, passing down the parents' faults to the children, and the grandchildren, up to the third and fourth generation." So Moses bowed his head quickly toward the earth, and worshipped. And Moses said, "If now I've pleased You, God, please go with us; even though this is a stubborn people; forgive our faults and sins, and take us for your own."

Don't Follow the Practices of Ungodly People

[10-17] Then God said, "See, I make a promise: I'll do great things before all your people, such as have not been done in all the earth, nor in any nation; and all the people who you are with will see the work of Yahweh; for it's an awesome thing that I do with you. Do what I tell you today. See, I drive out before you the Amorites, the Canaanites, the Hittites, the Perizzites, the Hivites, and the Jebusites. Be careful not to make a promise with the people of the land where you're going, or it will cause the Israelites to sin. Knock down their altars, break in pieces their posts, and cut down the trees they use to worship their false gods. Worship no other god because Yahweh, whose name is Jealous, is a jealous God. Don't make a promise with the people of the land, because they'll falsely worship their gods, and make sacrifices to their gods, and if one calls you, you'll eat of his sacrifice; and if you take their children to marry your children, they'll falsely worship their gods, and make your children falsely worship their gods. So don't make any false gods for yourselves.

Keep the Passover Feast

[18-26] Keep the Passover Feast. Eat bread without yeast for seven days, as I told you, at the time chosen in the month Abib; for in the month Abib, in the spring, you came out from Egypt. Every firstborn is mine; all your male animals, the firstborn of both cows and sheep. The firstborn of a donkey you'll buy back with a lamb: and if you don't buy it back, then break its neck. All the firstborn of your sons you'll buy back, too. No one will come to Me without an offering. You'll work six days, but on the seventh day you'll rest. In both planting time and in harvest you'll rest. Keep the Feast of Weeks with the first of wheat harvest, and the Harvest Feast at the end of the year. Three times a year all your males will come to Yahweh God, the God of Israel. I'll drive out nations before you and enlarge your borders; nor will any man want your land when you go up to Yahweh, your God, three times a year. Don't offer the blood of My sacrifice with bread made with yeast; nor let the sacrifice of the Passover Feast be left till the morning. Bring the first of the foods of your ground to the house of Yahweh your God. Don't boil a young goat in its mother's milk."

Moses Shines with God's Light

[27-35] Then Yahweh said to Moses, "Write these words because the promise that I have made with you and Israel is based on the words I have told you." So Moses was there with Yahweh forty days and forty nights, neither eating bread, nor drinking water. Then Moses wrote on the stone slabs the words of the promise, the Ten Laws. When Moses came down from Mount Sinai holding the two stone slabs of the Law, he didn't know that the skin of his face was shining brightly because of his talking to God. So when Aaron and all the people of Israel saw that the skin of his face was shining, they were afraid to come near him. But Moses called to them, and Aaron and all the rulers of the people went back to him; and Moses talked with them. Afterward all the people of Israel came to him, and he gave them all of the laws that Yahweh had told him on Mount Sinai. Until Moses was done talking to them, he covered his face with a veil. But when Moses went in to talk to Yahweh, he took the veil off, until he came out again. When he came out, Moses told the people of Israel what he was told. But when they saw the skin of his face, which was still shining, Moses put the veil on his face again, until he went in to talk to Yahweh.

Moses Gives the People the Law

35[1-20] Moses gathered all the people of Israel together, and said to them, "These are the words which Yahweh has told me, that you should do. `You'll work six days, but on the Seventh day there will be a holy day for you, a Day of Rest to Yahweh. Whoever does any work in it will be put to death. Make no fire in any of your homes on the Seventh Day.'" Then Moses said to all the people of Israel, "This is what Yahweh told me, `Take an offering from you for Yahweh. Let whoever is willing bring Yahweh an offering of gold, silver, brass, blue, purple, scarlet, fine linen, goats` hair, red sheepskins, leather, acacia wood, oil for the light, spices for the anointing oil and for the good smelling incense, onyx stones, and stones to be set for the back piece and for the chest piece. And let everyone who's wise among you come, and make all that Yahweh has told me: the tent, its outer covering, its roof, its hooks, its boards, its bars, its posts, and its holders; the Box, and its poles, the Seat of Forgiveness, the veil of the screen; the table with its poles and all its tools, and the holy bread; the lamp stand also for the light, with its tools, its lamps, and the oil for the light; and the altar of incense with its poles, the anointing oil, the good smelling incense, the screen for the door, at the door of the tent; the altar of burnt offering, with its grill of brass, its poles, and all its tools, the pan and its base; the hangings of the court, its posts, their holders, and the screen for the gate of the court; the nails of the tent, the nails of the court, and their cords; the finely worked clothes, for ministering in the holy place, the holy clothes for Aaron the priest, and the clothes of his sons, to minister as your priests.'" Then all the people of Israel left from Moses.

The People Bring an Offering

[21-29] Then everyone who was led to, and everyone who was willing, brought Yahweh's offering for the work of the Meeting Place, and for all of its jobs, and for the holy clothes. They came, both men and women, as many as were willing, and brought pins, ear-rings, rings, and arm bracelets, all gold jewelry, everyone who offered an offering of gold to Yahweh. Everyone, who had blue, purple, scarlet, fine linen, goats' hair, red sheepskins, and leather, brought it. And everyone who gave an offering of silver and brass brought Yahweh's offering; and everyone who had acacia wood for any work of the service, brought it. And all the women who knew how to make cloth brought what they had made, the blue, the purple, the scarlet, and the fine linen. And all the women who were led to made cloth out of the goats' hair. The rulers brought the onyx stones, and the stones to be set, for the back piece and for the chest piece; and the spice, and the oil for the light, for the anointing oil, and for the good smelling incense. The people of Israel brought a freewill offering to Yahweh; every man and woman, whose heart was led to, brought what was needed for all the work, which Yahweh had Moses should be made.

God Calls the Workers by Name

[30-35] Then Moses said to the people of Israel, "See, Yahweh has called by name Bezalel the son of Uri, the son of Hur, of the family of Judah. God has filled him with the Spirit of God, in wisdom, in understanding, in knowledge, and in all kinds of skills to make craftworks of gold, silver, and brass, in cutting of stones for setting, and in carving of wood, to do all kinds of craftworks. God has put it in his heart that he may teach you, both he, and Oholiab, the son of Ahisamach, of the family of Dan. God has filled them with wisdom, to understand all kinds of skills, of the engraver, of those who make craftworks, and of those who do fine needlework, in blue, in purple, in scarlet, and in fine linen, and of the weaver, and those who do any other kinds of skills, and of those who make craftworks.

36[1-7] Bezalel and Oholiab will work with everyone who's wise, in whom Yahweh has put wisdom and understanding to know how to do all the work for the service of the place of worship, just as Yahweh has said." So Moses called Bezalel and Oholiab, and everyone who was wise, in whose heart Yahweh had put wisdom, everyone whose heart led them to come do the work, and Moses gave them all the offering which the people of Israel had brought to make the things for the work of the service of the place of worship. And they brought more freewill-offerings to him every morning. So all those who were wise, who did the work of the place of worship, each came from his work which they did and said to Moses, "The people bring much more than enough for the service of the work which Yahweh told us to make." So Moses told them, and they told everyone throughout the camp, "Let no one bring anything else for the offering for the place of worship." So the people stopped bringing things, because the stuff they had was more than enough to make everything.

The Place of Worship

[8-13] All those who were wise among them who did the work made the tent with ten curtains; of fine linen, blue, purple, and scarlet, with angelic beings sewn skillfully by the workers. Each curtain was 42' long, and 6' wide, with all them, all the same size. Five curtains were joined together in one set, and the other five curtains were joined together in a second set. They made loops of blue cord on the edge of the first set where they come together, and on the outside edge of the second set of curtains. They made fifty loops in the first set, and fifty loops in the edge of the curtain that was in the second set. So the loops were opposite one another. Then they made fifty hooks of gold, and joined the curtains together with the hooks, so it was all one tent.

[14-19] Then they made curtains of goats' hair for a covering over the tent. They made eleven of these curtains. Each curtain was about 45' long and 6' wide, all the same size. They joined five curtains in one set, and six in another set. They made fifty loops on the edge of the curtain that was on the outside edge of the

first set, and fifty loops on the edge of the curtain on the outside edge of the second set. Then they made fifty hooks of brass to join the tent together to make it all one tent. Then they made a covering for the tent of red sheepskins, and a covering of leather on top of that.

[20-30] They made the boards of acacia wood, to stand the tent up. The boards were about 15' long, and 2', 3" wide. Each board had two supports, joined together. They made all the boards of the tent this way. They made twenty boards for the south side of the tent facing south. They made forty silver holders under the twenty boards; two holders under each board for its two supports. For the second side of the tent, on the north side, they made twenty boards, and their forty silver holders; two holders under each board. For the far part of the tent on the west they made six boards. They made two boards for the corners of the tent in the far part. They were joined together on the bottom, and in the same way at the top into one ring to make the two corners. They did thus to both of them in the two corners. There were eight boards, and their silver holders, sixteen holders; under each board two holders.

[31-38] They made the bars of acacia wood; five for the boards of the one side of the tent, five for the boards of the other side of the tent, and five for the boards of the tent for the west side in the back. Then they made the middle bar to pass through in the middle of the boards from the one end to the other. They covered the boards with gold, and made their gold rings to hold the bars, and covered the bars with gold. They made the veil of blue, purple, and scarlet, fine linen, skillfully sewn with angelic beings. They made four posts of acacia for it, and covered them with gold. Their hooks were of gold, too. They made four silver holders for them. Then they made a screen for the door of the tent, of blue, purple, and scarlet, fine linen, the work of those who do fine needlework; and its five posts with their hooks. They covered their tops and their bands with gold, and their five holders were of brass.

The Box of the Law and the Seat of Forgiveness

37[1-9] Bezalel made the Box of acacia wood. It was about 3', 9" long, 2', 3" wide, and 2', 3" high. They covered it with solid gold inside and out, and made a trim of gold all around it. They made four gold rings for it, in its four feet; with two rings on each side. They made poles of acacia wood, and covered them with gold. Then they put the poles into the rings on the sides of the box, to carry it. They made a Seat of Forgiveness of solid gold. It was 3', 9" long, and 2', 3" wide. Then they made two angelic beings of molded work of gold. at the two ends of the Seat of Forgiveness, with one at the one end, and the other at the other end. They made the angelic beings on the two ends of the Seat of Forgiveness, molded out of one piece of gold. The angelic beings spread their wings out high, covering the Seat of Forgiveness with their wings, with their faces toward one another. The faces of the angelic beings looked toward the Seat of Forgiveness.

The Bread Table

[10-16] They made the table of acacia wood. It was 3' long, 18" wide, and 2', 3" high. They covered it with solid gold, and made a gold trim around it. They made a rim of about 4" around it, and made a golden trim on the rim. They made four gold rings for it, and put the rings in the four corners that were on its four feet. The rings were underneath the rim, where the poles went carry the table. They made the poles of acacia wood, and covered them with gold, to carry the table. Then they made the tools for the table, its dishes, its spoons, its bowls, and its jars with which to serve, of solid gold.

The Lamp Stand

[17-24] Then they made the lamp stand of solid gold, from molded work. Its base, its shaft, its cups, its buds, and its flowers were all of one piece. There were six branches going out of its sides: three branches of the lamp stand out of one side, and three branches out of its other side, with three cups made like almond-blossoms with a bud and a flower in each branch, for all six branches of the lamp stand. In the

lamp stand were four cups made like almond-blossoms, with its buds and its flowers; and a bud under every two branches of the six branches going out of it. Their buds and their branches were all of one piece with it, the whole thing being one molded work of solid gold. They made its seven lamps, and its tools, and its trays, of solid gold. They made it of \$3,000 dollars worth of solid gold, with all its tools.

The Altar of Incense

[25-29] Then they made the altar of incense of acacia wood. It was square, about 18" long, and 18" wide, and 3' high. Its horns were of one piece with it. They covered it with solid gold, its top, its sides all around it, and its horns. They made a gold trim around it, and two golden rings for it under its trim, on each of its two sides, for the poles to go which would carry it. They made the poles of acacia wood, and covered them with gold. Then they made the holy anointing oil and the pure incense of sweet spices, mixed in the art of the perfumer.

The Altar of Burnt Offerings

38[1-8] They made the altar for burnt offerings of acacia wood. It was square. It was 7', 6" long, 7', 6" wide, and 4', 6" high. They made its horns on its four corners, all of one piece, and covered it with brass. They made all the tools of the altar of brass, all the pots, the shovels, the pans, the meat hooks, and the fire pans. They made a grill of brass for the altar, underneath the ledge, about halfway up. They made four rings for the four ends of the brass grill, to hold the poles. Then they made the poles of acacia wood, and covered them with brass. They put the poles into the rings on the sides of the altar, to carry it. They made it hollow with planks. They made the washing pan of brass, and its base of brass, out of the mirrors of *the women who ministered* at the door of the Meeting Place.

The Court of the Meeting Place

[9-17] They made the south side of the court with its hangings of fine linen, 150' long, with twenty brass posts and holders, and silver hooks and bands. The north side was also 150' long, with twenty brass posts and holders; and silver hooks and bands. The west side had hangings were 75' long, with ten posts, and holders; and silver hooks and bands. The east side was 75' long. The hangings for that side were 22', 6" long, with three posts, and holders; and the same for the other side; on both sides by the gate of the court were hangings of 22', 6" long; with three posts and holders. All the hangings around the court were of fine linen. The holders for the posts were brass. The hooks of the posts and their bands were silver; and the covering of their tops, of silver; and all the posts of the court were banded with silver.

[18-20] The screen for the gate of the court was the work of the those who do fine needlework, of blue, purple, and scarlet, fine linen. It was 30' long, and 7', 6" high, like the hangings of the court. They had four brass posts and holders; and silver hooks and bands, and the covering of their tops was silver. All the nails of the tent, and around the court, were of brass.

The Cost of the Meeting Place

[21-31] This is the amount of material used for the tent, the Meeting Place of God, as they were counted, according to the law of Moses, for the service of the Levites, by the hand of Ithamar, the son of Aaron the priest. So Bezalel the son of Uri, the son of Hur, of the family of Judah, made all that Yahweh told Moses to make. Oholiab was with him, who was the son of Ahisamach, of the family of Dan, an engraver, and a skillful worker, and one of those who do fine needlework in blue, purple, and scarlet, fine linen. The offering of all the gold that was used for the work in all the service of the place of worship was \$87,730 dollars, in the dollar of the place of worship. The silver of those who were counted of the people was \$301,775 dollars, in the dollar of the place of worship, a half-dollar a head, in the dollar of the place of worship, for everyone who were counted, from twenty years old and up, for 603,550 people. The \$300,000

dollars of silver were for making the holders of the place of worship, and the holders of the veil; one hundred holders for the \$300,000 dollars, about \$3,000 dollars for a holder. Of the \$1, 775 the hooks and bands for the posts were made, and their tops were covered. The brass of the offering was \$212,400 dollars. With this the holders to the door of the Meeting Place, the brass altar, the brass grill for it, all the tools of the altar, the holders around the court, the holders of the gate of the court, all the nails of the tent, and all the nails around the court were made.

The Priests' Clothes

39[1-5] Of the blue, purple, and scarlet, they made finely worked clothes, for ministering in the holy place, and made the holy clothes for Aaron; as Yahweh had told Moses. They made the back piece of gold, blue, purple, and scarlet, fine linen. They beat the gold into thin plates, and cut it into tiny wires, to work it in the blue, purple, and scarlet, fine linen, skillfully sewn in them. They made shoulder-pieces for it, joined together at the two ends. The skillfully woven band that was on it, which is used to put it on, was of the same piece, like its work; of gold, blue, purple, and scarlet, fine linen; as Yahweh had told Moses.

[6-14] They set the onyx stones in settings of gold, carved like an engraved seal, with the names of the families of Israel. They put them on the shoulder-pieces of the back piece, to be reminder stones for the people of Israel, as Yahweh had told Moses. They made the square chest piece, skillfully made, like the work of the back piece; of gold, blue, purple, and scarlet, fine linen. It was 9" long, and 9" wide, being doubled in thickness. They set in it four rows of stones. The first row was ruby, topaz, and beryl; the second row was turquoise, sapphire, and emerald; the third row, was jacinth, agate, and amethyst; and the fourth row was chrysolite, onyx, and jasper, which were set in gold settings. The stones had the twelve family names of people of Israel; like an engraved seal, one of the twelve family names carved on each.

[15-21] They made on the chest piece chains like cords, of braided work of solid gold. They made two settings of gold, and two gold rings, and put the two rings on the two ends of the chest piece. They put the two braided chains of gold in the two rings at the ends of the chest piece. The other two ends of the two braided chains they put on the two settings, and put them on the shoulder-pieces of the back piece, in the front of it. They made two gold rings, and put them on the inside edge of the two ends of the chest piece, which faces the side of the back piece. They made two gold rings, and put them on the two shoulder-pieces of the back piece underneath the front of it, near where it joins, on top of the skillfully woven band of the back piece. They tied the chest piece by its rings to the rings of the back piece with a blue cord, to join it to the woven band of the back piece, so that the chest piece might not come loose from the back piece, as Yahweh had told Moses.

[22-29] Then they made the robe of the back piece of woven work, all of blue. The opening of the robe in the middle of it was like the opening of a soldier's coat of mail, with a binding around its opening, so that it wouldn't tear. On the hem of the robe, they made fruits of blue, purple, scarlet, fine linen. They made bells of solid gold, and put the bells between the fruits all around the hem of the robe; a pattern of bells and fruits all around the hem of the robe, to minister in, as Yahweh had told Moses. Then they made the coats of fine linen of woven work for Aaron, and his sons, along with the linen hats, the linen hats, the linen underwear, and the linen belt, of blue, purple, and scarlet, with fine needlework, as Yahweh had told Moses.

[30-43] Then they made the plate of the holy crown of solid gold, and wrote on it, like an engraved seal: "FOR WORSHIP OF YAHWEH." Then they tied to it a blue cord, to tie it on the hat on top of it, as Yahweh had told Moses. So all the work of the tent of the Meeting Place was finished. The people of Israel did everything that Yahweh had told Moses to do. They brought the tent to Moses, the tent, with all its furniture, its hooks, its boards, its bars, its posts, and its holders, the covering of red sheepskins, the covering of leather, the veil of the screen, the Box of the Law with its poles, the Seat of Forgiveness, the table, all its tools, the holy bread, the solid gold lamp stand, and its lamps that are to be set in order, all its tools, the oil for the light, the golden altar, the anointing oil, the good smelling incense, the screen for the door of the

tent, the brass altar, its brass grill, its poles, all of its tools, the pan and its base, the hangings of the court, its posts, its holders, the screen for the gate of the court, its cords, its nails, all the tools of the service of the tent, for the Meeting Place, and the finely worked clothes for ministering in the holy place, the holy clothes for Aaron the priest and his sons, to minister as My priests. So the people of Israel did all the work that Yahweh had told Moses for them to do. When Moses saw all the work, and that they had done it as Yahweh had told them to, Moses blessed them.

Raise the Tent

40[1-11] Then Yahweh said to Moses, "On the first day of the first month you'll raise up the tent of the Meeting Place. Put the Box of the Law in it, and you'll screen the Box of the Law with the veil. Bring in the table, and set in order the things that are on it. Bring in the lamp stand, and light the lamps on it. Set the golden altar for incense in front of the Box of the Law, and put the screen of the door on the tent. Set the altar of burnt offering before the door of the tent of the Meeting Place. Set the pan between the Meeting Place and the altar, and put water in it. Set up the court around it, and hang up the screen of the gate of the court. Take the anointing oil, and rub some on the tent, and all that is in it, and make it holy, and all its furniture, so it will be holy. Rub oil on the altar of burnt offering, with all its tools, and dedicate the altar: and the altar will be most holy. Rub oil on the pan and its base, and dedicate it.

Dedicate the Priests

[12-16] Bring Aaron and his sons to the door of the Meeting Place, and have them wash with water. Have Aaron put on the holy clothes; and you'll rub oil on him, and dedicate him, that he may serve Me as My priest. Have his sons put their clothes on, too. Put oil on them, as you anointed their father that they may serve Me as My priests. They will be anointed for an everlasting priesthood throughout their generations. So Moses did everything that Yahweh had told him to do.

Raising the Tent

[17-30] So in the second year, on the first day of the first month, the tent was put up. Moses put up the tent, and laid down its holders, and set up its boards, and put in its bars, and put up its posts. Then the covering was spread over the tent, and the roof of the tent was put on top of it, as Yahweh had told Moses. Then he put the law into the Box, and set the poles on it, and put the Seat of Forgiveness on top of the Box. Then he brought the Box into the tent, and set up the veil of the screen, and screened the Box of the Law, as Yahweh had told Moses. He put the table in the Meeting Place, on the north side of the tent, outside of the veil. He set the bread in order on it facing Yahweh, as Yahweh had told Moses. He put the lamp stand in the Meeting Place, opposite the table, on the south side of the tent. He lit the lamps facing Yahweh, as Yahweh had told Moses. He put the golden altar in the Meeting Place in front of the veil; and he burnt incense of sweet spices on it, as Yahweh had told Moses. Then he put up the screen of the door to the tent. He set the altar of burnt offering at the door of the tent of the Meeting Place, and offered on it the burnt offering and the meal-offering, as Yahweh had told Moses. He set the pan between the Meeting Place and the altar, and put water in it to wash.

[31-38] So Moses, Aaron, and his sons washed their hands and their feet there. When they went in the Meeting Place, and when they came to the altar, they washed, as Yahweh had told Moses. He lifted up the court around the tent and the altar, and set up the screen at the gate of the court. So Moses finished the work. Then the cloud covered the Meeting Place, and the beautiful light of Yahweh filled the tent. Moses wasn't able to go into the Meeting Place, because the cloud stayed on it, and Yahweh's light filled the tent. When the cloud lifted up from over it, the people of Israel moved on, through all their travels; but if the cloud stayed there, then they didn't go until the day it went up. So the cloud of Yahweh was on the tent by day, and there was fire in the cloud by night, in the sight of all the people of Israel, through all their travels.

Leviticus (Law of the Levites)

Burnt Offerings

1[1-6] Yahweh called to Moses out of the Meeting Place, and told him, "Tell the people of Israel, 'When any of you gives an offering to Yahweh, you'll give your offering from the herds and flocks of the animals. "If your offering is a burnt offering from the herd, you'll offer a male without anything wrong with it. You'll offer it at the door of the Meeting Place, that you may be accepted by Yahweh. You'll put your hand on the head of the burnt offering, and it will be accepted to cover your sins for you. You'll kill the bull to Yahweh. Aaron's sons, the priests, will give the blood and sprinkle the blood around on the altar that's at the door of the Meeting Place. You'll skin the burnt offering, and cut it into pieces.

[7- 9] The sons of Aaron the priest will put fire on the altar, and put the wood in order on the fire; and Aaron's sons, the priests, will put the pieces, the head, and the fat in order on the firewood which is on the altar; but its insides and its legs you'll wash with water. The priest will burn it all on the altar for a burnt offering, an offering of fire that smells good to Yahweh.

[10-13] If your offering is from the flock, from the sheep, or from the goats, for a burnt offering, you'll offer a male without anything wrong with it. You'll kill it on the north side of the altar to Yahweh. Aaron's sons, the priests, will sprinkle its blood around on the altar. You'll cut it into pieces, along with its head and its fat. The priest will put them in order on the fire wood that's on the altar, but the insides and the legs you'll wash with water. The priest will offer it all, and burn it on the altar. It's a burnt offering, an offering of fire that smells good to Yahweh.

[14-17] If your offering to Yahweh is a burnt offering of birds, then you'll bring your offering of doves, or of young pigeons. The priest will bring it to the altar, and wring off its head, and burn it on the altar; and its blood will be drained out on the side of the altar; and you'll take away its insides and feathers, and throw it beside the altar on the east side, where the ashes go. You'll break it open at its wings, but not cut it in half. The priest will burn it on the altar, putting it on the fire wood. It's a burnt offering, an offering of fire that smells good to Yahweh.

Grain Offerings

2[1-3] When anyone brings a grain offering to Yahweh, your offering will be of fine flour; and you'll pour oil on it, and put frankincense on it. They'll bring it to Aaron's sons the priests; and you'll take a handful of its fine flour and oil, with all its frankincense; and the priest will burn it on the altar for a reminder, an offering of fire that smells good to Yahweh. Whatever is left of the grain offering will be for Aaron and his sons. It's most holy of all the burnt offerings to Yahweh.

[4-10] When you bring an offering of a grain offering baked in the oven, it will be made without yeast, cakes of fine flour mixed with oil, or wafers made without yeast rubbed with oil. If your offering is a grain offering of the baking pan, it will be made without yeast of fine flour mixed with oil. You'll break it in pieces, and pour oil on it, because it's a grain offering. If your offering is a grain offering of the frying pan, it will be made of fine flour with oil. They'll bring the grain offering that's made of these things to Yahweh and it will be given to the priest to bring to the altar. The priest will take a part of the grain offering for a reminder, and will burn it on the altar, an offering of fire that smells good to Yahweh. Whatever is left of the grain offering will be for Aaron and his sons. It's most holy of all the burnt offerings to Yahweh.

[11-16] No grain offering, which you offer to Yahweh, will be made with yeast; for you'll burn no yeast, nor honey, as a burnt offering to Yahweh. You may offer them to Yahweh as an offering of the first of your food; but they won't be burned on the altar to smell good. Add salt to every offering of your grain offering; Don't let the grain offering of the promise of your God be lacking salt. With all your offerings you'll offer salt.

If you offer a grain offering of the first of your foods to Yahweh, you'll offer for the grain offering of your first foods new grain roasted with fire, beaten from the head of grain. You'll put oil on it, and put frankincense on it because it's a grain offering. The priest will burn it as a reminder, part of its beaten grain, and part of its oil, along with all its frankincense because it's an offering of fire to Yahweh.

Peace Offerings

3[1-5] If your offering is a sacrifice of peace offerings; if you offer it from the herd, whether male or female, you'll offer one without anything wrong with it to Yahweh. You'll put your hand on the head of your offering, and kill it at the door of the Meeting Place: and Aaron's sons the priests will sprinkle the blood around on the altar. You'll offer of the sacrifice of peace offerings an offering of fire to Yahweh; the fat that covers the insides, and all the fat that's on the insides, and the two kidneys, and the fat that's on them, which is by the hips, and the cover on the liver, with the kidneys, you'll take away. Aaron's sons will burn it on the altar for a burnt offering, which is on the firewood: It's an offering of fire that smells good to Yahweh.

[6-11] If your offering for a sacrifice of peace offerings to Yahweh is from the flock; whether male or female, you'll offer one without anything wrong with it. If you bring a lamb for your offering, when you offer it to Yahweh you'll put your hand on the head of your offering, and kill it in front of the Meeting Place: and Aaron's sons will sprinkle its blood around on the altar. You'll offer from the sacrifice of peace offerings an offering of fire to Yahweh; its fat, all the tail fat, you'll take away close to the backbone; and the fat that covers the insides, and all the fat that's on the insides, and the two kidneys, and the fat that's on them, which is by the hips, and the cover on the liver, with the kidneys, you'll take away. The priest will burn it on the altar: It's the food of the offering of fire to Yahweh.

[12-17] If your offering is a goat, when you offer it to Yahweh you'll put your hand on its head, and kill it before the Meeting Place; and the sons of Aaron will sprinkle its blood around on the altar. You'll offer part of it as your offering, an offering of fire to Yahweh; the fat that covers the insides, and all the fat that's on the insides, and the two kidneys, and the fat that's on them, which is by the hips, and the cover on the liver, with the kidneys, you'll take away. The priest will burn them on the altar: It's the food of the offering of fire that smells good; all the fat is Yahweh's. It will be a law forever throughout your generations in all your homes, that you'll eat no fat nor blood."

Sin Offerings

4[1-12] Then Yahweh told Moses, "Tell the people of Israel, 'If anyone sins by mistake, in anything which Yahweh has told them not to do, and does any one of them: if one of the anointed priests sins so as to bring guilt on the people, then let them offer for their sin, which they've done, a young bull without anything wrong with it to Yahweh for a sin offering. They'll bring the bull to the door of the Meeting Place to Yahweh; and put his hand on the head of the bull, and kill the bull in front of Yahweh. The anointed priest will take some of the blood of the bull, and bring it to the Meeting Place. The priest will dip a finger in the blood, and sprinkle some of the blood seven times in front of Yahweh, before the veil of the place of worship. The priest will put some of the blood on the horns of the altar of good smelling incense to Yahweh, which is in the Meeting Place, and pour out all of rest of the blood of the bull at the base of the altar of burnt offering, which is at the door of the Meeting Place. Take all the fat of the bull of the sin offering off of it; the fat that covers the insides, and all the fat that's on the insides, and the two kidneys, and the fat that's on them, which is by the hips, and the cover on the liver, with the kidneys, you'll take away, as it's taken off of the bull of the sacrifice of peace offerings. The priest will burn them on the altar of burnt offering. The bull's skin, all its meat, with its head, and legs, its insides, and its wastes, carry the whole bull outside the camp to a fit place, where the ashes are poured out, and burn it on wood with fire. Burn it where the ashes are poured out.

[13-21] If all the people of Israel sin without anyone knowing they've sinned, and they've done anything which Yahweh has told them not to do, and are guilty; when the sin they've done is known, then offer a young bull for a sin offering, and bring it before the Meeting Place. The elders of the people will put their hands on the head of the bull in front of Yahweh; and the bull will be killed in front of Yahweh. The anointed priest will bring of the blood of the bull to the Meeting Place and will dip a finger in the blood, and sprinkle it seven times in front of Yahweh, before the veil. Put some of the blood on the horns of the altar which is in front of Yahweh that's in the Meeting Place; and pour out the rest of the blood at the base of the altar of burnt offering, which is at the door of the Meeting Place. All its fat you'll take from it, and burn it on the altar. Do this with the bull as you did with the bull of the sin offering; and the priest will cover their sins, and they'll be forgiven. Carry the bull outside the camp, and burn it as you burned the first bull. It's the sin offering for the people.

[22-26] When a ruler sins without knowing it, and does anything which Yahweh your God has told them not to do, and is guilty; if the sin that has been done is made known to the ruler, they'll bring an offering of a goat, a male without anything wrong with it. They'll put their hand on the head of the goat, and kill it in the place where they kill the burnt offering to Yahweh. It's a sin offering. The priest will dip a finger in some of the blood of the sin offering, and put it on the horns of the altar of burnt offering and pour out the rest of its blood at the base of the altar of burnt offering. All its fat will be burned on the altar, like the fat of the sacrifice of peace offerings; and the priest will cover their sins, and they'll be forgiven.

[27-31] "If any of the common people sins without knowing it, and does anything which Yahweh has told them not to do, and is guilty; if the sin, which has been done, is made known to them, then they'll bring an offering of a goat, a female without anything wrong with it, for the sin they've done. They'll put their hand on the head of the sin offering, and kill the sin offering in the place of burnt offering. The priest will dip a finger in some of its blood, and put it on the horns of the altar of burnt offering; and pour out the rest of its blood at the base of the altar. All its fat will be taken away, like the fat is taken away from off of the sacrifice of peace offerings; and the priest will burn it on the altar for an offering that smells good to Yahweh; and the priest will cover their sins for what they've done, and they'll be forgiven.

[32-35] If they bring a lamb for a sin offering, they'll bring a female without anything wrong with it. They'll put their hand on the head of the sin offering, and kill it for a sin offering in the place where they kill the burnt offering. The priest will dip a finger in some of the blood of the sin offering, and put it on the horns of the altar of burnt offering; and pour out all the rest of its blood at the base of the altar. All its fat will be taken away, like the fat of the lamb is taken away from the sacrifice of peace offerings; and the priest will burn it on the altar, on the offerings of Yahweh made by fire; and the priest will cover their sins for what they've done, and they'll be forgiven.

Making Promises

5[1-3] If anyone sins, who makes a promise, and is a witness, whether they've seen it or knew of it, but didn't tell what they knew, then they'll be at fault. Or if anyone touches anything unfit, whether it's the dead body of a wild animal, or the dead body of tame animals, or the dead body of small animals that run around, without knowing it, and they're unfit, then they'll be guilty. Or if anyone touches anything unfit of human beings, whatever it is, without knowing it; when they know it, then they'll be guilty.

[4-6] Or if anyone promises to do something, whether evil or good, without thinking about it, whatever it is that someone might promise without thinking; when they know of it, then they'll be guilty of it. When they're guilty of one of these, they'll admit what they've done that made them sin and bring a guilt offering to Yahweh for the sin which they did, a female from the flock, a lamb or a goat, for a sin offering; and the priest will cover their sin for them.

[7-13] If they can't give a lamb, then they'll bring to Yahweh two doves, or two young pigeons for their guilt offering for what they did; one for a sin offering, and the other for a burnt offering. They'll bring them to

the priest, who will first offer the one which is for the sin offering, and wring its head from off its neck, but won't completely break it off. The priest will sprinkle some of the blood of the sin offering on the side of the altar; and the rest of the blood will be drained out at the base of the altar. It's a sin offering. The priest will offer the second for a burnt offering, by the rule; and the priest will cover their sins for whatever they've done, and they'll be forgiven. But if they can't give two doves, or two young pigeons, then they'll bring an offering for whatever they've done, ten percent of a 3 quart jar of fine flour for a sin offering. You'll put no oil on it, nor will you put any frankincense on it, because it's a sin offering. They'll bring it to the priest, and the priest will take a handful of it as a reminder, and burn it on the altar, on the offerings of Yahweh made by fire. It's a sin offering. The priest will cover their sins for whatever they've done of any of these things, and they'll be forgiven; and the rest will be the priest's, as the grain offering."

[14-16] The Yahweh told Moses, "If anyone is at fault, and sins without knowing it, in the holy things of Yahweh; then they'll bring their guilt offering to Yahweh, a male goat without anything wrong with it from the flock, by the value of silver dollars, in the dollar of the place of worship, for a guilt offering. They'll pay for what they've done wrong in the holy thing, and will add a fifth to it, and give it to the priest; and the priest will cover their sins with the male goat of the guilt offering, and they'll be forgiven.

[17-19] If anyone sins, and does anything which Yahweh has told them not to do without knowing it, they're at fault. They'll bring a male goat without anything wrong with it from of the flock, by your value, for a guilt offering, to the priest; and the priest will cover their sins for what they've done and didn't know it, and they'll be forgiven. It's a guilt offering and they're without a doubt guilty to Yahweh."

Guilt Offerings

6[1-7] Then Yahweh told Moses, "If anyone sins, and is guilty before Yahweh, and lies to a neighbor about something that was given to them to keep safe, or in making a bargain, or has stolen something, or has abused a neighbor, or has found something that was lost, and lied about it; in any of all these things that someone might do, and sin; when they've sinned, and are guilty, they'll give back what they took by theft, or what they got by abusing someone, or by taking something that was given to them to keep safe, or finding something that was lost and keeping it, or anything else that they may have lied about; they'll give it back in full, and will add a fifth more to it. They'll give it to whoever it belongs to in the day they're found guilty. They'll bring their guilt offering to Yahweh, a male goat without anything wrong with it from the flock, by your value, for a guilt offering, to the priest. The priest will cover their sins in front of Yahweh, and they'll be forgiven for whatever they did to become guilty."

[8-11] Then Yahweh told Moses, "Tell Aaron and his sons, 'This is the law of the burnt offering: the burnt offering will be on the hearth on the altar all night until the morning; and the fire of the altar will be kept burning on it. The priest will put on their linen clothes, and linen underwear; and take the ashes from where the fire has burned up the offering on the altar, and put them beside the altar. They'll take off their priests clothes, and put on their other clothes, and carry the ashes outside the camp to a fit place.

[12-13] The fire on the altar will be kept burning; Don't let it go out. The priest will burn wood on it every morning: and put the burnt offering in order on it, and will burn the fat of the peace offerings on it. Fire is always to be kept burning on the altar; Don't let it go out.

[14-18] "This is the law of the grain offering: the sons of Aaron will offer it to Yahweh on the altar. Take from there a handful of the fine flour of the grain offering, and of its oil, and all the frankincense which is on the grain offering, and burn it on the altar for a reminder that smells good to Yahweh. Whatever is left of it Aaron and his sons will eat. It will be eaten without yeast in a holy place. They'll eat it in the court of the Meeting Place. It won't be baked with yeast. I've given it as their part of My offerings made by fire. It's most holy, as the sin offering, and as the guilt offering. Every male among the people of Aaron will eat of it, as their part forever throughout their generations, from the offerings of Yahweh made by fire. Whoever touches them will be holy."

[19-23] Yahweh told Moses, “This is the offering of Aaron and his sons, which they’ll offer to Yahweh in the day when they’re anointed: ten percent of a 3 quart jar of fine flour for a daily grain offering, half of it in the morning, and half in the evening. It will be made with oil in a baking pan. When it’s mixed, bring it in. Offer it in baked pieces for a grain offering that smells good to Yahweh. The anointed priest that will be in Aaron’s place from among the sons will offer it, by a law forever, and it will be totally burned to Yahweh. Every grain offering of a priest will be totally burned. It won’t be eaten.”

[24-30] Yahweh told Moses, “Tell Aaron and his sons, ‘This is the law of the sin offering: in the place where the burnt offering is killed, the sin offering will be killed to Yahweh. It’s most holy. The priest who offers it for sin will eat it. It will be eaten in a holy place, in the court of the Meeting Place. Whoever touches its meat will be holy. When any of its blood is sprinkled on their clothes, wash what was sprinkled in a holy place. But the clay pot in which it’s boiled will be broken; and if it’s boiled in a bronze pot, it will be cleaned, and rinsed in water. Every male among the priests will eat of it: It’s most holy. No sin offering, from which any of the blood is brought into the Meeting Place to cover your sins in the Holy Place, will be eaten, but will be burned with fire.

Various Offerings

7[1-6] This is the law of the guilt offering. It’s most holy. In the place where they kill the burnt offering, kill the guilt offering; and sprinkle its blood around on the altar. Offer all of its fat: the fat tail, and the fat that covers the insides, and the two kidneys, and the fat that’s on them, which is by the hips, and the cover on the liver, with the kidneys, will you take away; and the priest will burn them on the altar for an offering of fire to Yahweh: It’s a guilt offering. Every male among the priests may eat of it. It will be eaten in a holy place. It’s most holy.

[7-10] As is the sin offering, so is the guilt offering; there’s one law for them. The priest who makes sins will be covered with them will have it. The priest who offers anyone’s burnt offering will have the meat of the burnt offering which has been offered. Every grain offering that’s baked in the oven, and all that’s dressed in the frying pan, and on the baking pan, will be the priest’s who offers it. Every grain offering, mixed with oil or dry, belongs to all the sons of Aaron, one as well as another.

[11-15] This is the law of the sacrifice of peace offerings, which one will offer to Yahweh. If it’s offered for a thanksgiving, then offer with the sacrifice of thanksgiving, cakes made without yeast and mixed with oil, and wafers made without yeast rubbed with oil, and cakes mixed with oil. With cakes of yeast bread make the offering with the sacrifice of peace offerings for thanksgiving. Of it, give one out of each offering for an offering that’s raised up to Yahweh. It will be the priest’s who sprinkles the blood of the peace offerings. The meat of the sacrifice of peace offerings for thanksgiving will be eaten on the day of offering. Don’t leave any of it until morning.

[16-21] But if the sacrifice of your offering is a promise, or a freewill offering, it will be eaten on the day that the sacrifice is offered; and on the next day what’s left of it will be eaten: but what’s left of the meat of the sacrifice on the third day will be burned with fire. If any of the meat of the sacrifice of peace offerings is eaten on the third day, it won’t be accepted, nor will it be counted for whoever offers it. It will be wrong, and whoever eats any of it will be at fault. The meat that touches anything unfit won’t be eaten. It will be burned with fire. As for the meat, everyone who’s fit may eat it; but the soul who eats of the meat of the sacrifice of peace offerings that belong to Yahweh, having touched anything unfit, that soul will be cut off from the people. When anyone touches anything unfit, an unfit human, or an unfit animal, or any unfit that’s wrong, and eats some of the meat of the sacrifice of peace offerings, which belong to Yahweh, that soul will be cut off from the people.”

[22-27] Yahweh told Moses, “Tell the people of Israel, ‘Eat no fat, of bull, or sheep, or goat. The fat of whatever dies naturally, and the fat of whatever is killed by animals, may be used for any other service, but don’t eat it in any way. Whoever eats the fat of the animal that’s brought for an offering of fire to Yahweh,

whoever eats it will be cut off from the people. Don't eat any blood, whether it's of bird or of animal, in any home. Whoever eats any blood, that one will be cut off from the people."

[28-38] Yahweh told Moses, "Tell the people of Israel, 'Whoever gives the sacrifice of a peace offering to Yahweh will bring the offering to Yahweh out of the sacrifice of their own peace offerings. With their own hands they'll bring the offerings of Yahweh made by fire. Bring the fat with the breast, so that the breast may be waved for a wave offering to Yahweh. The priest will burn the fat on the altar, but the breast will be Aaron's and his sons'. Give the right thigh to the priest for an offering that's raised up out of the sacrifices of your peace offerings. Those among the sons of Aaron, who offer the blood of the peace offerings, and the fat, will have the right thigh for their part. For the breast that's waved and the thigh that's raised up I've taken from the people of Israel out of the sacrifices of their peace offerings, and have given them to Aaron the priest and to his sons as their part forever from the people of Israel.'" This is the part that's set aside for Aaron, and his sons, out of the offerings of Yahweh made by fire, in the day when they were brought to serve Yahweh in the priest's office; which Yahweh said was to be given them of the people of Israel, in the day they were anointed. It's their part forever throughout their generations. This is the law of the burnt offering, the grain offering, the sin offering, the guilt offering, the dedication offering, and of the sacrifice of peace offerings; which Yahweh told Moses in Mount Sinai, in the day that you told the people of Israel to offer their offerings to Yahweh, in the countryside of Sinai.

The Anointing of Aaron

8[1-5] Yahweh told Moses, "Take Aaron and his sons with them, and the clothes, the anointing oil, the bull of the sin offering, the two rams, and the basket of bread made without yeast; and gather all the people at the door of the Meeting Place." So Moses did as Yahweh told them; and the people gathered at the door of the Meeting Place. Then Moses said to the people, "This is what Yahweh has said to be done."

[6-9] Then Moses brought Aaron and his sons, and washed them with water. He put the coat on them, tied the belt on, clothed them with the robe, put the back piece on them with its skillfully woven band to attach it. He placed the chest piece on them; and put the Judgment Stones in it. He set the hat on his head; and set the golden plate on the front of the hat, on the holy crown; as Yahweh told Moses.

[10-13] Then Moses took the anointing oil, and poured it on the tent and all that was in it, and dedicated them. He sprinkled it on the altar seven times, and anointed the altar and all its tools, and the washing pan and its base, to set them apart. He poured some of the anointing oil on Aaron's head, and anointed them, to set them apart. Then Moses brought Aaron's sons, and put on their coats, and tied their belts on them, and put their hats on them; as Yahweh told Moses.

[14-17] He brought the bull of the sin offering, and Aaron and his sons laid their hands on the head of the bull of the sin offering. Moses killed it and took the blood, putting it all around the horns of the altar with his finger, and set the altar apart, and poured out the blood at the base of the altar, setting it apart to cover the sins of the people. Then Moses took all the fat that was on the insides, the cover of the liver, the two kidneys, and their fat and burned it on the altar. But the bull, its skin, its meat, and its wastes, he burned with fire outside the camp as Yahweh told Moses.

[18-21] Then he brought the male goat of the burnt offering: and Aaron and his sons laid their hands on its head. Moses killed it and sprinkled the blood around on the altar. He cut the male goat into pieces; and burned the head, the other pieces, and the fat. He washed the insides and the legs with water; and burned the whole male goat on the altar. It was a burnt offering that smells good, an offering of fire to Yahweh; as Yahweh told Moses.

[22-27] Moses brought the other male goat, the male goat of dedication: and Aaron and his sons laid their hands on the head of the male goat. He killed it; and Moses took some of its blood, and put it on the tip of Aaron's right ear, and on the thumb of his right hand, and on the big toe of the right foot. He brought Aaron's sons and put some of the blood on the tip of their right ear, and on the thumb of their right hand,

and on the big toe of their right feet; and Moses sprinkled the blood around on the altar. He took the fat, the fat tail, all the fat that was on the insides, the cover of the liver, the two kidneys and their fat, and the right thigh; and he took one cake made without yeast, and one cake of oiled bread, and one wafer out of the basket of bread made without yeast that was for Yahweh, and placed them on the fat, and on the right thigh. He put all these in Aaron's hands and in his sons' hands, and waved them for a wave offering to Yahweh.

[28-36] Then Moses took them from their hands, and burned them on the altar for the burnt offering. They were a dedication offering that smells good, an offering of fire to Yahweh. Then he took the breast, and waved it for a wave offering to Yahweh. It was Moses' part of the male goat of dedication, as Yahweh told Moses. Then he took some of the anointing oil, and some of the blood which was on the altar, and sprinkled it on Aaron and his sons, and on all their clothes, and set apart Aaron and his sons, and all their clothes. So Moses said to Aaron and his sons, "Boil the meat at the door of the Meeting Place, and eat it there along with the bread that's in the basket of dedication, as I said, 'Aaron and his sons will eat it.' What's left of the meat and of the bread you'll burn with fire. Don't go out from the door of the Meeting Place seven days, until the days of your dedication are over, because it takes seven days to dedicate you. What has been done today, so Yahweh has told you to do to cover your sins. You'll stay day and night for seven days at the door of the Meeting Place, and do what Yahweh says, so that you don't die, as I was told." So Aaron and his sons did all the things which Yahweh had said by Moses.

Yahweh God seen by the People

9[1-5] Then on the eighth day, Moses called Aaron and his sons, and the elders of Israel; and said to Aaron, "Take a calf from the herd for a sin offering, and a male goat for a burnt offering, without anything wrong with it, and offer them to Yahweh. Tell the people of Israel, 'Take a male goat for a sin offering; and a calf and a lamb, both a year old, without anything wrong with it with them, for a burnt offering; and a bull and a male goat for peace offerings, to sacrifice to Yahweh; and a grain offering mixed with oil, because today you'll see Yahweh.'" So they brought what Moses had told them to the Meeting Place: and all the people came and stood in front of Yahweh.

[6-11] So Moses said, "This is what Yahweh has said you should do, and you'll see the beautiful light of Yahweh." Then Moses said to Aaron, "Come to the altar, and offer your sin offering, and your burnt offering, and cover your sins for yourself, and for the people; and offer the offering of the people, and cover their sins; as Yahweh has said." So Aaron came to the altar, and killed the calf of the sin offering, which was for the priests. The sons of Aaron brought the blood to them; and he dipped his finger in the blood, and put it on the horns of the altar, and poured out the blood at the base of the altar: But the fat, the kidneys, and the cover from the liver of the sin offering, he burned on the altar; as Yahweh told Moses. The meat and the skin he burned with fire outside the camp.

[12-14] He killed the burnt offering; and Aaron's sons brought the blood to them, and he sprinkled it around on the altar. They brought all the pieces of the burnt offering to them, and the head: and he burned them on the altar. He washed the insides and the legs, and burned them on the burnt offering on the altar.

[15-17] Then he brought the people's offering, and took the goat of the sin offering which was for the people, and killed it, and offered it for sin, like the first. He brought the burnt offering, and offered it by the rule. Then he brought a handful of the grain offering, and burned it on the altar, besides the burnt offering of the morning.

[18-22] He also killed the bull and the male goat, the sacrifice of peace offerings, which was for the people: and Aaron's sons brought them the blood, which he sprinkled around on the altar, and the fat of the bull and of the male goat, the fat tail, the fat that covered the insides, the kidneys, and the cover of the liver. He put the fat on the breasts, and burned the fat on the altar. Then Aaron waved the breasts and the right thigh for a wave offering to Yahweh, as Moses has said. So Aaron lifted up his hands toward the people,

and blessed them; and came down from offering the sin offering, and the burnt offering, and the peace offerings.

[23-24] Then Moses and Aaron went into the Meeting Place, and came out, and blessed the people: and the beautiful light of Yahweh was seen by all the people. Then fire came out from Yahweh, and burned up the burnt offering and the fat on the altar: and when all the people saw it, they shouted, and fell to the ground.

The Priests Drink No Wine or Alcohol

10[1-3] Then Nadab and Abihu, the sons of Aaron, each took a fire pan, and put fire in it, and laid incense on it, and offered it to Yahweh, which they had not been told to do yet. And fire came from Yahweh, and burned them up, and they died in front of Yahweh. Then Moses said to Aaron, "This is what Yahweh spoke of, saying, 'I'll be respected by those who come to Me, and will be honored in front of all the people.'" So Aaron said nothing.

[4-7] Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said to them, "Come here and carry them from the place of worship out of the camp." So they came, and carried them in their coats out of the camp, as Moses had said. Then Moses said to Aaron, and to Eleazar and to Ithamar, his sons, "Don't uncover your hair, nor tear your clothes; so that you don't die, and that Yahweh won't be angry with all the people, but let your family, and the whole house of Israel, cry for what Yahweh has done. Don't go out from the door of the Meeting Place, or you'll die; because the anointing oil of Yahweh is on you." So they did what Moses said.

[8-11] Then Yahweh told Aaron, "Drink no wine nor alcohol, you, nor your sons with you, when you go into the Meeting Place, so that you don't die: it will be a law forever throughout your generations. You are to make a difference between what is set apart and what is for regular use, and between what is unfit and what is fit; and teach the people of Israel all the laws which Yahweh has spoken to them by Moses."

[12-15] Then Moses told Aaron, Eleazar and Ithamar, his sons who were left, "Take the grain offering that is left of the offerings of Yahweh made by fire, and eat it without yeast beside the altar; because it's most holy; and eat it in a holy place, because it's your part, and your sons' part, of the offerings of Yahweh made by fire, as I was told. The breast that's waved and the thigh that's raised up you'll eat in the place set apart, you, and your sons, and your daughters with you because they're given as your part, and your sons' part, out of the sacrifices of the peace offerings of the people of Israel. The thigh that's raised up and the breast that's waved they'll bring with the offerings made by fire of the fat, to wave it for a wave offering to Yahweh: and it will be yours, and your sons' part forever; as Yahweh has said."

[16-20] Then Moses asked about the goat of the sin offering, and it was already burned up. So he was angry with Eleazar and Ithamar, the sons of Aaron who were left, and asked, "Why haven't you eaten the sin offering in the place of worship, seeing it's most holy, and it's been given you for the sin of the people, to cover their sins for Yahweh? Its blood wasn't brought to the inner part of the place of worship: you without a doubt should have eaten it in the place of worship, as I said." So Aaron said to Moses, "Look, today they've offered their sin offering and their burnt offering to Yahweh; and you see what has happened to Me. If I had eaten the sin offering today, it wouldn't have been right to Yahweh!" So when Moses heard that, he wasn't angry any more.

Things Fit and Unfit to Eat

11[1-8] Yahweh told Moses and Aaron, "Tell the people of Israel, 'These are the living things which you may eat among all the animals that are on the earth. You may eat any animal that has a parted hoof which splits in two, and re-chews its food. But don't eat of those that re-chew their food, or have split hoofs like the camel, because it re-chews its food but doesn't have a split hoof, so it's unfit for you. The badger, because it re-chews its food but doesn't have a split hoof, so it's unfit for you. The rabbit, because it re-

chews its food but doesn't have a split hoof, so it's unfit to you. The pig, because it has a parted hoof, which splits in two, but it doesn't re-chew its food, so it's unfit for you. Don't eat their meat, and don't touch their dead bodies because they're unfit for you.

[9-12] You may eat anything in the waters that has fins and scales in the lakes, rivers, and seas. Don't eat anything that doesn't have fins and scales in the rivers and seas, anything that moves of all the living creatures that are in the waters, and stay away from them. Don't eat their meat, and stay away from their dead bodies. Whatever has no fins or scales in the waters is wrong to you.

[13-19] Don't eat these birds, but stay away from them and count them as garbage: any kind of eagle, vulture, buzzard, hawk, falcon, raven, male or female ostriches, cuckoo, or any kind of bird of prey, owl, seagull, ibis, pelican, bustard, stork, heron, desert lark, and bat.

[20-25] Count all flying insects that walk on all fours as garbage. Yet you may eat any winged insect that runs around on four feet, which has legs on top of their feet, and hops on the earth. You may eat any kind of locust, katydid, cricket, or grasshopper. But all winged insects that run around on four feet, count as garbage. You'll become unfit if you eat them or touch their dead body and won't be fit until evening. Whoever carries any part of their dead body will wash their clothes, and won't be fit until evening.

[26-28] Every animal which has a parted foot that isn't divided in two, nor re-chews their food, is unfit to you. Everyone who touches them will be unfit. Whatever runs on paws, among all animals that have four feet, they're unfit to you. Whoever touches their dead body won't be fit until evening. Whoever carries their dead body will wash their clothes, and won't be fit until evening. They are unfit to you.

[29-38] These are what are unfit to you among the small animals that run around on the earth: the weasel, the rat, the mole or any of the rodents; frogs, toads, salamanders, turtles, crocodiles, and lizards, or any of the cold-blooded creatures. These are unfit to you among all the small creatures. Whoever touches their dead body won't be fit until evening. On whatever any of them falls when it dies, it will be unfit; whether it's a bowl of wood, clothing, skin, bag, or whatever it is that is used for work, it must be put into water, and it won't be fit until evening. Every clay pot, into which any of them falls, and all that's in it will be unfit, and you'll break it. All food mixed with water will be unfit; and all drink that may be drunk in every such bowl will be unfit. Everywhere part of their dead body falls will be unfit; whether on oven, or stove to cook on, it will be broken in pieces because it's unfit to you. But a spring or a well in which water is gathered will be fit: but whatever touches their dead body will be unfit. If part of their dead body falls on any seed which is to be planted, it's fit. But if the seed is put in water to be eaten, and part of their dead body falls on it, it's unfit to you.

[39-40] If any animal dies naturally, which you may eat; whoever touches its dead body won't be fit until evening. Whoever eats of its dead body will wash their clothes, and won't be fit until evening. And those who carry its dead body will wash their clothes, and won't be fit until evening.

[41-43] Everything that crawls on the earth is wrong. It won't be eaten. Whatever crawls on its belly like a snake, and whatever has four feet like an insect, or whatever has many feet like a spider, every small thing that runs around on the earth, don't eat them and count them as garbage. Don't make yourselves filthy with anything that crawls, nor will you make yourselves unfit with them, so that you won't be fit.

[44-47] I Am Yahweh your God. So set yourselves apart and be holy because I am holy: nor will you treat yourselves as common by eating anything that moves on the earth. I am Yahweh who brought you up out of the land of Egypt, to be your God. So be holy, because I am holy. This is the law of all the animals, birds, fish, and of everything that crawls on the earth, to make a difference between what's unfit and what's fit, and between what may and won't be eaten of all the living things."

Pregnancy Laws

12[1-5] Yahweh told Moses, "Tell the people of Israel, 'If a woman gets pregnant, and has a male child, then she'll be unfit seven days; as in the days of her monthly period she'll be unfit. In the eighth day the

flesh of his foreskin will be cut off. She'll continue bleeding for thirty-three days to be cleansed. She won't touch anything holy, nor come into the place of worship, until the days of her cleansing are finished. But if she has a female child, then she'll be unfit two weeks, as in her period; and she'll continue bleeding for sixty-six days to be cleansed.

[6-8] When the days of her cleansing are finished, for a son, or a daughter, she'll bring to the priest at the door of the Meeting Place, a year old lamb for a burnt offering, and a young pigeon or dove, for a sin offering and you'll offer it to Yahweh, and cover her sins for her; and she'll be cleansed from her bleeding. This is the law for a woman who gives childbirth, whether a male or a female. If she can't give a lamb, then she'll give two doves, or two young pigeons; the one for a burnt offering, and the other for a sin offering; and the priest will cover her sins for her, and she'll be fit."

Skin Disease Laws

13[1-4] Then Yahweh told Moses and Aaron, "When someone has a swelling, a scab, or a bright spot in their skin and it looks like a severe skin disease, then they'll be brought to Aaron the priest, or to one of his sons the priests: and the priest will look at it: and if the hair has turned white in it, and the problem is deeper than the body's skin, it's the disease of leprosy; and the priest will look at them, and say that they're unfit. If the bright spot is white, and it isn't deeper than the skin, and the hair hasn't turned white, then the priest will separate the infected person for seven days.

[5-8] The priest will look at them on the seventh day, and if the priest thinks the problem is over, and hasn't spread in the skin, then the priest will separate them for seven more days. The priest will look at them again on the seventh day; and if the problem has faded, and hasn't spread in the skin, then the priest will say that they're fit. It's a scab. They'll wash their clothes, and are fit. But if the scab spreads on the skin, after they've shown it to the priest to see if their all right, they'll show it to the priest again. The priest will look at them; and if the scab has spread on the skin, then the priest will say that they're unfit. It's a severe skin disease.

[9-13] When the disease of leprosy is in a human, then they'll be brought to the priest; and the priest will look at them, and if there's a white swelling in the skin, and it has turned the hair white, and there's raw skin in the swelling, it's a severe skin disease in their body, and the priest will say that they're unfit. Don't separate them, because they're unfit. If the severe skin disease breaks out all over the skin, and it covers all the skin of the infected person from head to feet, as far as the priest can see; then the priest will look at them; and, if the severe skin disease has covered their whole body, the priest will say that they're healed of the problem. It has all turned white, so they're fit.

[14-17] But whenever raw skin is seen in them, they'll be unfit. The priest will look at the raw skin, and say that they're unfit, because the raw skin is unfit. It's severe skin disease. Or if the raw skin changes again, and becomes white, then they'll come to the priest; and the priest will look at them; and, if the problem has turned white, then the priest will say that they're healed of the problem. They're fit.

[18-23] When the body has a swelling on its skin, and it has healed, and in the place of the swelling there's a white growth, or a bright pink spot, then it will be shown to the priest; and the priest will look at it; and if it looks deeper than the skin, and the hair has turned white, then the priest will say that they're unfit. It's the disease of leprosy. It has broken out in the swelling. But if the priest looks at it, and there are no white hairs in it, and it isn't deeper than the skin, but is dull, then the priest will separate them seven days. If it spreads in the skin, then the priest will say that they're unfit. It's a problem. But if the bright spot stays there, and hasn't spread, It's the scar from the swelling; and the priest will say that they're fit.

[24-28] Or when the body has a burn from fire on its skin, and the raw skin of the burn becomes a bright spot, pink, or white, then the priest will look at it; and if the hair in the bright spot has turned white, and it looks deeper than the skin; it's a severe skin disease. It has broken out in the burn, and the priest will say that they're unfit. It's the disease of leprosy. But if the priest looks at it, and there's no white hair in the

bright spot, and it isn't deeper than the skin, but is faded; then the priest will separate them seven days. The priest will look at them on the seventh day. If it has spread in the skin, then the priest will say that they're unfit. It's the disease of leprosy. If the bright spot stays there, and hasn't spread in the skin, but is faded, it's the swelling from the burn, and the priest will say that they're fit; it's the scar from the burn.

[29-37] When someone or woman has a problem on the head or on the beard, then the priest will look at the problem; and if it looks deeper than the skin, and the hair in it is yellow and thin, then the priest will say that they're unfit: It's an itch, a severe skin disease of the head or the beard. If the priest looks at the problem of itching, and it isn't deeper than the skin, and there's no black hair in it, then the priest will separate the person infected with itching seven days. On the seventh day the priest will look at the problem; and if the itch hasn't spread, and there's no yellow hair in it, and the itch isn't deeper than the skin, then they'll be shaved, but don't shave the itch; and the priest will separate whoever has the itch seven more days. On the seventh day, the priest will look at the itch; and if the itch hasn't spread in the skin, and it isn't deeper than the skin, then the priest will say that they're fit. They'll wash their clothes, and are fit. But if the itch spreads in the skin after their healed, then the priest will look at them; and if the itch has spread in the skin, the priest won't look for the yellow hair; they're unfit. But if the priest thinks the itch is healed, and black hair has grown in it; the itch is healed, and they're fit. The priest will say that they're fit.

[38-39] When someone or a woman has bright spots in their skin, white looking; then the priest will look at them; and if the bright spots on their skin are a dull white, it's a harmless rash, it has broken out in the skin; they're fit.

[40-44] If someone's hair has fallen from his head, he's bald. He's fit. If his hair has fallen from the front part of his head, he's forehead bald. He's fit. But if there's a pink spot in the bald head, or forehead; it's a severe skin disease breaking out in your bald head, or forehead. Then the priest will look at it; and if the pink spot is swelling in your bald head, or forehead, and looks like a severe skin disease, he has a severe skin disease. He's unfit. The priest will say that they're unfit. His problem is on the head.

[45-46] The one who has the problem will wear torn clothes, and their hair will hang loose. They'll cup their hands around their mouth, and will call out, 'Unfit! Unfit!' How ever long the problem is in them they'll be unfit. They're unfit and will live alone, outside of the camp.

[47-51] The clothes also that the disease of leprosy is in, whether it's woolen clothes, or linen clothes; whether it's in the thread of a woven cloth; of linen, or of wool; whether in a piece of leather, or in anything made of leather; if the problem is greenish or reddish in the clothes, or in the leather, or in the threads of a woven cloth, or in anything made of leather; it's the disease of leprosy, and will be shown to the priest. The priest will look at it, and separate it for seven days. They'll look at the problem on the seventh day. If the problem has spread in the clothes, in the threads of the woven cloth or in the leather, whatever it's used for, the problem is a harmful mildew. It's unfit.

[52-55] Burn the clothes, whether it's in the threads of a woven cloth, in wool or in linen, or anything of leather that has the problem, because it's a harmful mildew. Burn it in the fire. If the priest looks at it, and the problem hasn't spread in the clothes, in the threads of the woven cloth or in any part of the leather; then the priest will say to wash whatever has the problem, and you'll keep it separated seven more days. Then the priest will look at it, after the problem is washed; and if the problem hasn't changed its color, and the problem hasn't spread, it's unfit; burn it in the fire. It's a mildewed spot, whether the problem is inside or outside.

[56-59] If the priest looks, and the problem has faded after it's washed, then you'll tear it out of the clothes, or out of the leather, or out of the threads of a woven cloth: and if it's seen again in the clothes, in the threads of the woven cloth or in anything of leather, it's spreading. Burn whatever has the problem with fire. The clothes, either a woven cloth, or whatever is made of leather, will be washed, and if the problem has gone from it, then it will be washed again, and it will be fit. This is the law of the problem of mildew in clothes of wool or linen, either in a woven cloth, or in anything made of leather, to tell whether it's fit or unfit.

Leprosy Laws

14[1-7] Yahweh told Moses, "This will be the law of the leper in the day of cleansing. They'll be brought to the priest, and the priest will go out of the camp. The priest will look at them, and if the disease of leprosy is healed in the leper, then the priest will tell them to take two living fit birds, and cedar wood, and red dye, and a hyssop branch for whoever is to be cleansed. The priest will tell them to kill one of the birds in a clay pot over running water. As for the living bird, you'll take it, and the cedar wood, and the red dye, and the hyssop branch, and will dip them and the living bird in the blood of the bird that was killed over the running water. You'll sprinkle on whoever is to be cleansed from the severe skin disease seven times, and will say that they're fit, and will let the living bird go into the open field.

[8-9] Whoever is to be cleansed will wash their clothes, and shave off all their hair, and take a bath in water; and they'll be fit. After that they'll come into the camp, but will live outside their tent seven days. On the seventh day, they'll shave all their hair off, with the beard and eyebrows, all the hair they'll shave off. They'll wash their clothes, and take a bath, then they'll be fit.

[10-18] On the eighth day they'll take two male lambs without anything wrong with them, and one female lamb a year old without anything wrong with it, and thirty percent of a 3 quart jar of fine flour for a grain offering, mingled with oil, and a half quart of oil. The priest who cleanses them will set whoever is to be cleansed, and those things, before Yahweh, at the door of the Meeting Place. The priest will take one of the male lambs, and offer it for a guilt offering, with the half quart of oil, and wave them for a wave offering to Yahweh. The priest will kill the male lamb in the place where they kill the sin offering and the burnt offering, in the place of worship; for as the sin offering is the priest's, so is the guilt offering. It's most holy. The priest will take some of the blood of the guilt offering and put it on the tip of the right ear of whoever is to be cleansed, and on the thumb of their right hand, and on the big toe of their right foot. The priest will take some of the half quart of oil, and pour it into the palm of his own left hand and dip his right finger in it, and sprinkle it with his finger seven times before Yahweh. The priest will put some of the rest of the oil that's in his hand on the tip of the right ear of whoever is to be cleansed, and on the thumb of the right hand, and on the big toe of the right foot, on the blood of the guilt offering. The rest of the oil that's in the priest's hand will be put on the head of whoever is to be cleansed, and the priest will cover their sins before Yahweh.

[19-22] The priest will offer the sin offering, and cover the sins of whoever is to be cleansed because of their being unfit: and afterward will kill the burnt offering and offer the burnt offering and the grain offering on the altar. The priest will cover their sins, and they'll be fit. If they're poor, and can't give so much, then they'll take one male lamb for a guilt offering to be waved, to cover their sins, and ten percent of a 3 quart jar of fine flour mingled with oil for a grain offering, and a half quart of oil; and two doves, or two young pigeons, whatever they're able to give; and the one will be a sin offering, and the other a burnt offering.

[23-29] On the eighth day bring them for their cleansing to the priest, to the door of the Meeting Place, to Yahweh. The priest will take the lamb of the guilt offering, and the half quart of oil, and the priest will wave them for a wave offering to Yahweh. Kill the lamb of the guilt offering and take some of the blood of the guilt offering and put it on the tip of the right ear of whoever is to be cleansed, and on the thumb of the right hand, and on the big toe of the right foot. The priest will pour some of the oil into the palm of his own left hand and sprinkle with the right finger some of it seven times before Yahweh. Then the priest will put some of the oil that's in his hand on the tip of the right ear of whoever is to be cleansed, and on the thumb of the right hand, and on the big toe of the right foot, where the blood of the guilt offering is. The rest of the oil that's in the priest's hand put on the head of whoever is to be cleansed, to cover their sins before Yahweh.

[30-32] They'll offer one of the doves, or of the young pigeons, whatever they're able to give. Offer whatever they're able to give, the first for a sin offering, and the other for a burnt offering, with the grain

offering. The priest will cover their sins for whoever is to be cleansed before Yahweh. This is the law for those who have the disease of leprosy, who aren't able to give the sacrifice for their cleansing."

[33-38] Yahweh told Moses and Aaron, "When you've come into the land of Canaan, which I Am giving to you to own, and I put a spreading mildew in a house in your land, then whoever owns the house will come and tell the priest, 'There seems to Me to be some sort of problem in the house.' The priest will tell them to empty the house, before the priest goes in to look at the problem, so that all that's in the house won't be ruined and then the priest will go in to look at the house. The priest will look at the problem; and if the problem is ingrained in the walls of the house with green or red streaks, and it seems to go into the wall; then the priest will go outside of the house, and shut the door of the house seven days.

[39-44] Then the priest will come again on the seventh day, and look at it again. If the problem has spread in the walls of the house, then the priest will tell them to take out the stones where the problem is, and throw them outside of the city in a place for things that are unfit and to scrape all around the inside of the house, and pour out the mortar, that they scraped off, outside of the city into a place for things that are unfit. Then they'll take other stones, and put them in place of those stones; and take other mortar, and plaster the house again. If the problem comes again, and breaks out in the house, after they've taken out the stones, and scraped the house, and after it was plastered; then the priest will come in and look; and if the problem has spread in the house, it's a harmful mildew in the house. It's unfit.

[45-48] They'll break down the house, its stones, timber, and mortar, and carry them out of the city into a place for things that are unfit. And whoever goes into the house while it's shut up won't be fit until evening. Whoever has slept or eaten in the house will wash their clothes. If the priest comes in, and looks at it, and the problem hasn't spread in the house, after the house was plastered, then the priest will say that the house fit, because the problem is gone.

[49-53] To cleanse the house take two birds, and cedar wood, and red dye, and a hyssop branch. Kill one of the birds in a clay pot over running water. Take the cedar wood, and the hyssop branch, and the red dye, and the living bird, and dip them in the blood of the bird that was killed, and in the running water, and sprinkle the house seven times. Cleanse the house with the blood of the bird, and with the running water, with the living bird, with the cedar wood, with the hyssop branch, and with the red dye; but let the living bird go out of the city into the open field. So the problem for the house will be covered; and it will be fit."

[54-57] This is the law for any problem of a severe skin disease, for an itch, for the harmful mildew of clothes or a house, or for a swelling, a scab, or a bright spot; to teach when it's unfit, and when it's fit. This is the law of leprosy.

Laws of Discharges

15[1-7] Yahweh told Moses and Aaron, "Tell the people of Israel, 'When anyone has a discharge from their body, because of the discharge they're unfit. Someone is unfit with a discharge when their body runs with a discharge, or their body has stopped from a discharge. Every bed that someone has slept on who has a discharge will be unfit; and everything they sit on will be unfit. Whoever touches their bed will wash their clothes, and take a bath, and won't be fit until evening. Whoever sits on anything where someone has a discharge has sat will wash their clothes, and take a bath, and won't be fit until evening. Whoever touches the body of someone with a discharge will wash their clothes, and take a bath, and won't be fit until evening.

[8-13] If whoever has a discharge spits on someone who's fit, then they'll wash their clothes, and take a bath, and won't be fit until evening. Whatever saddle someone who has a discharge rides on will be unfit. Whoever touches anything that was under them won't be fit until evening. Whoever carries those things will wash their clothes, and take a bath, and won't be fit until evening. Whoever someone who has a discharge touches, without having rinsed their hands in water, they'll wash their clothes, and take a bath, and won't be fit until evening. The clay pot, which someone who has a discharge touches, will be broken; and every bowl

of wood will be rinsed in water. When whoever has a discharge is cleansed of their discharge, then after seven days they'll be cleansed, and wash their clothes and take a bath in running water, and will be fit.

[14-18] On the eighth day take two doves, or two young pigeons, and come to Yahweh to the door of the Meeting Place, and give them to the priest: and the priest will offer them, the one for a sin offering, and the other for a burnt offering. The priest will cover their sins before Yahweh for their discharge. If anyone has a release of semen, then they'll take a bath in water, and won't be fit until evening. All clothes and every part of the skin, where the semen touched, will be washed with water, and won't be fit until evening. If someone has sex with a woman and there's a release of semen, they'll both take a bath in water, and won't be fit until evening.

[19-24] If a woman has a discharge of a flow of blood from her body, she'll be set apart for seven days: and whoever touches her won't be fit until evening. Everything that she rests on or sits on while on her period will be unfit. Whoever touches her bed will wash their clothes, and take a bath, and won't be fit until evening. Whoever touches anything that she sits on will wash their clothes, and take a bath, and won't be fit until evening. If it's on the bed, or on anything she sits on, when they touch it, they won't be fit until evening. If anyone has sex with her during her period, he'll be unfit seven days; and every bed which he sleeps on will be unfit.

[25-28] If a woman has a discharge of blood that last for many days, but isn't her period, or if she has a discharge that lasts longer than the time of her normal period, as long as the discharge lasts, she'll be unfit as in the days of her period. Every bed she sleeps on as long as her discharge lasts, will be to her as the bed of her period, and everything she sits on will be unfit, as in her period. Whoever touches these things will be unfit, and will wash their clothes, and take a bath, and won't be fit until evening. But if she's through with her period, then after seven days, she'll be fit.

[29-33] On the eighth day she'll take two doves, or two young pigeons, and bring them to the priest, to the door of the Meeting Place. The priest will offer the first for a sin offering, and the other for a burnt offering; and the priest will cover her sins for her before Yahweh for being unfit on her period. So separate the people of Israel when they're unfit, so they won't die, when they make My place of worship unfit that's with them. This is the law of whoever has a discharge, and of whoever has a release of semen that makes them unfit; and of a woman, who has her period, and of a man or woman who has a discharge, and of whoever has sex with a woman, who's on her period.

The Most Holy Place

16[1-5] Yahweh told Moses, after the death of the two sons of Aaron, when they came to Yahweh, and died, "Tell Aaron your brother, not to come at any time into the Most Holy Place behind the veil, before the Seat of Forgiveness which is on the ark or he'll die when he sees Me in the cloud on the Seat of Forgiveness. Aaron will come into the place of worship with a young bull for a sin offering, and a male goat for a burnt offering. He'll put on the holy linen coat, the linen underwear, the linen belt, and the linen hat. They're the holy clothes. He'll take a bath, and put them on. He'll take from the people of Israel two male goats for a sin offering, and one male goat for a burnt offering.

[6-10] Aaron will offer the bull of the sin offering, which is for the priests, and cover the sins of himself and his family. He'll take the two goats, and set them before Yahweh at the door of the Meeting Place. Aaron will use the Judgment Stones to choose between the two goats; one for Yahweh, and the other for the scapegoat. Aaron will give the goat which was chosen for Yahweh, and offer it for a sin offering. But the goat, which was chosen for the scapegoat, will be brought alive to Yahweh, to cover sins, to be sent away into the countryside.

[11-16] Aaron will give the bull of the sin offering, which is for the priests, and will cover the sins of himself and his family, and will kill the bull of the sin offering which is for himself. Have him take a fire pan full of coals of fire from off the altar of Yahweh, and two handfuls of good smelling incense beaten small,

and bring it behind the veil. Have him put the incense on the fire before Yahweh that the smoke of the incense may cover the Seat of Forgiveness that's on the Box of the Law, so that they don't die. Have him take some of the blood of the bull, and sprinkle it with a finger on the east side of Seat of Forgiveness; and sprinkle some of the blood in front of the Seat of Forgiveness with a finger seven times. Then have him kill the goat of the sin offering, that's for the people, and bring the blood behind the veil, and do with it as with the blood of the bull, and sprinkle it on the east side of Seat of Forgiveness, and in front of the Seat of Forgiveness and their sins will be covered for the Holy Place, because of the people of Israel being unfit, and because of their disobedience, and all their sins; and do this also for the Meeting Place, that is with this unfit people.

[17-19] There will be no one in the Meeting Place when he enters to cover sins in the Holy Place, until he comes out, and his sins will be covered for himself and his family, and for all the people of Israel. Have him go out to the altar that's before Yahweh and make it fit, and take some of the bull's blood, and some of the goat's blood, and put it on the horns of the altar all around. Have him sprinkle some of the blood on it with a finger seven times, and cleanse it, and make it holy from the people of Israel being unfit.

[20-22] When he has finished making the Holy Place, the Meeting Place, and the altar fit, he'll give the live goat. Aaron will put both his hands on the head of the live goat, and admit all the faults over it of the people of Israel, all their disobedience, and all their sins; and put them on the head of the goat, and will send it away into the countryside by someone who's waiting for it. The goat will carry all their faults on its self to a place where no one lives, and it will be let go in the countryside.

[23-28] Aaron will come into the Meeting Place, and take off the linen clothes, which he put on when he went into the Holy Place, and leave them there. Then he'll take a bath in a holy place, and put on his clothes, and come out and offer his burnt offering and the burnt offering of the people, and cover the sins of himself and the people. The fat of the sin offering he'll burn on the altar. Whoever lets the goat go for the scapegoat will wash their clothes, and take a bath in water, and will come back into the camp. The bull for the sin offering, and the goat for the sin offering, whose blood was brought in to cover the sins in the Holy Place, will be carried outside the camp; and they'll burn their skins, meat, and wastes with fire. Whoever burns them will wash their clothes, and take a bath in water, and will come back into the camp.

[29-34] It will be a law to you forever: on the tenth day of the seventh month, you'll be sorry for your sins, and do no kind of work, either the native-born, or the foreigner who lives among you. On that day your sins will be covered for you, to cleanse you from all your sins, so you'll be fit before Yahweh. It's a Seventh Day of peaceful rest to you, and you'll be sorry for your sins; It's a law forever. The priest, who's anointed and dedicated to serve as priest in his father's place, will cover the sins, and put on the holy linen clothes. Then they'll cover the sins for the Holy Sanctuary, the Meeting Place, the altar; the priests and all the people of Israel. This will be a law forever to you, to cover the sins for the people of Israel once a year because of all their sins." It was done as Yahweh told Moses.

False Worship

17[1-9] Yahweh told Moses, "Tell Aaron, and his sons, and all the people of Israel, 'This is what Yahweh has said, Whoever of the house of Israel, who kills a bull, lamb, or goat, in the camp, or outside it, and hasn't brought it to the door of the Meeting Place, to give an offering to Yahweh at the tent of Yahweh: that person will be guilty of it's blood. They've shed blood; and they'll be cut off from among the people. This is so that the people of Israel may bring their sacrifices, which they sacrifice in the open field, to Yahweh, to the door of the Meeting Place, to the priest, and make sacrifices of peace offerings to Yahweh. The priest will sprinkle the blood on the altar of Yahweh at the door of the Meeting Place, and burn the fat for an offering that smells good to Yahweh. Don't make sacrifices to the false gods of goats, which some follow after, leaving the true worship of God. This will be a law forever to them throughout their generations.' You'll say to them, 'Anyone of the house of Israel, or of the strangers who live as foreigners among them, who

offers a burnt offering or sacrifice, and doesn't bring it to the door of the Meeting Place, to sacrifice it to Yahweh; will be cut off from the people.'

[10-16] Anyone of the house of Israel, or of the strangers who live as foreigners among them, who eats any kind of blood, I'll turn against, and will cut them off from among the people. For the life of the body is in the blood; and I've given it to you on the altar to cover your sins for your souls because it's the life in the blood that covers your sins. So, I've said to the people of Israel, 'No one among you will eat blood, nor will any stranger who lives as a foreigner among you.' Whoever of the people of Israel, or of the strangers who live as foreigners among them, who goes hunting for any animal or bird that may be eaten, will pour out its blood, and cover it with dust. The blood gives life to all bodies, so I said to the people of Israel, 'Don't eat the blood of any kind of meat; for the blood gives life to all bodies. Whoever eats it will be cut off.' Everyone that eats what dies naturally, or whatever is killed by animals, whether they're native-born or a foreigner, will wash their clothes, and take a bath, and won't be fit until evening. But if they don't wash them, or take a bath, then they'll be at fault.'"

Laws on Sexuality

18[1-5] Yahweh told Moses, "Tell the people of Israel, 'I am Yahweh your God. Don't do as they do in the land of Egypt, where you lived: and don't do as they do in the land of Canaan, where I am bringing you; nor will you obey their laws. You'll obey My rules, and you'll keep My laws, and do them: I am Yahweh your God. So keep My laws and My rules; which if anyone does, they'll live: I am Yahweh.

[6-20] Don't try to have sex with anyone who's your close relative: I am Yahweh. Don't have sex with your father, nor with your mother because they're your parents. Don't have sex with them. Don't have sex with your father's wife: She's your step mother. Don't have sex with your sister, who is the daughter of your father or mother, whether born at home, or somewhere else. Don't have sex with your granddaughter, because she's your own kin. Don't have sex with your half sister, by your father, since she's your sister. Don't have sex with your aunt because she's your near kin. Don't have sex with your uncle's wife because she's your aunt. Don't have sex with your daughter-in-law because she's your son's wife. Don't have sex with your sister-in-law, because she's your near kin. Don't have sex with both a woman and her daughter or her granddaughter, because she's your near kin: It's wrong. Don't take a woman's sister as a wife, to trouble her, to have sex with her, while the other is still alive. Don't have sex with a woman as long as she's unfit while on her period. Don't have sex with someone else's wife, and make yourself unfit with her.

[21-30] Don't burn any of your children in fire as a sacrifice to a false god; nor will you bring disrespect on the name of your God: I am Yahweh. Don't have sex with a male, as you would with a woman. That's wrong. Don't have sex with any animal to make yourself unfit with it; nor will any woman give herself to an animal, to have sex with it: It's wrong. Don't make yourselves unfit in any of these things because the nations which I am throwing out before you were made unfit by doing these kinds of things. The land was made unfit, so I punished their faults, and the land vomited out its people. So keep My laws and My rules, and don't do any of these wrongs; not the native-born, or the stranger who lives as a foreigner among you; (because the people of the land that were before you've done all these wrongs, and the land was made unfit); so that the land not vomit you out also, when you make it unfit, as it vomited out the nation that was before you. Whoever does any of these things that are wrong will be cut off from among their people. So keep My orders, that you don't do any of these filthy practices, which were done before you, and that you don't make yourselves unfit with them: I am Yahweh your God.'"

Be Holy

19[1-4] Yahweh told Moses, "Tell all the people of the people of Israel, 'Be holy; for I Yahweh your God am holy. Respect your parents. Keep My Seventh Days. I am Yahweh your God. Don't turn to false gods, nor make metal gods for yourselves. I am Yahweh your God.

[5-8] When you offer a sacrifice of peace offerings to Yahweh, offer it so that you may be accepted. It will be eaten the day you offer it, and the next day, and if anything is left on the third day, it will be burned with fire. If it's eaten at all on the third day, it's wrong. It won't be accepted; but everyone who eats it will be at fault, because they have brought disrespect on the holy thing of Yahweh, and they'll be cut off from the people.

[9-10] When you gather the harvest of your land, don't totally gather the corners of your field, nor will you gather what has fallen on the ground of your harvest. Don't gather all the grapes of your garden, nor will you gather what has fallen of your garden. Leave what has fallen for the poor and for the foreigner. I am Yahweh your God.

[11-14] Don't steal; nor deal falsely or lie to one another. Don't swear by My name falsely, and bring disrespect on the name of your God. I am Yahweh. Don't abuse others, nor rob them. Pay paid workers the day they do the work, don't wait to pay them till morning. Don't speak badly of the deaf, nor put something in the way of the blind to make them fall; but fear the judgment of your God. I am Yahweh.

[15-19] Be fair in judgment. Don't think about who is poor, or how great someone is; but judge others rightly. Don't go around telling lies to others; nor tell a lie to take the life of others. I am Yahweh. Don't hate anyone in your heart. Correct others, and don't put up with sin because of them. Don't get revenge on someone who has done you wrong, nor hold on to hard feelings against your people; but love others as you love yourself. I am Yahweh. Keep My laws. Don't crossbreed different kinds of animals. Don't plant your field with mixed seed; nor wear clothes made with mixed materials.

[20-22] If someone has sex with a female worker, who is promised to be married to another man, and not bought back, or given her freedom; they'll be punished. They won't be put to death, because she wasn't free. He'll bring a male goat for a guilt offering to Yahweh, to the door of the Meeting Place. The priest will cover his sin with the male goat of the guilt offering to Yahweh for the sin which was done: and what was done will be forgiven.

[23-25] When you come into the land, and have planted all kinds of trees for food, then you'll count their fruit as unfit for three years. It won't be eaten. But in the fourth year all its fruit will be holy, for giving praise to Yahweh. In the fifth year you'll eat its fruit. Do this, so that you'll be blessed with its fruit. I am Yahweh your God.

[26-29] Don't eat any meat with the blood still in it; nor will you use witchcraft, nor fortune telling. Don't cut the hair on the sides of your heads, nor will you cut off the ends of your beard. Don't make any cuttings in your skin to remember the dead, nor print any tattoos on you. I am Yahweh. Don't shame your daughter by making her a prostitute; or the land will be filled with prostitution, and become full of wrong.

[30-31] Keep My Seventh Days, and respect My place of worship; I am Yahweh. Don't go looking for answers to those who talk to the dead, do fortune telling, or use witchcraft. Don't seek them out, and be made unfit by them. I am Yahweh your God.

[32-34] Rise up and honor the presence of an old person, and fear the judgment of your God. I am Yahweh. If a stranger lives as a foreigner with you in your land, don't do them wrong. The stranger who lives as a foreigner with you will be to you as the native-born among you, and you'll love them as yourself because you once lived as foreigners in the land of Egypt. I am Yahweh your God.

[35-37] Be fair in judgment, in measures of length, of weight, or of quantity. Have equal scales, equal weights, an equal 3 quart jar, and an equal 5 quart jar. I am Yahweh your God, who brought you out of the land of Egypt. Keep all My laws, and all My rules, and do them. I am Yahweh."

Don't Sacrifice Your Children

20[1-5] Yahweh told Moses, "Also, tell the people of Israel, 'Anyone of the people of Israel, or of the strangers who live as foreigners in Israel, who gives any of their children to a false god; will without a doubt be put to death. The people of the land will kill them with stones. I, too, will turn against that person, and will

cut them off from among the people because they've given their children to a false god, to make My place of worship unfit, and to bring disrespect on My holy name. If all the people of the land won't see that person, when they give their children to a false god, and don't put them to death; then I'll turn against them, and against their family, and will cut them off from among their people, and all who follow after them, leaving the true worship of God for a false god.

[6-8] "The person that turns to those who talk to the dead, and to the those who use witchcraft, to follow after them, leaving the true worship of God, I'll even turn against that person, and will cut them off from among the people. So set yourselves apart, and be holy; for I am Yahweh your God. Keep My laws, and do them. I am Yahweh who sets you apart.

[9-14] Everyone who speaks badly of their father or mother will without a doubt be put to death because they have spoken badly of their parent; they're at fault. Whoever has sex with another's spouse, without a doubt, they'll both be put to death. Anyone who has sex with his father's wife has shamed his father, without a doubt, they'll both be put to death; they're at fault. If someone has sex with their daughter-in-law, without a doubt, they'll both be put to death: they've done wrong; they're at fault. If a male has sex with another male, as with a woman, both of them have done wrong: they'll, without a doubt, be put to death; they're at fault. If someone takes a woman and her mother, it's wrong: they'll all be burned with fire; that there may be no wrong among you.

[15-16] If a man has sex with an animal, he'll without a doubt be put to death; and the animal will be killed. If a woman goes to any animal, and has sex with it, kill the woman, and the animal; they'll without a doubt be put to death; they're at fault.

[17-21] If someone has sex with his sister, his father's daughter, or his mother's daughter, and sees her naked, and she sees him naked; it's a shameful thing; and they'll be cut off from their people: he has seen his sister naked and is at fault. If someone has sex with a woman having her monthly period, and sees her naked; and has seen her source of blood, and she has shown the source of her blood: both will be cut off from among the people. If someone has sex with their aunt; they have seen their close relative naked: they'll be at fault. If someone has sex with his uncle's wife, they have shamed their uncle, and will be at fault; and will die without children. If someone takes their brother's wife, it's wrong: they have shamed their brother; they'll not have children.

[22-27] Keep all My laws, and all My rules, and do them, so that the land, where I am bringing you to live, won't vomit you out. Don't do what the nation before you did, which I am throwing out before you. They did all these things, so I hated them. But I've said to you, "You'll inherit their land, and I'll give it to you to own it, a land full of milk and honey." I am Yahweh your God, who has separated you from the other peoples. So make a difference between the animals that are fit to eat and the unfit, and between the unfit birds and those that are fit to eat: and don't make yourselves filthy by animal, or bird, or anything else which runs around on the ground, which I've separated from you as unfit for you to eat. Be holy to Me because I, Yahweh, am holy, and have set you apart from the other peoples, that you should be mine. A man or a woman that talks to the dead, or uses witchcraft, will without a doubt be put to death: they'll kill them with stones; they're at fault."

Don't Bring Disrespect on the Name of God

21[1-6] Yahweh said to Moses, "Tell the priests, the sons of Aaron, 'A priest won't make themselves unfit for those who die among the people; except for their near relatives; for a mother, father, son, daughter, brother, and sister who's had no husband and who's never had sex who's near to them; for her they may make themselves unfit. Don't let them make themselves unfit, being a leader among the people, to bring disrespect on themselves. They won't cut their hair, nor cut off the ends of their beards, nor make any cuttings in their skin. They'll be holy to their God, and not bring disrespect on the Name of their God; for they offer the offerings of Yahweh made by fire, the bread of their God; so they'll be holy.

[7-15] They won't marry a woman who's a prostitute, or unfit; nor will they marry a woman divorced from her husband because they're holy to God. So you'll set them apart because they offer the bread of God. They'll be holy to you because I Yahweh, who sets you apart, am holy. If a daughter of any priest brings disrespect on herself by acting like a prostitute, she brings disrespect on her father, so she'll be burned with fire. Whoever is the high priest among them, on whose head the anointing oil is poured, and that's been dedicated to put on the clothes, won't let the hair of their head hang loose, nor tear their clothes in mourning; nor go in to see any dead body, nor make themselves unfit for their father, or mother; nor go out of the place of worship, nor bring disrespect on the place of worship of God; for the crown of the anointing oil of God is on them. I am Yahweh. They'll take a wife who's never had sex. Don't let them marry a death survivor, or a divorced woman, or a woman who's unfit, or a prostitute: but let them take a woman who's never had sex from their own people as a wife. Don't let them bring disrespect on their children among the people because I am Yahweh who sets them apart."

[16-24] Yahweh told Moses, "Say to Aaron, 'None of your children throughout their generations who has a fault, may come to offer the bread of your God. Whoever has a fault, don't let them come near, whether blind, or lame, or whoever has a scarred face, or any unusual growth, or someone who has a broken leg or hand, or hunchbacked, or a midget, or one who's cross eyed, or has an itching disease, or scabs, or who has something wrong with his testicles; No one of the people of Aaron the priest, who has a fault, will come to offer the offerings of Yahweh made by fire. Since they have a fault, don't let them come to offer the bread of God. They'll eat the bread of God, both of the most holy, and of the holy, but don't let them go behind the veil, nor come near the altar, because they have a fault; so that they won't bring disrespect on My places of worship, for I am Yahweh who sets them apart.'" So Moses told Aaron, and his sons, and all the people of Israel.

Keep God's Laws

22[1-3] Yahweh told Moses, "Tell Aaron and his sons to separate themselves from the holy things of the people of Israel, and not to bring disrespect on My Holy Name by what they dedicate to Me. I am Yahweh. Tell them, 'If anyone of all your children throughout your generations comes to the holy things, which the people of Israel offer to Yahweh, being unfit, that soul will be cut off from Me. I am Yahweh.

[4-8] Don't let any of the people of Aaron who is a leper or has a flow from a sexually transmitted disease eat of the holy things, until they're fit. Whoever touches anything that's made unfit by the dead, or someone whose semen goes from them; or whoever touches any small animal that runs around that makes them unfit, or touches someone else who makes them unfit, whatever unfitness they have; the person that touches any such thing won't be fit until evening, and won't eat of the holy things, until they take a bath. When the sun is down, they'll be fit; and then they'll eat of the holy things, because it's their food. Whatever dies naturally, or is killed by animals, don't let them eat, making themselves unfit by it. I am Yahweh.

[9-16] So they'll keep My rules, or they'll carry sin and die in it, if they bring disrespect on it. I am Yahweh who sets them apart. No stranger will eat of whatever is holy, whether a foreigner living with the priests, or a paid worker, they won't eat anything holy. But anyone a priest adopts, and those who are born in his family, will eat of the bread. If a priest's daughter is married to an outsider, she won't eat of the offerings of the holy things. But if a priest's daughter is a death survivor, or divorced, and has no child, and has gone back to her father's house, as in her youth, she may eat of her father's bread, but no stranger will eat any of it. If someone eats something holy unknowingly, then they'll replace it and add a fifth of what it's worth to it, and will give the holy thing to the priest. The priests won't bring disrespect on the holy things of the people of Israel, which they offer to Yahweh, and so cause them to carry the guilt of sin, when they eat their holy things because I am Yahweh who sets apart them."

[17-25] Yahweh told Moses, "Tell Aaron, and his sons, and all the people of Israel, 'Whoever is of the house of Israel, or of the foreigners in Israel, who gives an offering, whether it be any of their promises, or

any of their freewill offerings, which they offer to Yahweh for a burnt offering; that they may be accepted, will offer a male without anything wrong with it, of the cattle, of the sheep, or of the goats. But don't offer whatever has a fault, because it won't be accepted by you. Whoever offers a sacrifice of peace offerings to Yahweh to keep a promise, or for a freewill offering, of the herd or of the flock, it will be perfect and without a fault to be accepted by you. Don't offer anything blind, crippled, hurt, having a running sore, or an itch, or a skin disease to Yahweh, nor make an offering by fire of them on the altar to Yahweh. Either a bull or a lamb that has something wrong with it, may be offered for a freewill offering; but it won't be accepted to keep a promise. Don't offer whatever has its testicles bruised, crushed, broken, or cut to Yahweh; nor will you do this (to your animals) in your land. Nor will you take an offering to God of any of these from a foreigner; because they're damaged. There is a fault in them. They won't be accepted by you."

[26-30] Yahweh told Moses, "When a cow, sheep, or goat is born, then it will stay with its mother for seven days; and from the eighth day on it will be accepted to give as an offering of fire to Yahweh. Don't kill a cow or female sheep and its young both on the same day. When you make a sacrifice of thanksgiving to Yahweh, offer it in a way it will be accepted. It will be eaten in one day, leaving none of it until the morning. I am Yahweh.

[31-33] So you'll keep My laws, and do them. I am Yahweh. Don't bring disrespect on My holy name, but I'll be made holy among the people of Israel. I am Yahweh who makes you holy, who brought you out of the land of Egypt, to be your God. I am Yahweh."

The Feasts

23[1-3] Yahweh told Moses, "Tell the people of Israel, 'The set feasts of Yahweh, which you'll announce to be a sacred assembly, are My set feasts. Work will be done for six days but the seventh day is a Seventh Day of peaceful rest, with a sacred assembly, so you'll do no kind of work. It's a Seventh Day to Yahweh in all your homes.

[4-8] These are the set feasts of Yahweh, a sacred assembly, which you'll announce in their set time. On the fourteenth day of the first month in the evening, is Yahweh's Passover. On the fifteenth day of the same month is the feast of bread made without yeast to Yahweh. Seven days you'll eat bread made without yeast. On the first day you'll have a sacred assembly. You'll do no regular work, but you'll bring an offering of fire to Yahweh for seven days. In the seventh day is a sacred assembly, so you'll do no regular work."

[9-14] Yahweh told Moses, "Tell the people of Israel, 'When you've come into the land which I give to you, and gather the harvest, then you'll bring the first bundle of your harvest to the priest, who will wave the bundle before Yahweh on the day after the Seventh Day, to be accepted for you. On the day when you wave the bundle, you'll offer a year old male lamb without anything wrong with it for a burnt offering to Yahweh. The grain offering with it will be two 3 quart jars of fine flour mingled with oil, an offering of fire that smells good to Yahweh; and the drink offering with it will be of wine, 1/4th of a 5 quart jar. You'll eat no bread, nor roasted grain, nor fresh grain, until the day you bring the offering of your God. This is a law forever throughout your generations in all your homes.

[15-22] You'll count seven Seventh Days from the day after the Seventh Day, when you brought the bundle of the wave offering to the day after the Seventh Day, which will be fifty days; and you'll offer a new grain offering to Yahweh. You'll bring out of your homes two loaves of bread for a wave offering made of two 3 quarts jars of fine flour. They'll be baked with yeast, being the first of your grain harvest to give to Yahweh. You'll give with the bread seven lambs, a year old, without anything wrong with them, one young bull, and two rams. They'll be a burnt offering to Yahweh, with their grain offering, and their drink offerings, an offering of fire that smells good to Yahweh. You'll offer one male goat for a sin offering, and two male lambs a year old for a sacrifice of peace offerings. The priest will wave them with the bread of the first of your harvests for a wave offering to Yahweh, with the two lambs. They'll be holy to Yahweh for the priest. You'll announce on the same day that there will be a sacred assembly for you, so you'll do no regular work.

This is a law forever in all your homes throughout your generations. When you gather the harvest of your land, don't totally gather the corners of your field, nor will you gather what has fallen on the ground of your harvest: you'll leave it for the poor, and for the foreigner. I am Yahweh your God."

[23-25] Yahweh told Moses, "Tell the people of Israel, ' On the first day of the seventh month will be a peaceful rest to you, a holiday remembered by the blowing of trumpets, with a sacred assembly. You'll do no regular work; and you'll bring an offering of fire to Yahweh."

[26-32] Yahweh told Moses, "But on the tenth day of this seventh month is the day for sins to be covered: it will be a sacred assembly to you, and you'll be sorry for your sins; and you'll bring an offering of fire to Yahweh. You'll do no kind of work in that day because it's a day for sins to be covered, to cover your sins for you before Yahweh your God. Whoever won't keep from doing what they want to do in that day will be cut off from the people. Whoever does any kind of work in that day, I'll destroy from among the people. You'll do no kind of work: It's a law forever throughout your generations in all your homes. It will be a Seventh Day of peaceful rest for you, and you won't do what you want to on that day. At evening, on the ninth day of the month, from one night to the next, this Seventh Day will be kept."

[33-36] Yahweh told Moses, "Tell the people of Israel, 'On the fifteenth day of this seventh month is the feast of tents for seven days to Yahweh. On the first day will be a sacred assembly, so you'll do no regular work. Seven days you'll bring an offering of fire to Yahweh. On the eighth day will be a sacred assembly to you; and you'll bring an offering of fire to Yahweh. It's a peaceful assembly, so you'll do no regular work.

[37-44] These are the set feasts of Yahweh, which you'll announce to be a sacred assembly, to bring an offering of fire to Yahweh, a burnt offering, and a grain offering, a sacrifice, and drink offerings, each on its own day; besides the Seventh Days of Yahweh, and besides your gifts, and besides all your promises, and besides all your freewill offerings, which you give to Yahweh. So on the fifteenth day of the seventh month, when you've gathered in the fruits of the land, you'll keep the feast of Yahweh seven days: on the first day will be a peaceful rest, and on the eighth day will be a peaceful rest. On the first day you'll take the fruit of the good trees, branches of palm trees, and branches of thick trees, and willows of the brook; and you'll be happy before Yahweh your God for seven days. You'll keep it a feast to Yahweh seven days a year: It's a law forever throughout your generations; you'll keep it in the seventh month. You'll live in shelters made of branches seven days. All who are native-born in Israel will live in shelters made of branches, so that your children may know that I made the people of Israel live in shelters made of branches, when I brought them out of the land of Egypt. I am Yahweh your God." So Moses told the people of Israel the set feasts of Yahweh.

Don't Disrespect the Name of God

24[1-4] Yahweh told Moses, "Tell the people of Israel to bring you pure beaten olive oil for the light of the lamp to burn continually. Outside of the veil of the Law, in the Meeting Place, Aaron will keep it in order from evening to morning before Yahweh continually. It will be a law forever throughout your generations. Aaron will keep in order the lamps on the pure gold lampstand to Yahweh continually.

[5-9] Take fine flour, and bake twelve cakes of it: two 3 quart jars will be in one cake. Set them in two rows, six on a row, on the pure gold table before Yahweh. Put pure frankincense on each row, that it may be a reminder on the bread for an offering of fire to Yahweh. Every Seventh Day you'll set it in order before Yahweh continually. It's done for the people of Israel for an everlasting promise. It's for Aaron and his sons; and they'll eat it in a holy place because it's the most holy of all the offerings of Yahweh made by fire by law forever."

[10-12] The son of an Israelite woman, whose father was an Egyptian, went out among the people of Israel; and the son of the Israelite woman and someone of Israel argued in the camp. The son of the Israelite woman disrespected the Name of God, and cursed, so they brought him to Moses. His mother's

name was Shelomith, the daughter of Dibri, of the tribe of Dan. They put him under guard, until Yahweh told them what to do.

[13-23] Yahweh told Moses, "Bring out of the camp the one who cursed; and let all who heard him put their hands on his head, and let all the people kill him with stones. Tell the people of Israel, 'Whoever speaks badly of God will be at fault. Whoever disrespects the name of Yahweh, will without a doubt be put to death; all the people will without a doubt stone them. The foreigner as well as the native-born will be put to death when they disrespect the Name of God. Whoever kills anyone will without a doubt be put to death. Whoever kills an animal will make it good, life for life. If anyone injures others; it'll be done to them as they have done, break for break, eye for eye, tooth for tooth; as they have hurt someone, so will it be done to them. Whoever kills an animal will make it good; and whoever kills someone will be put to death. You'll have one kind of law, for the foreigner as well as the native-born because I am Yahweh your God.'" So Moses told the people of Israel; and they brought the one who had cursed out of the camp, and killed him with stones. The people of Israel did as Yahweh told Moses.

The Year of Jubilee

25[1-7] Yahweh said to Moses in Mount Sinai, "Tell the people of Israel, 'When you come into the land which I give you, then the land will keep a Seventh Day to Yahweh. Six years you'll plant your field, and six years you'll work your garden, and gather what grows; but in the seventh year there will be a Seventh Day of peaceful rest for the land, a Seventh Day to Yahweh. Don't plant your field or work your garden. Don't gather what grows by itself in your harvest, or the grapes of your untrimmed vine. It will be a year of peaceful rest for the land. The Seventh Day of the land will be for food for you; for yourself, your male and female workers, your paid workers, and for strangers, who live as foreigners with you. Everything that grows will be for food for your animals and for the animals that are in your land.

[8-12] Count off seven Seventh Days of years, seven times seven years; and there will be to you seven days of Seventh Days of years, which is forty-nine years. Then you'll sound the loud trumpet on the tenth day of the seventh month. On the Day of Covering Sin you'll sound the trumpet throughout all your land. You'll make the fiftieth year holy, and announce freedom throughout the land to all its people. It will be a jubilee to you; and each of you will go back to your own land, and to your own family. That fiftieth year will be a jubilee to you. Don't plant, nor gather what grows by itself, nor gather from the untrimmed vines in it. It's a jubilee, so it will be holy to you. You'll eat what grows out of the field.

[13-17] In this Year of Jubilee each of you will go back to your own land. If you sell anything to others, or buy from others, don't wrong one another. You'll buy from others counting from the number of years after the Jubilee. A person will sell to you counting the number of years of the crops. By the number of years you'll make the price more, or less, because they're selling the number of crops to you. Don't wrong one another; but fear the judgment of your God because I am Yahweh your God.

[18-22] So you'll keep My laws and rules and do them; and you'll live in the land in safety. The land will give its food, and you'll eat your fill, and live in safety. If you say, "What will we eat the seventh year? Look, we won't plant, nor gather in what grows;" then I'll send My blessing on you in the sixth year, and it will make enough food for the three years. You'll plant the eighth year, and eat its crops, and the old store; you'll eat the old store until the ninth year, until its crops come in.

[23-28] The land won't be sold forever, for the land is mine; and you are strangers and live as foreigners with Me. In all the land that you own you'll allow the land to be bought back. If your family member becomes poor, and sells what's owned, then the next nearest kin will come and buy back whatever has been sold. If someone has no one to buy it back, and becomes wealthy and has enough to buy it back; then let them count the years since the sale of it, and give back what's left over to the one to whom it was sold; and you'll go back to your land. But if they aren't able to get it back for themselves, then what they

have sold will stay with whoever bought it until the Year of Jubilee: and in the Jubilee it will be given up, and you'll go back to your land.

[29-31] If someone sells a house in a walled city, then you may buy back it within a whole year after it has been sold. For a full year you'll have the right to buy it back. If it's not bought back within the space of a full year, then a house that's in a walled city will be made sure forever to whoever bought it, throughout your generations. It won't be given up in the Jubilee. But the houses of the villages which have no wall around them will be counted with the fields of the country. They may be bought back, and they'll be given up in the Jubilee.

[32-34] But the cities of the Levites, the houses they own in the cities, the Levites may buy back at any time. The Levites may buy back the house they owned that was sold, and the city they owned, and it will be given up in the Jubilee; for the houses of the cities of the Levites are their own among the people of Israel. But the fields of the open land of their cities won't be sold; for it's their own forever.

[35-43] "If your family member has become poor, and you can't help them keep their home; then you'll help them as you would a stranger or a foreigner and they'll live with you. Take no interest from them or profit, but fear the judgment of your God; that your family member may live among you. Don't lend them your money at interest, nor give them your food for profit. I am Yahweh your God, who brought you out of the land of Egypt, to give you the land of Canaan, and to be your God. If your family member has grown poor among you, and sells themselves to you; Don't make them work as a worker. They'll be as a paid worker, and as a foreigner with you; They'll serve with you until the Year of Jubilee and then go out from you, they and their children with them, and will go back to their own family, and to their own land. For they're My workers, whom I brought forth out of the land of Egypt. They won't be sold as workers. Don't rule over them with cruelty, but fear the judgment of your God.

[44-46] As for your male and female workers, whom you may have; you may buy male and female workers of the nations that are around you. You may also buy the children of strangers who live among you and of their families who are with you, which they've had in your land; and they'll be yours. You may give them to your children after you, for their own; you may take them as your workers forever, but don't rule over your own people, the people of Israel, with cruelty.

[47-50] If a stranger or foreigner who lives with you becomes rich, and your family member beside them becomes poor, and sells themselves to the stranger or foreigner living among you, or to a member of the stranger's family; they may be bought back after they're sold. One of your family members may buy them back; or anyone who's a close relative to them of their family may buy them back; or if they have grown rich, they may buy themselves back. Count with whoever bought them from the year that they sold themselves to them to the Year of Jubilee: and the sale price will be by the number of years; by the time of a paid worker they'll be with them.

[51-55] If there are still many years left, they'll give back the sale price out of the money that they were bought for. If there's only a few years to the year of jubilee, then you'll count them; by the years of work they'll give back the sale price. As a paid worker hired year by year they'll be with them: Don't let them be too hard on them. If they aren't bought back by these means, then they'll be given up in the Year of Jubilee, they, and their children with them. The people of Israel are workers to Me; they're My workers whom I brought forth out of the land of Egypt. I am Yahweh your God.

Rewards and Punishments

26[1-13] You'll make no false gods for yourselves, nor will you raise up a false god or a carved pillar, nor will you place any carved stone in your land, to worship it because I am Yahweh your God. You'll keep My Seventh Days, and have respect for My place of worship. I am Yahweh. If you keep My laws, and My rules, and do them; then I'll give you your rains in season, and the land will grow its food, and the trees of the field will grow their fruit. Your harvesting will reach to the time of grapes, and the time of grapes will

reach to the planting time; and you'll eat your bread to the full, and live in your land safely. I'll give peace in the land, and you'll lie down, and no one will make you afraid; and I'll take evil animals out of the land, nor will war go through your land. You'll chase your enemies, and they'll fall before you in war. Five of you will chase a hundred, and a hundred of you will chase ten thousand; and your enemies will fall before you in war. I'll have respect for you, and make you have many children, and will keep My promise with you. You'll eat old store long kept, and you'll move out the old because of the new. I'll set My Place of Worship among you: and My soul won't hate you. I'll be with you, and be your God, and you'll be My people. I am Yahweh your God, who brought you out of the land of Egypt, that you should not be their workers; and I've made your heavy loads to fall, and made you stand up straight.

[14-21] But if you don't listen to Me, and won't do all these Laws; and if you reject My laws, and your soul hates My rules, so that you don't do them, and break My promise; I will do this to you also: I'll put fear in your hearts, and disease and fever will take the spark out of your eyes, and make you die in sorrow; and you'll plant your seed uselessly, for your enemies will eat it. I'll turn against you, and you'll be hurt by your enemies. Those who hate you will rule over you; and you'll run when no one is chasing you. If in spite of these things you still won't listen to Me, then I'll punish you seven times more for your sins. I'll break the pride of your strength, and I'll make your sky glow like hot iron, and your soil hard like brass; and your strength will be spent uselessly; for your land won't grow its food, nor will the trees of the land make their fruit. If you go against Me, and won't listen to Me, then I'll bring seven times more problems on you by your sins.

[22-28] I'll send the wild animals among you, which will rob you of your children, destroy your animals, and make you few in number; and your roads will become empty. If by these things you won't learn from Me, but still go against Me; then I'll go against you, too; and I'll hurt you seven more times for your sins. I'll bring war on you, that will punish you for breaking the promise; and you'll be gathered together in your cities: and I'll send disease among you; and you'll be brought into the power of the enemy. When I destroy your supply of food, ten women will bake your bread in one oven, and they'll bring your bread again by weight: and you'll eat, and still be hungry. If in spite of this, you still won't listen to Me, but go against Me, then I'll go against you in great anger; and I'll also punish you seven more times for your sins.

[29-35] You'll eat the bodies of your own sons and daughters. I'll destroy your places of worship, and your incense altars, and throw your dead bodies on top of your lifeless false gods; and My soul will hate you. I'll destroy your cities, and bring your places of worship to ruin, and I won't be happy with the good smell of your offerings. I'll bring the land into ruin; and your enemies that live in it will be in horror of it. I'll scatter you among the nations, and I'll bring war on you: and your land will be a ruin, and your cities will be a waste. Then the land will enjoy its Seventh Days as long as it's deserted and you are in your enemies' land. Even then the land will rest and enjoy its Seventh Days. As long as it's deserted it will have rest, even the rest which it didn't have in your Seventh Days, when you lived on it.

[36-39] As for those who are left, I'll send fear into your hearts in the lands of your enemies: and the sound of a falling leaf will chase you; and you'll run as running from war; and you'll fall when no one is chasing you. You'll trip over one another, as if it were a war, when no one is chasing you: and you'll have no power to stand up to your enemies. You'll die among the nations, and in the land of your enemies. Those who are left will die in sorrow from your faults and your parents' faults in your enemies' lands.

[40-46] If they admit their fault, and their parents' faults, of the wrong in which they wronged Me, and also that they went against Me, and that I also went against them, and brought them into the land of their enemies: if then their unfit heart is humbled, and they then accept the punishment of their sin; then I'll remember My promise with Abraham, Isaac, and Jacob; and I'll remember the land. The land also will be left by them, and will enjoy its Seventh Days while it lies deserted without them: and they'll accept the punishment of their sin; because they rejected My rules, and their soul hated My laws. Yet for all that, when they're in the land of their enemies, I won't stay away from them, nor will I hate them, or destroy them

completely. I won't break My promise with them because I am Yahweh their God; but for their sake I'll remember the promise of their ancestors, whom I brought forth out of the land of Egypt in the sight of the nations, that I might be their God. I am Yahweh." These are the laws, rules and judgments, which Yahweh made with the people of Israel in Mount Sinai by Moses.

Values of Dedicated Things

27[1-8] Yahweh told Moses, "Tell the people of Israel, 'When someone makes a promise, the persons will be for Yahweh by what you say they're worth. What a male from twenty to sixty years old is worth, will be fifty silver dollars, in the dollar of the place of worship. If it's a female, then her worth will be thirty dollars. If the person is from five to twenty years old, then their worth will be for a male twenty dollars, and for a female ten dollars. If the person is from a month old to five years old, then their worth will be for a male five silver dollars, and for a female their worth will be three silver dollars. If the person is from sixty years old up; if it's a male, then their worth will be fifteen dollars, and for a female ten dollars. But if they're poorer than they're worth, then they'll be set before the priest, and the priest will set their worth. By the ability of whoever made the promise, the priest will set their worth.

[9-13] "If it's an animal that is brought for an offering to Yahweh, all that anyone gives of such to Yahweh becomes holy. Don't switch it, nor change it, a good for a bad, or a bad for a good: and if you change animal for animal at all, then both it and that for which it's changed will be holy. If it's any unfit animal, of which they don't give as an offering to Yahweh, then you'll set the animal before the priest; and the priest will set it's worth, whether it's good or bad. As the priest sets its worth, so it will be. But if you want to buy it back, then you'll add a fifth of what it's worth.

[14-15] When someone dedicates a house to be holy to Yahweh, then the priest will decide what it's worth, whether it's good or bad: as the priest decides what it's worth, so will it stand. If whoever dedicates it wants to buy it back, then you'll add a fifth of what it's worth to it, and it will be theirs.

[16-25] If someone dedicates to Yahweh part of the field they own, then its worth will be by the seed that's planted in it: the planting of 80 gallons of barley will be valued at fifty silver dollars. If they dedicate a field from the Year of Jubilee, by its worth it will stand. But if they dedicate a field after the Jubilee, then the priest will count to them the money by the years that are left to the Year of Jubilee; and it will be taken from it's worth. If whoever dedicated the field wants to buy it back, then a fifth of what it's worth will be added to it, and it will be theirs. If they don't buy back the field, or if they've sold the field to someone else, it won't be bought back again; but the field, when it goes out in the Jubilee, will be holy to Yahweh, as a field dedicated; it will be owned by the priests. If they dedicate to Yahweh a field which they've bought, which is not what was already owned, then the priest will count to them its worth up to the Year of Jubilee; and they'll give its worth on that day, as a holy thing to Yahweh. In the Year of Jubilee the field will go back to the one from whom it was bought, to the one to whom the land belongs. Their worth will be by the dollar of the place of worship: twenty nickels to the dollar.

[26-29] No one may dedicate the firstborn among animals, which is offered as a firstborn to Yahweh, whether a bull or sheep, because it's already Yahweh's. If it's an unfit animal, then they'll buy it back by its worth, and will add a fifth of what it's worth to it: or if isn't bought back, then it will be sold by its worth. Even so, nothing that someone dedicates to Yahweh of all that they have, whether human or animal, or of the field they own, will be sold or bought back because every dedicated thing is most holy to Yahweh. No one dedicated, who is dedicated from among human beings, will be bought back; they'll without a doubt be put to death.

[30-34] A tenth of all the land, whether of the seed of the land or of the fruit of the trees, is Yahweh's. It's holy to Yahweh. If someone buy backs anything they give, they'll add a fifth of what it's worth to it. A tenth of all the herds or the flocks, whatever passes under the counting stick, will be holy to Yahweh. Don't look at whether it's good or bad, nor will you change it: and if you change it at all, then both it and that for which

it's changed will be holy. It won't be bought back." These are the Laws which Yahweh told Moses for the people of Israel on Mount Sinai.

Numbers (The Count of the People)

The First Count

1[1-4] In the countryside of Sinai, in the Meeting Place, on the first day of the second month, in the second year after they had come out of the land of Egypt, Yahweh told Moses, "Count all the people of Israel, by their families and family groups, by the number of their names, one male at a time; from twenty years old and up, all who are able to go out to war in Israel. You and Aaron will count them by their family groups. Take one man of every family; each a leader of their family group.

[5-15] These are the names of those who will stand with you: Elizur, the son of Shedeur, of Reuben; Shelumiel, the son of Zurishaddai, of Simeon; Nahshon, the son of Amminadab, of Judah; Nethanel, the son of Zuar, of Issachar; Eliab, the son of Helon, of Zebulun; Of the people of Joseph: Elishama, the son of Ammihud, of Ephraim; Gamaliel, the son of Pedahzur, of Manasseh; Abidan, the son of Gideon, of Benjamin; Ahiezer, the son of Ammishaddai, of Dan; Pagiel, the son of Ochran, of Asher; Eliasaph, the son of Deuel, of Gad; Ahira, the son of Enan, of Naphtali."

[16-18] These are those who were called of the people, the leaders of their families; they were the leaders of the 1,000's of Israel. So Moses and Aaron took these men who were called by name. They gathered all the people together on the first day of the second month; and they told their ancestry by their families and family groups, by the number of their names, from twenty years old and up, one at a time. As Yahweh told Moses, so he counted them in the countryside of Sinai.

[20-21] The children of Reuben, Israel's firstborn, their people, by their families and family groups, by the number of their names, one at a time, every male from twenty years old and up, all who were able to go out to war; and those who were counted of them, of the family of Reuben, were 46,500.

[22-23] Of the children of Simeon, their people, by their families and family groups, those who were counted of them, by the number of their names, one at a time, every male from twenty years old and up, all who were able to go out to war; and those who were counted of them, of the family of Simeon, were 59,300.

[24-25] Of the children of Gad, by their families and family groups, by the number of their names, from twenty years old and up, all who were able to go out to war; and those who were counted of them, of the family of Gad, were 45,650.

[26-27] Of the children of Judah, their people, by their families and family groups, by the number of their names, from twenty years old and up, all who were able to go out to war; and those who were counted of them, of the family of Judah, were 64,600.

[28-29] Of the children of Issachar, their people, by their families and family groups, by the number of their names, from twenty years old and up, all who were able to go out to war; and those who were counted of them, of the family of Issachar, were 54,400.

[30-31] Of the children of Zebulun, their people, by their families and family groups, by the number of their names, from twenty years old and up, all who were able to go out to war; and those who were counted of them, of the family of Zebulun, were 57,400.

[32-33] Of the children of Joseph, of the children of Ephraim, their people, by their families and family groups, by the number of their names, from twenty years old and up, all who were able to go out to war; and those who were counted of them, of the family of Ephraim, were 40,500.

[34-35] Of the children of Manasseh, their people, by their families and family groups, by the number of their names, from twenty years old and up, all who were able to go out to war; and those who were counted of them, of the family of Manasseh, were 32,200.

[36-37] Of the children of Benjamin, their people, by their families and family groups, by the number of their names, from twenty years old and up, all who were able to go out to war; and those who were counted of them, of the family of Benjamin, were 35,400.

[38-39] Of the children of Dan, their people, by their families and family groups, by the number of their names, from twenty years old and up, all who were able to go out to war; and those who were counted of them, of the family of Dan, were 62,700.

[40-41] Of the children of Asher, their people, by their families and family groups, by the number of their names, from twenty years old and up, all who were able to go out to war; and those who were counted of them, of the family of Asher, were 41,500.

[42-43] Of the children of Naphtali, their people, by their families and family groups, by the number of their names, from twenty years old and up, all who were able to go out to war; and those who were counted of them, of the family of Naphtali, were 53,400.

[44-46] These are all those who were counted, whom Moses and Aaron counted, and the leaders of Israel, being twelve men, who were each leaders of their family groups. So all those who were counted of the people of Israel by their family groups, from twenty years old and up, all who were able to go out to war in Israel; were 603,550.

[47-51] But the family of the Levites weren't counted among them because Yahweh had told Moses, "Don't count the family of Levi, among the people of Israel; but set the Levites over the Meeting Place of God, and over all its furnishings, and over all that belongs to it. They'll carry the Place of Worship, and all its furnishings and take care of it, and will live around it. When the Place of Worship is to move out, the Levites will take it down; and when the Place of Worship is to be set up, the Levites will set it up. Anyone else who comes near will be put to death.

[52-54] The people of Israel will set up their tents, each in their own camp, by their own flag, by their family groups. But the Levites will live around the Meeting Place of God, that there may be no great anger on the people of Israel: and the Levites will take care of the Meeting Place of God." So the people of Israel did everything that Yahweh told Moses to do.

Divisions of the Camps

2[1-2] Yahweh told Moses and Aaron, "The people of Israel will live everyone by their own flag, with the signs of their family groups they'll live around the Meeting Place at a distance."

[3-4] Those who live on the east side toward the sunrise will be of the flag of the camp of Judah, by their family groups: and the leader of the people of Judah will be Nahshon the son of Amminadab. Those who were counted of their family group were 74,600.

[5-6] Those who live next to them will be the family of Issachar: and the leader of the people of Issachar will be Nethanel the son of Zuar. Those who were counted of their family group were 54,400.

[7-9] The family of Zebulun: and the leader of the people of Zebulun will be Eliab the son of Helon. Those who were counted of their family group were 57,400. So all who were counted of the camp of Judah were 186,400 by their family groups. They'll move out first.

[10-11] On the south side will be the flag of the camp of Reuben by their family groups. The leader of the people of Reuben will be Elizur the son of Shedeur. Those who were counted of their family group were 46,500.

[12-13] Those who live next to them will be the family of Simeon. The leader of the people of Simeon will be Shelumiel the son of Zurishaddai. Those who were counted of their family group were 59,300.

[14-17] The family of Gad: and the leader of the people of Gad will be Eliasaph the son of Reuel. Those who were counted of their family group were 45,650. So all who were counted of the camp of Reuben were 151,450 by their family groups. They'll move out second. Then the camp of the Levites will move out with

the Meeting Place, in the middle of the camps. As they live, so they'll move out, everyone in their place, by their flags.

[18-19] On the west side will be the flag of the camp of Ephraim by their family groups: and the leader of the people of Ephraim will be Elishama the son of Ammihud. Those who were counted of their family group were 40,500.

[20-21] Next to them will be the family of Manasseh: and the leader of the people of Manasseh will be Gamaliel the son of Pedahzur. Those who were counted of their family group were 32,200.

[22-24] The family of Benjamin: and the leader of the people of Benjamin will be Abidan the son of Gideoni. Those who were counted of their family group were 35,400. So all who were counted of the camp of Ephraim were 186,100 by their family groups. They'll move out third.

[25-26] On the north side will be the flag of the camp of Dan by their family groups: and the leader of the people of Dan will be Ahiezer the son of Ammishaddai. Those who were counted of their family group were 62,700.

[27-28] Those who live next to them will be the family of Asher: and the leader of the people of Asher will be Pagiel the son of Ochran. Those who were counted of their family group were 41,500.

[29-31] The family of Naphtali: and the leader of the people of Naphtali will be Ahira the son of Enan. Those who were counted of their family group were 53,400. So all who were counted of the camp of Dan were 157,600. They'll move out last by their flags.

[32-34] So these are Those who were counted of the people of Israel by their family groups. All who were counted of the camps by their family groups were 603,550. But the Levites weren't counted among the people of Israel; as Yahweh told Moses. So the people of Israel did all that Yahweh told Moses to do, and they lived by their flags, and moved out, everyone by their families, by their family groups.

Aaron and the Levites

3[1-4] This is the history of the people of Aaron and Moses when Yahweh spoke with Moses in Mount Sinai. The sons of Aaron were Nadab, the first, and Abihu, Eleazar, and Ithamar. These are the names of the sons of Aaron, the priests who were anointed, whom were dedicated to serve in the priest's office. But Nadab and Abihu died before Yahweh, when they made an offering to Yahweh that they had not been told to do, in the countryside of Sinai, and they had no children. Eleazar and Ithamar served in the priest's office with Aaron their ancestor.

[5-10] Yahweh told Moses, "Bring the family of Levi near, and set them before Aaron the priest, to serve with him. They'll do what he says, and take care of all the people before the Meeting Place, to do the work of the Place of Worship. They'll take care of all the furnishings of the Meeting Place, and the needs of the people of Israel, to do the work of the Place of Worship. Give the Levites to Aaron and to their sons. They're all given to them out of the people of Israel. Set up Aaron and his sons as priests. Anyone else who comes near will be put to death."

[11-13] Yahweh told Moses, "See, I've taken the Levites instead of all the firstborn who open the womb from among the people of Israel; and the Levites will be mine because all the firstborn are mine. On the day that I killed all the firstborn in the land of Egypt I made holy to Me all the firstborn in Israel, both man and animal. They're mine. I am Yahweh."

[14-16] Yahweh told Moses in the countryside of Sinai, "Count the people of Levi by their family groups, by their families: every male from a month old and up you'll count." So Moses counted them at the word of Yahweh, as he was told.

[17-20] The sons of Levi by their names were Gershon, Kohath, and Merari. The names of the sons of Gershon by their families were Libni and Sthemei. The sons of Kohath by their families were Amram, and Izhar, Hebron, and Uzziel. The sons of Merari by their families were Mahli and Mushi. These are the families of the Levites by their family groups.

[21-26] Of Gershon was the family of the Libnites, and the family of the Sthemeites. These are the families of the Gershonites. Those who were counted of them, by the number of all the males, from a month old and up were 7,500. The families of the Gershonites will live behind the Place of Worship on the west. The leader of the Gershonites will be Eliasaph, the son of Lael. The sons of Gershon will take care of the Meeting Place, which is the Place of Worship, with its tent, covering, and the screen for the door of the Meeting Place, and the hangings of the court, and the screen for the door of the court, which is by the Place of Worship, and around the altar, and its cords for all of its work.

[27-32] Of Kohath was the family of the Amramites, and the family of the Izharites, and the family of the Hebronites, and the family of the Uzzielites. These are the families of the Kohathites. By the number of all the males, from a month old and up, there were 8,600 taking care of the Place of Worship. The families of the sons of Kohath will live on the south side of the Place of Worship. The leader of the families of the Kohathites will be Elizaphan, the son of Uzziel. They'll take care of the Box of the Law, the table, the lamp stand, the altars, the tools of the Place of Worship, with which they serve, and the screen, and all its work. Eleazar, the son of Aaron the priest, will be the head leader of all the leaders of the Levites, to oversee those who take care of the Place of Worship.

[33-37] Of Merari was the family of the Mahlites, and the family of the Mushites. These are the families of Merari. Those who were counted of them, by the number of all the males, from a month old and up were 6,200. The leader of the families of Merari was Zuriel, the son of Abihail. They'll live on the north side of the Place of Worship. The sons of Merari will take care of the Place of Worship's boards, its bars, its posts, its holders, all its tools, all its work, the posts of the court around it, their holders, their nails, and their cords.

[38-39] Those who live before the Place of Worship on the east, in front of the Meeting Place toward the sunrise, will be Moses, and Aaron and his sons, taking care of the Place of Worship for the needs of the people of Israel. Anyone else who comes near will be put to death. All who were counted of the Levites, whom Moses and Aaron counted at the word of Yahweh, by their families, all the males from a month old and up, were 22,000.

[40-43] Yahweh said to Moses, "Count all the firstborn males of the people of Israel from a month old and up, and take the number of their names. Take the Levites for Me, Yahweh, instead of all the firstborn among the people of Israel; and the tame animals of the Levites instead of all the firstborn among the tame animals of the people of Israel." So Moses counted, as Yahweh told them, all the firstborn among the people of Israel. All the firstborn males by the number of names, from a month old and up, of those who were counted of them, were 22,273.

[44-48] Yahweh told Moses, "Take the Levites instead of all the firstborn among the people of Israel and the tame animals of the Levites instead of their tame animals; and the Levites will be mine. I am Yahweh. For the 273 of the firstborn of the people of Israel, who number more than the Levites, who are to be bought back, take five dollars apiece for each. Take them in the dollar of the Place of Worship (the dollar is twenty nickels) and give the money, with which what's left of them is bought back, to Aaron and to their sons."

[49-51] So Moses took the money that was paid from those who were more than the number of Levites; from the firstborn of the people of Israel he took the money, \$1,365 in the dollar of the Place of Worship. Then Moses gave the money that was paid to Aaron and his sons, by the word of Yahweh, as Yahweh told Moses.

The Work of the Meeting Place

4[1-3] Yahweh told Moses and Aaron, "Count the sons of Kohath from among the sons of Levi, by their families, by their family groups, from 30 to 50 years old, all who go to do the work in the Meeting Place.

[4-6] This is the work of the sons of Kohath in the Meeting Place for the most holy things. When the camp move out forward, Aaron will go in, and his sons, and they'll take down the veil of the screen, cover

the Box of the Law with it, and will put a leather covering on it, and will spread over it a blue cloth, and will put in its poles.

[7-8] On the table of holy bread they'll spread a blue cloth, and put on it the dishes, the spoons, the bowls, and the pouring cups; and the bread will always be on it. They'll spread on them a red cloth, and cover it with a leather covering, and will put in its poles.

[9-10] They'll take a blue cloth, and cover the lamp stand of the light, its lamps, tools, and trays, and all its oil tools, with which they serve with. They'll put it and all its tools in a leather covering, and will put it on the frame.

[11-14] On the golden altar they'll spread a blue cloth, and cover it with a leather covering, and will put in its poles. They'll take all the ministry tools, with which they serve in the Place of Worship, and put them in a blue cloth, and cover them with a leather covering, and will put them on the frame. They'll take away the ashes from the altar, and spread a purple cloth on it. They'll put on it all its tools, with which they serve with, the trays, the meat hooks, the shovels, and the pans; all the tools of the altar; and they'll spread on it a leather covering, and put in its poles.

[15-16] When Aaron and his sons have finished covering the Place of Worship, and all its furniture, as the camp moves out; then the sons of Kohath will come to carry it: but they can't touch it or they'll die. These things are the work of the sons of Kohath in the Meeting Place. Eleazar, the son of Aaron the priest, will take care of the oil for the light, the good smelling incense, the continual bread offering, and the anointing oil, taking care of the Place of Worship, and of all its furnishings."

[17-20] Yahweh told Moses and Aaron, "Don't cut off the families of the Kohathites from among the Levites; but do this to them so they'll live, and not die, when they come to the most holy things: Aaron and his sons will go in, and give everyone their work and what they're to do; but they themselves won't go in to see the Place of Worship even for a second, or they'll die."

[21-28] Yahweh told Moses, "Count the sons of Gershon also, by their family groups, by their families; from 30 to 50 years old; all who are able to go in to do the work in the Meeting Place. This is the work of the families of the Gershonites, in serving and in what they're to do: They'll carry the curtains of the Place of Worship, and the Meeting Place, its covering, and the leather covering that's on its top, and the screen for the door of the Meeting Place, and the hangings of the court, and the screen for the door of the gate of the court, which is by the Place of Worship and around the altar, and their cords, and all the tools of their work, and whatever will be done with them. In it they'll serve. All the work of the sons of the Gershonites that they're to do will be done at the word of Aaron and his sons; and you'll tell them everything they're to do. This is the work of the families of the sons of the Gershonites in the Meeting Place: and Ithamar, the son of Aaron the priest, will be their leader.

[29-33] As for the sons of Merari, you'll count them by their families, by their family groups; from 30 to 50 years old, everyone who's able to go in to do the work of the Meeting Place. This is what they're to do, by all their work in the Meeting Place: the Place of Worship's boards, bars, posts, holders, the posts of the court around it, their holders, nails, cords, all their tools, and with all their work: all the tools which they use are to be told them by name. This is the work of the families of the sons of Merari, by all their work, in the Meeting Place, led by Ithamar, the son of Aaron the priest."

[34-37] Moses and Aaron and the leaders of the people counted the sons of the Kohathites by their families, and by their family groups, from 30 to 50 years old, everyone who was able to go in to do the work for the Meeting Place. Those who were counted of them by their families were 2,750. These are those who were counted of the families of the Kohathites, all who served in the Meeting Place, whom Moses and Aaron counted by the word of Yahweh by Moses.

[38-41] Those who were counted of the sons of Gershon, their families, and by their family groups, from 30 to 50 years old, everyone who was able to go in to do the work in the Meeting Place were 2,630. These

are those who were counted of the families of the sons of Gershon, all who served in the Meeting Place, whom Moses and Aaron counted by the word of Yahweh.

[42-45] Those who were counted of the families of the sons of Merari, by their families, by their family groups, from 30 to 50 years old, everyone who was able to go in to do the work in the Meeting Place, even those who were counted of them by their families were 3,200. These are those who were counted of the families of the sons of Merari, whom Moses and Aaron counted by the word of Yahweh by Moses.

[46-49] All those who were counted of the Levites, whom Moses and Aaron and the leaders of Israel counted, by their families, and by their family groups, from 30 to 50 years old, everyone who was able to go in to do the work they're to do in the Meeting Place were 8,580. By the word of Yahweh they were counted by Moses, everyone by their work, and what they were to do. So they were counted by them, as Yahweh told Moses.

Turn from Sin

5[1-4] Yahweh told Moses, "Tell the people of Israel to put out of the camp everyone who has a skin disease, and everyone who has a discharge, and whoever is made unfit by the dead. Put both male and female outside of the camp so that they don't make the camp unfit, where I live." So the people of Israel did so, and put them out outside the camp; as Yahweh had told Moses.

[5-10] Yahweh told Moses, "Tell the people of Israel when a man or woman does any sin that humans do, so as to wrong Yahweh, and that soul is guilty; then they'll admit their sin which they've done, and pay for the wrong in full, and add a fifth to it, and give it to whoever was wronged. But if they have no one to pay back for the wrong, what's paid back for the wrong to Yahweh will be the priest's; besides the male goat for covering sins, by which sins are covered for them. Every offering that's raised up of all the holy things of the people of Israel, which they give to the priest, will be theirs. Everyone's holy things will be theirs: whatever anyone gives the priest, it'll be theirs."

[11-15] Yahweh told Moses, "Tell the people of Israel if anyone's wife is unfaithful and wrongs them, and someone has sex with her, and it's kept secret from her husband, and she's made unfit, and there's no witness against her, and she isn't caught in the act; and he has a spirit of jealousy, and is jealous of his wife, whether she's unfit or fit, then the man will bring his wife to the priest, and will bring her offering for her, which is a 3 quart jar of barley meal. He'll pour no oil on it, nor put frankincense on it, for it's a meal offering of jealousy, a reminder meal offering, to bring to memory a fault.

[16-22] The priest will bring and set her before Yahweh; and the priest will take holy water in a clay pot; and some of the dust that's on the floor of the Place of Worship, and put it into the water. The priest will set the woman before Yahweh, and let the woman's hair hang loose, and put the meal offering of reminder in her hands, which is the meal offering of jealousy. The priest will hold the bitter water that brings punishment. The priest will make her promise, and will tell the woman, 'If no man has had sex with you, and if you haven't gone and made yourself unfit, being married to your husband, be free from this bitter water that brings punishment.' But if she has been unfaithful, being married to her husband, and if she is unfit, and some man has had sex with her besides her husband, then the priest will make the woman say a promise to God, and the priest will tell the woman, 'Yahweh will punish you for what you've promised in front of your people, when Yahweh lets your thigh rot off, and your body swell; and this water that brings punishment will go into your insides, and make your body swell, and your thigh rot off.' Then the woman is to say, 'So be it, So be it.'

[23-26] The priest will write these punishments in a book, and blot them out with the bitter water. The priest will make the woman drink the bitter water that causes the punishment; and the water that causes the punishment will go into her and make her sick. The priest will take the meal offering of jealousy out of the woman's hand, and will wave the meal offering before Yahweh, and bring it to the altar. The priest will take

a handful of the meal offering, as its reminder, and burn it on the altar, and will then make the woman drink the water.

[27-31] When he has made her drink the water, then if she's unfit, and has wronged her husband, the water that causes the punishment will go in into her and make her sick, and her body will swell, and her thigh will rot off: and the woman will be punished in front of her people. If the woman isn't unfit, and hasn't sinned; then she'll be free, and have children. "This is the law of jealousy, when a wife, being married to her husband, is unfaithful, and is made unfit; or when the spirit of jealousy comes on someone, and he's jealous of his wife; then he'll set the woman before Yahweh, and the priest will do everything this law says. The man will be free from fault, and the woman will be guilty of any fault of hers."

The Nazirite Promise

[6-5] Yahweh told Moses, "Tell the people of Israel, When either man or woman makes a special promise, the promise of a Nazirite, to set themselves apart for Yahweh, they won't drink wine or any alcoholic drink. They won't drink any vinegar of wine, or vinegar of alcoholic drinks, nor will they drink any grape juice, nor eat fresh grapes or raisins. As long as they're set apart they won't eat anything of the grapevine, from the seeds to the skins. As long as they're set apart, their hair won't be cut, until the days are over that they separate themselves for Yahweh. They'll be holy and let the locks of their hair grow long.

[6-9] As long as they're set apart for Yahweh they aren't to go near a dead body. They won't make themselves unfit for a parent, or for a sibling, when they die; because they're set apart to God. As long as they're set apart they're holy to Yahweh. If anyone dies very suddenly beside them, and makes them unfit during their separation; then they'll shave their head on the seventh day to be made fit again.

[10-12] On the eighth day they'll bring two doves or two young pigeons to the priest, to the door of the Meeting Place. The priest will offer one for a sin offering, and the other for a burnt offering, and cover their sins for them, because they brought guilt on themselves because of the dead, and will make them holy again that same day. They'll keep themselves set apart for Yahweh as long as they're to be set apart, and will bring a year old male lamb for a guilt offering; but the former days won't be counted, because they were made unfit.

[13-17] This is the law of the Nazirite: when the days of their separation are over, they'll be brought to the door of the Meeting Place, and will make their offering to Yahweh, a year old male lamb without anything wrong with it for a burnt offering, and a year old female lamb without anything wrong with it for a sin offering, and one male goat without anything wrong with it for peace offerings, and a basket of bread made without yeast, cakes of fine flour mixed with oil, and wafers made without yeast and anointed with oil, and their meal offering, and their drink offerings. The priest will offer them before Yahweh, and will offer the sin offering, and the burnt offering. The priest will offer the male goat for a sacrifice of peace offerings to Yahweh, with the basket of bread made without yeast and will also offer its meal offering, and its drink offering.

[18-21] The Nazirite will shave their head of separation at the door of the Meeting Place, and will take the hair of the head of separation, and put it on the fire which is under the sacrifice of peace offerings. The priest will take the boiled shoulder of the male goat, and one cake made without yeast out of the basket, and one wafer made without yeast, and will put them in the hands of the Nazirite, after they've shaved the head of separation; and the priest will wave them for a wave offering before Yahweh. This is holy for the priest, together with the breast that's waved and the thigh that's offered. Then the Nazirite may drink wine again. This is the law of the Nazirite who promises, and of their offering to Yahweh for their separation, besides whatever else they're able to give. By the promise which they promise, so they must do by the law of their separation."

[22-27] Yahweh told Moses, "Tell Aaron and his sons, 'This is how you'll bless the people of Israel.' Tell them, 'May Yahweh bless you, and keep you. May Yahweh shine on you, and be gracious to you. May

Yahweh look after you, and give you peace.' "So they'll bless the people of Israel with My Name; and I'll bless them."

Dedication of the Place of Worship

7[1-3] When Moses had finished setting up the Place of Worship, and had anointed it and dedicated it, with all its furniture, and the altar with all its tools, and had anointed and dedicated them; the leaders of Israel, the leaders of their family groups, made offerings. These were the leaders of the families. These are those who were over those who were counted: and they brought their offering before Yahweh, six covered wagons, and twelve bulls; a wagon for every two of the leaders, and for each one a bull: and they gave them before the Place of Worship.

[4-9] Yahweh told Moses, "Accept these from them to be used in doing the work of the Meeting Place; and you'll give them to the Levites, to everyone for their work." So Moses took the wagons and the bulls, and gave them to the Levites. He gave two wagons and four bulls to the sons of Gershon for their work: and he gave four wagons and eight bulls to the sons of Merari for their work, under the direction of Ithamar the son of Aaron the priest. But to the sons of Kohath he gave none, because their work was in the Place of Worship; they carried it on their shoulders.

[10-11] The leaders gave offerings for the dedication of the altar when it was anointed before the altar. Yahweh said to Moses, "They'll offer their offering, each leader on their day, for the dedication of the altar."

[12-17] Whoever who offered their offering the first day was Nahshon the son of Amminadab, of the family of Judah, and their offering was one silver plate, the weight of which was \$130, one silver bowl of \$70, in the dollar of the Place of Worship; both of them full of fine flour mixed with oil for a meal offering; one golden spoon of \$10, full of incense; one young bull, one male goat, one male lamb a year old, for a burnt offering; one male goat for a sin offering; and for the sacrifice of peace offerings, two bulls, five male sheep, five male goats, and five male lambs a year old. This was the offering of Nahshon the son of Amminadab.

[18-23] On the second day Nethanel the son of Zuar, leader of Issachar, gave their offering. He gave their offering of one silver plate, the weight of which was \$130, one silver bowl of \$70, in the dollar of the Place of Worship; both of them full of fine flour mixed with oil for a meal offering; one golden spoon of \$10, full of incense; one young bull, one male goat, one male lamb a year old, for a burnt offering; one male goat for a sin offering; and for the sacrifice of peace offerings, two bulls, five male sheep, five male goats, five male lambs a year old. This was the offering of Nethanel the son of Zuar.

[24-29] On the third day Eliab the son of Helon, leader of the people of Zebulun gave their offering of one silver plate, the weight of which was \$130, one silver bowl of \$70, in the dollar of the Place of Worship; both of them full of fine flour mixed with oil for a meal offering; one golden spoon of \$10, full of incense; one young bull, one male goat, one male lamb a year old, for a burnt offering; one male goat for a sin offering; and for the sacrifice of peace offerings, two bulls, five male sheep, five male goats, and five male lambs a year old. This was the offering of Eliab the son of Helon.

[30-35] On the fourth day Elizur the son of Shedeur, leader of the people of Reuben gave their offering of one silver plate, the weight of which was \$130, one silver bowl of \$70, in the dollar of the Place of Worship; both of them full of fine flour mixed with oil for a meal offering; one golden spoon of \$10, full of incense; one young bull, one male goat, one male lamb a year old, for a burnt offering; one male goat for a sin offering; and for the sacrifice of peace offerings, two bulls, five male sheep, five male goats, and five male lambs a year old. This was the offering of Elizur the son of Shedeur.

[36-41] On the 5th day Shelumiel the son of Zurishaddai, leader of the people of Simeon gave their offering of one silver plate, the weight of which was \$130, one silver bowl of \$70, in the dollar of the Place of Worship; both of them full of fine flour mixed with oil for a meal offering; one golden spoon of \$10, full of incense; one young bull, one male goat, one male lamb a year old, for a burnt offering; one male goat for a

sin offering; and for the sacrifice of peace offerings, two bulls, five male sheep, five male goats, and five male lambs a year old: this was the offering of Shelumiel the son of Zurishaddai.

[42-47] On the sixth day, Eliasaph the son of Deuel, leader of the people of Gad gave their offering of one silver plate, the weight of which was \$130, one silver bowl of \$70, in the dollar of the Place of Worship; both of them full of fine flour mixed with oil for a meal offering; one golden spoon of \$10, full of incense; one young bull, one male goat, one male lamb a year old, for a burnt offering; one male goat for a sin offering; and for the sacrifice of peace offerings, two bulls, five male sheep, five male goats, and five male lambs a year old. This was the offering of Eliasaph the son of Deuel.

[48-53] On the seventh day Elishama the son of Ammihud, leader of the people of Ephraim gave their offering of one silver plate, the weight of which was \$130, one silver bowl of \$70, in the dollar of the Place of Worship; both of them full of fine flour mixed with oil for a meal offering; one golden spoon of \$10, full of incense; one young bull, one male goat, one male lamb a year old, for a burnt offering; one male goat for a sin offering; and for the sacrifice of peace offerings, two bulls, five male sheep, five male goats, and five male lambs a year old. This was the offering of Elishama the son of Ammihud.

[54-59] On the eighth day Gamaliel the son of Pedahzur, leader of the people of Manasseh gave their offering of one silver plate, the weight of which was \$130, one silver bowl of \$70, in the dollar of the Place of Worship; both of them full of fine flour mixed with oil for a meal offering; one golden spoon of \$10, full of incense; one young bull, one male goat, one male lamb a year old, for a burnt offering; one male goat for a sin offering; and for the sacrifice of peace offerings, two bulls, five male sheep, five male goats, and five male lambs a year old. This was the offering of Gamaliel the son of Pedahzur.

[60-65] On the ninth day Abidan the son of Gideoni, leader of the people of Benjamin gave their offering of one silver plate, the weight of which was \$130, one silver bowl of \$70, in the dollar of the Place of Worship; both of them full of fine flour mixed with oil for a meal offering; one golden spoon of \$10, full of incense; one young bull, one male goat, one male lamb a year old, for a burnt offering; one male goat for a sin offering; and for the sacrifice of peace offerings, two bulls, five male sheep, five male goats, and five male lambs a year old. This was the offering of Abidan the son of Gideoni.

[66-71] On the tenth day Ahiezer the son of Ammishaddai, leader of the people of Dan gave their offering of one silver plate, the weight of which was \$130, one silver bowl of \$70, in the dollar of the Place of Worship; both of them full of fine flour mixed with oil for a meal offering; one golden spoon of \$10, full of incense; one young bull, one male goat, one male lamb a year old, for a burnt offering; one male goat for a sin offering; and for the sacrifice of peace offerings, two bulls, five male sheep, five male goats, and five male lambs a year old. This was the offering of Ahiezer the son of Ammishaddai.

[72-77] On the eleventh day Pagiel the son of Ochran, leader of the people of Asher gave their offering of one silver plate, the weight of which was \$130, one silver bowl of \$70, in the dollar of the Place of Worship; both of them full of fine flour mixed with oil for a meal offering; one golden spoon of \$10, full of incense; one young bull, one male goat, one male lamb a year old, for a burnt offering; one male goat for a sin offering; and for the sacrifice of peace offerings, two bulls, five male sheep, five male goats, and five male lambs a year old. This was the offering of Pagiel the son of Ochran.

[78-83] On the twelfth day Ahira the son of Enan, leader of the people of Naphtali gave their offering of one silver plate, the weight of which was \$130, one silver bowl of \$70, in the dollar of the Place of Worship; both of them full of fine flour mixed with oil for a meal offering; one golden spoon of \$10, full of incense; one young bull, one male goat, one male lamb a year old, for a burnt offering; one male goat for a sin offering; and for the sacrifice of peace offerings, two bulls, five male sheep, five male goats, and five male lambs a year old. This was the offering of Ahira the son of Enan.

[84-89] This was the dedication of the altar, on the day when it was anointed, by the leaders of Israel: twelve silver plates, twelve silver bowls, twelve golden spoons; each silver plate weighing \$130, and each bowl \$70; all the silver of the tools \$2,400, in the dollar of the Place of Worship; the twelve golden spoons,

full of incense, weighing \$10 apiece, in the dollar of the Place of Worship; all the gold of the spoons weighed \$120 dollars; twelve bulls for the burnt offering, twelve male goats, twelve male lambs a year old, and their meal offering; and twelve male goats for a sin offering; and twenty-four bulls for the sacrifice of peace offerings, sixty male sheep, sixty male goats, sixty male lambs a year old. This was the dedication of the altar, after it was anointed. When Moses went into the Meeting Place to talk to Yahweh, he heard God's voice speaking to him from on top of the mercy seat that was on the Box of the Law, from between the two angels: and God talked with Moses.

Dedication of the Levites

8[1-4] Yahweh told Moses, "Tell Aaron, 'When you light the lamps, the seven lamps will give light in front of the lamp stand.'" So Aaron lit its lamps to light the area in front of the lamp stand, as Yahweh told Moses. The Lampstand was made of molded work of gold. From its base to its flowers, it was molded work: the lamp stand was made by the pattern which Yahweh had shown Moses.

[5-8] Yahweh told Moses, "Take the Levites from among the people of Israel, and make them fit. Do this to them to make them fit: sprinkle fit water on them, let them shave their whole bodies with a razor, and let them wash their clothes, and wash themselves. Then let them take a young bull, and its meal offering, fine flour mixed with oil; and take another young bull for a sin offering.

[9-11] Offer the Levites before the Meeting Place. Gather all the people of Israel together and offer the Levites before Yahweh. The people of Israel will lay their hands on the Levites, and Aaron will offer the Levites before Yahweh for a wave offering, on behalf of the people of Israel to do the work of Yahweh.

[12-14] The Levites will lay their hands on the leaders of the bulls, and offer one for a sin offering, and the other for a burnt offering to Yahweh, to cover sins for the Levites. Set the Levites before Aaron and his sons, and offer them as a wave offering to Yahweh. So set the Levites apart from among the people of Israel, and they'll be mine.

[15-18] Then the Levites will go in to do the work of the Meeting Place: and you'll make them fit, and offer them as a wave offering. They're all given to Me from among the people of Israel; instead of all who open the womb, the firstborn of all the people of Israel. I've taken them for Myself because all the firstborn among the people of Israel are mine, both man and animal. On the day that I killed all the firstborn in the land of Egypt, I dedicated them for Myself. I've taken the Levites instead of all the firstborn among the people of Israel.

[19-20] I've given the Levites as a gift to Aaron and his sons from among the people of Israel, to do the work of the people of Israel in the Meeting Place, and to cover the sins of the people of Israel; so that there will be no trouble among the people of Israel, when they come to the Place of Worship." So Moses, Aaron, and all the people of Israel, did this to the Levites. The people of Israel did everything that Yahweh told Moses to do with the Levites.

[21-22] The Levites made themselves fit from sin, and they washed their clothes; and Aaron offered them for a wave offering before Yahweh; and Aaron covered their sins to make them fit. Then, the Levites went in to do their work in the Meeting Place before Aaron and his sons. So they did what Yahweh had told Moses to do to the Levites.

[23-26] Yahweh told Moses, "This is what the Levites are to do: from 25 years old and up they'll go in to do the work of the Meeting Place; and from the age of 50 years they'll stop doing the work, and won't serve any more, but will serve with their brothers in the Meeting Place, taking care of it, but they won't do any hard work. So this is what the Levites are to do for their duties."

Keep the Passover

9[1-5] Yahweh told Moses in the countryside of Sinai, in the first month of the second year after they had come out of the land of Egypt, "Let the people of Israel keep the Passover in its set time. On the

fourteenth day of this month, at evening, keep it in its set time, by all its laws and rules.” So Moses told the people of Israel to keep the Passover and they kept the Passover on the fourteenth day of the first month, at evening, in the countryside of Sinai. The people of Israel did all that Yahweh told Moses for them to do.

[6-12] But there were certain men, who were unfit because of a dead body, so that they couldn't keep the Passover on that day, and they came before Moses and Aaron on that day. They said to them, “We're unfit because of a dead body. Why are we kept from making an offering to Yahweh in its set time among the people of Israel?” So Moses answered them, “Wait until I hear what Yahweh will say about you.” So Yahweh told Moses, “Say to the people of Israel, 'If anyone of you or of your people is unfit for a dead body, or is on a trip far away, they'll still keep the Passover to Yahweh. On the fourteenth day of the second month, at evening they'll keep it; They'll eat it with bread made without yeast and bitter herbs. They'll leave none of it until the morning, nor break its bones. By all the law of the Passover they'll keep it.

[13-14] But anyone who's fit, and isn't on a trip, and fails to keep the Passover, they'll be cut off from their people because they didn't make the offering of Yahweh in its set time, and they'll be guilty of sin. If a foreigner lives among you, and wants to keep the Passover to Yahweh; they'll do it by the laws and rules of the Passover. Have one law, both for the foreigner, and for those who are born in the land.”

[15-17] On the day that the Place of Worship was raised up, the cloud covered the Place of Worship, the Meeting Place of God: and at evening it looked like a fire over the Place of Worship, until morning. This is how it stayed. The cloud covered it, and looked like a fire by night. Whenever the cloud was taken up from over the Place of Worship, then the people of Israel moved out; and in the place where the cloud stayed, there the people of Israel stayed.

[18-23] At the word of Yahweh, the people of Israel moved out, and at the word of Yahweh they stayed. As long as the cloud stayed on the Place of Worship they stayed there to live. When the cloud stayed on the Place of Worship many days, then the people of Israel did what Yahweh said, and didn't move. Sometimes the cloud was a few days on the Place of Worship; then by the word of Yahweh they stayed there to live, and by the word of Yahweh they moved out. Sometimes the cloud was there from evening until morning; and when the cloud was taken up in the morning, they moved out. Whether by day or night, when the cloud was taken up, they moved out. Whether it was two days, or a month, or a year that the cloud stayed on the Place of Worship, the people of Israel stayed there to live, and didn't move; but when it was taken up, they moved out. At the word of Yahweh they stayed and moved out. They did what Yahweh said, at the word of Yahweh by Moses.

Sound the Alarm

10[1-6] Yahweh told Moses, “Make two silver trumpets of molded work and use them for calling the people together, and for moving out the camps. When they blow them, all the people will come to you at the door of the Meeting Place. If they blow just one, then the leaders, the leaders of the 1,000's of Israel, will come to you. When you blow an alarm, the camps that lie on the east side will move out. When you blow an alarm the second time, the camps that lie on the south side will move out: They'll blow an alarm to tell them when to move out.

[7-10] But when the people are to be gathered together, blow, but don't sound an alarm. The sons of Aaron, the priests, will blow the trumpets; and they'll do this for you as a law forever throughout your generations. When you go to war in your land against an enemy who abuses you, then sound an alarm with the trumpets; and you'll be remembered by Yahweh your God, and you'll be saved from your enemies. Also in your celebration days, and your set feasts, and the first days of your months, blow the trumpets over your burnt offerings and over the sacrifices of your peace offerings; and they'll be a reminder to your God for you: I am Yahweh your God.

[11-13] On the twentieth day of the second month in the second year, the cloud was taken up from over the Meeting Place of God. So the people of Israel moved out of the countryside of Sinai; and the cloud stayed in the countryside of Paran. They first moved out by the word of Yahweh by Moses.

[14-17] In the first place the flag of the camp of Judah move out by their family groups: and over their family group was Nahshon the son of Amminadab. Over the family group of Issachar was Nethanel the son of Zuar. Over the family group of Zebulun was Eliab the son of Helon. The Place of Worship was taken down; and the sons of Gershon and the sons of Merari, who carried the Place of Worship, move out.

[18-21] The flag of the camp of Reuben move out by their family groups: and over their family group was Elizur the son of Shedeur. Over the family group of Simeon was Shelumiel the son of Zurishaddai. Over the family group of Gad was Eliasaph the son of Deuel. The Kohathites move out, carrying the Place of Worship: and the others set up the Place of Worship as they were coming.

[22-24] The flag of the camp of Ephraim move out by their family groups: and over their family group was Elishama the son of Ammihud. Over the family group of Manasseh was Gamaliel the son of Pedahzur. Over the family group of Benjamin was Abidan the son of Gideoni.

[25-28] The flag of the camp of the people of Dan, which was the last of all the camps, move out by their family groups: and over their family group was Ahiezer the son of Ammishaddai. Over the family group of Asher was Pagiel the son of Ochrán. Over the family group of Naphtali was Ahira the son of Enan. So the people of Israel moved by their family groups as they move out.

[29-32] Moses said to Hobab, the son of Reuel the Midianite, Moses' ancestor-in-law, "We're moving out to the place where Yahweh said, 'I'll give it to you' so come with us, and we'll be good to you; Yahweh has promised good things for Israel. But he said to him, "I won't go; but I'll go back to My own land and family." So Moses said, "Don't leave us, please; because you know how to live in the countryside, and you'll be our guide. If you go with us, whatever good Yahweh does for us, we'll do for you."

[33-36] Then they moved out from the Mount of Yahweh for three days; and the Box of the Law of Yahweh went before them for three days to find a resting place for them. The cloud of Yahweh was over them by day, when they move out from the camp. When the Box of the Law moved forward, Moses said, "Get up, Yahweh, and let your enemies be scattered; and let those who hate you run from you." When it rested, he said, "Go back, Yahweh, to the many thousands of the people of Israel."

Don't Complain About God

11[1-3] The people were complainers, saying evil things about Yahweh, and hearing it, Yahweh was very angry; and the fire of Yahweh burned up the edge of the camp. When the people cried to Moses, Moses prayed to Yahweh and the fire stopped. So the name of that place was called Taberah, which means *burning*, because the fire of Yahweh burned them up.

[4-6] The mixed people that was among them began to crave other foods and the people of Israel also cried again, and asked, "Who will give us meat to eat? We remember the fish, cucumbers, melons, leeks, onions, and garlic which we freely ate in Egypt, but now we're half-starved; and there's nothing at all except this manna to look at."

[7-9] The manna was like coriander seed, and it looked like the yellow sap of the bdellium tree. The people went out and gathered it, grinding it in mills, or beating it with a stone in a bowl, and baked it in pans, and made its cakes: and it tasted like fresh olive oil. When the dew fell on the camp in the night, the manna fell on top.

[10-15] Moses heard the people crying throughout their families at the doors of their tents. Yahweh was very angry and Moses was upset. So Moses asked Yahweh, "Why have you hurt me this way? and why haven't I pleased You that You put the hard work of all these people on me? Am I a parent to all these people? I've birthed them that you should tell me, 'Carry them in your arms like a nursing baby to the land which you promised to their ancestors?' Where can I get meat to give them all? They cry to Me, 'Give us

meat to eat.' I can't handle all these people alone, it's too much for me. So if You do this to me, please just kill me now, if I've pleased you; and don't let me see all this trouble."

[16-20] So Yahweh said to Moses, "Gather to Me seventy of the leaders of Israel, whom you know to be leaders of the people, and officers over them; and bring them to the Meeting Place to stand there with you. I'll come down and talk with you there: and I'll take from the Spirit which is on you, and will put it on them; and they'll help you with the hard work of the people, so that you won't have to do everything by yourself. Tell the people, 'Dedicate yourselves for tomorrow, and you'll eat meat because you've complained before Yahweh, 'Who will give us meat to eat? We were well in Egypt.' So Yahweh will give you meat, and you'll eat. You won't eat one day, nor two days, nor five days, nor ten days, nor twenty days, but a whole month, until it comes out your noses, and you'll hate it; because you've rejected Yahweh who's among you, and have complained before God, 'Why did we come out of Egypt?'"

[21-25] Then Moses said, "There are 600,000 of My people on foot; and You've said, 'I'll give them meat to eat a whole month.' Will flocks and herds be killed for them, and be enough for them? or will all the fish of the sea be gathered together for them, and be enough for them?" But Yahweh said to Moses, "Has Yahweh's power grown weak? Now you'll see whether My word will happen to you or not." Then Moses went out, and told the people what Yahweh had said and gathered seventy of the leaders of the people, and set them around the Place of Worship. Then Yahweh came down in the cloud, and spoke to Moses, and took some of the Spirit that was on him, and put it on the seventy leaders: and when the Spirit rested on them, they preached, but not after that.

[26-30] But two men had stayed in the camp, the name of one was Eldad, and the name of the other Medad: and the Spirit came on them; and they were of those who were listed, but had not gone out to the Place of Worship; and they preached in the camp. A young man ran out, and told Moses, "Eldad and Medad are preaching in the camp." And Joshua, the son of Nun, Moses' helper, who was one of his young helpers, answered, Moses, tell them to stop. So Moses asked, "Are you jealous for My sake? I would want all of Yahweh's people to be preachers, and that Yahweh would put the Holy Spirit on them all! So Moses and the leaders of Israel went into the camp.

[31-35] So Yahweh sent a wind, and brought quails from the west, and let them fall in the camp, about a day's trip all around the camp, and about three feet deep on top of the ground. So the people got up all that day and night, and all the next day, and gathered the quails. The smallest amount anyone gathered was about 800 gallons and they spread them all around the camp for themselves. And while the meat was still between their teeth, before it was even chewed, Yahweh was angry at the people, and sent the people a very bad disease. So the name of that place was called Kibrothhattaavah, which means *Graves of Lust*, because there they buried the people who lusted. From Kibrothhattaavah the people moved out to Hazeroth; and they stayed at Hazeroth.

Miriam and Aaron Speak Against Moses

12[1-5] Miriam and Aaron spoke against Moses because of the Ethiopian woman whom he had married; because Moses had married an Ethiopian woman. They asked, "Has Yahweh spoken only with Moses? Hasn't he spoken with us also?" But Yahweh heard it. Now Moses was more humble than anyone else on the face of the earth. Then Yahweh suddenly spoke to Moses, Aaron, and Miriam, saying, "Come out to the Meeting Place, you three. So they came out. Yahweh came down in a pillar of cloud, and stood at the door of the Place of Worship, and called Aaron and Miriam; and they both came forward.

[6-9] Then Yahweh said, "Now hear My words: If there's a preacher among you, I, Yahweh, will make Myself known to them in a vision, I'll talk to them in a dream. My worker Moses isn't so; who's the only faithful one in My whole house. With Moses I talk face to face, very clearly, and not with confusing words; and he sees what Yahweh looks like. So why then weren't you afraid to talk badly about My worker, Moses?" Then Yahweh was very angry with them; and left. The cloud moved from over the Place of

Worship; and Miriam had a severe skin disease, and was white as snow. So when Aaron looked at Miriam, she had leprosy.

[11-16] Then Aaron said to Moses, "Please, Moses, please don't lay this sin on us, because we've acted stupidly, and have sinned. Don't let her, I pray, be as a dead baby, whose skin is half gone when it comes out of the mother's womb." So Moses cried to Yahweh, "Please God, heal her, I beg you." So Yahweh said to Moses, "If someone had only spit in her face, shouldn't she be ashamed seven days? Let her be put out of the camp for seven days, and then she'll come back. So Miriam was put out of the camp for seven days; and the people didn't move until Miriam came back. Afterward the people left from Hazeroth, and stayed in the countryside of Paran.

Spying Out Canaan

[13[1-3] Yahweh told Moses, "Send some people to spy out the land of Canaan, which I give to the people of Israel: send someone of every family, everyone a leader among them. So Moses sent them from the countryside of Paran by the word of Yahweh: all of those who were leaders of the people of Israel.

[4-16] These were their names: Of the family of Reuben, Shammua the son of Zaccur. Of the family of Simeon, Shaphat the son of Hori. Of the family of Judah, Caleb the son of Jephunneh. Of the family of Issachar, Igal the son of Joseph. Of the family of Ephraim, Hoshea the son of Nun. Of the family of Benjamin, Palti the son of Raphu. Of the family of Zebulun, Gaddiel the son of Sodi. Of the family of Joseph, namely, of the family of Manasseh, Gaddi the son of Susi. Of the family of Dan, Ammiel the son of Gemalli. Of the family of Asher, Sethur the son of Michael. Of the family of Naphtali, Nahbi the son of Vophsi. Of the family of Gad, Geuel the son of Machi. These are the names of those who Moses sent to spy out the land. Moses called Hoshea, the son of Nun, Joshua.

[17-20] Moses sent them to spy out the land of Canaan, and said to them, "Go up this way by the South, and go up into the hill country: and see what the land is like; and if the people who live in it are strong or weak, few or many; and if the land they live in is good or bad; and what cities they live in, whether in camps, or in strongholds; and if the land has food or not, and if it has wood in it, or not. Be brave, and bring some of the fruit of the land. Now the time was the time of the first-ripe grapes.

[21-24] So they went up, and spied out the land from the countryside of Zin to Rehob, to the entrance of Hamath. They went up by the South, and came to Hebron; and Atheman, Sheshai, and Talmai, the giant people of Anak were there. (Now Hebron was built seven years before Zoan in Egypt.) They came to the river of Eshcol, and cut down a branch with a cluster of grapes from there, and they carried it on a staff between two of them; and they also brought some pomegranates and figs. That place was called the valley of Eshcol, because of the cluster which the people of Israel cut down from there.

[25-29] They came back from spying out the land at the end of forty days. They went out and came back to Moses, Aaron, and all the people of the people of Israel, to the countryside of Paran, to Kadesh; and brought back word to them, and to all the people, and showed them the fruit of the land. They told them, "We came to the land where you sent us; and it's full of milk and honey; and this is its fruit. But the people who live in the land are strong, and the cities are large and walled: and we also saw the giant people of Anak there. Amalek lives in the land of the South; the Hittite, the Jebusite, and the Amorite live in the hill country; and the Canaanite lives by the sea, and along by the side of the Jordan.

[30-33] Caleb calmed the people before Moses, and said, "Let's go up at once, and take it; we're strong enough to overcome it." But the men who went up with them said, "We can't go up against these people; they're stronger than we are." So they said bad things about the land they had spied out to the people of Israel, saying, "The land that we've gone to spy out, is a land that destroys its people; and all the people who we saw in it are giants. We saw the giants, the sons of Anak, who come from the giants: and we looked as small as grasshoppers, both to ourselves and them."

The Rebellion of Israel

14[1-4] All the people raised their voices, and cried all that night. All the people of Israel complained about Moses and Aaron: and all the people said to them, "We wish that we had died in the land of Egypt or out in this countryside! Why does Yahweh bring us to this land to die in a war? Our wives and our children will be victims! Wouldn't it be better for us to go back to Egypt?" Then they said one to another, "Let's make a captain, and go back to Egypt."

[5-10] Then Moses and Aaron fell to the ground before all the people of Israel. Joshua the son of Nun and Caleb the son of Jephunneh, who were of those who spied out the land, tore their clothes in protest and they told all the people of Israel, "The land, which we went through to spy out, is a very good land. If Yahweh is pleased with us, God will bring us into this land, and give it to us; a land which is full of milk and honey. Only don't go against Yahweh, nor be afraid of the people of the land and they're food will be ours! They have no protection, and Yahweh is with us, so don't be afraid of them." But all the people called out to have them killed. Then the light of Yahweh appeared in the Meeting Place to all the people of Israel.

[11-19] Then Yahweh asked Moses, "How long will these people hate Me? and how long will they not believe in Me with all the great things that I've done among them? I'll punish them with disease, and disown them, and make you a greater and stronger nation than they are." But Moses said to Yahweh, "Then the Egyptians will hear it. You brought up these people in Your power from among them; and they'll tell it to the people of this land. They've heard that You Yahweh are in the middle of these people and are seen face to face, and that your cloud stands over them and goes before them, in a pillar of cloud by day, and in a pillar of fire by night. Now if You kill these people as one person, then the nations which have heard of Your fame will say, 'Because Yahweh wasn't able to bring these people into the land which was promised them, God has killed them in the countryside.' Now please let the power of God be great, as you've said, 'Yahweh is slow to become angry, and great in compassion, forgiving fault and disobedience; and that will in no way clear the guilty, passing down the faults of the ancestors to their children up to the third and fourth generation. Please forgive the fault of these people by the greatness of your compassion, as you've forgiven these people, from Egypt even until now.'"

[20-25] Yahweh said, "I've forgiven them by your word: but as sure as I live, and as all the earth will be filled with the light of Yahweh, all those who have seen My light, and My signs, which I did in Egypt and in the countryside, yet have tempted Me these ten times, and have not listened to My voice, won't see the land which I promised their ancestors, nor will any of those who hated Me see it. But My worker Caleb, who had another spirit, and has fully followed Me, I'll bring into the land into which he went; and his people will own it. Now the Amalekite and the Canaanite live in the valley: tomorrow turn around, and go back into the countryside by the way of the Red Sea."

[26-30] Yahweh told Moses and Aaron, "How long will I put up with these evil people, that complain against Me? I've heard the complaints of the people of Israel, which they say against Me. Tell them, as I live, says Yahweh, just as you've said to me, I'll do to you: your dead bodies will fall in this countryside; and all who were counted of your whole number, from twenty years old and up, who have complained against Me won't come into the land that I promised I would let you live in, except Caleb the son of Jephunneh, and Joshua the son of Nun.

[31-35] But your children that you said would be victims, them I'll bring in, and they'll know the land which you've rejected. But as for you, your dead bodies will fall in this countryside. Your children will wander through the countryside for forty years, and you'll die for your unfaithfulness, until your dead bodies have rotted in the countryside. After the number of days which you spied out the land, even forty days, for every day a year, you'll be punished for your faults, and for forty years, you'll know that I have left you. I, Yahweh, have spoken, and I'll do this to all these evil people, who are gathered together against Me: in this countryside they'll fall, and there they'll die."

[36-40] Then those who Moses sent to spy out the land, and who came back, and made all the people complain, by saying bad things about the land, died from the disease that Yahweh sent on them. But only Joshua the son of Nun, and Caleb the son of Jephunneh, stayed alive out of those who went to spy out the land. When Moses told these words to all the people of Israel, they cried terribly. They got up early in the morning, and went to the top of the mountain, saying, "See, we're here, and will go to the place which Yahweh has promised us: we've sinned."

[41-45] But Moses said, "Now why are you disobeying the word of Yahweh, seeing it won't prosper? Don't go up, for Yahweh isn't with you; so that you won't be destroyed by your enemies. For there the Amalekite and the Canaanite are before you, and you'll die in the war because you've turned from following Yahweh, so Yahweh won't be with you." And they went up to the top of the mountain anyway, but the Box of the Law of Yahweh, and Moses, didn't go out of the camp. Then the Amalekite and the Canaanite who lived in that mountain came down, and attacked them and beat them back down to Hormah.

Various Offerings

15[1-5] Yahweh told Moses, "Tell the people of Israel, 'When you come into your home land, which I'm giving to you, and make an offering by fire to Yahweh, a burnt offering, or a sacrifice, to keep a promise, or as a freewill offering, or in your set feasts, to make a good smell to Yahweh, of the herd, or of the flock; then whoever gives their offering will give to Yahweh a meal offering of a 3 quart jar of fine flour mixed with one-fourth of a 5 quart jar of oil: and one-fourth of a 5 quart jar of wine for the drink offering, you'll fix with the burnt offering, or for the sacrifice, for each lamb.

[6-11] Or for a male goat, fix for a meal offering of two 3 quart jars of fine flour mixed with one third of a 5 quart jar of oil and for the drink offering give one third of a 5 quart jar of wine, for a good smell to Yahweh. When you fix a bull for a burnt offering, or for a sacrifice, to keep a promise, or for peace offerings to Yahweh; then offer with the bull a meal offering of three 3 quart jars of fine flour mixed with half a 5 quart jar of oil: and offer for the drink offering half a 5 quart jar of wine, for an offering made by fire, for a good smell to Yahweh. Do this for each bull, or for each male goat, or for each of the male lambs, or of the young goats.

[12-16] By the number that you fix, do with everyone by their number. All who are native-born will do these things in this way, in giving an offering made by fire, for a good smell to Yahweh. If a stranger lives as a foreigner with you, or whoever may be among you throughout your people, and gives an offering made by fire, for a good smell to Yahweh; as you do, so they'll do. There will be one law for all the people, both for you and for anyone else who lives as a foreigner with you, a law forever for all your people. As you are, so will the foreigner be before Yahweh. One law and one rule will be for you, and for anyone else who lives as a foreigner with you."

[17-24] Then Yahweh told Moses, "Tell the people of Israel, When you come into the land where I bring you, then when you eat of the bread of the land, offer up a wave offering to Yahweh. Of the first of your dough offer up a cake for a wave offering: as the wave offering of the barn floor, so you'll raise it up. All your people will give of the first of your dough to Yahweh as a wave offering. When you do wrong, and don't keep all these words, which Yahweh has spoken to Moses, even all that Yahweh has told you by Moses, from the day that Yahweh gave the Laws, and onward for your people forever; then if it's done unknowingly, without the knowledge of the people, that all the people will offer one young bull for a burnt offering, for a good smell to Yahweh, with its meal offering and its drink offering, by the rule, and one male goat for a sin offering.

[25-31] The priest will cover the sins for all the people of Israel, and they'll be forgiven for their fault, and they've brought their offering, an offering made by fire to Yahweh, and their sin offering before Yahweh for their fault: and all the people of Israel will be forgiven, and anyone else who lives as a foreigner among them; because it was done unknowingly by the people. If a person sins unknowingly, then they'll offer a

female goat a year old for a sin offering. The priest will cover the sins for the person who does wrong when they unknowingly sin, before Yahweh, to cover their sins so they'll be forgiven. Have one law for those who do something unknowingly, both for those who are native-born among the people of Israel, and for anyone else who lives as a foreigner among them. But the person who knowingly sins, whether they're native-born or a foreigner, and disrespects Yahweh; and that person will be cut off from among their people, because they have hated the word of Yahweh, and have broken God's Law, so that person will be completely cut off; and they'll be guilty of their fault.

[32-36] While the people of Israel were in the countryside, they found someone gathering sticks on the Seventh Day. Those who found the person gathering sticks brought him to Moses and Aaron, and to all the people. They put him under guard, because it had not been told what should be done. So Yahweh said to Moses, "That person is to be put to death: all the people will kill him with stones outside of the camp. All the people brought them outside of the camp, and stoned him to death; as Yahweh told Moses.

[37-41] Then Yahweh told Moses, "Tell the people of Israel to make fringes in the edges of their clothes for all their people, and to put a cord of blue on the fringe of each edge: and it'll be to you for a fringe, that you may look on it, and remember all the words of Yahweh, and do them; so that you won't follow where your own heart and eyes lead you, after which you used to be unfaithful; that you may remember and do all My words, and be holy to your God. I am Yahweh your God, who brought you out of the land of Egypt, to be your God: I am Yahweh your God.

The Sin of Korah

16[1-5] Now Korah, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, gathered others together and went up before Moses, with some of the people of Israel. They called together 250 leaders of the people, those of importance; and gathered themselves together against Moses and Aaron. They said to them, "You take too much on yourselves, seeing all the people are holy, everyone of them, and Yahweh is with them. So why do you put yourselves above the people of Yahweh?" So when Moses heard it, he fell to the ground and told Korah and the others, "In the morning Yahweh will show who are God's, and who are holy, and will make them come to God. Yahweh will make those who are chosen come to God.

[6-11] Do this: take fire pans, Korah, and all these others; and put fire in them, and put incense on them before Yahweh tomorrow. Whoever Yahweh chooses will be holy. You take too much on you, sons of Levi. Then Moses said to Korah, "Listen, you sons of Levi: it seems but nothing to you that the God of Israel has set you apart from the people of Israel, to bring you near to God, to do the work of the Place of Worship of Yahweh, and to stand before the people to serve them; and that God has brought you near, and all your family, the sons of Levi with you? And now you seek the priesthood also? So you and all these others are gathered together against Yahweh: and what is Aaron that you complain against him?"

[12-15] Then Moses sent to call Dathan and Abiram, the sons of Eliab; and they said, "We won't come up. Is it nothing that you've brought us up out of a land full of milk and honey, to kill us in the countryside, but you also make yourself a leader over us? And you haven't brought us into a land full of milk and honey, nor given us any fields and vineyards of our own. Will you put out the eyes of these men? We won't come up." So Moses was very angry, and said to Yahweh, "Don't respect their offering: I haven't taken one donkey from them, nor I've hurt any of them."

[16-19] Then Moses said to Korah, "You and all your company go before Yahweh tomorrow, you all, and Aaron. Everyone take their fire pan, and put incense on them, and go before Yahweh with your fire pans, 250 fire pans; you also, and Aaron, with your fire pans. They each took their fire pans, and put fire in them, and laid incense on them, and stood at the door of the Meeting Place with Moses and Aaron. And Korah gathered all the people against them to the door of the Meeting Place: and the glory of Yahweh appeared to all the people.

[20-24] Then Yahweh told Moses and Aaron, “Get away from among these people, that I may destroy them in a moment.” But they fell to the ground, and said, “God, the God of the spirits of all people, will one man sin, and you be angry with all the people?” So Yahweh told Moses, “Tell the people, Get away from around the tents of Korah, Dathan, and Abiram.”

[25-30] So Moses got up and went to Dathan and Abiram; and the leaders of Israel followed them. He told the people, “Leave, I ask you, away from the tents of these wicked men, and touch nothing of theirs, or you’ll be destroyed when they are punished for all their sins. So they moved away from the tents of Korah, Dathan, and Abiram, on every side. Then Dathan and Abiram came out, and stood at the door of their tents, with their wives and their children. Then Moses said, “By this, know that Yahweh has sent Me to do all these works; for I haven’t done them of My own mind. If these men die the natural death of all humans, or if they’re punished in the usual way of all humans; then Yahweh hasn’t sent Me. But if Yahweh does something new, and the ground opens up, and swallows them up with everything they have, and they go down alive into Hell; then know that these men have hated Yahweh.

[31-35] As Moses finished saying these words, the ground split apart that was under them; and the earth opened up, and swallowed them up, and everything they had. So they, and everything they had, went down alive into Hell: and the earth closed back up on them, and they were destroyed from among the people. And all the people of Israel that were around them ran at their cry, saying, “The earth may swallow us up, too.” Then fire came out from Yahweh, and burned up the 250 men who offered the incense.

[36-40] Then Yahweh told Moses, “Tell Eleazar the son of Aaron the priest, that he take up the fire pans out of the burning, and scatter the fire away. The fire pans of these sinners are holy even against their own lives. Let them be made beaten plates for a covering of the altar because they offered them to Yahweh. They’re holy; and they’ll be a sign to the people of Israel. So Eleazar the priest took the bronze fire pans, which those who were burnt up had offered; and beat them out for a covering of the altar, to be a reminder to the people of Israel, so that no one who isn’t of the children of Aaron comes near to burn incense before Yahweh; and that they won’t be as Korah and the others as Yahweh told them by Moses.

[41-46] But on the next day all the people of Israel complained against Moses and Aaron, “You’ve killed the people of Yahweh. So, when the people were gathered against Moses and Aaron, they looked toward the Meeting Place. The cloud covered it, and the glory of Yahweh appeared. So Moses and Aaron came to the front of the Meeting Place. Then Yahweh told Moses, “Get away from among these people, that I may destroy them in a moment. And they fell to the ground. Then Moses said to Aaron, “Take your fire pan, and put fire in it from off the altar, and lay incense on it, and carry it quickly to the people, and cover their sins for them because Yahweh is very angry and trouble has already begun.

[47-50] So Aaron did as Moses said, and ran into the middle of the people; but the people had already begun to die. So he put on the incense, and covered the sins for the people. He stood between the dead and the living; and the trouble stopped. Now those who died by that trouble were 14,700, besides those who died about the matter of Korah. Then Aaron came back to Moses to the door of the Meeting Place: and the trouble stopped.

The Walking Stick of Aaron Buds

17[1-5] Yahweh told Moses, “Tell the people of Israel to take walking sticks, one for each family group, of all their leaders by their family groups, twelve walking sticks in all: write everyone’s name on their walking stick. Write Aaron’s name on the walking stick of Levi; for there will be one walking stick for each leader of the family groups. Put them in the Meeting Place before the Law, where I meet with you. Then the walking stick of whoever I choose will bud: and I’ll put a stop to all the complaints of the people of Israel, which they complain against you.

[6-9] So Moses told this to the people of Israel; and all their leaders gave the walking sticks of each leader to Moses, by their family groups, twelve walking sticks in all. The walking stick of Aaron was among

their walking sticks. Then Moses laid up the walking sticks before Yahweh in the Meeting Place of God. So on the next day, when Moses went into the Meeting Place of God, the walking stick of Aaron for the house of Levi had budded, and put out buds, and made blossoms, and had ripe almonds. So Moses brought out all the walking sticks from before Yahweh to all the people of Israel. They looked, and everyone took their own walking stick.

[10-13] Then Yahweh said to Moses, "Put back the walking stick of Aaron before the Law, to be kept for a sign against the rebellious ones; so that you put a stop to their complaints against Me, so that they won't die. So Moses did as Yahweh told him. Then the people of Israel told Moses, "See, we die, We'll all be killed; We'll all be killed. Everyone who comes near to the Place of Worship of Yahweh, dies. Will all of us be killed?"

Instructions to Aaron and his Sons

18[1-7] Yahweh said to Aaron, You and your sons and your family group will be guilty of any fault of the Place of Worship; and you and your sons will be guilty of any fault of your priesthood. Your family also, the family of Levi, the family of your ancestor, bring to be joined to you. They'll work for you, but you and your sons will be before the Meeting Place of God. They'll do what you say, and take care of all the Place of Worship: only they won't come near the tools of the Place of Worship and the altar, so that they won't die, neither they, nor you. They'll be joined to you, and will take care of the Meeting Place, for all the work of the Place of Worship: and no one else will come near to you. Take care of the Place of Worship, and the altar; that there is no more great anger on the people of Israel. See, I've taken your family, the Levites, from among the people of Israel: they're a gift, given to you from Yahweh to do the work of the Meeting Place. You and your sons will keep your priesthood for everything on the altar, and for whatever is behind the veil; and serve: I give you the priesthood as a gift of work: and anyone else who comes near will be put to death.

[8-15] Yahweh told Aaron, I've given you the care of My wave offerings of all the holy things of the people of Israel; I've given them to you and your sons because of the anointing, as a rule forever. This will be yours of the most holy things, saved from the fire: every offering of theirs, every meal offering of theirs, every sin offering of theirs, and every guilt offering of theirs, which they'll give to Me, will be most holy for you and for your sons. You'll eat all the most holy things; every male will eat it and it'll be holy to you. This is yours: their gift of wave offerings, all the wave offerings of the people of Israel; I've given them to you, and your sons and daughters with you, as a rule forever; everyone who's fit in your house will eat it. All the best of the oil, and all the best of the wine, and of the grain, the first of whatever they give to Yahweh, I've given to you. The first-ripe fruits of all that's in their land, which they bring to Yahweh, will be yours; everyone who's fit in your house will eat it. Everything dedicated in Israel will be yours. Everything that opens the womb, of all people which they offer to Yahweh, both of man and animal will be yours: nevertheless the firstborn of man will be bought back, and the firstborn of unfit animals will be bought back.

[16-19] Those who are to be bought back of them from a month old will be bought back by your value, for the money of five dollars, in the dollar of the Place of Worship (which is the same as twenty nickels). But the firstborn of a cow, or the firstborn of a sheep, or the firstborn of a goat, won't be bought back; They're holy: sprinkle their blood on the altar, and burn their fat for an offering made by fire for a good smell to Yahweh. The meat of them will be yours, as the wave offering breast and as the right thigh, it'll be yours. All the wave offerings of the holy things, which the people of Israel offer to Yahweh, I've given to you, and your sons and daughters with you, as a rule forever. It's a promise of salt forever before Yahweh to you and to your children with you.

[20-24] Yahweh said to Aaron, "You'll have nothing of your own in their land, nor have any part among them: I am your part and your own among the people of Israel. To the people of Levi, I've given all the first ten percent in Israel for their own, in return for the work they do in the Meeting Place. From now on the people of Israel won't come near the Meeting Place, or they'll be guilty of sin, and die. But the Levites will

do the work of the Meeting Place, and they'll be guilty of any fault: it'll be a law forever throughout your people; and among the people of Israel that they'll have nothing of their own. But the first ten percent of the people of Israel, which they offer as a wave offering to Yahweh, I've given to the Levites for their own: so I've said to them, 'You'll have nothing of your own among the people of Israel.'"

[25-32] Yahweh told Moses, "Tell the Levites, 'When you take from the people of Israel the first ten percent which I've given you from them for your own, then give its wave offering for Yahweh, ten percent of the first ten percent. Your wave offering will be counted to you, as though it were the grain of the barn floor, and as the ripe fruit of the winepress. So you'll also give a wave offering to Yahweh of all your ten percent, which you get from the people of Israel; and give Yahweh's wave offering to Aaron the priest. Out of all your gifts give every wave offering of Yahweh, of all the best, even its holy part out of it.' So tell them, 'When you lift up the best part, then it'll be counted to the Levites as the crops of the barn floor, and as the crops of the winepress. Eat it in every place, you and your families: for it's your payment in return for your work in the Meeting Place. You'll be guilty of no sin because of it, when you lift it up from the best. Don't pollute the holy things of the people of Israel, so you won't die.'"

The Red Cow

19[1-6] Yahweh told Moses and Aaron, "This is the rule of the law which Yahweh has said, 'Tell the people of Israel to bring you a young red female cow without a spot, without anything wrong with it, and which never wore a harness. Give her to Eleazar the priest, and he'll bring her outside of the camp, and one will kill her before them: and Eleazar the priest will take her blood on a finger, and sprinkle it toward the front of the Meeting Place seven times. Then someone will burn the young female cow in their sight; he'll burn her skin, meat, and blood, with her wastes, and the priest will take cedar wood, and a hyssop branch, and red dye, and throw it into the fire of the young female cow.

[7-10] Then the priest will wash his clothes, and take a bath, and afterward come into the camp, and the priest will be unfit until the evening. Whoever burns her will wash their clothes in water, and take a bath, and will be unfit until the evening. Someone who's fit will gather up the ashes of the young female cow, and put them up outside the camp in a fit place; and it'll be kept for the people of Israel for a cleansing water: it's a sin offering. Whoever who gathers the ashes of the young female cow will wash their clothes, and be unfit until the evening: and it'll be a law forever for the people of Israel, and anyone else who lives as a foreigner among them.

[11-16] Anyone who touches a dead body will be unfit seven days and will wash themselves with it on the third day, and on the seventh day they'll be fit: but if they don't wash themselves the third day, then they won't be fit on the seventh day. Whoever touches a dead person, the body of someone who has died, and doesn't wash themselves, makes the Place of Worship of Yahweh unfit; and they'll be cut off from Israel: they'll be unfit because the cleansing water wasn't sprinkled on them and their unfitness is still on them. This is the law when someone dies in a tent: everyone who comes into the tent, and everyone who's in the tent, will be unfit seven days. Every open jar, which has no lid on it, is unfit. Whoever in the open field touches one who's killed in war, or a dead body, or a bone of someone, or a grave, will be unfit seven days.

[17-22] They'll take some of the ashes of the burning of the sin offering for the unfit person; and running water will be put in a jar: and a fit person will take a hyssop branch, and dip it in the water, and sprinkle it on the tent, all the tools, and on the persons who were there, and on anyone who touched a bone, someone killed, a dead body, or a grave: and the fit person will sprinkle the unfit on the third day, and on the seventh day: and on the seventh day they'll wash themselves; and their clothes, and take a bath, and will be fit at evening. But anyone who stays unfit, and won't wash themselves will be cut off from among the people, because they have made the Place of Worship of Yahweh unfit: the cleansing water hasn't been sprinkled on them so they're unfit. It'll be a law forever to them: and whoever sprinkles the cleansing water will wash

their clothes, and whoever touches the cleansing water will be unfit until evening. Whatever the unfit person touches will be unfit; and whoever touches it will be unfit until evening.”

Aaron Dies

20[1-5] All the people of Israel came into the countryside of Zin in the first month: and the people stayed in Kadesh; and Miriam died and was buried there. There was no water for the people, so they gathered themselves together against Moses and Aaron. The people argued with Moses and said, “We should have died when our brothers died before Yahweh! Why have you brought the people of Yahweh into this countryside that we should die here, we and our animals, too? Why have you made us come out of Egypt, only to bring us to this evil place? It’s no place to plant seed, or figs, or vines, or pomegranates; nor is there any water to drink.”

[6-11] Moses and Aaron went from the presence of the people to the door of the Meeting Place, and fell to the ground: and the glory of Yahweh appeared to them. Then Yahweh told Moses, “Take the walking stick, and gather the people, you and Aaron your brother, and tell the rock in their sight to give its water; and bring them water out of the rock; so you’ll give the people and their tame animals drink.” So Moses took the walking stick from before Yahweh, as he told them. Then Moses and Aaron gathered the people together before the rock, and said to them, “Listen, you disobedient people; we’ll bring you water out of this rock!” So Moses lifted his hand, and hit the rock with the walking stick twice: and a whole lot of water came out, and the people drank along with their animals.

[12-13] Then Yahweh said to Moses and Aaron, “Because you didn’t believe in Me enough to respect Me in the eyes of the people of Israel, you won’t bring this people into the land which I’ve given them.” These are the waters of Meribah; because the people of Israel argued with Yahweh, who was shown to be holy there.

[14-17] Moses sent messengers from Kadesh to the ruler of Edom, saying, “So says your brother Israel, You know all the travail that has happened to us: how our ancestors went down into Egypt, and we lived in Egypt a long time; and the Egyptians treated us and our ancestors very badly. When we cried to Yahweh, God heard our voice, and sent an angel, and brought us out of Egypt: and see, we’re now in Kadesh, a city in your farthest border. Please let us pass through your land: we won’t pass through field or through vineyard, neither will we drink of the water of the wells: we’ll go along the ruler’s highway; we won’t turn aside to the right hand nor to the left, until We’ve passed your border.”

[18-22] Then Edom answered saying, “Don’t pass through here, or we’ll come out to war against you.” So the people of Israel said to them, “We’ll go up by the highway; and if we drink of your water, us and our animals, then we’ll pay you what it’s worth: only let us, without doing anything else, pass through on foot.” So Edom said, “Don’t pass through” and came out against them with many people, ready to fight. So Edom refused to let Israel pass through their border, and Israel turned away from them. They left from Kadesh: and all the people of Israel came to Mount Hor.

[23-29] Yahweh told Moses and Aaron in Mount Hor by the border of the land of Edom, “Aaron will die here and go to his people; he won’t go in into the land which I’ve given to the people of Israel, because you disobeyed My word at the waters of Meribah. Take Aaron and Eleazar his son, and bring them up to Mount Hor; and take Aaron clothes off, and put them on Eleazar his son: and Aaron will be gathered to his people, and will die there. So Moses did as Yahweh told him: and they went up into Mount Hor in the sight of all the people. Then Moses took Aaron’s clothes off, and put them on Eleazar his son; and Aaron died there on the top of the mountain. Then Moses and Eleazar came down from the mountain. When all the people saw that Aaron was dead, all the house of Israel cried for Aaron for 30 days.

The Brass Snake

21[1-5] The Canaanite, the ruler of Arad, who lived in the South, heard that Israel came by the way of Atharim. He fought against Israel, and took some of them prisoner. Israel made a promise to Yahweh, and said, "If You'll in fact give us power over these people, then we'll totally destroy their cities. Yahweh listened to the voice of Israel, and gave the Canaanites over to them; and they totally destroyed them and their cities, so the name of the place was called Hormah. They left from Mount Hor by the way of the Red Sea, to go around the land of Edom: and the people were very discouraged because of the way. The people spoke against God and Moses, saying, "Why have you brought us up out of Egypt to die in the countryside? There's no food and water; and we hate this worthless bread."

[6-9] So Yahweh sent snakes whose bite burned like fire among the people. They bit the people; and many of the people of Israel died. Then the people came to Moses, and said, "We've sinned, because we've spoken against Yahweh and you; Ask Yahweh to take the snakes away from us." So Moses prayed for the people. Then Yahweh said to Moses, "Make a poisonous snake, and set it on a pole: and when someone is bitten, and looks up at it, they'll live. So Moses made a snake of brass, and set it on the pole: and when a snake had bitten someone, and they looked up at the snake of brass, they lived."

[10-15] Then the people of Israel moved on, and stayed in Oboth. They left from Oboth, and stayed at the ruins of Abarim, in the countryside which is near Moab, toward the east. From there they moved on, and stayed in the valley of Zered. From there they moved on, and stayed on the other side of the Arnon river, which is in the countryside, that comes out of the border of the Amorites: for the Arnon is the border of Moab, between Moab and the Amorites. So it's said in the Book of Wars of Yahweh, "What God did in the Red Sea, and in the valleys of the Arnon, the slope of the valleys that goes down to the home of Ar, and is on the border of Moab."

[16-20] From there they moved on to Beer: that's the well where Yahweh said to Moses, "Gather the people together, and I'll give them water. Then Israel sang this song: "Spring up, well; sing a song to the well, which the leaders dug, which the leaders of the people dug, with the walking stick of the lawgiver, and all their walking sticks." From the countryside they moved on to Mattanah; and from Mattanah to Nahaliel; and from Nahaliel to Bamoth; and from Bamoth to the valley that's in the field of Moab, to the top of mount Pisgah, which looks down on the desert."

[21-30] Then Israel sent messengers to Sihon ruler of the Amorites, saying, "Let us pass through your land: we won't go into fields, or into vineyards; we won't drink of the water of the wells: we'll go by the ruler's highway, until we've passed your border. But Sihon wouldn't allow Israel to cross their border and gathered all their people together, and went out against Israel into the countryside, and came to Jahaz; and fought against Israel. So Israel killed them in the war, and took their land from the Arnon River to the Jabbok River, all the way to the people of Ammon; for the border of the people of Ammon was strong. Israel took all these cities: and Israel lived in all the cities of the Amorites, in Heshbon, and in all its towns. For Heshbon was the city of Sihon the ruler of the Amorites, who had fought against the former ruler of Moab, and taken all their land, all the way to the Arnon. So those who speak in old sayings say, "Come to Heshbon. Let the city of Sihon be built and set up; for a fire has gone out of Heshbon, a flame from the city of Sihon. It has burned up Ar of Moab, the priests of the places of worship of the Arnon. Sorrow will come to you, Moab! You're lost, people of Chemosh! Your sons have run away, and your daughters are prisoners of Sihon ruler of the Amorites. We've shot at them. Heshbon has been destroyed all the way to Dibon. We've destroyed everything to Nophah, which reaches all the way to Medeba."

[31-35] So Israel lived in the land of the Amorites. Then Moses sent spies out to Jazer; and they took its towns, and drove out the Amorites who were there. They turned and went up by the way of Bashan: and Og, the ruler of Bashan, went out against them with all his people, to fight at Edrei. Then Yahweh said to Moses, "Don't fear them. I've put all their people and their land in your power. Do to them as you did to

Sihon ruler of the Amorites, who lived at Heshbon. So they fought all their people, until there was no one left alive: and they took their land.

Balaam's Donkey

22[1-6] The people of Israel moved on, and stayed in the plains of Moab beyond the Jordan at Jericho. Balak the son of Zippor saw all that Israel had done to the Amorites. Moab was very afraid of the people, because they were so many: and Moab was worried because of the people of Israel. Moab said to the leaders of Midian, "Now this great people will lick up all that's around us, as a bull licks up the grass of the field. Balak the son of Zippor was ruler of Moab at that time. He sent messengers to Balaam the son of Beor, to Pethor, which is by the river, to the land of his people, to call them, saying, "See, there's a people that has come out from Egypt and they cover the whole face of the earth, and they stay next to Me. Please come now and curse these people for me; for they're too strong for me: then I'll be strong enough to overcome them, that we may hurt them, and drive them out of the land; for I know that whoever you speak well of is blessed, and whoever you speak badly of is punished."

[7-12] The leaders of Moab and Midian went with the payment for the curse in their hand; and they came to Balaam, and told him what Balak had said. He said to them, "Stay here tonight, and I'll tell you what Yahweh tells Me." So the leaders of Moab stayed with Balaam. God came to Balaam, and said, "Who are these men with you?" So Balaam said to God, "Balak the son of Zippor, ruler of Moab, has sent to me, saying, 'See, the people that's come out of Egypt covers the whole face of the earth: now, come curse them for me; so I'll be able to fight them, and drive them out.'" So God said to Balaam, "Don't go with them or curse the people because they're blessed."

[13-19] So Balaam got up in the morning, and said to the leaders of Balak, "Go back to your land; for Yahweh won't let me go with you." So the leaders of Moab got up, and they went to Balak, and said, "Balaam wouldn't come with us." Then Balak sent more leaders, who were more honorable than the first ones. They came to Balaam, and said to him, "Balak the son of Zippor says, "Please don't let anything keep you from coming to Me: for I'll give you very great honor, and whatever you say to me I'll do it. Please come and curse these people for Me." So Balaam answered the workers of Balak, "If Balak gave me his whole house full of silver and gold, I can't do anything more than what Yahweh my God tells me to do, neither less nor more. Now, please stay here tonight, till I know what else Yahweh tells me."

[20-24] God came to Balaam at night, and said to him, "If they come to call you, get up and go with them; but do only what I tell you to do." So Balaam got up in the morning, and saddled a donkey, and went with the leaders of Moab. Then God's was angry because he went; and the angel of Yahweh stood in the way as an enemy against him. Now he was riding on the donkey, and two workers were with him. The donkey saw the angel of Yahweh standing in the way, holding a drawn sword; and the donkey turned out of the way, and went into the field: and Balaam hit the donkey, to turn her back into the way. Then the angel of Yahweh stood in a narrow path between the vineyards, a wall being on both sides.

[25-30] The donkey saw the angel of Yahweh, and she threw herself to the wall, and crushed Balaam's foot against the wall: and he hit her again. Then the angel of Yahweh went further, and stood in a narrow place, where there was no way to turn, either right or left. The donkey saw the angel of Yahweh, and she lay down under Balaam: and Balaam's was very angry, so he hit the donkey with his walking stick. Then Yahweh made the donkey speak, and she asked Balaam, "What have I done to you to make you hit me these three times?" Balaam said to the donkey, "Because you've made a fool of me, and I wish there were a sword in my hand and I had killed you." Then the donkey said to Balaam, "Am I not your donkey, on which you've ridden since I was yours until now? Have I ever had the habit of doing so to you?" and he said, "No."

[31-35] Then Yahweh made Balaam see the angel of Yahweh standing in the way, holding a drawn sword; and he bowed his head, and fell to the ground. Then the angel of Yahweh asked him, "Why have

you hit your donkey these three times? See, I have come here to stand in your way, because you've gone ahead before Me: and the donkey saw Me, and turned away from Me these three times: unless she had turned away from Me, I would have killed you by now, and saved her alive. So Balaam said to the angel of Yahweh, "I've sinned; for I didn't know that you stood in the way against Me: so now, if it displeases you, I'll go back again. Then the angel of Yahweh said to Balaam, "Go with the men; but only say what I tell you." So Balaam went with the leaders of Balak.

[36-41] When Balak heard that Balaam was come, he went out to meet them at the City of Moab, which is on the border of the Arnon, which is in the edge of the border. Balak said to Balaam, "Didn't I send to you to call you? Why didn't you come to Me? Am I not in fact able to give you great honor?" So Balaam said to Balak, "See, I've come to you: but I don't have any power at all to say anything. I can only say whatever words God gives me." Then Balaam went with Balak, and they came to Kiriath Huzoth. Balak sacrificed bulls and sheep, and sent to Balaam, and to the leaders who were with them. So in the morning, Balak took Balaam, and brought him up to the places of worship of Baal so he could see the whole people from there.

God Tells Balaam What to Say

23[1-6] Balaam said to Balak, "Build me here seven altars, and fix seven bulls and seven male goats." Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bull and a male goat. Balaam said to Balak, "Stand by your burnt offering, and I'll go, and maybe Yahweh will come to meet me; and whatever God shows me I'll tell you." So he went up to an opening on the mountain and God met Balaam there. Balaam said to God, "I've made seven altars, and I've offered up a bull and a male goat on every altar." Then Yahweh told Balaam what to say, and said, "Go back to Balak, and say this. So he went back to him and saw that he and all the leaders of Moab were standing by the burnt offering.

[7-10] In the words that God had given, he said, "From Aram has Balak brought me, the ruler of Moab from the mountains of the East: Come, curse me Jacob, Come, punish Israel. How can I curse, whom God hasn't cursed? How can I punish, whom Yahweh hasn't punished? From the top of the rocks I see them, and from the hills I see them: See, it's a people that lives alone, and won't be counted among the nations. Who can count the dust of Jacob, or even count a fourth of Israel? Let me die the death of a good person! Let my descendants be like theirs!"

[11-15] Balak said to Balaam, "What have you done to me? I brought you to curse my enemies, and you've blessed them altogether." So he answered, "Must I not be careful to say what Yahweh tells me to say?" So Balak said, "Please come with me to another place, where you may see them; but see only the edge of them, and won't see them all: and curse them from there for me." So he took him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered up a bull and a male goat on every altar. Then Balaam said to Balak, "Stand here by your burnt offering, while I meet Yahweh over there."

[16-24] Yahweh met Balaam, and told him what to say, and then said, Go back to Balak, and say this. So he went back to him, and he and the leaders of Moab were standing by the burnt offering. Balak said to him, "What has Yahweh said?" So using the words of God, he said, "Get up, Balak, and hear! Listen to Me, you son of Zippor. God isn't a human, who would lie, nor born of a human, who would have a change of mind. Has God said anything, and not done it? Or has God spoken, and not made it good? See, I've been told to bless. God has blessed, and I can't go against it. God hasn't seen fault in Jacob, nor seen evil in Israel. Yahweh their God is with them. The shout of a ruler is among them. God brings them out of Egypt, who has the strength of a wild bull. There's no spell that can come against Jacob, nor is there any witchcraft that can be used against Israel. Now it'll be said of Jacob and of Israel, 'What has God done! See, the people get up like a young lion, and as a lion they lift themselves up and won't lie down until they eat and drink the blood of their kill.'"

[25-30] Balak said to Balaam, "Then neither curse them at all, nor bless them at all." But Balaam answered Balak, "Didn't I tell you, I must do all that Yahweh says?" So Balak said to Balaam, "Come now,

I'll take you to another place; and maybe it'll please God that you may curse them for me from there. Then Balak took Balaam to the top of Peor, which looks down on the desert. Balaam said to Balak, "Build me here seven altars, and fix seven bulls and seven male goats. So Balak did as Balaam had said, and offered up a bull and a male goat on every altar.

Balaam Blesses Israel

24[1-9] When Balaam saw that it pleased Yahweh to bless Israel, he didn't go, as at the other times, to meet them with spells, but went toward the countryside. Balaam looked and saw Israel living by their families; and the Spirit of God came on him. He used the words of God and said, "Balaam the son of Beor says, the one who sees says, who hears the words of God, who sees the vision of the Ruler of All, falling under God's power, and having his eyes opened: How good are your tents, Jacob, and your homes, Israel! As valleys they're spread out like gardens by the river, like aloe plants which Yahweh has planted, like cedar trees beside the creek. Water will flow from their buckets and their people will live beside many waters. Their ruler will be higher than Agag, whose realm will be very great. God brings them out of Egypt. Israel has the strength of the wild bull and will eat up the nations who are its enemies, and will break their bones in pieces, and stab them with their horns. Israel rests, and lays down like a lion, like a young lion; who will wake him up? Everyone who speaks well of you is blessed. Everyone who speaks badly of you will be punished."

[10-14] Balak was very angry with Balaam, and clapped his hands together; and Balak said to Balaam, "I called you to curse my enemies, and, look, you've altogether blessed them these three times. So now go back to where you came from: I thought to give you great honor; but Yahweh has kept you from it." Balaam said to Balak, "Didn't I also tell the messengers you sent to me, 'If you gave me your whole house full of silver and gold, I can't do anything more than what Yahweh tells me to do either good or bad of my own mind; what Yahweh says, is what I say?' See, I go to my people, but come, and I'll tell you what these people will do to your people in the future."

[15-19] He used the words of God, and said, "Balaam the son of Beor says, the one who sees says, who hears the words of God, who knows the knowledge of the Most High, and who sees the vision of the Ruler of All, falling under God's power, and having his eyes opened: I see the Christ, but not now. I see the Christ, but not near. A rising Star will come out of Jacob. A Ruler will come out of Israel, and will go through the edges of Moab (Jordan), and will break all the people of Seth. Edom (Idumea) will be owned. Seir (Judah), once enemies, will also be owned, while Israel will be strengthened. This One will rule out of Jacob and will destroy anyone left of the city."

[20-25] He looked at Amalek, and used the words of God, and said, "Amalek was the first of the nations, but in the end they'll be destroyed forever." He looked at the Kenite, and used the words of God, and said, "Where you live is strong. You put your nest in the rock. But Kain (Palestine) will be ruined until Asshur (Assyria) takes control of it." He used the words of God, and said, "But who will live when God does all this? Ships will come from the coasts of the Kittim (Cyprus, Mediterranean area of Greece, Rome). They'll put down Assyria, and the Hebrews (Heber, Eber), and will also be destroyed." Then Balaam got up, and went back home; and Balak also went back home.

Israel Worships False Gods

25[1-4] Israel stayed in Shittim; and the people began to be unfaithful with the daughters of Moab, who called the people to the sacrifices of their false gods; and the people ate, and bowed down to their gods. Israel joined up with Baal Peor (the lord of the gap); and Yahweh was very angry with Israel. Yahweh said to Moses, "Take all the leaders of the people, and hang them before Yahweh in the sun, that the fierce anger of Yahweh may turn away from Israel."

[5-9] Moses said to the judges of Israel, "Kill everyone of your people who have joined with Baal Peor." Then one of the people of Israel came and brought to their people a Midianite woman in the sight of Moses, and in the sight of all the people of Israel, while they were crying at the door of the Meeting Place. When Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he got up from the middle of the people, and took a spear in his hand; and went after the man of Israel into the tent, and thrust him through, both the man of Israel, and the woman through her body. So the trouble stopped from the people of Israel. Those that died by that trouble were 24,000 people.

[10-13] Yahweh told Moses, "Phinehas, the son of Eleazar, the son of Aaron the priest, has turned My great anger away from the people of Israel, in that he was jealous with My jealousy among them, so that I didn't destroy all the people of Israel in My jealousy. So say to him, 'I give you My promise of peace: and it'll be to you, and to your children after you, the promise of the priesthood forever; because you were jealous for your God, and covered the sins of the people of Israel.'"

[14-18] Now the name of the man of Israel that was killed, who was killed with the Midianite woman, was Zimri, the son of Salu, a leader of a large family group among the Simeonites. The name of the Midianite woman who was killed was Cozbi, the daughter of Zur, who was a leader of a large family group in Midian. Yahweh told Moses, "Trouble the Midianites, and kill them; for they trouble you with their temptations, with which they've been untrue with you in the matter of Peor and Cozbi, the daughter of the leader of Midian, their sister, who was killed on the day of the trouble in the matter of Peor.

Counting the People

26[1-4] After the trouble, Yahweh told Moses and Eleazar the son of Aaron the priest, "Count all the people of Israel from twenty years old and up, by their family groups, all who are able to go to war in Israel. So Moses and Eleazar the priest told them in the plains of Moab by the Jordan at Jericho, "Count the people from twenty years old and up; as Yahweh told Moses and the people of Israel, who came out of the land of Egypt.

[5-7] Reuben, the firstborn of Israel; the sons of Reuben were Hanoch, the family of the Hanochites; Pallu, the family of the Palluites; Hezron, the family of the Hezronites; Carmi, the family of the Carmites. These are the families of the Reubenites; and those who were counted of them were 43,730.

[8-11] The son of Pallu was Eliab. The sons of Eliab were Nemuel, Dathan, and Abiram. These are that Dathan and Abiram, who were called of the people, who argued against Moses and Aaron in the company of Korah, when they argued against Yahweh, and the earth opened up and swallowed them with Korah. Those people died when the fire burned up 250 men, which was a sign. But, the sons of Korah didn't die.

[12-14] The sons of Simeon after their families were Nemuel, the family of the Nemuelites; Jamin, the family of the Jaminites; Jachin, the family of the Jachinites; Zerah, the family of the Zerahites; Shaul, the family of the Shaulites. The families of the Simeonites were 22,200.

[15-18] The sons of Gad after their families were Zephon, the family of the Zephonites; Haggi, the family of the Haggites; Shuni, the family of the Shunites; Ozni, the family of the Oznites; Eri, the family of the Erites; Arod, the family of the Arodites; Areli, the family of the Arelites. These are the families of Gad. Those who were counted of them were 40,500.

[19-22] The sons of Judah were Er and Onan; but Er and Onan died in the land of Canaan. The sons of Judah after their families were Shelah, the family of the Shelanites; Perez, the family of the Perezites; Zerah, the family of the Zerahites. The sons of Perez were Hezron, the family of the Hezronites; Hamul, the family of the Hamulites. These are the families of Judah. Those who were counted of them were 76,500.

[23-25] The sons of Issachar after their families were Tola, the family of the Tolaites; Puvah, the family of the Punites; Jashub, the family of the Jashubites; Shimron, the family of the Shimronites. These are the families of Issachar. Those who were counted of them were 64,300.

[26-27] The sons of Zebulun after their families were Sered, the family of the Seredites; Elon, the family of the Elonites; Jahleel, the family of the Jahleelites. These are the families of the Zebulunites. Those who were counted of them were 60,500.

[28-37] The sons of Joseph after their families were Manasseh and Ephraim. The son of Manasseh was Machir, the family of the Machirites; and Machir became the ancestor of Gilead, the leader of the family of the Gileadites. The sons of Gilead were Jeezer, the family of the Jeezerites; Helek, the family of the Helekites; Asriel, the family of the Asrielites; Shechem, the family of the Shechemites; Shemida, the family of the Shemidaites; and Hopher, the family of the Hopherites. Zelophehad the son of Hopher had no sons, but only daughters: and the names of the daughters of Zelophehad were Mahlah, Noah, Hoglah, Milcah, and Tirzah. These are the families of Manasseh. Those who were counted of them were 52,700. The sons of Ephraim after their families were Shuthelah, the family of the Shuthelahites; Becher, the family of the Becherites; and Tahan, the family of the Tahanites. The son of Shuthelah was Eran, the leader of the family of the Eranites. These are the families of Ephraim. Those who were counted of them were 32,500. These are the sons of Joseph after their families.

[38-41] The sons of Benjamin after their families were Bela, the family of the Belaites; Ashbel, the family of the Ashbelites; Ahiham, the family of the Ahihamites; Shephupham, the family of the Shuphamites; and Hupham, the family of the Huphamites. The sons of Bela were Ard and Naaman. Ard was the leader of the family of the Ardites and Naaman was the leader of the family of the Naamites. These are the sons of Benjamin after their families. Those who were counted of them were 45,600.

[42-43] The son of Dan was Shuham, the leader of the family of the Shuhamites. This is the family of Dan. All the families of the Shuhamites, who were counted of them, were 64,400.

[44-47] The sons of Asher after their families were Imnah, the family of the Imnites; Ishvi, the family of the Ishvites; and Beriah, the family of the Berites. The sons of Beriah were Heber, the family of the Heberites; and Malchiel, the family of the Malchielites. The name of the daughter of Asher was Serah. These are the families of the people of Asher. Those who were counted of them were 53,400.

[48-51] The sons of Naphtali after their families were Jahzeel, the family of the Jahzeelites; Guni, the family of the Gunites; Jezer, the family of the Jezerites; and Shillem, the family of the Shillemites. These are the families of Naphtali by their families. Those who were counted of them were 45,400. So all who were counted of the people of Israel were 601,730.

[52-56] Yahweh told Moses, "The land will be divided to these for their own by the number of their names. Give more land to those who have more, and give less land to those who are fewer. Their land will be given to everyone by those who were counted of them. But the land will be divided in parts by the names of the families of their ancestors. Their inheritance will be divided between those who have more and those who have fewer in parts.

[57-60] Those who were counted of the Levites after their families were Gershon, the family of the Gershonites; Kohath, the family of the Kohathites; and Merari, the family of the Merarites. The families of Levi were the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, and the family of the Korahites. Kohath became the ancestor of Amram. The name of Amram's wife was Jochebed, the daughter of Levi, who was born to Levi in Egypt: and she gave Aaron, Moses, and Miriam, their sister, to Amram. Aaron had Nadab, Abihu, Eleazar, and Ithamar. Nadab and Abihu died, when they made an unacceptable offering to Yahweh.

[62-65] Those who were counted of them were 23,000, every male from a month old and up. They weren't counted among the people of Israel, because nothing was given to them of their own among the people of Israel. These are the ones who were counted by Moses and Eleazar the priest, who counted the people of Israel in the plains of Moab by the Jordan at Jericho. But among these, none of them were counted by Moses and Aaron the priest, who counted the people of Israel in the countryside of Sinai

because Yahweh had said of them, "They'll die in the countryside." And none of them were left, except Caleb the son of Jephunneh, and Joshua the son of Nun.

Daughters of Zelophehad

27[1-5] Then the daughters of Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph came to Moses. Their names were Mahlah, Noah, Hoglah, Milcah, and Tirzah. They stood before Moses and Eleazar the priest, and before the leaders and all the people, at the door of the Meeting Place, and said, "Our father died in the countryside, and wasn't among the company of those who gathered themselves together against Yahweh in those who were with Korah. He died in his own sin, but he had no sons. Why should the name of our father be taken away from among their family, because he had no son? Give us some land along with our uncles. So Moses asked Yahweh what to do.

[6-11] Yahweh told Moses, "The daughters of Zelophehad speak right. Give them some land of their own along with their uncles; and the inheritance of their father will be given to them. Tell the people of Israel, 'If someone dies, and has no son, then their inheritance will be given to their daughter. If they have no daughter, then give their inheritance to their brothers. If they have no brothers, then give their inheritance to their uncles. If their father has no brothers, then give their inheritance to their closest kin who's next to them of their family, and they'll own it.'" This is a law and rule to the people of Israel, as Yahweh told Moses.

[12-17] Then Yahweh said to Moses, "Go up into this mountain of Abarim, and see the land which I've given to the people of Israel. When you've seen it, you'll be gathered to your people, as Aaron your brother was gathered; because you rebelled against My word in the countryside of Zin, when the people caused trouble, and didn't respect Me at the waters in front of them." (These are the waters of Meribah of Kadesh in the countryside of Zin.) So Moses told Yahweh, "Let Yahweh, the God of the spirits of all people, set someone over the people, who may go out before them, and come in before them, and who may lead them out, and bring them in; that the people of Yahweh not be as animals which have no keeper."

[18-23] Then Yahweh said to Moses, "Take Joshua, the son of Nun, a person who has the Spirit, and lay your hand on him; and bring him to Eleazar the priest, before all the people; and tell him what he is to do in their sight. Put some of your honor on him, so that all the people of Israel may do what he says. He'll stand before Eleazar the priest, who will ask Yahweh their questions by the Judgment Stones. At his word they'll go out and come in, both he, and all the people of Israel with him." So Moses did what Yahweh told him; and he took Joshua, and brought him before Eleazar the priest, and before all the people. He laid hands on him, and told him what Yahweh said for him to do, as Yahweh spoke by Moses.

Times and Customs of the Celebrations

28[1-6] Yahweh told Moses, "Tell the people of Israel, My offering, My food for My offerings made by fire, which have a good smell to Me, you'll offer to Me in their right time. Tell them, 'The offering made by fire which you'll offer to Yahweh will be male lambs a year old without anything wrong with them, two each day, for a continual burnt offering. The first lamb you'll offer in the morning, and the other lamb you'll offer at evening; along with the 3 quart jar of fine flour for a meal offering, mixed with one fourth of a 5 quart jar of beaten oil. It's a continual burnt offering, which was first done in Mount Sinai for a good smell, an offering made by fire to Yahweh.

[7-10] The drink offering will be one-fourth of a 5 quart jar for the first lamb. Pour out a drink offering of wine to Yahweh in the holy place. Offer the other lamb at evening like the meal offering of the morning, and the drink offering. Give it as an offering made by fire, a good smell to Yahweh. On the Seventh Day, offer two male lambs, a year old without anything wrong with them, and two 3 quart jars of fine flour for a meal offering, mixed with oil, and the drink offering. This is the burnt offering of every Seventh Day, besides the continual burnt offering, and the drink offering.

[11-15] At the first of your months offer a burnt offering to Yahweh of two young bulls, one male goat, and seven male lambs a year old without anything wrong with them; and three 3 quart jars of fine flour for a meal offering, mixed with oil, for each bull; and two 3 quart jars of fine flour for a meal offering, mixed with oil, for the first male goat; and a 3 quart jar of fine flour mixed with oil for a meal offering for every lamb; for a burnt offering of a good smell, an offering made by fire to Yahweh. Their drink offerings will be half a 5 quart jar of wine for a bull, and one-third of a 5 quart jar for the male goat, and one-fourth of a 5 quart jar for a lamb: this is the burnt offering of every month for each month of the year. Also give one male goat for a sin offering to Yahweh to be offered besides the continual burnt offering, and the drink offering.

[16-24] On the fourteenth day of the first month, is Yahweh's Passover. On the fifteenth day of this month will be a feast. For seven days bread made without yeast will be eaten. In the first day will be a sacred assembly. Do no ordinary work; but give an offering made by fire, a burnt offering to Yahweh. Give two young bulls, one male goat, and seven male lambs a year old, without anything wrong with them; and their meal offering, fine flour mixed with oil. Offer three 3 quart jars for a bull, and two 3 quart jars for the male goat; a 3 quart jar you'll offer for each of the seven lambs; and one male goat for a sin offering, to cover your sins. Offer these besides the burnt offering of the morning, which is for a continual burnt offering. Offer daily, for seven days, the food of the offering made by fire, a good smell to Yahweh. It'll be offered besides the continual burnt offering, and the drink offering.

[25-31] On the seventh day have a sacred assembly and do no ordinary work. Also in the day of the first fruits, when you offer a new meal offering to Yahweh in your feast of weeks, have a sacred assembly and do no ordinary work. But offer a burnt offering for a good smell to Yahweh of two young bulls, one male goat, and seven male lambs a year old; and their meal offering, fine flour mixed with oil, three 3 quart jars for each bull, two 3 quart jars for the male goat, a 3 quart jar for each of the seven lambs; and one male goat, to cover your sins. Besides the continual burnt offering, and the meal offering, offer these animals without anything wrong with them, and their drink offerings.

A Sacred Assembly

29[1-6] On the first day of the seventh month, have a sacred assembly and do no ordinary work. This is a day to celebrate with trumpet blowing. Offer a burnt offering for a good smell to Yahweh of one young bull, one male goat, and seven male lambs a year old without anything wrong with them; and their meal offering of fine flour mixed with oil, three 3 quart jars for the bull, two 3 quart jars for the male goat, and one 3 quart jar for each of the seven lambs; and one male goat for a sin offering, to cover your sins; besides the burnt offering of the new moon, and its meal offering, and the continual burnt offering and its meal offering, and their drink offerings, by their rule, for a good smell, an offering made by fire to Yahweh.

[7-11] On the tenth day of this seventh month have a sacred assembly; and be quiet. Do no kind of work; but offer a burnt offering to Yahweh for a good smell of one young bull, one male goat, and seven male lambs a year old without anything wrong with them; and their meal offering of fine flour mixed with oil, three 3 quart jars for the bull, two 3 quart jars for the first male goat, a 3 quart jar for each of the seven lambs and one young goat for a sin offering; besides the sin offering for sins to be covered, and the continual burnt offering, and its meal offering, and their drink offerings.

[12-16] On the fifteenth day of the seventh month have a sacred assembly and do no ordinary work. Keep a feast to Yahweh for seven days and offer a burnt offering, an offering made by fire, of a good smell to Yahweh of thirteen young bulls, two male goats, fourteen male lambs a year old without anything wrong with them; and their meal offering of fine flour mixed with oil, three 3 quart jars for each of the thirteen bulls, two 3 quart jars for each of the two male goats, and a 3 quart jar for each of the fourteen lambs; and one male goat for a sin offering, besides the continual burnt offering, its meal offering, and its drink offering.

[17-19] On the second day offer twelve young bulls, two male goats, and fourteen male lambs a year old without anything wrong with them; and their meal offering and their drink offerings for the bulls, the male

goats, and the lambs, by their number, after the rule; and one male goat for a sin offering; besides the continual burnt offering, and its meal offering, and their drink offerings.

[20-22] On the third day eleven bulls, two male goats, fourteen male lambs a year old without anything wrong with them; and their meal offering and their drink offerings for the bulls, the male goats, and the lambs, by their number, after the rule; and one male goat for a sin offering; besides the continual burnt offering, and its meal offering, and its drink offering.

[23-25] On the fourth day ten bulls, two male goats, fourteen male lambs a year old without anything wrong with them; their meal offering and their drink offerings for the bulls, the male goats, and the lambs, by their number, after the rule; and one male goat for a sin offering; besides the continual burnt offering, its meal offering, and its drink offering.

[26-28] On the 5th day nine bulls, two male goats, fourteen male lambs a year old without anything wrong with them; and their meal offering and their drink offerings for the bulls, the male goats, and the lambs, by their number, after the rule; and one male goat for a sin offering, besides the continual burnt offering, and its meal offering, and its drink offering.

[29-31] On the sixth day eight bulls, two male goats, fourteen male lambs a year old without anything wrong with them; and their meal offering and their drink offerings for the bulls, the male goats, and the lambs, by their number, after the rule; and one male goat for a sin offering; besides the continual burnt offering, its meal offering, and its drink offerings.

[32-34] On the seventh day seven bulls, two male goats, fourteen male lambs a year old without anything wrong with them; and their meal offering and their drink offerings for the bulls, the male goats, and the lambs, by their number, after the rule; and one male goat for a sin offering; besides the continual burnt offering, its meal offering, and its drink offering.

[35-38] On the eighth day have a sacred assembly and do no ordinary work. Offer a burnt offering, an offering made by fire, of a good smell to Yahweh of one bull, one male goat, seven male lambs a year old without anything wrong with them; their meal offering and their drink offerings for the bull, the male goat, and the lambs, by their number, after the rule: and one male goat for a sin offering, besides the continual burnt offering, and its meal offering, and its drink offering.

[39-40] Offer these to Yahweh in your set feasts, besides your promises, and your freewill offerings, for your burnt offerings, and for your meal offerings, and for your drink offerings, and for your peace offerings.” So Moses told the people of Israel all that Yahweh had told him.

Don't Break Your Word to God

30[1-5] Moses told the leaders of the families of the people of Israel, “This is what Yahweh has said. When a man makes a promise to Yahweh, or makes a promise of an oath to bind his soul with a bond, he won't break his word; He'll do whatever he says. Also when a woman makes a promise to Yahweh, and binds herself by a bond, being in her father's house, in her youth, and her father hears her promise, and her bond with which she has bound her soul, and her father doesn't say anything to her; then all her promises will stand, and every bond with which she has bound her soul will stand. But if her father hears it and won't allow it, none of her promises, or her bonds with which she has bound her soul, will stand. Yahweh will forgive her, because her father wouldn't allow her to do it.

[6-12] If she's married to a husband, while her promises are on her, or has said something rashly, with which she has bound her soul, and her husband hears it, and doesn't say anything to her when he hears it; then her promises will stand, and her bonds with which she has bound her soul will stand. But if her husband doesn't allow her to do it when he hears it, then he'll undo her promise which is on her, and what she said rashly, with which she has bound her soul. Yahweh will forgive her. But everything a widow, or a divorced woman promises, with which she has bound her soul will stand against her.

[10-13] If she promised in her husband's house, or bound her soul by a bond with an oath, and her husband heard it, and didn't say anything to her, and didn't undo it; then all her promises will stand, and every bond with which she bound her soul will stand. But if her husband didn't allow it when he heard it, then whatever she said about her promises, or the bond of her soul, won't stand because her husband has undone them. Yahweh will forgive her. Every promise, and every binding oath that she says, her husband may keep it or undo it.

[14-16] But if her husband never says anything to her from day to day, then he accepts all her promises, or bonds, which are on her. He has agreed to them, because he hasn't said anything to her when he heard it. But if he doesn't accept them when he has heard them, then he'll be guilty of her fault." These are the laws, which Yahweh told Moses, between a man and his wife, between a father and his daughter, being in her youth, in her father's house.

Israel Goes to War Against Midian

31[1-5] Yahweh told Moses, "Take revenge on the Midianites for the people of Israel and afterward you'll die and go to your people." Moses told the people, "Get your men ready for war, to go against Midian, to punish Midian for Yahweh. Of every family throughout all the families of Israel, you'll send 1,000 to the war. So there were 1,000 from each family, 12,000 armed for war out of the people of Israel."

[6-8] Moses sent them to the war, 1,000 out of every family, them and Phinehas the son of Eleazar the priest to the war with the tools of the Place of Worship and the trumpets to blow the alarm. They fought against Midian, as Yahweh had told Moses; and they killed every male. They killed the rulers of Midian with the rest of those who were killed. Evi, Rekem, Zur, Hur, and Reba, the five rulers of Midian were all killed. They also killed Balaam the son of Beor in the war.

[9-12] The people of Israel took prisoner the women of Midian and their children; and took all their tame animals and flocks, and all their goods for a reward. They burnt all the cities and other places they lived. They took all the rewards of war, both human and animal. They brought the prisoners, and all the rewards to Moses, Eleazar the priest, and to the people of Israel, to the camp at the plains of Moab, by the Jordan River at Jericho.

[13-18] Moses, Eleazar the priest, and all the leaders of the people went out to meet them outside the camp. Moses was angry with the officers of the family groups, the captains of the 1,000's and the captains of the 100's, who came from the work of the war. Moses said to them, "Why have you saved all the women alive? They have caused the people of Israel, through the counsel of Balaam, to do wrong to Yahweh in the matter of Peor, and so the trouble started among the people of Yahweh. So kill every male child, and kill every woman who has had sex before. But all the girls, who have not had sex, keep alive for yourselves.

[19-24] Whoever has killed any person, or touched any that were killed stay outside the camp for seven days. Wash yourselves on the third day and on the seventh day, both you and your prisoners. Wash all your clothes, leather, works of goats' hair, and everything made of wood. Eleazar the priest said to the men of war who went to the battle, "This is the rule of the law which Yahweh has told Moses, but the gold, silver, brass, iron, tin, and lead, everything that can stand fire, pass through the fire, and it'll be fit. Then wash it with water. Everything that can't withstand fire, wash with water. Wash your clothes on the seventh day, and you'll be fit; and then come back to the camp."

[25-31] Yahweh told Moses, "You, Eleazar the priest, and all the leaders of the people count everything that was taken, both human and animal. Divide it in half between the men of war, who went out to the battle, and all the people. Take a tax for Yahweh of the men of war who went out to battle of one for each 500, of the persons, the bulls, the donkeys, and the flocks. Take it out of their half, and give it to Eleazar the priest, for Yahweh's wave offering. Of the people of Israel's half, take one out of every 50, of the persons, the bulls, the donkeys, and the flocks, out of all the tame animals, and give them to the Levites, who take care of the Place of Worship of Yahweh." So Moses and Eleazar the priest did as Yahweh told Moses.

[32-41] Now everything which the men of war took, was 675,000 sheep, 72,000 bulls, 61,000 donkeys, and 32,000 persons in all, of the young girls who had not had sex with anyone. The half, which was the rule of those who went out to war, was numbered 337,500 sheep and Yahweh's tax of the sheep was 675. The bulls were 36,000 of which Yahweh's tax was 72. The donkeys were 30,500 of which Yahweh's tax was 61. The persons were 16,000 of whom Yahweh's tax was 32 persons. Moses gave the tax, which was Yahweh's wave offering, to Eleazar the priest, as Yahweh had told Moses.

[42-50] Of the people of Israel's half, which Moses divided from the men who fought, (the people's half was 337,500 sheep, 36,000 bulls, 30,500 donkeys, and 16,000 persons), Moses took one out of every 50, both human and animal, and gave them to the Levites, who kept the charge of the Place of Worship of Yahweh; as Yahweh had told Moses. The officers who were over the 1,000's of the family groups, the captains of 1,000's, and the captains of 100's, came near to Moses; and said to Moses, "We've counted the men of war who are under our charge, and no one is missing. We've brought Yahweh an offering from what everyone has gotten of all the gold jewelry, arm bracelets, bracelets, rings, earrings, and necklaces, to cover our sins for our souls before Yahweh.

[51-54] So Moses and Eleazar the priest took all the gold jewelry from them. All the gold of the wave offering that they offered up to Yahweh, of the captains of 1,000's, and the captains of 100's, was worth 16,750 dollars. (For the men of war had each taken a reward for themselves.) Moses and Eleazar the priest took the gold of the captains of 1,000's and 100's, and brought it into the Meeting Place as a reminder for the people of Israel before Yahweh.

Caleb and Joshua Blessed

32[1-5] Now the people of Reuben and of Gad had very many tame animals and when they saw that the land of Jazer, and the land of Gilead was a perfect place for tame animals, they came and told Moses, and Eleazar the priest, and the leaders of the people, "Ataroth, Dibon, Jazer, Nimrah, Heshbon, Elealeh, Sebam, Nebo, and Beon, all the land which Yahweh attacked with the people of Israel, is a land for tame animals; and we have many tame animals. If we've pleased you, let this land be given to us for our own; and don't bring us over the Jordan."

[6-9] So Moses said to the people of Gad and of Reuben, "Will your brothers go to the war, and you stay here? Why do you discourage the heart of the people of Israel from going over into the land which Yahweh has given them? Your ancestors did that, when I sent them from Kadesh Barnea to see the land. When they went up to the valley of Eshcol, and saw the land, they discouraged the heart of the people of Israel, so that they wouldn't go into the land which Yahweh had given them.

[10-15] Yahweh was angry that day, and promised, 'Surely none of the men who came up out of Egypt, from twenty years old and up, will see the land which I promised to Abraham, to Isaac, and to Jacob; because they haven't wholly followed Me: except for Caleb the son of Jephunneh the Kenizzite, and Joshua the son of Nun;' Only they had wholly followed Yahweh. Then Yahweh was angry at Israel, and made them wander all over the countryside for forty years, until all that generation, who had done evil in the sight of Yahweh, had died. And now you have risen up in your ancestors' place, the children of sinful men, to add to the great anger of Yahweh toward Israel. If you turn away from following Yahweh, God will yet again leave them in the countryside; and destroy all these people."

[16-19] They stepped up and said, "We'll build sheepfolds here for our tame animals, and cities for our children, but we ourselves will be armed and ready to go before the people of Israel, until we've brought them to their place, and our children will live in the fenced cities because of the people of the land. We won't go back to our houses, until the people of Israel have each gotten what will be theirs. We won't get anything with them on the other side of the Jordan, and forward; because we've gotten this land on this side of the Jordan eastward."

[20-24] So Moses said to them, "If you'll do this thing, and arm yourselves to go before Yahweh to the war, and every armed man will pass over the Jordan before Yahweh, until all the enemies of God are driven out of the land, and the land is under Yahweh's control; then afterward you'll go back, and be without guilt toward Yahweh, and toward Israel; and this land will be yours before Yahweh. But if you don't do it, you've sinned against Yahweh; and you can be sure your sin will be known. Build towns for your children and folds for your sheep; and do what you've said."

[25-27] So the people of Gad and of Reuben told Moses, "We'll do as you say. Our children, our wives, our flocks, and all our tame animals, will be there in the cities of Gilead; but everyone who's armed for war will pass over before Yahweh to battle, as you say."

[28-32] So Moses gave orders concerning them to Eleazar the priest, Joshua the son of Nun, and to the leaders of the family groups of the people of Israel. Moses said to them, "If the people of Gad and of Reuben will pass with you over the Jordan, everyone who's armed for battle, before Yahweh, and the land will be taken under control of you; then give them the land of Gilead for their own: but if they won't pass over with you armed, they'll have land among you in the land of Canaan. The people of Gad and of Reuben answered, "We'll do as Yahweh has said. We'll pass over armed before Yahweh into the land of Canaan, and whatever we own will stay with us beyond the Jordan."

[33-39] Moses gave to the people of Gad and of Reuben, and to half the family of Manasseh, the son of Joseph, the realm of Sihon ruler of the Amorites, and the realm of Og ruler of Bashan, the land by its cities and all the land around them. The people of Gad built Dibon, Ataroth, Aroer, Atrothshophan, Jazer, Jogbehah, Beth Nimrah, and Beth Haran: all fenced cities, and folds for sheep. The people of Reuben built Heshbon, Elealeh, Kiriathaim, Nebo, and Baal Meon, (their names being changed), and Sibmah, and they gave new names to the cities which they built. The people of Machir the son of Manasseh went to Gilead, and took it from the Amorites who were in it.

[40-42] Moses gave Gilead to Machir, the son of Manasseh; and he lived in it. Jair, the son of Manasseh went and took its small towns, and called them Havvoth Jair. Nobah went and took Kenath, and its towns, and called it Nobah, after his own name.

The Travels of Israel

33[1-4] These are the travels of the people of Israel, when they left the land of Egypt by their family groups under the hand of Moses and Aaron. Moses wrote of their travels by the word of Yahweh and these are their travels. They left from Rameses on the fifteenth day of the first month. On the next day after the Passover the people of Israel went out with power in the sight of all the Egyptians, while the Egyptians were burying all their firstborn, whom Yahweh had killed among them. Yahweh punished their gods also.

[5-9] The people of Israel left from Rameses, and stayed in Succoth. They left from Succoth, and stayed in Etham, which is in the edge of the countryside. They left from Etham, and turned back to Pihahiroth, which is near Baal Zephon. Then they stayed at Migdol. They left from Hahiroth, and passed through the middle of the sea into the countryside and went three days into the countryside of Etham, and stayed in Marah. They left from Marah, and came to Elim, where there were twelve springs of water and 70 palm trees, and they stayed there.

[10-14] They left from Elim, and stayed by the Red Sea. They left from the Red Sea, and stayed in the countryside of Sin. They left from the countryside of Sin, and stayed in Dophkah. They left from Dophkah, and stayed in Alush. They left from Alush, and stayed in Rephidim, where there was no water for the people to drink.

[15-26] They left from Rephidim, and stayed in the countryside of Sinai. They left from the countryside of Sinai, and stayed in Kibroth Hattaavah. They left from Kibroth Hattaavah, and stayed in Hazeroth. They left from Hazeroth, and stayed in Rithmah. They left from Rithmah, and stayed in Rimmon Perez. They left from Rimmon Perez, and stayed in Libnah. They left from Libnah, and stayed in Rissah. They left from

Rissah, and stayed in Kehelathah. They left from Kehelathah, and stayed in Mount Shepher. They left from Mount Shepher, and stayed in Haradah. They left from Haradah, and stayed in Makheloth. They left from Makheloth, and stayed in Tahath.

[27-37] They left from Tahath, and stayed in Terah. They left from Terah, and stayed in Mithkah. They left from Mithkah, and stayed in Hashmonah. They left from Hashmonah, and stayed in Moseroth. They left from Moseroth, and stayed in Bene Jaakan. They left from Bene Jaakan, and stayed in Hor Haggidgad. They left from Hor Haggidgad, and stayed in Jotbathah. They left from Jotbathah, and stayed in Ebronah. They left from Ebronah, and stayed in Ezion Geber. They left from Ezion Geber, and stayed in the countryside of Zin (the same is Kadesh). They left from Kadesh, and stayed in Mount Hor, in the edge of the land of Edom.

[38-39] Aaron the priest went up into Mount Hor at the word of Yahweh, and died there, in the 40th year after the people of Israel were come out of the land of Egypt, on the first day of the 5th month. Aaron was 123 years old when he died in Mount Hor.

[40-49] The Canaanite ruler of Arad, who lived in the South in the land of Canaan, heard of the coming of the people of Israel. They left from Mount Hor, and stayed in Zalmonah. They left from Zalmonah, and stayed in Punon. They left from Punon, and stayed in Oboth. They left from Oboth, and stayed in the Ruins of Abarim, in the border of Moab. They left from the ruins, and stayed in Dibon Gad. They left from Dibon Gad, and stayed in Almon Diblathaim. They left from Almon Diblathaim, and stayed in the mountains of Abarim, near Nebo. They left from the mountains of Abarim, and stayed in the plains of Moab by the Jordan at Jericho. They stayed by the Jordan, from Beth Jesthemoth even to Abel Shittim in the plains of Moab.

[50-56] Yahweh told Moses in the plains of Moab by the Jordan at Jericho, "Tell the people of Israel when you pass over the Jordan into the land of Canaan, drive out all the people of the land from before you, and destroy all their false gods of stone and metals, and destroy all their places of worship. Take the land, and live in it because I've given you the land to own. You'll inherit the land in parts by your families; to the more you'll give more land, and to the fewer you'll give less land. Wherever the Judgment Stones falls to anyone, that land will be theirs and you'll inherit by the families of your ancestors. But if you don't drive out the people of the land from before you, then those who you let stay will be as splinters in your eyes, and as thorns in your sides, and they'll trouble you in the land in which you live. And as I thought to do to them, I'll do to you."

The Land of Canaan

34[1-5] Yahweh told Moses, "Tell the people of Israel, "When you come into the land of Canaan (this is the land that will fall to you for your own, even the land of Canaan to its edges), then your south quarter will be from the countryside of Zin along by the side of Edom, and your south border will be from the end of the Salt Sea eastward; and your border will turn about southward of the ascent of Akrabbim, and pass along to Zin; and its end will be southward of Kadesh Barnea; and it'll go to Hazar Addar, and pass along to Azmon; and the border will turn from Azmon to the brook of Egypt, and its end will be at the sea.

[6-12] For the western border, you'll have the great sea and its border, which will be your west border. Your north border will be from the great sea to Mount Hor; and from Mount Hor to the entrance of Hamath; and the end of the border will be at Zedad; and the border will go to Ziphron, and its end will be at Hazar Enan, which will be your north border. Mark off your east border from Hazar Enan to Shepham; and the border will go down from Shepham to Riblah, on the east side of Ain; and the border will go down, and will reach to the side of the sea of Chinnereth eastward; and the border will go down to the Jordan, and its end will be at the Salt Sea. This will be the borders of your land."

[13-15] Moses told the people of Israel, "*This is the land which you'll inherit in parts, which Yahweh has said to give to the nine and a half families left; for the family of the people of Reuben by their family groups, and the family of the people of Gad by their family groups, have gotten their land, and half the family of*

Manasseh have gotten their land. These two and half families have gotten their inheritance beyond the Jordan at Jericho eastward, toward the east.”

[16-29] Yahweh told Moses, “Eleazar the priest, and Joshua the son of Nun will divide the land to you for your inheritance. Take one leader of every family, to divide the land for inheritance.” These are the names of the leaders: Of the family of Judah, Caleb the son of Jephunneh. Of the family of the people of Simeon, Shemuel the son of Ammihud. Of the family of Benjamin, Elidad the son of Chislon. Of the family of the people of Dan, Bukki the son of Jogli. Of the people of Joseph: of the family of the people of Manasseh, Hanniel the son of Ephod. Of the family of the people of Ephraim, Kemuel the son of Shiptan. Of the family of the people of Zebulun, Elizaphan the son of Parnach. Of the family of the people of Issachar, Paltiel the son of Azzan. Of the family of the people of Asher, Ahihud the son of Shelomi. Of the family of the people of Naphtali, Pedahel the son of Ammihud. These are those who Yahweh told to divide the inheritance to the people of Israel in the land of Canaan.

The Levite Cities of Refuge

35[1-5] Yahweh told Moses in the plains of Moab by the Jordan at Jericho, “Tell the people of Israel to give to the Levites cities out of their inheritance to live in with the land around them. The cities and the land they’ll have to live in will be for all their animals, and for all they have. The land of the cities, which you’ll give to the Levites, will be from the wall of the city and outward 1500’ around. Measure outside of the city for the east side 3,000’, and for the south side 3,000’, and for the west side 3,000’, and for the north side 3,000’, the city being in the middle. This will be the land of the cities.

[6-8] The cities which you’ll give to the Levites, will be the six cities of refuge, which will be for the murderer to run to, and besides them you’ll give 42 more cities. All the cities which you’ll give to the Levites will be 48 cities with their land. As far as the cities which you’ll give out of what the people of Israel own, from the most people you’ll take many cities; and from the least people you’ll take fewer cities. Everyone by their inheritance which they get will give of their cities to the Levites.”

[9-15] Yahweh told Moses, “Tell the people of Israel, ‘When you pass over the Jordan into the land of Canaan, then set apart cities to be cities of refuge for you, that whoever kills a person by accident may go there. The cities will be to you for refuge from anyone who would seek revenge, so that the murderer won’t die, until they’re judged by the people. The cities which you’ll give will be for you six cities of refuge. Give three cities beyond the Jordan, and three cities in the land of Canaan, which will be the cities of refuge. These six cities will be a refuge for the people of Israel, and for anyone else living among them, so that everyone who kills any person by accident may go there.

[16-21] But if they’ve hit the victim with an iron tool, so that the person died, they’re a murderer and the murderer must be put to death. If they’ve hit them with a stone in the hand, by which someone died, they’re a murderer and the murderer must be put to death. Or if they’ve hit them with a wooden weapon, by which someone died, they’re a murderer and the murderer must be put to death. Whoever wants revenge for their blood will put the murderer to death when they find them. If they pushed them out of hatred, or threw something at them, planning it ahead of time, so that the victim died, or hit them with their hand as an enemy, so that he died; the one who hit them must be put to death. They’re a murderer, so whoever wants revenge for their blood will put the murderer to death, when they find them.

[22-28] But if they pushed them suddenly and wasn’t an enemy, or threw something at them without planning it, or threw a stone, not seeing them, so that the victim died, and they weren’t their enemy, nor meant to hurt them; then the people will judge between the murderer and whoever wants revenge for their blood by these rules. The people will save the murderer out of the hand of the one who wants revenge for their blood, and the people will restore them to their city of refuge, where they’ve gone to. They’ll live in it until the death of the high priest, who was anointed with the holy oil. But if the murderer goes at any time beyond the border of the city of refuge, where they’ve gone to, and the one who wants revenge for blood

finds them outside of the border of the city of refuge, and they kill the murderer; they won't be guilty of blood, because the murderer should have stayed in the city of refuge until the death of the high priest. But after the death of the high priest the murderer will go back into their own land.

[29-34] These things will be for a law and a rule to you forever in all the places you live. Whoever kills any person, the murderer will be killed at the word of witnesses, but one witness won't testify against any person to make them die. And don't take any fine of money for the life of a murderer who's guilty of death; but they must be put to death. Don't take any fine of money for those who've gone to a city of refuge, so that they may come again to live in their own land, until the death of the priest. Don't pollute the land in which you are, for blood makes the land unfit; and the land can't be cleansed of the blood that's shed in it, but by the blood of the one who shed it. Don't make the land unfit which you live in and in which I live. I, Yahweh, live among the people of Israel.

Daughters of Zelophehad

36[1-4] The leaders of the family groups of the family of the people of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came and spoke before Moses, and before the leaders of the family groups of the people of Israel and said, "Yahweh told you to give a part of the land for inheritance to the people of Israel and you were told by Yahweh to give the inheritance of Zelophehad, our brother, to his daughters. If they're married to any of the sons of the other families of the people of Israel, then their inheritance will be taken away from the inheritance of our ancestors, and will be added to the inheritance of the family they belong to, so it will be taken away from our inheritance. When the jubilee of the people of Israel comes, then their inheritance will be added to the inheritance of the family in which they belong, so their inheritance will be taken away from the inheritance of the family of our ancestors."

[5-9] Moses told the people of Israel by the word of Yahweh, "The family of the sons of Joseph speaks right. This is what Yahweh says to the daughters of Zelophehad, "Let them be married to whom they think best; only into the family of one of the family members of their ancestors. So nothing of their own of the people of Israel will go out from family to family; for the people of Israel will keep the inheritance of the family of their ancestors. Every daughter, who has an inheritance in any family of the people of Israel, will be married to one of the family members of her ancestors, that the people of Israel may keep the inheritance of their ancestors. So nothing of their own will go out from one family to another family; for the families of the people of Israel will keep their own inheritance."

[10-13] As Yahweh told Moses, the daughters of Zelophehad did. Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad were married to their cousins. They were married into the families of the sons of Manasseh, the son of Joseph; and their inheritance stayed in the family of their ancestors. These are the words and the rules which Yahweh told by Moses to the people of Israel in the plains of Moab by the Jordan at Jericho.

Deuteronomy (The Second Copy of the Law)

Don't Be Afraid, nor Be Discouraged.

1[1-4] This is what Moses said to the people of Israel across the Jordan in the countryside, in the Arabah desert next to the Suph, the Red sea, between Paran, Tophel, Laban, Hazeroth, and Dizahab. It's an eleven day walk from Horeb by the way of Mount Seir to Kadesh Barnea. In the fortieth year, on the first day of the eleventh month, Moses told the people of Israel all that Yahweh had told him to tell them; after they had killed Sihon the ruler of the Amorites, who lived in Heshbon, and Og the ruler of Bashan, who lived in Ashtaroath, at Edrei.

[5-8] Across the Jordan, in the land of Moab, Moses told the people this law, saying, *"Yahweh our God told us in Horeb, saying, 'You've lived long enough in this mountain, so turn, and move out, and go to the hill country of the Amorites, and to all the places near there, in the Arabah desert, in the hill country, in the lowland, in the South, and by the seashore, in the land of the Canaanites, and Lebanon, as far as the great river Euphrates. See, I've given you the land, so go in and take the land which Yahweh promised to your ancestors, to Abraham, Isaac, and Jacob, to give to them and their descendants after them.'"*

[9-13] I told you at that time, saying, *"I'm not able to handle you myself alone. Yahweh your God has made you great, and see, you're as many as the stars of the sky today. And may Yahweh, the God of your ancestors, make you a thousand times as many as you are, and bless you, as God has promised you! But how can I alone handle all the work of what you're to do, and all your troubles? So take leaders who are wise and understanding and well known and respected in your family groups, and I'll make them leaders over you."*

[14-17] You answered me, and said, *"What you've said is good for us to do."* So I took the leaders of your family groups, those who were wise and well known, and made them leaders over you, leaders of thousands, and leaders of hundreds, and leaders of fifties, and leaders of tens as overseers over your family groups. I told your judges at that time, saying, *"Hear the cases between your family members, and judge rightly between one person and another, and the foreigner who's living with them. Don't do favors when you judge; you'll hear the rich and poor alike; Don't be afraid of what a human may say because the judgment is God's. The cases that are too hard for you, bring to me, and I'll hear them."* I told you at that time what you should do.

[19-21] We traveled from Horeb, and went through all that great and terrible countryside which you saw, by the way to the hill country of the Amorites, as Yahweh our God told us; and we came to Kadesh Barnea. I said to you, *You've come to the hill country of the Amorites, which Yahweh our God is giving to us. See, Yahweh your God has given you the land, so go up, and take it, as Yahweh, the God of your ancestors, has told you. Don't be afraid, nor be discouraged.*

[22-25] You came near to me everyone of you, and said, *"Let's send some people to go before us, that they may explore the land for us, and tell us the way we need to go, and about the cities we'll come to. I liked this idea and took twelve of you, one person for every family group. They turned and went up into the hill country, and came to the valley of Eshcol, and explored it. They took of the fruit of the land in their powers, and brought it down to us, and told us, "It's a good land which Yahweh our God gives to us."*

[26-28] Yet you wouldn't go up, but rebelled against what Yahweh your God had told you to do. You complained in your tents, and said, *"because Yahweh hated us, God has brought us out of the land of Egypt, to give us into the power of the Amorites, to destroy us. Where are we going to go? Our people have scared us to death, saying, 'The people are greater and taller than we are; and the cities are great and strongly built clear up to the sky; and we've seen the Anakim giants, the people of the giants, there.'"*

[29-31] Then I said to you, *"Don't be discouraged, nor be afraid of them. Yahweh your God, who goes before you, will fight for you, just like God did for you in Egypt before your very eyes, and in the*

countryside, where you've seen how that Yahweh your God carried you, as a parent does a child, in all the way that you went, until you came to this place."

[32-36] Yet in this, you didn't believe Yahweh your God, who went before you somewhere, to show you where to put up your tents in fire by night, to show you the way which you should go in the cloud by day. Yahweh heard the sound of your words, and was angry, and promised, saying, "without a doubt, not one of these evil people will see the good land, which I promised to give to your ancestors, except Caleb, the children of Jephunneh. He'll see it; and to him I'll give the land that he has walked on, and to his children, because he has wholly followed Yahweh."

[37-40] Also Yahweh was angry with me for your sakes, saying, "You won't go into the land either, but Joshua, the children of Nun, who stands before you, will go in. Encourage him because he'll bring Israel in to the land to inherit it. Also, your little ones, whom you said would be a prey, and your children, who today have no knowledge of good or evil, will go in and I'll give it to them, and they'll own it. But as for you, turn and go out into the countryside by the way to the Red Sea."

[41-46] Then you answered and said to me, "We've sinned against Yahweh, and will go up and fight, like Yahweh our God has told us. Everyone put on their weapons of war, and got ready to go up into the hill country. But Yahweh said to me, "Tell them, 'Don't go up, nor fight because I'm not with you; or you'll be destroyed by your enemies.'" So I told you, and you didn't listen; but you did what Yahweh told you not to, and went up into the hill country, thinking God would be with you. Then the Amorites, who lived in that country, came out against you, and chased you, as bees do, and beat you down in Seir, even to Hormah. You go backed and cried to Yahweh; but Yahweh didn't listen to you, nor paid any attention to you. So you stayed in Kadesh many days, But many days that you stayed there."

The Travels of Israel

2[1-7] Then we turned, and moved out into the countryside by the way of the Red Sea, as Yahweh told me; and we went around Mount Seir for many days. Then Yahweh told me, "You've gone around this mountain long enough. Turn north. Tell the people, 'Pass through the border of your kin, the people of Esau, who live in Seir; and they'll be afraid of you, but be careful what you do; Don't fight with them because I won't give you their land, no, not so much as for the sole of your foot to step on; because I've given Mount Seir to Esau to own. Buy food to eat and water to drink from them for money. Yahweh your God has blessed you in all your work, and has watched over you while you were walking through this great countryside these forty years. Yahweh your God has been with you and you've lacked nothing.'"

[8-12] So we passed by our kin, the people of Esau, who live in Seir, from the Arabah desert of Elath, and from Ezion Geber. Then we turned and passed by the countryside of Moab. Yahweh said to me, "Don't bother Moab, nor fight with them in battle because I won't give you their land to own; because I've given Ar to the people of Lot to own." (The Emim lived in it before, a great people, and many, and as tall as the Anakim giants, the Rephaim, who are also from the old family group of giants, as the Anakim giants; but the Moabites call them Emim. The Horites also lived in Seir before, but the people of Esau took their land and destroyed them, and lived where they had lived; as Israel did to the land it owns, which Yahweh gave to them.)

[13-15] "Now rise up, and go over the brook Zered." So we went over the brook Zered. It was thirty-eight years from the time we came from Kadesh Barnea, until we had come over the brook Zered; until all the generation of the brave warriors had died out of the camp, as Yahweh promised them. Also, the power of Yahweh was against them, to destroy them from out of the camp, until they were all dead.

[16-23] So when all the brave warriors were destroyed and died from among the people, Yahweh told me, saying, "Pass over Ar, the border of Moab today and when you come to the people of Ammon, don't bother them, nor fight with them because I won't give you the land of the people of Ammon to own; because I've given it to the people of Lot to own." (That was also a land of Rephaim, who lived there

before; but the Ammonites call them Zamzummim, a people great, and many, and as tall as the Anakim giants; but Yahweh gave them power to destroy them, so they lived where that people had lived; as God did for the people of Esau, who live in Seir, who destroyed the Horites from before them; and they destroyed them, and live in their place even today; and the Avvim, who lived in villages as far as Gaza, the Caphtorim, who came out of Caphtor, destroyed them, and lived in their place.)

[24-29] “Rise up, move out, and pass over the valley of the Arnon. See, I’ve given into your power Sihon the Amorite, ruler of Heshbon, and his land. Fight with them in battle and begin to take the land. Today, I’ll begin to make the people dread and fear you, all over the earth, who will hear about you, and will shake, and be in fear because of you. So I sent messengers out of the countryside of Kedemoth to Sihon ruler of Heshbon with words of peace, saying, “Let me pass through your land. I’ll go along by the highway, I won’t turn to the right nor to the left. Sell me food and water for money, that I may eat and drink, but let me pass through on my feet, as the people of Esau who live in Seir, and the Moabites who live in Ar, did to me; until I pass over the Jordan into the land which Yahweh our God gives us.”

[30-37] But Sihon ruler of Heshbon would not let us pass by him because Yahweh your God hardened his spirit, and made his heart stubborn to give them into your power, as it is today. Yahweh said to me, “See, I’ve begun to give Sihon and his land to you, so begin to take it, so that you may inherit his land.” Then Sihon came out against us with all the people to battle at Jahaz. And Yahweh our God gave us power over him; and we attacked him, and his children, and all his people. We took all his cities at that time, and completely destroyed every city with its people, along with the women and the little ones; we left no one alive, but only took the animals for ourselves, along with the stuff which we had taken from the cities. From Aroer, which is on the edge of the valley of the Arnon, and from the city that’s in the valley, even to Gilead, there wasn’t a city too high for us; Yahweh our God gave them all to us. The only place you didn’t come near was the land of the people of Ammon beside of the river Jabbok, and the cities of the hill country, and wherever Yahweh our God told us not to go.

Yahweh Fights For You

3[1- 4] Then we turned and went the way up to Bashan, and Og the ruler of Bashan came out against us with all his people to battle at Edrei. Then Yahweh said to me, “Don’t fear him because I’ve put him and all his people, and his land, into your power; and you’ll do to him as you did to Sihon ruler of the Amorites, who lived at Heshbon.” So Yahweh our God put into our power Og also, the ruler of Bashan, and all his people: and we attacked them until no one was left. We took all his cities at that time; there wasn’t a city which we didn’t take from them; sixty cities, all the region of Argob, the kingdom of Og in Bashan.

[5-12] All these were cities strongly built with high walls, gates, and bars; besides the great many towns that had no walls. We completely destroyed them, as we did to Sihon ruler of Heshbon, completely destroying every city with its people, with the women and the little ones. But all the livestock, and the stuff from the cities, we took for ourselves. At that time, we took the land out of the power of the two Amorite rulers who were across the Jordan, from the valley of the Arnon to Mount Hermon, which the Sidonians call Sirion, and the Amorites call Senir; and all the cities of the plain, and all Gilead, and all Bashan, to Salecah and Edrei, cities of the realm of Og in Bashan. Only Og, ruler of Bashan, was left of the Rephaim giants, who had an iron bedstead that was thirteen and half feet long, and six feet wide, after the measurement of one. Isn’t it in Rabbah of the people of Ammon?

[12-14] We took the land at that time from Aroer, which is by the valley of the Arnon, and half the hill country of Gilead, and its cities, which I gave to the Reubenites and to the Gadites: and the rest of Gilead, and all Bashan, the realm of Og, which I gave to the half-family group of Manasseh; all the region of Argob, all of Bashan, which is also called the land of Rephaim. Jair the children of Manasseh took all the region of Argob, to the border of the Geshurites and the Maacathites, and called them after his own name, Havvoth Jair, which was Bashan, even to today.

[15-20] I gave Gilead to Machir. To the Reubenites and to the Gadites I gave from Gilead even to the valley of the Arnon, the middle of the valley, and the border of it, even to the river Jabbok, which is the border of the people of Ammon; the Arabah desert also, and the Jordan and the border of it, from Chinnereth even to the sea of the Arabah desert, the Salt Sea, under the slopes of Pisgah toward the east. I told you at that time, saying, "Yahweh your God has given you this land for your own: you'll pass over armed before your kin, the people of Israel, all the brave warriors. But your wives, and your little ones, and your livestock, (I know that you have much livestock), will stay in your cities which I've given you, until Yahweh give rest to your kin, as to you, and they also take the land which Yahweh your God gives them across the Jordan, and then every one of you will go back to your land, which I've given you."

[21-25] I told Joshua at that time, saying, "Your eyes have seen all that Yahweh your God has done to these two rulers, and so Yahweh will do to all the realms where you go. Don't fear them because Yahweh, your God, is who fights for you. I begged Yahweh at that time, saying, "Yahweh God, You've begun to show Your workers Your greatness, and Your strong power: for what god is there in heaven or in earth, that can do what You do, and do like Your great acts? Please let me go over and see the good land that's across the Jordan, that beautiful mountain, and Lebanon."

[26-29] But Yahweh was angry with me for your sakes, and didn't listen to me; and Yahweh said to me, "Let it be enough for you; don't speak to me any more about it. Go up to the top of Pisgah, and open your eyes and look toward the west, the north, the south, and the east, and see: but don't go over the Jordan. But tell Joshua to go over before this people, and encourage him, and strengthen him, and he'll cause them to inherit the land which you'll see. So we stayed in the valley next to Beth Peor."

No Other God but Yahweh

4[1-5] Now, Israel, listen to the laws and the rules, which I teach you, and do them that you may live, and go in and take the land which Yahweh, the God of your ancestors, gives you. Don't add to the word which I tell you, nor take away from it, that you may keep the Laws of Yahweh your God which I Tell you. Your eyes have seen what Yahweh did because of the false god Baal Peor because Yahweh your God has destroyed all those who followed Baal Peor from the middle of you. But every one of you who held on to Yahweh your God are alive today. See, I've taught you laws and rules, even as Yahweh my God told me that you should do, in the land where you go for your own.

[6-10] So keep and do them because this is your wisdom and your understanding in front of the peoples, who will hear all these laws, and say, "without a doubt this great nation is a wise and understanding people. For what great nation is there, that has a god so near to them, as Yahweh our God is whenever we call on him? What great nation is there, that has laws and rules so righteous as all this law, which I set before you today?" Only take care to keep your soul carefully, in case you forget what your eyes saw, and in case these things leave from your heart forever; but tell them to your children and your grandchildren, especially on the day that you stood before Yahweh your God in Horeb, when Yahweh said to me, "Gather the people, and I'll make them hear My words, that they may learn to respect Me as long as they live on the earth, and that they may teach their children."

[11-14] You came near and stood at the bottom of the mountain; and the mountain burned with fire up to the sky, with dark clouds, and thick smoke. And Yahweh told you out of the middle of the fire, and you heard the sound of words, but you saw no form; only you heard a voice. God gave you the promised agreement, and told you to do it, the ten Laws, which were written on two stone slabs. And Yahweh told me at that time to teach you the laws and rules that you might do them in the land where you go to take for your own.

[15-19] So be very careful because you saw no kind of form on the day that Yahweh spoke to you in Horeb out of the fire. In case you ruin yourselves, and make yourself a false god in the form of anything, in the form of a male or a female, in the form of any animal that's on the earth, in the form of any winged bird

that flies in the sky, in the form of anything that runs on the ground, or in the form of any fish that's in the water on the earth; and in case you look up to the sky, and see the sun, the moon, and the stars, even all the hosts of the sky, and you're drawn away from God and worship them, and serve them, which Yahweh your God has given to everyone on earth.

[20-24] But Yahweh has taken you, and brought you out of the terrible heat and hardship of Egypt, to share in ownership of the gifts of God, as at today. And Yahweh was angry with me also for your sakes, and told me that I wouldn't go over the Jordan, and go in to that good land, which Yahweh your God is giving you for your own. I must not go over the Jordan but will die in this land. You'll go over, and take ownership of that good land. So be careful of yourselves, in case you forget the promised agreement of Yahweh your God, which God made with you, and make a false god in the form of anything which Yahweh your God has forbidden you. For Yahweh your God is like a destroying fire, a very jealous God.

[25-27] If, when you have children and grandchildren, and you've been in the land a long time, you ruin yourselves, and make a false god in the form of anything, and do what's evil to Yahweh your God, to make God angry; I call heaven and earth to be a witness against you today, that you'll soon completely die from off the land where you're going over the Jordan for your own; You won't stay long on it, but will be completely destroyed. Yahweh will scatter you among the peoples, and few of you will be left among the nations, where Yahweh will send you away.

[28-31] There you'll serve false gods, the works of human hands, of wood and stone, which can't see, hear, eat, or smell. But from there you'll look for Yahweh your God, and when you search with all your heart and with all your soul, you'll find God. When you're abused, and all these things have come on you, in the end times, you'll go back to Yahweh your God, and listen to God's voice. Yahweh your God is a forgiving God, who won't fail you, nor destroy you, nor forget the promised agreement of your ancestors which God promised to them.

[32-34] Ask now of the past days, which were before you, since the day that God created one on the earth, and from the one end of the sky to the other, whether there has been any such thing as this great thing, or has been heard like it? Did a people ever hear the voice of God speaking out of the middle of the fire, as you've heard, and live? Or has God tried to go and take a nation from the middle of another nation, by trials, by signs, by amazing things, by war, by a great and strong power, and by breathtaking things, as all that Yahweh your God did for you in Egypt before your eyes?

[35-38] It was shown to you so that you might know that Yahweh is God, and there's no other God besides Yahweh. God spoke to you out of heaven to teach you, and made you to see the great fire of God on earth; and you heard God's words out of the middle of the fire. because God loved your ancestors, God chose their descendants after them, and brought you out with the very presence and power of God, out of Egypt to drive out nations from before you, which were greater and stronger than you, to bring you in, to give you their land for your own, as it is today.

[39-40] So know today, and keep it in your heart, that Yahweh is God in heaven above and on the earth below; there's no other. Keep God's judgments and laws, which I tell you today, that God may bless you, and your children after you, and that you may prolong your days in the land, which Yahweh your God gives you, forever.

[41-43] Then Moses set apart three cities across the Jordan toward the east; so that the killer might run there, who kills a neighbor by accident, and didn't hate them in the past; and that running to one of these cities the person might live: namely, Bezer in the countryside, in the plain country, for the Reubenites; and Ramoth in Gilead, for the Gadites; and Golan in Bashan, for the Manassites.

[44-49] This is the Law which Moses gave to the people of Israel, the judgments, laws, and rules, which Moses told the people of Israel, when they came out of Egypt, across the Jordan, in the valley next to Beth Peor, in the land of Sihon ruler of the Amorites, who lived at Heshbon, whom Moses and the people of Israel attacked, when they came out of Egypt. They took his land for themselves, and the land of Og ruler

of Bashan, the two rulers of the Amorites, who were across the Jordan toward the east; from Aroer, which is on the edge of the valley of the Arnon, even to Mount Sion, which is Hermon, and all the Arabah desert across the Jordan toward the east, even to the sea of the Arabah desert, at the base of Mount Pisgah.

Introduction to the Ten Laws

5[1-5] Moses called to all Israel, and said to them, Listen, Israel, to the laws and the rules which I speak in your ears today, that you may learn and do them. Yahweh our God made a promised agreement with us in Horeb. Yahweh didn't make this promised agreement with our ancestors, but with all of us here alive today. Yahweh spoke with you face to face on the mountain out of the middle of the fire, where I stood between Yahweh and you at that time, to show you the word of Yahweh, because you were afraid of the fire, and didn't go up onto the mountain.

[6-7] Yahweh said, "I am Yahweh your God, who brought you out of the land of Egypt, out of the place of hard work and slaving. Don't worship anything else but Me."

[8-10] "Don't make yourself an idol of any kind or a false god of anything in the heavens, on the earth, or in the sea. Don't bow down to them or worship them because I, Yahweh your God, am a jealous God, who passes the parents' faults down to the children up to the third and fourth generation of those who hate Me, but forgiving many generations of those who love and keep My Laws."

[11] "Don't use the name of Yahweh your God with disrespect. Yahweh won't let anyone go unpunished who misuses God's name."

[12-15] "Remember the Seventh Day and keep it set aside to worship," as Yahweh your God told you. You may do all your work in six days, but the seventh day is the Day of Rest of Yahweh your God. On that day no one may do any work. This includes you, your sons and daughters, your male and female workers, your animals, and any foreigners living among you, so all may rest on that day. Remember the hard work and slaving you did in the land of Egypt, and how Yahweh your God brought you out of there by a great and strong power, so Yahweh your God told you to keep the Seventh Day as a day of rest.

[16] "Respect your father and mother," as Yahweh your God told you, so you'll live a long life and God may bless you in the land Yahweh your God is giving you.

[17] "Don't kill anyone."

[18] "Don't be sexually unfaithful to your spouse."

[19] "Don't steal anything."

[20] "Don't tell lies about anyone."

[21] "Don't want what someone else has. Don't want their spouse, their house, their land, their workers, their animals, or anything else that belongs to someone else."

[22-27] These words Yahweh told all your people on the mountain out of the middle of the fire, and out of the dark cloud, and the thick smoke, with a great voice: and added no more. God wrote them on two stone slabs, and gave them to me. And when you heard the voice out of the middle of the darkness, while the mountain was burning with fire, you came to me, all the leaders of your family groups, and your elders; and said, "See, Yahweh our God has shown us the glory and greatness of God, and we've heard the voice of God out of the middle of the fire. We've seen today that God does speak with humans, and they still live. Now so why should we die? This great fire will burn us up! If we hear the voice of Yahweh our God any more, then we'll die. Who is there out of all human beings, that has heard the voice of the living God speaking out of the middle of the fire, as we have, and lived? You go near, and hear all that Yahweh our God says and tell us all that Yahweh our God says to you; and we'll listen, and do it."

[28-31] So Yahweh heard the sound of your words, when you told me; and Yahweh said to me, I've heard the sound of the words of this people, which they've told you. What they've said is well spoken. I wish that there were such a heart in them to respect Me, and keep all My Laws always, that I might bless them and their children forever! Go tell them, 'Go back to your tents.' But as for you, stand here by Me, and

I'll speak to you all the judgments, and the laws, and the rules, which you'll teach them, that they may do them in the land which I give them for their own.

[32-33] Do as Yahweh your God has told you, and don't turn aside to the right or to the left. Walk in all the way which Yahweh your God has told you that you may live, and that I may bless you, and that you may prolong your days in the land which you'll take for your own.

Yahweh is Our God! Yahweh is One God!

6[1-2] Now these are the judgments, the laws, and the rules, which Yahweh your God told me to teach you, that you might do them in the land where you go to take for your own; so that you might respect Yahweh your God, and keep all God's laws and judgments as long as you live, which I tell you, your children, and your grandchildren, so that you may live longer. So listen, Israel, and do it; that you may be well, and that you may greatly increase your people, as Yahweh, the God of your ancestors, has promised you, in a land full of milk and honey.

[4-9] Listen, Israel: Yahweh is our God! Yahweh is One God! Love Yahweh your God with all your heart, with all your soul, and with all your strength. Let these words, which I tell you today, stay in your heart. Teach them to your children faithfully, and talk of them when you sit in your house, when you walk down the street, when you go to sleep, and when you get up. Put them on as a pendant on a bracelet on your hand, and let them be as a pendant on a chain falling between your eyes. Write them on the door posts of your house, and on your cities.

[10-12] When Yahweh your God brings you into the land promised to your ancestors, to Abraham, Isaac, and Jacob, to give you great and beautiful cities, which you didn't build; houses, all full of good things, which you didn't fill; wells dug out, which you didn't dig; and gardens and fruit trees, which you didn't plant, and you eat and are full; then be careful in case you forget Yahweh, who brought you out of the land of Egypt, that place of hard work and slaving.

[13-16] Respect and serve Yahweh your God, and make your promises by the name of Yahweh. Don't go after other gods, of the false gods of the peoples who are all around you, because Yahweh your God, who's with you, is a jealous God; and in case Yahweh your God turns angry against you, and destroys you from off the face of the earth. Don't tempt Yahweh your God, as you tempted God in Madessah.

[17-19] Keep the Laws of Yahweh your God faithfully, the judgments and laws, which God has told you. Do what's right and good to Yahweh; that you may be blessed, and that you may go in and take the good land which Yahweh promised to your ancestors to throw out all your enemies from before you, as Yahweh has said.

[20-23] And when your children ask you in the time to come, saying, 'What do these things mean, the laws and the rules, which Yahweh our God has told you? Then you'll tell your children, 'We were Pharaoh's workers in Egypt, and Yahweh brought us out of Egypt with great power; and Yahweh showed great and breathtaking signs and amazing things in Egypt, on Pharaoh, and on all his house, right before our eyes; and brought us out from there, to bring us in and give us the land that was promised to our ancestors.

[24-25] So Yahweh told us to do all these laws, to respect Yahweh our God, for our good always, that God might keep us alive, as it is today. We will be good, if we do all these judgments before Yahweh our God, as God has told us.

A Holy People

7[1-5] When Yahweh your God brings you into the land where you go for your own, and throws out many nations before you, the Hittite, the Gergashite, the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, seven nations greater and stronger than you; and when Yahweh your God gives them to

you, and you kill them; then you'll completely destroy them. Make no agreement with them, nor show mercy to them; Don't make marriages with them; Don't give your daughter to their children, nor take their daughters to your children because they'll turn away your children from following Me, that they may serve other gods. So Yahweh will be angry at you, and will quickly destroy you. But do this to them: Break down their altars, and chop their sacred posts in pieces, and cut down their trees used to worship Asherah, and burn those false gods with fire.

[6-10] You're a holy people to Yahweh your God. Yahweh your God has chosen you to be God's own special people, more than any other people on the earth. Yahweh didn't love you, nor choose you, because you were more in number than any other people; but you were the fewest in number of all the peoples. But Yahweh loves you, and wants to keep the oath which was promised to your ancestors, so Yahweh brought you out with great power, and freed you out of the place of hard work and slaving, from the power of Pharaoh ruler of Egypt. So know that Yahweh your God is God, the faithful God, who keeps promises and agreements and shows loving kindness on those who love and keep God's Laws up to a thousand generations, and repays those who hate God to their face, to destroy them. God won't forget those who hate God, and will repay them to their face.

[11-15] So keep the judgments, the laws, and the rules, which I tell you today, and do them. If you listen to these rules, and keep and do them, then Yahweh your God will keep with you the promised agreement and show the loving kindness which was promised to your ancestors. God will love you and bless you, and make you have many children; and will also bless your children and the harvest of your ground, your grain, your new wine, and your oil, and the herds of your livestock and the young of your flock, in the land which God promised to your ancestors to give you. You'll be blessed above all peoples: there won't be a male or a female unable to have children among you, or among your livestock. Yahweh will take away from you all sickness; and none of the evil diseases of Egypt, which you know, will come on you, but God will put them on all those who hate you.

[16-20] You'll destroy all the peoples who Yahweh your God gives to you; Don't pity them, nor serve their false gods; because that will be a trap to you. If you say in your heart, "These nations are greater than we are; how can we take them?" Don't be afraid of them. Remember what Yahweh your God did to Pharaoh, and to all of Egypt; the great trials which your eyes saw, and the signs, and amazing things, and the great power and strength, by which Yahweh your God brought you out: so Yahweh your God will do to all the peoples of whom you're afraid. Also Yahweh your God will send the hornet to attack them, until those who are left that hide themselves, die from before you.

[21-26] Don't be scared of them because Yahweh your God is with you, who's a great and awesome God. Yahweh your God will cast out those nations before you little by little. Don't destroy them all at once, in case the animals of the field increase on you. But Yahweh your God will give them to you, and will confuse them with a great panic, until they're destroyed. God will give their rulers into your power, and you'll make their name be forgotten out of the earth: No one will be able to stand before you, until you've destroyed them. Burn with fire all their false gods. Don't want the silver or gold that's on them, nor take it for yourself, in case you be trapped by it because it's counted as wrong by Yahweh your God. Don't bring anything that's counted as wrong into your house, and worshiped it. Completely hate it, and count it as wrong because it was worshipped.

People Do Not Live by Bread Only

8[1-5] Do all the judgments which I tell you today, that you may live, and have many children, and go in and take the land which Yahweh promised to your ancestors. Remember all the way which Yahweh your God has led you these forty years in the countryside, to humble you, to test you, to know what was in your heart, whether you would keep God's Laws, or not. God disgraced you, and let you get hungry and fed you with manna, which you didn't know, nor did your ancestors know; to make you know that people do not live

by bread only, but people live by everything that comes out of the mouth of Yahweh. Your clothing didn't grow old on you, nor did your feet swell, these forty years. Know in your heart that as a parent corrects their children, so Yahweh your God corrects you.

[6-10] So keep the Laws of Yahweh your God, follow God's ways, and respect God. Yahweh your God is bringing you into a good land, a land of creeks and streams, and underground springs flowing into the valleys and hills; a land of wheat and barley, and vines and fig trees and pomegranates; a land of olive trees and honey; a land in which you'll eat bread without lack, You won't lack anything in it; a land whose stones are iron, and out of whose hills you may dig copper. You'll eat and be full, and you'll bless Yahweh your God for the good land which God has given you.

[11-17] So be careful in case you forget Yahweh your God, and don't keep God's judgments, rules, and laws, which I tell you today, and in case, when you've eaten and are full, and have built beautiful houses, and lived in them; and when your herds and your flocks have grown, and your silver and your gold is much, and all that you have has become plentiful; then your heart is lifted up, and you forget Yahweh your God, who brought you forth out of the land of Egypt, out of the place of hard work and slaving; who led you through the great and terrible countryside, in which were fiery serpents and scorpions, and thirsty ground where there was no water; who brought you water out of the flint rock; who fed you in the countryside with manna, which your ancestors didn't know; to humble you, and test you, to do you good in the long run: and in case you say in your heart, "My own strength and power has gotten me all this wealth."

[18-20] But remember Yahweh your God, for it's God who gives you the ability to get wealth; to keep the promised agreement which was promised to your ancestors, as at today. But if you forget Yahweh your God, and follow other gods, and serve them, and worship them, I testify against you today that you'll, without a doubt, die. You'll die as the nations that Yahweh makes to die before you, because you wouldn't listen to the voice of Yahweh your God.

Not For Your Goodness

9[1-5] Listen, Israel: you're to pass over the Jordan today, to go in to take ownership of nations greater and stronger than yourself, cities great and strongly built up to the sky, a people as great and as tall as the Anakim giants, whom you know, and of whom you've heard say, "Who can stand before the people of Anak?" So know today, that Yahweh your God is the One who goes over before you as a burning fire; and will destroy them, and will bring them down before you. So drive them out, and make them die quickly, as Yahweh has told you. Don't say in your heart, after Yahweh your God has thrown them out from before you, saying, "*For my goodness Yahweh has brought me in to take ownership this land;*" while it's for the evil of these nations Yahweh will drive them out from before you. Not for any good that you've done, or for the goodness of your heart, do you go in to take ownership their land; but for the evil of these nations Yahweh your God drives them out from before you, to keep the word which Yahweh promised to your ancestors, to Abraham, Isaac, and Jacob.

[6-10] So know that Yahweh your God doesn't give you this good land for your own for your goodness; because you're a stubborn people. Remember, and don't forget, how you made Yahweh your God very angry in the countryside from the day that you left the land of Egypt, until you came to this place, you've fought against Yahweh. Also in Horeb you made Yahweh very angry, and God was angry enough with you to destroy you. But when I had gone up onto the mountain to get the stone slabs, even the slabs of the Law which Yahweh made for you, then I stayed on the mountain forty days and forty nights; and I didn't eat any bread nor drink any water. Then Yahweh gave to me the two stone slabs written with the finger of God; and on them was written all the words, which Yahweh told you on the mountain out of the middle of the fire in the day of the assembly.

[11-14] At the end of forty days and forty nights, Yahweh gave me the two stone slabs, even the slabs of the Law. Then Yahweh said to me, "Get up, get down quickly from here because your people whom you've

brought forth out of Egypt have ruined themselves; they've quickly turned aside out of the way which I told them; they've made them a false god." Also Yahweh told me, saying, "I've seen this people, and you see, they're a stubborn people. Leave me alone, that I may destroy them, and make their name be forgotten from the earth; and I'll make of you a nation stronger and greater than they."

[15-21] So I turned and came down from the mountain, and the mountain was burning with fire: and the two slabs of the Law were in my two hands. I looked and saw that you had sinned against Yahweh your God; you had made you a molten calf and had turned quickly away from what Yahweh had told you. So I took hold of the two slabs, and threw them out of my two hands, and broke them before your eyes. Then I fell down before Yahweh, as I did the first time, for another forty days and forty nights; I didn't eat bread nor drink any water; because of all your sin which you sinned, doing what was evil to Yahweh, to make God very angry. I was afraid of the anger and rage, which Yahweh had against you to destroy you. But Yahweh listened to me that time also. And Yahweh was very angry with Aaron to destroy him but I prayed for Aaron also at the same time. I took your sin, the calf which you had made, and burnt it with fire, and stamped it, grinding it very small, until it was as fine as dust: and I cast the dust of it into the stream that fell out of the mountain.

[22-29] At Taberah, Massah, and at Kibroth Hattaavah, you made Yahweh very angry. When Yahweh sent you from Kadesh Barnea, saying, "Go up and take the land which I've given you; then you fought against the judgments of Yahweh your God, and you didn't believe God, nor listen to God's voice. You've fought against Yahweh from the day that I knew you. So I fell down before Yahweh the forty days and forty nights that I fell down, because Yahweh had promised to destroy you. But I prayed to Yahweh, and said, Yahweh God, don't destroy your people, your own people, that you've freed through your greatness, that you've brought out of Egypt with a great power. Remember your workers, Abraham, Isaac, and Jacob; and don't look at the stubbornness of this people, nor at their evil, nor at their sin, in case the land where you brought us out say, "*Because Yahweh wasn't able to bring them into the land which was promised to them, and because God hated them, God has brought them out to kill them in the countryside.*" Yet they're your own people, which you brought out by your great power and by your great strength.

What Does God Require of You?

10[1-5] At that time Yahweh said to me, Cut out two stone slabs like the first, and come up to me onto the mountain, and make a bull of wood. I'll write on the slabs the words that were on the first slabs which you broke, and you'll put them in the bull. So I made a bull of acacia wood, and cut out two stone slabs like the first, and went up onto the mountain, having the two slabs in my hands. God wrote on the slabs, just like the first writing, the Ten Laws, which Yahweh told you on the mountain out of the middle of the fire in the day of the assembly: and Yahweh gave them to me. I turned and came down from the mountain, and put the slabs in the bull which I had made; and there they're as Yahweh told me.

[6-9] The people of Israel traveled from Beeroth Bene Jaakan to Moserah. Aaron died there, and was buried; and Eleazar his son ministered in the priest's office in his place. From there they traveled to Gudgodah; and from Gudgodah to Jotbathah, a land of creeks. At that time Yahweh set apart the family group of Levi, to handle the bull of the Law of Yahweh, to minister to Yahweh, and to bless in Yahweh's name, to today. So Levi has no part of the land with his kin; Yahweh is Levi's inheritance, as Yahweh your God said.

[10-13] I stayed on the mountain, as the first time, forty days and forty nights. Yahweh listened to me that time also and did not destroy you. Yahweh said to me, "*Get up, and move out before the people; and they'll go in and take the land, which I promised to their ancestors to give to them.*" Now, Israel, what does Yahweh your God require of you, but to respect and love Yahweh your God, to follow God's ways, and to serve Yahweh your God with all your heart and with all your soul, to keep the Laws and judgments of Yahweh, which I tell you today for your own good?

[14-22] See, heaven and the heaven of heavens, and the earth, and everything in belongs to Yahweh your God. Only Yahweh was happy to love your ancestors, and chose their descendants after them, even you above all peoples, as at today. So cut the foreskin of your heart, and don't be so stubborn. For Yahweh your God is God of gods, and Ruler of rulers, the great God, the great and awesome God, who doesn't think about who a person is, nor can be bribed. God gets justice for the orphan and the death survivor, and loves to give the foreigner food and clothing. So love the foreigner because you were foreigners in the land of Egypt. Respect and serve Yahweh your God; and hold on to God, and make your promises by God's name. Yahweh is your praise, and your God, who has done for you these great and awesome things, which your eyes have seen. Your ancestors went down into Egypt with seventy people; and now Yahweh your God has made you as the stars of the sky you are so many.

God Loves Israel

11[1-6] So you'll love Yahweh your God, and do what God says, and keep God's judgments, rules, and laws always. Know today: for I don't speak with your children who haven't known, and who haven't seen the greatness, the power, and the strength, of the punishment of Yahweh your God, and the signs and works, which God did in the middle of Egypt to Pharaoh the ruler of Egypt, and to all his land; and what God did to the army of Egypt, to their horses, and to their chariots; how God made the water of the Red Sea to overflow them as they chased after you, and how Yahweh has destroyed them to today; and what God did to you in the countryside, until you came to this place; and what God did to Dathan and Abiram, the sons of Eliab, the children of Reuben; how the earth opened its mouth, and swallowed them up, and their families, and their tents, and every living thing that followed them, in the middle of all Israel.

[7-12] But your eyes have seen all the great work which Yahweh did. So keep all the judgments which I tell you today, that you may be strong, and go in and take the land, where you go for your own; and that you may live long in the land, which Yahweh promised to your ancestors to give to them and to their descendants, a land full of milk and honey. For the land, where you go to take for your own, isn't as the land of Egypt, from where you came out, where you sowed your seed, and watered it with your foot, as a garden of herbs; but the land, where you go over for your own, is a land of hills and valleys, and is watered by the rain of the sky, a land which Yahweh your God cares for: Yahweh your God always watches over it, from the beginning of the year even to the end of the year.

[13-17] If you listen carefully to My Laws which I tell you today, to love and to serve Yahweh your God with all your heart and with all your soul, then I'll give the rain of your land in its season, the former rain and the latter rain, that you may gather in your grain, and your new wine, and your oil. I'll give grass in your fields for your livestock, and you'll eat and be full. Be careful, in case your heart is misled, and you turn away, and serve false gods, and worship them; and Yahweh gets angry with you, and shuts up the sky, so that there's no rain, and the land won't give its harvest; and you die quickly from off the good land which Yahweh gives you.

[18-21] So lay up My words in your heart and in your soul and bind them for a sign on your hand, and they'll be for symbols between your eyes. Teach them to your children, talking of them, when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up. Write them on the door posts of your house, and on your cities; that you and your children may live a long time, in the land which Yahweh promised to your ancestors to give them, as the days of the heavens above the earth.

[22-25] For if you'll carefully keep all these judgments which I tell you to do, to love Yahweh your God, to follow God's ways, and to hold on to God; then will Yahweh drive out all these nations from before you, and you'll take ownership of nations greater and stronger than yourselves. Every place where the sole of your foot will walk will be yours: from the countryside, and Lebanon, from the river, the river Euphrates, even to the sea will be your border. No one will be able to stand before you: Yahweh your God will lay the fear of you and the dread of you on all the land that you'll walk on, as God has told you.

[26-32] See, I set before you today a blessing and a punishment: the blessing, if you'll listen to the Laws of Yahweh your God, which I tell you today; and the punishment, if you don't listen to the Laws of Yahweh your God, but turn away from what I tell you today, to go after false gods, which you've not known. And when Yahweh your God brings you into the land where you go for your own, that you'll set the blessing on Mount Gerizim, and the punishment on Mount Ebal. Aren't they across the Jordan, to the west, in the land of the Canaanites who live in the Arabah desert, next to Gilgal, beside the oaks of Moreh? Pass over the Jordan to go in and take the land which Yahweh your God gives you, and take ownership of it, and live in it. Keep all the laws and the rules which I set before you today.

Worship God and Be Happy

[12[1-3] These are the laws and the rules which you'll keep and do in the land which Yahweh, the God of your ancestors, has given you for your own, as long as you live on the earth. You'll without a doubt destroy all the places in which the nations that you'll take ownership served their gods, on the high mountains, and on the hills, and under every green tree. Break down their altars, and chop their posts in pieces, and burn down the trees used to worship Asherah. Cut down the carved images of their false gods; and destroy their name out of that place.

[4-7] Don't do so to Yahweh your God. But you'll come regularly to the place which Yahweh your God chooses out of all your family groups, for God's name to be, even to God's house; and there you'll bring your burnt offerings, and your sacrifices, and give your ten percent, and the wave offering of your hand, and your promises, and your freewill offerings, and the firstborn of your herd and of your flock. You'll eat there before Yahweh your God, and you'll be happy in all that you put your hand to, you and your family, in which Yahweh your God has blessed you.

[8-11] Don't do what we do here today, everyone doing whatever is right in their own eyes; You haven't yet come to the rest and to the inheritance, which Yahweh your God gives you. But when you go over the Jordan, and live in the land which Yahweh your God causes you to inherit, and gives you rest from all your enemies around, so that you live in safety; then you'll go to the place which Yahweh your God chooses for God's name to be, and there you'll bring all that I tell you: your burnt offerings, your sacrifices, and give your ten percent, and the wave offering of your hand, and all your special promises which you promise to Yahweh.

[12-16] You'll be happy before Yahweh your God, you and your children, and your workers, and the Levite who's where you live, who has no part of the inheritance with you. Be careful that you don't offer your burnt offerings in every place that you see; but only in the place which Yahweh chooses in one of your family groups, there you'll offer your burnt offerings, and there you'll do all that I tell you. But you may kill and eat meat such as the antelope and deer wherever you live, whatever you want, according to the blessing of Yahweh your God which God has given you and both the unfit and the fit may eat it. Only don't eat the blood; but pour it out on the earth as water.

[17-20] You may not eat where you live what you bring of your grain, or of your new wine, or of your oil, or the firstborn of your herd or of your flock, nor any of your promises which you promise, nor your freewill offerings, nor the wave offering of your hand; but you'll eat them before Yahweh your God in the place which Yahweh your God chooses, you, and your children, and your workers, and the Levite who's where you live: and you'll be happy before Yahweh your God in all that you do. Be careful not to stop taking care of the Levite as long as you live in your land. When Yahweh your God adds to your land, as was promised, and you say, I'll eat meat, because you want to eat meat; you may eat as much meat as you want.

[21-25] If the place which Yahweh your God chooses for God's name to be, is too far from you, then you'll kill of your herd and of your flock, which Yahweh has given you, as I've told you; and you may eat where you live, as much as you want. Just as the antelope and deer are eaten, so you'll eat it. The unfit and the fit may eat of it alike. Only be sure that you don't eat the blood, because the blood is the living soul

of the animal; and don't eat the living soul with the meat. Don't eat it; but pour it out on the earth as water. Don't eat it; that it may go well with you, and with your children after you, when you do what's right to Yahweh.

[26-28] Only your holy things, and your promises, you'll take, and go to the place which Yahweh chooses: and you'll offer your burnt offerings, the meat and the blood, on the altar of Yahweh your God; and the blood of your sacrifices will be poured out on the altar of Yahweh your God; and you'll eat the meat there. Keep and listen to all these words which I tell you, that it may go well with you, and with your children after you forever, when you do what's good and right to Yahweh your God.

[29-32] When Yahweh your God will cut off the nations from before you, where you go in to take ownership of them, and you take ownership of them, and live in their land; be careful to not be trapped into following after them, after they're destroyed from before you. Don't ask questions about their gods, saying, How do these nations serve their gods? I'll do the same as they did. Don't do this to Yahweh your God, because every wrong to God, which Yahweh hates, have they done for their gods because they even burn their children in the fire to their gods. Whatever I tell you, that you'll do: Don't add to it, or take away from it.

God will Test You

13[1-5] If a great preacher, or a dreamer of dreams comes to you, and gives you a sign or an amazing thing, and it comes to pass what was told you, saying, "Let's go after other gods," which you've not known, and "Let's serve them;" Don't listen to the words of that great preacher, or to that dreamer of dreams because Yahweh your God will test you, to know whether you love Yahweh your God with all your heart and with all your soul. You'll follow after and respect Yahweh your God, and keep God's Laws, and obey God's voice, and you'll serve and hold on to Yahweh. That great preacher or dreamer of dreams will be put to death, who has said against Yahweh your God, who brought you out of the land of Egypt, and freed you out of the place of hard work and slaving, to draw you away from what Yahweh your God told you to go in. So you'll put away the evil from you.

[6-10] If your kin or sister, the children of your mother, or your own children, or the wife that you love, or your friend, who's as your own soul, tempt you secretly, saying, "Let's go and serve other gods, which you've not known, you, nor your ancestors; of the gods of the peoples who are around you, near to you, or far off from you, from one end of the earth to the other; Don't agree to it, nor listen. Don't pity that person, nor spare them, nor hide them, but you'll, without a doubt, kill him; your hand will be first to put that person to death, and afterwards the hands of all the people. Put them to death with stones, because they've tried to draw you away from Yahweh your God, who brought you out of the land of Egypt, out of the place of hard work and slaving.

[11-16] All Israel will listen, and fear, and won't do any more such evil as this which is done where you are. If you'll hear about one of your cities, which Yahweh your God gives you to live there that some base evil people have gone out from you, and have drawn away the people of their city, saying, "Let's go and serve other gods, which you've not known; then you'll look into it, and search and ask carefully; and see, if it's true that such wrong has been done there. If so, then you'll without a doubt kill the people of that city in war, destroying it completely, and everything that's in it, including the livestock in the war. You'll gather all its stuff into the middle of the street, and burn the city and everything in it with fire, to Yahweh your God. It'll be a heap forever and never be built again.

[17-18] Don't take anything of that which is to be dedicated to God; that Yahweh may not be angry, and will show you mercy, and have compassion on you, and let you have many children, as was promised to your ancestors; when you listen to the voice of Yahweh your God, and keep all God's Laws which I tell you today, and do what's right by Yahweh your God.

God's Chosen People

14[1-2] You're the people of Yahweh your God. Don't cut yourselves, nor shave your head for the dead. You're a holy people to Yahweh your God, and Yahweh has chosen you to be God's own people, above all peoples who are on the face of the earth.

[3-8] Don't eat anything that's bad for you. These are the animals which you may safely eat: the tame bull, sheep, and goat, the deer, and the antelope, and the roebuck, the mountain goat, the wild ox, and the mountain sheep. You may eat every animal that has a parted hoof that splits in two, and chews the cud, among the animals. But don't eat those that re-chew their food, or of those who have the split hoof like the camel, the hare, and the rabbit; because they re-chew their food but don't have a split hoof, so they're unfit for you. Don't eat the pig, because it has a split hoof but doesn't re-chew its food, so it's unfit for you. Don't eat of their meat, and don't touch their dead bodies.

[9-21] These you may eat of all that are in the waters: whatever has fins and scales may you eat; and whatever doesn't have fins and scales don't eat; It's unfit for you. All fit birds you may eat. But don't eat the eagle, vulture, buzzard, hawk, the falcon, and raven after its kind, male or female ostriches, cuckoo, or any kind of bird of prey, owl, seagull, ibis, pelican, bustard, stork, heron, desert lark, and bat. Every insect with wings is unfit for you, so don't eat them, but all fit birds you may eat. Don't eat anything that dies naturally. You may give it to the foreigner living among you to eat who's where you live; or you may sell it to a foreigner, but you're a holy people to Yahweh your God. Don't boil a kid in its mother's milk.

[22-26] Give ten percent of everything grown by your seed in the field each year. You'll eat before Yahweh your God, in the place God chooses for God's name to be, ten percent of your grain, new wine, and oil, and the firstborn of your herd and of your flock; that you may learn to respect Yahweh your God always. If the place is too long and too far from you so that you're not able to carry it to where Yahweh your God chooses for God's name to be, when Yahweh your God blesses you; then you'll sell it for money, and take the money and go to the place where Yahweh your God chooses. There you'll give the money for whatever you want, for bulls, sheep, wine, strong drink, or whatever else your soul asks of you; and you'll eat there before Yahweh your God, and you and your family will be happy.

[27-29] Don't leave the Levite who's where you live because he has no part nor inheritance with you. At the end of every three years you'll bring the one whole ten percent of what you have in the same year, and will save it up where you live. So the Levite, because he has no part nor inheritance with you, and the foreigner living among you, and the orphan, and the death survivor, who are where you live, will come, and eat and be satisfied; so that Yahweh your God may bless you in all the work that you do.

Help the Poor

15[1-6] At the end of every seven years you'll make a release. This is the kind of release where every creditor will release what they've lent to their neighbor; and not demand it of the neighbor or a family member; because Yahweh's release has been made known. You may demand it of a foreigner, but whatever of yours is with one of your own people you'll release. If you carefully listen to the voice of Yahweh your God, to keep and do all these judgments which I tell you today, there will be no poor with you because Yahweh will without a doubt bless you in the land which Yahweh your God gives you for your own. For Yahweh your God will bless you, as was promised you: and you'll lend to many nations, but won't borrow; and you'll rule over many nations, but they won't rule over you.

[7-11] If there's a poor person with you, one of your kin, where you live in your land which Yahweh your God gives you, don't be hardhearted, nor shut your hand from your poor people; but you'll without a doubt give to them, and lend them whatever they need. Don't let there not be an evil thought in your heart, saying, "The seventh year, the year of release, is at hand;" and you think evil against your poor. If you give them nothing and they cry to Yahweh against you, a sin to you. You'll without a doubt give to them, and your heart won't be grieved when you give to them; because Yahweh your God will bless you in all your work, and in all that you put your hand to for what you did. For the poor will never be completely out of the land,

so I tell you, saying, you'll without a doubt open your hand to your kin, to your needy, and to your poor, in your land.

[12-18] If your kin, a Hebrew one or woman, is sold to you, and serves you for six years; then in the seventh year you'll let them go free from you. When you let them go free from you, don't let them go empty handed. Provide for them well out of your animals, and out of your gardens, and out of your winepress; as Yahweh your God has blessed you, so give to them. Remember that you were workers in the land of Egypt, and Yahweh your God freed you: so I tell you this thing today. But if they tell you, I won't leave you; because they love you and your family, because they've been well taken care of with you; then you'll pierce their ear, and they'll be your worker forever. Do this to your male and female workers. It won't seem hard to you, when you let them go free from you because they were worth double the price of hired worker and have served you six years, and Yahweh your God will bless you in all that you do.

[19-23] All the firstborn males that are born of your herd and of your flock you'll set apart for Yahweh your God. Do no work with the firstborn of your herd, nor shear the firstborn of your flock. You and your family will eat it before Yahweh your God each year in the place which Yahweh chooses. Don't sacrifice it to Yahweh your God if it has any thing at all wrong with it, as if it's lame or blind, or has anything else wrong with it. You'll eat it where you live. Both the unfit and the fit will eat it alike, just as an antelope or a deer. Only don't eat its blood, but pour it out on the ground as water.

Keep the Passover

16[1-4] Keep the Passover to Yahweh your God in the month of Abib (March-April) because in the month of Abib Yahweh your God brought you out of Egypt by night. Sacrifice the Passover offering to Yahweh your God, out of the flock and the herd, in the place where Yahweh chooses for God's name to be. You'll eat no bread made with yeast with it because seven days you'll eat bread made without yeast, even the bread of trouble because you came out of the land of Egypt in a hurry, so that you may remember the day when you came out of the land of Egypt as long as you live. There will be no yeast seen with you wherever you live for seven days; nor will any of the meat, which you sacrifice the first day at evening, be left over until the morning.

[5-8] You may not sacrifice the Passover where you live, which Yahweh your God gives you; but at the place which Yahweh your God chooses for God's name to be, you'll sacrifice the Passover at evening, at sun set, at the season that you came out of Egypt. You'll roast and eat it in the place which Yahweh your God chooses: and in the morning, go back to your tents. Six days you'll eat bread made without yeast; and on the seventh day will be a sacred assembly to Yahweh your God, in which you'll do no work.

[9-12] Count seven weeks from the time you begin to cut the grain. You'll keep the feast of weeks to Yahweh your God with a gift of a freewill offering of your hand, which you'll give, according to how Yahweh your God blesses you. Then you'll be happy before Yahweh your God, you, and your children, and your workers, and the Levite who's where you live, and the foreigner, and the orphan, and the death survivor, who are with you, in the place where Yahweh your God chooses for God's name to be. Remember that you were workers in Egypt, so keep and do these laws.

[13-17] You'll keep the feast of tents seven days, after you've gathered in your harvest and made your wine: and you'll be happy in your feast, you, and your children, and your workers, and the Levite, and the foreigner, and the orphan, and the death survivor, who are where you live. Seven days you'll keep a feast to Yahweh your God in the place which Yahweh chooses; because Yahweh your God will bless you in everything you grow, and in all the work of your hands, and you'll be altogether happy. Three times a year your males will go before Yahweh your God in the place which God chooses, in the feast of bread made without yeast, and in the feast of weeks, and in the feast of tents. You won't go before Yahweh empty-handed, but everyone will give as you're able, according to the blessing Yahweh your God has given you.

[18-22] Make judges and officers where you live that Yahweh your God gives you, according to your family groups. They'll judge the people with good judgment. Don't be unfair. Don't think about who a person is, nor take a bribe from anyone because a bribe closes the eyes of the wise, and changes the words of the good. Do only what's fair so that you may live, and inherit the land which Yahweh your God gives you. Don't plant a grove of any kind of tree used for false worship beside the altar of Yahweh your God, which you'll make, nor set up any false god, which Yahweh your God hates.

Don't Worship False Gods

17[1-7] Don't sacrifice to Yahweh your God a bull, or a sheep, which has something wrong with it, because that's wrong to Yahweh your God. If there's found with you, where you live which Yahweh your God gives you, someone who does what's evil to Yahweh your God, in disobeying the promised agreement, and has gone and served other gods, and worshiped them, or the sun, or the moon, or any of the heavenly bodies, which I haven't told you to do; and it's told you, and you've heard of it, then you'll carefully ask about it; and see, if it's true. If you're sure that such wrong was done in Israel, then you'll bring forth that person, who has done this evil thing, to your courts, and you'll put them to death with stones. At the word of two or three witnesses, will the one who's to die be put to death; at the word of only one witness they'll not be put to death. The witnesses will be the first ones to put them to death, and afterward all the rest of the people. So you'll put the evil away from you.

[8-13] If there's anything too hard for you to judge as to who's guilty in a death, or who's right or wrong, or who hit who first in a fight, and there's a difference of opinion where you live; then you'll go up to the place which Yahweh your God chooses; and you'll come to the priests, the Levites, and to the judge who's ruling at that time: and you'll ask; and they'll give the sentence of judgment. Do whatever the sentence which they give you is from that place which Yahweh chooses; and do whatever they say to you. Do just what the law which they teach you means, and according to the judgment which they tell you. Don't change from the sentence which they give you. Anyone who thinks they know better and doesn't listen to the priest who stands to minister before Yahweh your God, or to the judge, will die; so put away that evil from Israel. All the people will hear about it, and fear God's judgment, and won't do this any more.

[14-20] When you come to the land which Yahweh your God gives you, and take ownership of it, and live in it, and say, *"I'll set a ruler over me, like all the nations that are around me;"* you'll without a doubt set a ruler over you, whom Yahweh your God chooses. When you set a ruler over you, it must be one of your kin; you may not put a foreigner over you, who's not of your kin. Only the ruler must not have many horses, nor cause the people to go back to Egypt to get many horses; because Yahweh has told you, "From now on you won't go back there any more." Nor will the ruler have many wives that will turn his heart away; nor will the ruler have much silver and gold. When the ruler takes power on the throne, a copy of this law will be written in a book, from what's before the priests, the Levites. The ruler will keep it, and read it as long as he lives, so that he may learn to respect Yahweh God, to keep all the words of this law and to do these laws, so that he won't believe himself to be better than his people, and that he won't turn away from the judgments, and so that he may prolong his rule, he and his children, in Israel.

The Promised One

18[1-8] The priests, the Levites, all the family group of Levi, will have no part, nor inheritance with Israel. They'll eat God's share of the offerings of Yahweh made by fire. They'll have no inheritance among their kin: Yahweh is their inheritance, as God has told them. The shoulder, the cheeks, and the stomach muscles will be the priests' due from the people, from those who offer a sacrifice, whether it's a bull or a sheep that they give to the priest. Give the first part of your grain, new wine, and oil, and the first of the fleece of your sheep. For Yahweh your God has chosen these out of all your family groups, to stand to minister in the name of Yahweh for ever. If a Levite comes from anywhere in Israel, where he lives as a

foreigner, and comes to the place which Yahweh chooses and wants to serve with all his heart; then he'll minister in the name of Yahweh God, as all his kin, the Levites do, who stand before Yahweh. They'll eat the same parts as the others do, besides what comes of the sale of whatever he owns.

[9-14] When you come into the land which Yahweh your God gives you, don't learn to do the wrongs of those nations. Don't let there be found with you anyone who kills their children for a sacrifice, anyone who seeks knowledge by supernatural means, or uses witchcraft, or casts spells, or uses magic, or magic charms, a fortune teller or anyone who talks to the dead, or prays to a false god. For whoever does these things wrongs Yahweh; and because of these wrongs, Yahweh your God drives them out from before you. Be perfect with Yahweh your God. For these nations that you'll take ownership of listen to those who practice witchcraft, and try to get knowledge by supernatural means; but as for you, Yahweh your God won't let you do so.

[15-19] Yahweh your God will raise up for you a great Preacher from you, out of your own kin, like me; who you'll listen to; just like you wanted of Yahweh your God in Horeb in the day of the assembly, saying, "Don't let us hear the voice of Yahweh God again, nor let us see this great fire any more, that we don't die." So Yahweh said to me, "What they've said is good. I'll raise them up a great Preacher from among their kin, like you; who I'll give My words to, and who will tell them all that I say. And whoever won't listen to My words which are said in My name by that Preacher, will be responsible for it.

[20-22] But the great preacher, who speaks a word in My name without knowledge, which I haven't told him to say, or who speaks in the name of other gods, will die. If you say in your heart, "How will we know the word which Yahweh hasn't spoken?" When a great preacher speaks in the name of Yahweh, if what's said doesn't happen, that's what Yahweh hasn't spoken and that preacher has said it without knowledge, so don't be afraid of him.

Cities of Refuge

19[1-6] When Yahweh your God will cut off the nations, whose land Yahweh your God gives you, and you take their place, and live in their cities, and in their houses; set apart three cities for you with your land, which Yahweh your God gives you for your own. Make roads, and divide your land which Yahweh your God gives you into three parts, that every killer may run there. The killer, who kills someone by accident, and didn't hate them in the past, should go there to live. An example would be when someone goes into the forest with a friend to cut wood, and he swings the axe to cut down a tree, and the head of the axe flies off the handle, and hits the friend, who dies. That person will run to one of these cities and live, in case someone whose angry wants revenge and chases the killer and catches them, because it takes them too long to get there, and kills them when they weren't worthy of death, because they didn't hate the person who was killed in the past.

[7-13] So I tell you, set apart three cities for you. If Yahweh your God adds to your land, as God has promised your ancestors, and gives you all the land which was promised to your ancestors; and if you'll keep all these judgments and do them, which I tell you today, to love Yahweh your God, and to follow God's ways; then you'll add three more cities for you, besides these three, so that innocent blood won't be shed in your land, which Yahweh your God gives you for your own, and so you won't be guilty of innocent blood. But if anyone hates someone, and plans to kill them, and rises up against them, and kills them, and runs into one of these cities; then the elders of the city where it happened will send for and bring that person back, and turn them over to the one who wants revenge to be killed. Don't pity that person, but put away the one who took innocent blood from Israel, so that you'll be blessed.

[14-21] Don't remove someone's landmark, which they've set up in the past, in your land which you'll inherit, in the land that Yahweh your God gives you for your own. One witness won't rise up against someone for any fault or sin, in any sin that's done. Only at the word of two or three witnesses will anything be thought to be true. If a liar rises up against anyone to testify against them of wrong-doing, then both of

those who are fighting will stand before Yahweh, before the priests and the judges who rule at the time. The judges will carefully ask questions and see if the person is lying, and has testified falsely against the other; then you'll do to that person what they planned to do to the other, so you'll put away the evil from you. Those who are left will hear about it, and fear judgment, and won't do such evil anymore. Don't pity them; whatever they planned to do to the other, do to them.

Various Laws

20[1-8] When you go to war against your enemies, and see all their equipment, and that they've more people than you, don't be afraid of them because Yahweh your God is with you, who brought you up out of the land of Egypt. When you go near to the battlefield, the priest will go up and speak to the people, and will tell them, "Listen, Israel, today you're going to fight your enemies: don't be fainthearted; don't be afraid, nor shake in fear, nor be scared of them because Yahweh your God is the One who goes with you to fight for you against your enemies and save you." The officers will speak to the people, saying, "Who is there who has built a new house, and hasn't dedicated it? Let them go home, in case they die in the battle, and another person dedicate it. Who is there who has planted a garden, and hasn't gathered in its harvest? Let them go home, in case they die in the battle, and another gets it. Who is there who has promised to be married, and hasn't done it? Let them go home, in case they die in the battle, and someone else marries their promised one. The officers will speak further to the people, and say, Who is there who's afraid and fainthearted? Let them go home, in case they influence the others.

[9-15] When the officers have finished speaking to the people, they'll appoint leaders of the troops to lead the people. When you near a city to fight against it, then try to make peace to it. If it makes peace, and opens to you, then all the people who are found in it will pay taxes to you, and will serve you. If it won't make peace with you, but make war against you instead, then you'll surround it. When Yahweh your God gives it into your power, you'll kill every male, but the women, and the little ones, and the livestock, and all the stuff that's in the city, you'll take for yourself; and you'll eat the food of your enemies, which Yahweh your God has given you. Do this to all the cities which are very far away from you, which aren't of the cities of these nations.

[16-20] But of the cities of these peoples, that Yahweh your God gives you for your own, don't save alive anything that breathes; but completely destroy them: the Hittite, and the Amorite, the Canaanite, and the Perizzite, the Hivite, and the Jebusite; as Yahweh your God has told you so that they won't teach you to do the wrong things, which they've done for their gods; so you would sin against Yahweh your God. When you surround a city to take it for a long time, while making war against it, don't destroy the trees around it by taking an axe to them. You may eat of them, so don't cut them down. The tree of the field isn't a person that it should be destroyed by you. Destroy and cut down only the trees which you know aren't trees for food; and you'll build towers to attack the city that makes war with you, until it falls.

Various Laws

21[1-4] If someone is found killed in the land which Yahweh your God gives you for your own, lying in the field, and it isn't known who has attacked them; then your elders and your judges will come forth, and they'll measure to the cities which are around the one who's been killed and the elders of that city which is nearest to the killed one will take a cow of the herd, which hasn't been worked with or pulled a yoke; and the elders of that city will bring down the cow to a valley with a running creek, which isn't used for farming, and will break the cow's neck there in the valley.

[5-9] The priests, the sons of Levi, will come near because they've been chosen by Yahweh your God to minister to God, and to bless in the name of Yahweh; and every argument and every fight will be decided by them. All the elders of that city, who are nearest to the killed one, will wash their hands over the cow whose neck was broken in the valley; and they'll say, "*Our hands haven't shed this blood, nor have our*

eyes seen it. Forgive, Yahweh, your people Israel, whom you've freed, and don't let your people Israel be guilty of innocent blood." Then the blood will be forgiven them. So you'll put away the innocent blood from you, when you do what's right to Yahweh.

[10-14] When you go to battle against your enemies, and Yahweh your God gives them into your power, and you take them captive, and see among the captives a beautiful woman, and you want her, and would take her as a wife; then you'll bring her home to your house; and she'll shave her head, and cut her nails; and she'll take off her clothing that she was captured in, and will stay in your house, and mourn her family a full month. After that you can have sex with her, and be her husband, and she'll be your wife. If you don't like her, then you'll let her go wherever she wants to; but don't sell her at all for money. Don't deal with her as a slave, because you've disgraced her.

[15-17] If someone has two wives, one loved, and the other hated, and both the loved and the hated have had children; and if the firstborn child belongs to the one who was hated; then when the children inherit what the father has, he may not make the child of the loved get the inheritance of the firstborn over the child of the hated, who's the firstborn. He'll acknowledge the firstborn, the child of the hated, by giving that child a double part of everything because the firstborn is the first of his strength and has the right of the firstborn.

[18-21] If someone has a stubborn and rebellious child, who won't obey the parents, and though they discipline the child, the child won't listen to them; then the parents will bring the child to the elders of the city, to a public place and tell the elders of the city, "*This child is stubborn and rebellious, and won't obey our voice and is worthless, and lives for pleasure.*" Then everyone of the city will put the child to death. So you'll put away the evil from you; and all Israel will hear, and fear that judgment.

[22-23] If someone has done a sin worthy of death, and they're put to death by hanging; the body won't be left hanging all night, but you'll without a doubt bury it the same day because the one who's hanged is punished by God. Do this so that you don't make your land unfit which Yahweh your God gives you for your own.

Various Laws

22[1-4] Don't watch another's bull or sheep go astray, and look the other way. You'll without a doubt bring them back. If they don't live near you, or if you don't know them, then you'll bring it home to your house until they come after it, and then you'll give it back. Do this with a donkey as well; and with a piece of clothing; and anything else that's lost by someone that you've found. You may not look the other way. Don't see your kin's donkey or his bull fallen down somewhere, and look the other way. Without a doubt, you'll help it get up again.

[5] A woman won't wear men's clothing, nor will a man wear women's clothing because whoever does these things does a wrong to Yahweh God.

[6-7] If you find a bird's nest before you somewhere, in a tree or on the ground, with young ones or eggs, and the hen sitting on the young, or on the eggs, don't take the hen with the young. Without a doubt, let the hen go, but you may take the young for yourself; that it may be well with you, and that you may prolong your days.

[8] When you build a new house, make a rail around your roof, so that you won't be guilty of blood, if anyone falls from there.

[9-10] Don't plant your garden with two kinds of seed, in case the seed which you've planted, and what the garden would have made be lost. Don't plow with a bull and a donkey together.

[11-12] Don't wear clothing with wool and linen mixed together. Make tassels on the four corners of your outer clothing.

[13-17] If a man takes a wife, and has sex with her, and hates her, and says shameful things about her, and gives her a bad name, and says, "I married this woman, and when I came to her, she wasn't a virgin;"

then the parents of the young lady will bring the sheet of the young lady's virginity to the elders of the city in the gate; and the young lady's father will tell the elders, *"I gave my daughter to this one to wife, and he hates her; and has said shameful things about her, saying, 'She wasn't a virgin;' and yet here is the sheet of my daughter's virginity."* And they'll spread the sheet before the elders of the city.

[18-21] Then the elders of that city will take the man and punish him; and fine him one hundred silver dollars, and give them to the father of the young lady, because he has brought a bad name on a virgin of Israel. She'll be his wife and he may never divorce her. But if it's true, that the sheet of her virginity were not found for the young lady; then they'll bring the young lady to the door of her father's house, and the men of her city will put her to death, because she's done wrong in Israel, to be unfaithful in her father's house. So you'll put away the evil from you.

[22-27] If a man is found lying with a married woman, then both the man who slept with the woman and the woman will die. So put away the evil from Israel. If there's a young lady who's a virgin that's promised to be married to a husband, and another man finds her in the city, and has sex with her; then you'll bring them both out to a public place of that city, and put them to death; the lady, because she didn't scream for help, being in the city; and the man, because he's disgraced another man's promised wife. So put away the evil from you. But if a man finds a lady who's promised to be married out in the countryside, and forces her to have sex; then only he will die. Do nothing to her because she's done no sin worthy of death. This matter is like when someone comes against another to kill them because he found the lady who was promised to be married out in the countryside, but when she screamed for help there wasn't anyone there to save her.

[28-29] If a man finds a lady who's a virgin, but who's not promised to be married, and has sex with her, and they're caught; then the one who lay with her will give to the lady's father fifty silver dollars, and she'll be his wife, because he has disgraced her and he may never divorce her.

[30] A man won't have sex with his stepmother or shame his father by having sex with a woman belonging to his father.

Various Laws

23[1-2] A man who's wounded in the testicles, or has his private part cut off, won't go into the assembly of Yahweh. An illegitimate child won't go into the assembly of Yahweh; even to the tenth generation will none of their children go into the assembly of Yahweh.

[3-5] An Ammonite or a Moabite won't go into the assembly of Yahweh; even to the tenth generation will none belonging to them go into the assembly of Yahweh forever, because they didn't meet you with bread and water when you came out of Egypt, and because they hired Balaam the son of Beor from Pethor of Mesopotamia, against you to punishment you. But Yahweh your God wouldn't listen to Balaam and turned the punishment into a blessing for you, because Yahweh your God loved you. So don't try to make peace with them nor help them at all, forever.

[7-8] Don't hate an Edomite because they're your kin. Don't hate an Egyptian, because you lived as a foreigner in their land. The people who are born of the third generation to them will go into the assembly of Yahweh.

[9-14] When you go against your enemies, then keep from everything that's evil. If there's anyone among you, who's not fit because of something that happened at night, then they'll go out of the camp, and not come back. But when evening comes at sun down, they'll take a bath and come back to camp. Also, have a place outside of camp, where you'll go to relieve yourself. Have a shovel among your weapons and when you sit down, dig a hole, and cover up your waste, because Yahweh your God walks with you in your camp to save you, and to give your enemies into your power. So your camp will be holy, that God may not see anything unfit in you, and turn away from you.

[15-16] Don't give back a worker who ran away from the owner to you. They'll live with you, wherever they want to live on your property. Don't abuse them.

[17-18] Don't let there be prostitutes among the daughters of Israel, nor let there be homosexual prostitutes among the sons of Israel. Don't bring the money of a prostitute, or a homosexual prostitute, into the house of Yahweh your God for any promise because both of these are wrong to Yahweh your God.

[19-20] Don't lend on interest to your kin; interest of money, interest of food, interest of anything that's lent on interest. You may lend to a foreigner on interest, but don't lend to your kin on interest, so that Yahweh your God may bless you in all that you do in the land where you go to take for your own.

[21-23] When you make a promise to Yahweh your God, don't neglect to do it, because Yahweh your God will, without a doubt, hold you responsible for it; and it would be a sin to you not to keep it. But if you don't make any promises, you won't sin. Whatever you say you'll keep and do; just as you've promised to Yahweh your God, an offering of your own freewill, which you've promised with your own mouth.

[24-25] When you come into someone's vineyard, then you may eat your fill of grapes at your own pleasure; but don't take any away with you. When you come into someone's garden, then you may pick the crop with your hand; but don't go in to use a tool to harvest their crop.

Various Laws

24[1-4] When someone takes a wife, and marries her, then if she isn't loved, because he has found something wrong with her, then he'll write her a bill of divorce, and give it to her, and send her out of his house. When she has left his house, she may go and be another man's wife. If the latter husband hate her, and write her a bill of divorce, and give it to her, and send her out of his house; or if the latter husband die, who took her to be his wife; her first husband, who sent her away, may not take her again to be his wife, after she's been made unfit because that's wrong to Yahweh. Don't cause the land to sin, which Yahweh your God gives you for your own.

[5] When someone takes a new wife, he'll not go out in the army, nor will he be given a job to do, but he'll be free at home one year, and will make the wife he has taken happy.

[6] No one will take what someone needs to make a living for a promise; then you would take someone's life for a promise.

[7] If someone is found taking any of his kin of the people of Israel, and treats them as a slave, or sells them; then that thief will die. So put away the evil from you.

[8-9] Be careful with the disease of leprosy, that you carefully keep, and do all that the priests, the Levites, teach you. Just as I told them, so you'll do. Remember what Yahweh your God did to Miriam, on the way as you came out of Egypt.

[10-13] When you lend someone any kind of loan, don't go into their house to get what was promised. You'll stand outside, and the one to whom you lend will bring out what was promised to you. If it's a poor person, don't keep their property overnight; you'll without a doubt give back what they own when the sun goes down, so that they may have use of it, and bless you: and you will be thought of as good by Yahweh your God.

[14-15] Don't abuse hired workers who are poor and needy, whether they're your kin or a foreigner who is in your land where you live. Give them what they earn each day, and don't let the sun go down on it because they're poor, and set their heart on it: in case they cry against you to Yahweh. It's sin to you.

[16] The parents won't be put to death for the children, nor will the children be put to death for the parents, but every one will be put to death for their own sin.

[17-18] Don't judge wrongly in the case of a foreigner, or an orphan, nor take the death survivor's clothing for a promise; but remember that you were a workers in Egypt, and Yahweh your God freed you there: so I tell you to do this.

[19-21] When you gather in your harvest, and have forgot a sheaf in the field, don't go back to get it, but leave it for the foreigner, the orphan, and the death survivor; so that Yahweh your God may bless you in all that you do. When you beat your olive tree, don't go over the branches again, but leave what's left for the

foreigner, the orphan, and the death survivor. When you gather the grapes of your vineyard, don't pick it again afterwards. Leave it for the foreigner, the orphan, and the death survivor.

[22] Remember that you were workers in the land of Egypt. This is why I tell you to do this.

The Laws Continue

25[1-3] If there's an argument between two people, and they come to judgment, and the judges judge them; then they'll justify the one who's right, and punish the one who's wrong. If the one who's wrong deserves to be beaten, the judge will make them lie down, and be beaten in front of him, the number of times the wrong deserves. He may give no more than forty stripes; in case, if he should go over this, and give many more stripes, then you would be ashamed of one of your people.

[4] Don't keep the bull from eating from the grain when it works in it.

[5-10] If brothers live together, and one of them dies, and has no children, the wife of the dead won't be married outside the family to a stranger, but her brother-in-law will marry her, and have sex with her, and do the duty of a brother-in-law to her, so that the firstborn whom she has will take the name of the one who died, so that his name won't be lost to Israel. If the brother-in-law doesn't want to take his brother's wife, then his brother's wife will go to a public place before the elders, and say, "My brother-in-law refuses to give me a child in his brother's name for Israel; he won't do the duty of a husband's brother to me." Then the elders of the city will call him, and speak to him and if he still says, "I don't want to take her; then his brother's wife will come to him along with the elders, and shame him, and spit in his face; and say, "So it will be done to the one who doesn't build up his brother's family." And his name will be called in Israel, "The house of him who has been shamed."

[11-12] When men fight with one another, and the wife of one comes to save her husband from the one who's fighting him, and puts out her hand and grabs him by the private part; then you'll cut off her hand, and have no pity.

[13-16] Don't practice dishonesty either in business or at home. Be fair so that your days may be long in the land which Yahweh your God gives you. For all who do dishonest things, do evil, and are wrong to Yahweh God.

[17] Remember what Amalek did to you on the way as you came out of Egypt; how he met you on the way, and attacked all of those who were in the rear, all those who were weak who fell behind you, when you were faint and tired; and he didn't fear God. So when Yahweh your God has given you rest from all your enemies around in the land which Yahweh your God gives you for your own, wipe Amalek's memory from off the face of the earth; Don't forget.

Be Happy in What God Gives You

26[1-10] When you come into the land which Yahweh your God gives you for your own, and take ownership of it, and live in it, take of the first of all the fruit of the ground, which you bring in from your land that Yahweh your God gives you; and put it in a basket, and go to the place which Yahweh your God chooses for God's name to be. Come to the priest who will rule at that time, and tell him, "*I say today to Yahweh my God, that I'm come to the land which Yahweh promised to our ancestors to give us.*" The priest will take the basket out of your hand, and set it down before the altar of Yahweh your God. Then say before Yahweh your God, "*My father was a Syrian ready to die; and he went down into Egypt, and stayed there, few in number; and he became a nation there, great and strong, with many people. The Egyptians treated us badly and troubled us, and gave us hard work to do: and we cried to Yahweh, the God of our ancestors, and Yahweh heard our voice, and saw our troubles, hard work, and abuse; and Yahweh brought us out of Egypt with great power, and force, and with great terror, and with signs, and with amazing things; and he has brought us into this place, and has given us this land, a land full of milk and honey. Now, See, I've*

brought the first of the fruit of the ground, which you, Yahweh, have given me.” Then you’ll set it down before Yahweh your God, and worship Yahweh God.

[11-15] Be happy in all the good which Yahweh your God has given to you and your family, you, and the Levite, and the foreigner who’s with you. When you’ve given ten percent of what you have in the third year, which is the year when this is done, then you’ll give it to the Levite, the foreigner, the orphan, and the death survivor, that they may eat where you live, and be filled. You’ll say before Yahweh your God, *“I’ve brought the holy things out of my house, and have given them to the Levite, the foreigner, the orphan, and the death survivor, according to all Your judgments which you’ve told me: I haven’t disobeyed any of your Laws, nor have I forgotten them. I haven’t eaten of it when in mourning, nor have I taken any of it for use when unfit, nor given any of it for the dead. I’ve listened to the voice of Yahweh my God; I’ve done all that you’ve told me. Look down from your holy place in heaven, and bless your people Israel, and the ground which you’ve given us, as you promised to our ancestors, a land full of milk and honey.”*

[16-19] Today Yahweh your God tells you to do these laws and rules, so keep and do them with all your heart, and with all your soul. You’ve told Yahweh today to be your God, and said that you would follow God’s ways, and keep God’s laws, judgments, and rules, and listen to God’s words: and Yahweh has told you today to be a people worthy to be called God’s own, as was promised you, and that you should keep all God’s Laws. So God will put you high above all nations that God has made, in praise, in name, and in honor, so that you may be a holy people to Yahweh your God, just as God said.

Write the Laws

27[1-3] Moses and the elders of Israel told the people, saying, *“Keep all the judgments which I tell you today. On the day that you pass over the Jordan to the land which Yahweh your God gives you, set up great stones, and plaster them with plaster. Write on them all the words of this law, when you pass over; so that you may go in to the land which Yahweh your God gives you, a land full of milk and honey, as Yahweh, the God of your ancestors, has promised you.*

[4-8] *When you pass over the Jordan, set up these stones, which I tell you today, in Mount Ebal, and you’ll plaster them with plaster. There you’ll build an altar to Yahweh your God, an altar of stones. Don’t use any kind of iron tool on them. Build the altar of Yahweh your God of uncut stones; and offer burnt offerings on it to Yahweh your God. Sacrifice your peace offerings, and eat there; and you’ll be happy before Yahweh your God. Clearly write all the words of this law on the stones.”*

[9-10] Moses and the priests, the Levites, told all Israel, saying, *“Be quiet and listen, Israel. Today you’ve become the people of Yahweh your God. So obey the voice of Yahweh your God, and do God’s Laws and rules, which I tell you today.”*

[11-13] Moses told the people the same day, saying, *“These will stand on Mount Gerizim to bless the people, when you’ve passed over the Jordan: Simeon, Levi, Judah, Issachar, Joseph, and Benjamin. Reuben, Gad, Asher, Zebulun, Dan, and Naphtali will stand on Mount Ebal for the punishment.”*

[14-15] The Levites will tell all the people of Israel with a loud voice, *“Punishment will come to the one who makes a false god, which is a wrong to Yahweh, the work of the hands of the craftsperson, and sets it up in secret. All the people will answer and say, Amen.*

[16] Punishment will come to the one who dishonors his father or mother. All the people will say, Amen.

[17] Punishment will come to the one who removes someone’s landmark. All the people will say, Amen.

[18] Punishment will come to the one who makes the blind go astray. All the people will say, Amen.

[19] Punishment will come to those who are unfair in judgment to the foreigner, orphan, and death survivor. All the people will say, Amen.

[20] Punishment will come to the one who has sex with his step mother, because he has shamed his father. All the people will say, Amen.

[21] Punishment will come to the one who has sex with any kind of animal. All the people will say, Amen.

[22] Punishment will come to the one who has sex with his sister, the daughter of his father, or the daughter of his mother. All the people will say, Amen.

[23] Punishment will come to the one who has sex his mother-in-law. All the people will say, Amen.

[24] Punishment will come to the one who kills someone in secret. All the people will say, Amen.

[25] Punishment will come to the one who takes a bribe to kill an innocent person. All the people will say, Amen.

[26] Punishment will come to the one who doesn't agree to do the words of this law. All the people will say, Amen.

The Blessing and the Curse

28[1-2] If you'll listen carefully to the voice of Yahweh your God, to keep and do all God's Laws which I tell you today, then Yahweh your God will set you on high above all the nations of the earth and all these blessings will come on you, and overtake you, if you'll listen to the voice of Yahweh your God.

[3] You'll be blessed in the city, and You'll be blessed in the field.

[4] Blessed will be your children, and the crops you grow in your ground, and the offspring of your animals, the young of your herd, and the young of your flock.

[5] Blessed will be your food supply.

[6] You'll be blessed when you come in, and you'll be blessed when you go out.

[7] Yahweh will cause your enemies who rise up against you to be punished before you. They'll come against you one way, but will run from you seven ways.

[8] Yahweh will put a blessing on you in your barns, and in all that you do; and will bless you in the land which Yahweh your God gives you.

[9-10] Yahweh will make you a holy people for God's own self, as was promised to you; if you'll keep the Laws of Yahweh your God, and follow God's ways. All the peoples of the earth will see that you're called by the name of Yahweh; and they'll be afraid of you.

[11-12] Yahweh will make you have plenty of everything good, your children, the offspring of your animals, and in the crops you grow in your ground, in the land which Yahweh promised to your ancestors to give you. Yahweh will open to you the riches of heaven, to give the rain of your land in its season, and to bless all the work of your hand. You'll lend to many nations, and won't borrow.

[13-14] Yahweh will make you the first, and not the last; and you'll be above everyone, and won't be beneath anyone; if you'll listen to the Laws of Yahweh your God, which I tell you today, to keep and do them, and don't turn away from any of the words which I tell you today, to go after and serve other gods.

[15] But it will happen, if you won't listen to the voice of Yahweh your God, to keep and do all God's Laws and rules which I tell you today, that all these punishments will come on you, and overcome you.

[16] You'll be punished in the city, and you'll be punished in the field.

[17] Punished will be your food supply.

[18] Punished will be your children, and the crops you grow in your ground, and the offspring of your animals, and the young of your flock.

[19] You'll be punished when you come in, and you'll be punished when you go out.

[20] Yahweh will send on you punishment, confusion, and correction, in all that you set out to do, until you're destroyed, and until you die quickly; because of the evil of your doings, by which you've been unfaithful to Me.

[21-22] Yahweh will make you have diseases, until you're destroyed from off the land, where you go in for your own. Yahweh will hit you with disease, fever, swelling, burning pain, war, and with fungus and mildew; which will come to you until you die.

[23-24] Your sky that's over your head will be as hot and shining as brass, and the earth that's under you will be as hard as iron. Yahweh will make the rain of your land clouds of dust, which will come down on you from the sky, until you're destroyed.

[25] Yahweh will cause you to be punished before your enemies; you'll come against them one way, and will run from them seven ways; and you'll be spread all over the earth.

[26] Your dead bodies will be food for the birds of the sky, and the animals of the earth; and there won't be anyone to scare them away.

[27] Yahweh will hit you with the swelling sores of Egypt, with tumors, scabs, and an itch, of which you can't be healed.

[28] Yahweh will make you go crazy, and blind you, and shock your heart; and you'll be searching in broad daylight like a blind person feels around in dark, and you won't do well in anything you do, and you'll always be abused and ruined, and there won't be anyone to save you.

[30] You'll get engaged, and another one will have sex with her. You'll build a house, and won't live in it. You'll plant a garden, and won't use any of the food from it. Your bull will be killed before your eyes, and you won't eat any of it. Your donkey will be violently taken away from you, and won't be given back to you. Your animals will be given to your enemies, and you won't have anyone to save you.

[32] Your children will be given to another people; and your eyes will look, and fail with longing for them all day long: and you'll have no control over anything.

[33-34] A nation which you don't know will eat the crops of your ground, and destroy all of your work; and you'll always be abused and ruined; so that you'll be crazy from what your eyes see.

[35] Yahweh will hit you with swelling sores, of which you can't be healed, from the sole of your foot to the crown of your head.

[36-37] Yahweh will bring you and your ruler whom you set over you, to a nation that you've not known, you nor your ancestors, where you'll serve false gods of wood and stone. All the peoples where Yahweh will lead you away will be shocked by you, have bad sayings about you, and will make fun of you.

[38-40] You'll plant many seeds in the field, but will gather little in because the locust will eat it. You'll plant vineyards and keep them, but you won't drink of the wine, nor gather the grapes because the grubs will eat them. You'll have olive trees all over your land, but won't rub the oil on yourself because your olive tree will drop its fruit.

[41] You'll father children, but they won't be yours because they'll be taken by others.

[42] The insects will take over all your trees and the fruit of your ground.

[43] The foreigner who lives with you will become more and more powerful than you; while you have less and less control. They'll lend to you, and you won't be able to lend to them. They'll be first, and you'll be last.

[45-48] All these punishments will come on you, and will chase you, and overtake you, until you're destroyed because you didn't listen to the voice of Yahweh your God, to keep God's Laws and rules which God told you. These punishments will come to you and your children forever as a sign and an amazing thing because you didn't serve Yahweh your God with happiness, and weren't pleased in your hearts because of all the things you had. So you'll serve your enemies whom Yahweh will send against you, in hunger, thirst, nakedness, and in need of all things. God will take complete control of you until you're destroyed.

[49-52] Yahweh will bring a far off nation against you, from the end of the earth, as the eagle flies; a nation whose language you won't understand; a nation that looks harshly at you and won't respect the old, nor show kindness to the young, and will eat the offspring of your animals, and the fruit of your ground, until you're destroyed; that also won't leave you grain, new wine, or oil, the offspring of your livestock, or the young of your flock, until they've caused you to die. They'll surround you in all your cities, until your high

and strongly built walls come down, in which you trusted, throughout all your land; and they'll make war against you in all your cities throughout all your land, which Yahweh your God has given you.

[53] You'll eat the meat of your own children which come from your own body, whom Yahweh your God has given you, in the time of war and trouble when your enemies will abuse you.

[54-55] The men who's the gentlest and kindest among you, will turn against their own siblings, and against their own wives, and what's left of their children; and won't share with them any of the meat of the children they eat, because they don't have anything left, in the war and trouble when your enemy will abuse you in all your cities.

[56-57] The gentlest and kindest woman among you, who would not even set the sole of her foot on the ground for gentleness and kindness, will turn against her husband who she loved, and her children, and even her own babies. Yes, she'll turn against her own children whom she'll hold and secretly eat them out of need, in the war and in the trouble when your enemy will abuse you in your cities.

[58-59] If you won't do all the words of this law that are written in this book, so that you may respect this well known and fearful name, YAHWEH YOUR GOD; then Yahweh will make your troubles shocking, and the problems of your children will be very great troubles that last a long time, and they'll have great sicknesses that last a long time.

[60-62] God will bring back on you all the diseases of Egypt, which you were afraid of; and they'll come on you. Also every sickness and trouble, which isn't written in the book of this law, Yahweh will bring on you, until you're destroyed. You'll be left few in number, while you had as many people as the stars in the sky; because you didn't listen to the voice of Yahweh your God.

[63-64] As Yahweh is happy to do good to you, and to make you grow, so Yahweh will be happy to cause you to die, and to destroy you; and you'll be taken from off the land where you go in to take for your own. Yahweh will scatter you among all peoples, from one end of the earth to the other; and there you'll serve false gods, which you've not known, you nor your ancestors, of wood and stone.

[65-66] You won't have any peace among these nations, and there'll be no rest for you. There, Yahweh will give you great fear, and you'll lose all hope, and have no spirit left. You won't know if you'll live or die; and you'll be scared night and day, and won't have any guarantee of your life.

[67-68] In the morning you'll say, I wish it were evening! and at evening you'll say, I wish it were morning! for the fear you have in your heart, and for the things you see with your eyes. Yahweh will bring you into Egypt again with ships, by the way of which I said to you, "You won't see it anymore." There you'll offer yourselves to work for your enemies, and no one will hire you.

Keep the Agreement with Yahweh

29[1-4] These are the words of the promised agreement which Yahweh told Moses to make with the people of Israel in the land of Moab, besides the promised agreement which was made with them in Horeb. Moses called to all Israel, and said to them, You've seen all that Yahweh did before your eyes in the land of Egypt to Pharaoh, and to all his workers, and to all his land; the great trials which your eyes saw, the signs, and the great amazing things. But Yahweh hasn't given you a heart to know, and eyes to see, and ears to hear, until today.

[5-6] I've led you forty years in the countryside. Your clothes haven't grown old on you, and your shoes haven't grown old on your feet. You haven't eaten bread, nor drunk wine or strong drink, so that you may know that I'm Yahweh your God.

[7-8] When you came to this place, Sihon the ruler of Heshbon, and Og the ruler of Bashan, came out against us to fight, and we attacked them and took their land, and gave it to you, to the Reubenites, the Gadites, and to the half-family group of the Manassites.

[9-10] So keep the words of this promised agreement, and do them, that you may do well in all that you do. All of you stand today before Yahweh your God; your leaders, your family groups, your elders, and your

officers, and all the men of Israel, your little ones, your wives, and your foreigner who's with your camps, from the one who cuts your wood to the one who gets your water; that you may make the promised agreement with Yahweh your God, and accept God's promise, which Yahweh your God makes with you today; that God may make you today a people to be God's own people, and that Yahweh may be to you a God, as was told you, and as was promised to your ancestors, to Abraham, to Isaac, and to Jacob.

[14-19] Not with you only do I make this promised agreement, but with all those who stand here with us today before Yahweh our God, and also with those who's not yet here with us today (for you know how we lived in the land of Egypt, and how we came through the nations through which you passed. You've seen their wrongs, and their false gods of wood, stone, silver and gold, which were among them. I tell you this in case there should be anyone among you, man or woman, family or family group, whose heart turns away today from Yahweh our God, to go and serve the false gods of those nations; And in case there should be among you a poisoned root of anger, who hears the words of this punishment, and says to themselves in their hearts, *"I'll have peace, even though I do what I want to do"*, which would destroy us all.

[20-21] Yahweh won't spare them, but the anger of Yahweh's jealousy will burn against that one, and all the punishment that's written in this book will fall on them, and Yahweh will wipe out their name from the earth. Yahweh will set them apart for punishment out of all the family groups of Israel, according to all the punishments of the promised agreement that's written in this Book of the Law.

[22-24] The generation to come, your children who will rise up after you, and the foreigner who will come from a far land, will ask, when they see the troubles of that land, and the sicknesses with which Yahweh has made it sick; and that the whole land is sulfur, and salt, and burning, that it's not planted, nor grows anything, nor has any grass growing in it, like the overthrow of Sodom and Gomorrah, Admah and Zeboiim, which Yahweh angrily overthrew in God's great anger; Yes, all the nations will ask, *"Why has Yahweh done this to this land? What does the heat of this great anger mean?"*

[25-28] Then they'll say, "It was because they didn't keep the promised agreement of Yahweh, the God of their ancestors, which was made with them when God brought them out of the land of Egypt, and went and served other gods, and worshiped them, false gods that they didn't know, and that God hadn't given to them. So Yahweh was angry at this land, and brought on it all the punishment that's written in this book; and Yahweh rooted them out of their land in anger and in rage, being greatly offended, and sent them into another land, as at today."

[29] Yahweh our God doesn't tell us everything; but what God has told us is ours and our children's forever, that we may do all the words of this law.

Choose Life

30[1-3] When all these things are come on you, the blessing and the punishment, which I've set before you, and you remember them among all the nations, where Yahweh your God has driven you, if you'll go back to Yahweh your God, and obey God's words according to all that I tell you today, you and your children, with all your heart, and with all your soul; then Yahweh your God will turn these things around for you, and have compassion on you, and will gather you back from all the peoples, where Yahweh your God has scattered you.

[4-5] If any of you are in the farthest parts of the universe, Yahweh your God will gather you from there, and bring you back: and Yahweh your God will bring you back into the land which your ancestors took ownership of, and you'll take ownership of it; and God will do good to you, and make you have more people than your ancestors.

[6] Yahweh your God will break your heart, and the heart of your children, to make you love Yahweh your God with all your heart, and with all your soul, so that you may live.

[7] Then Yahweh your God will put all these punishments on your enemies, and on those who hate you, who abused you.

[8] You'll go back and obey the voice of Yahweh, and do all God's Laws which I tell you today.

[9-10] Yahweh your God will make you have plenty from all that you do. You'll have many children, and many offspring from your animals, and plenty of food from your ground, for your good. Yahweh will again be happy over you for good, as God was happy over your ancestors; if you'll obey the voice of Yahweh your God, to keep God's Laws and rules which are written in this Book of the Law; if you turn to Yahweh your God with all your heart, and with all your soul.

[11-14] This judgment, which I tell you today, isn't too hard for you to do, nor is it far off. It's not in heaven, that you should say, *"Who will go up for us to heaven, and bring it to us, and make us hear it, that we may do it?"* Nor is it across the sea, that you should say, *"Who will go over the sea for us, and bring it to us, and make us hear it, that we may do it?"* But the word is very near you. You can say the word with your mouth, and you know it in your heart, that you may do it.

[15-16] See, today, I've set before you life and good, death and bad; in that I tell you today to love Yahweh your God, to follow God's ways, and to keep God's Laws, judgments, and rules, that you may live and grow, and that Yahweh your God may bless you in the land where you go to take for your own.

[17-18] But if your heart turns away, and you won't listen, but follow after those who will tempt you to worship other gods, and serve them; I tell to you today, that you'll without a doubt die and won't stay long in the land, where you pass over the Jordan to take for your own.

[19-20] I call heaven and earth to witness against you today, that I've set before you life and death, the blessing and the punishment: so choose life, so that you and your children may live. Love Yahweh your God and obey God's words, and hold on to God, who is your very life, and will give you long life; that you may live in the land which Yahweh promised to give your ancestors, Abraham, Isaac, and Jacob.

The Last Words of Moses

31[1-3] Moses said these words to all Israel, I'm 120 years old today; I can't come and go any more. Yahweh has said to me, "Don't go over the Jordan." Yahweh your God will lead you and will destroy the nations from before you, and you'll take ownership of them: and Joshua will lead you, as Yahweh has said.

[4-5] Yahweh will do to them as Sihon and Og, the rulers of the Amorites, and their land; whom God destroyed. Yahweh will give them to you, and you'll do to them all the judgments which I've told you.

[6] Be strong and have good courage, don't be afraid or scared of them because Yahweh your God is the One who goes with you and won't fail you, nor leave you.

[7-8] Moses called to Joshua, and said to him in front of all Israel, "Be strong and have good courage. You'll go with this people into the land which Yahweh has promised to their ancestors to give them; and you'll cause them to inherit it. Yahweh is the One who goes before you and will be with you. God won't fail you, nor leave you. Don't be afraid, nor be discouraged.

[9-13] Moses wrote this law, and gave it to the priests, the sons of Levi, who carried the bull of the promised agreement of Yahweh, and to all the elders of Israel. Moses told them, saying, At the end of every seven years, in the set time of the year of release, in the feast of tents, when all Israel has come to go before Yahweh your God in the place which God chooses, you'll read this law in the hearing of all Israel. Gather the people, the men, women, little ones, and the foreigner who's where you live, that they may hear, and that they may learn, and respect Yahweh your God, and keep and do all the words of this law; and that their children, who haven't known, may hear, and learn to respect Yahweh your God, as long as you live in the land where you go over the Jordan for your own.

[14-15] Then Yahweh said to Moses, *"See, your day is coming that you must die: call Joshua, and present yourselves in the Meeting Place, that I may give him My orders."* So Moses and Joshua went, and presented themselves in the Meeting Place. Yahweh went in the Tent in a pillar of cloud, which stayed over the door of the Tent.

[16-18] Yahweh said to Moses, "See, you'll die with your ancestors; and this people will rise up, and be unfaithful, going after the false gods of the land, where they go to be among them, and will leave me, and break My promised agreement which I've made with them. Then I will be angry with them in that day, and I'll leave them, and I won't look on them, and they'll be destroyed, and many evils and troubles will come on them; so that they'll say in that day, *'Haven't these evils come on us because our God isn't with us?'* I'll without a doubt not look on them in that day for all the evil they've done, because they turned to other gods.

[19-21] So now write this song, and teach it the people of Israel. Make them sing it, that this song may be a witness for Me against the people of Israel. For when I've brought them into the land which I promised to their ancestors, full of milk and honey, and they've eaten and are full, and grown fat; then they'll turn to other gods, and serve them, and hate me, and break My promised agreement. When many evils and troubles come on them, this song will testify against them as a witness because it won't be forgotten and will still be sung by their descendants. I know what they're thinking today, before I've even brought them into the land which I promised."

[22-23] So Moses wrote this song the same day, and taught it the people of Israel. He gave Joshua the son of Nun an order, and said, *"Be strong and have good courage because you'll bring the people of Israel into the land which I promised to them and I'll be with you."*

[24-27] When Moses had finished writing the words of this law in a book, and they were finished, Moses told the Levites, who carried the bull of the promised agreement of Yahweh, saying, "Take this Book of the Law, and put it by the side of the bull of the promised agreement of Yahweh your God, that it may be there for a witness against you. I know your stubborn rebelliousness. See, while I'm still alive with you today, you've disobeyed Yahweh; so how much more after my death?"

[28-30] Gather to me all the elders of your family groups, and your officers, that I may speak these words to them, and call heaven and earth to witness against them. I know that after my death you will completely ruin yourselves, and turn from the way which I've told you; and evil things will happen to you in the end times; because you will do what's evil right in front of Yahweh, provoking God's anger through everything you do." So Moses told all the assembly of Israel the words of this song, until they were finished.

Moses Condemns Israel's Sins

32[1-4] Listen, you heavens, and I'll speak. Let the earth listen to my words. My teaching will fall as the rain. My words will drop as the dew, as the rain drops on the tender grass, as the showers on the plants. I'll make known the name of Yahweh. I'll make known the greatness of our God! The Rock, whose work is perfect, for all God's ways are fair. God is a God of faithfulness and without fault, just and right.

[5-9] They've been unfaithful to God, and aren't God's children; It's their own fault. They are an evil and twisted generation. Is this the way you act toward Yahweh, you stupid and unwise people? Isn't God like your parent who has bought you? God has made you, and kept you. Remember the old days. Think about the years of many generations. Ask your parents, who will show you; your elders, and they'll tell you. When the Most High gave to the nations their inheritance, when God separated the people, God set the bounds of the peoples according to the number of the people of Israel. Yahweh's part is God's people. Jacob is the lot of God's inheritance.

[10-14] God found you in a desert land, in the empty howling countryside. God surrounded you and cared for you. God kept you as a favorite. As an eagle that stirs up her nest that flutters over her young, God's wings spread abroad and took them, and God's feathers carried them. Yahweh alone led you. There was no foreign god that helped. God made you ride on the high places of the earth and eat the increase of the field. God caused you to eat honey out of the rock, oil out of the flinty rock; Butter of the herd, and milk of the flock, with fat of the lambs, rams of the breed of Bashan, and goats, with the finest of the wheat. Of the juice of the grape you drank wine.

[15-18] But Jeshurun grew fat, and kicked. You've grown fat. You've grown thick. You've become sleek. Then you left the God who made you, and hardly valued the Rock of your salvation. They moved God to jealousy with false gods. They provoked God to anger with their wrongs. They sacrificed to demons, which were no god, to gods that they didn't know, to new gods that came up of late, which your ancestors didn't dread. Of the Rock who became like your parent, you're unmindful, and have forgotten the One who gave you birth.

[19-27] Yahweh saw it, and hated God's own children, because they provoked God. God said, I won't look on them. I'll see what happens to them because they're a very evil generation, children who aren't faithful. They've made Me jealous with what's not a god. They've made Me very angry with their empty worship. I'll move them to jealousy with those who aren't a people. I'll make them angry with a stupid nation. My anger is like a fire that burns to the lowest parts of hell, and destroys the earth as it grows, and sets the foundations of the mountains on fire. I'll pile up many evils on them. I'll shoot My arrows at them. They'll die of hunger, and be destroyed with burning heat and terrible destruction. I'll send the animals on them to attack them, and poison them with the crawling things of the dust. Outside the war will take their loved ones, and in their rooms, terror will come on both the young one and virgin, the nursing baby and the gray-haired one. I said, I would scatter them afar. I would make the memory of them be forgotten; were it not that I feared the enemy would provoke Me, in case their enemies should judge wrongly, in case they should say, "*We are strong, Yahweh hasn't done all this.*"

[28-34] They're a nation with no purpose. They don't have any understanding. Oh that they were wise and understood this, that they would think about their latter end! How could one chase a thousand, and two put ten thousand to flight, unless their Rock had sold them, and Yahweh had given up on them? Their rock isn't as our Rock, even our enemies themselves being judges. For their vine is of the vine of Sodom, of the fields of Gomorrah. Their grapes are poisonous grapes, with bitter clusters. Their wine is the poison of dragons, the cruel venom of snakes. Isn't this laid up in store with Me, sealed up among My treasures?

[35-38] Revenge is mine and I will punish when they slip up because the day of their trouble is near. What's to come on them will soon happen. Yahweh will judge God's people, and have compassion on God's workers, when Yahweh sees that their power is gone, and there's none left, shut up or left unknown. God will say, "*Where are their gods, the rock in which they took safety; Which ate the fat of their sacrifices, and drank the wine of their drink offering? Let them rise up and help you! Let them protect you.*"

[39-44] See now that I, even I, am God, and there's no god other than Me. I kill, and I make alive. I wound, and I heal. There's no one who can take anything out of My hand. I lift up My hand to heaven, and say, As I live forever, if I whet My glittering sword, and My hand takes hold on judgment; I'll get revenge on My enemies, and will punishment those who hate Me. I'll make My arrows drunk with their blood. My sword will destroy them, and that with the blood of those killed and the captives, from the head of the leaders of the enemy. Be at peace, you nations, with God's people, because Yahweh will get revenge for the blood of God's workers. Yahweh will get revenge on the enemies of God, and will forgive the sins of the land, for God's people. Moses came and told the words of this song to the people with Joshua the son of Nun.

[45-47] Moses finished speaking these words to all Israel and said to them, Set your heart to do all the words which I tell you today, which you'll tell your children to keep and do, even all the words of this law. It's not useless for you, because it's your very life, and through this thing you'll prolong your days in the land, where you go over the Jordan for your own.

[48-52] Yahweh told Moses that same day, saying, Go up into this mountain of Abarim, to Mount Nebo, which is in the land of Moab, that's next to Jericho; and see the land of Canaan, which I give to the people of Israel for their own; and die on the mountain where you go up, and be taken to your people, as Aaron your brother died on Mount Hor, and was taken to his people, because you sinned against Me in front of the people of Israel at the waters of Meribah of Kadesh, in the countryside of Zin; and because you didn't

show Me respect in front of the people of Israel. You'll see the land before you; but you won't go there into the land which I give the people of Israel.

Moses' Blessing on the People of Israel

33[1-5] This is the blessing, with which Moses, the one of God, blessed the people of Israel before his death. He said, Yahweh came from Sinai, and came from Seir to them. God shined from Mount Paran and came with ten thousands of holy ones with a fiery law for them. Yes, God loves the people. All God's saints are in Your hand. They sat down at Your feet and everyone will listen to Your words. Moses told us a law, Your own for the assembly of Jacob, who was ruler in Jeshurun, when the leaders of the people were gathered, and all the family groups of Israel were together.

[6] Let Reuben live, and not die; Nor let his people be few.

[7] This is the blessing of Judah: and Moses said, Listen, Yahweh, to the voice of Judah. Bring him in to his people. With his hands he fought for himself. You'll be a help against his enemies.

[8-11] Of Levi he said, Let your Judgment Stones be with your godly one, whom you proved at Massah, with whom you fought at the waters of Meribah; who said of his parents, I haven't seen them; Nor did he acknowledge kin, Nor did he know his own children. They kept your word, and your promised agreement. They'll teach Jacob your rules, and Israel your law. They'll put incense before you, and whole burnt offerings on your altar. Yahweh, bless everything they have and accept their work. Destroy those who rise up against them, of those who hate them, so that they won't come against them again.

[12] Of Benjamin he said, The beloved of Yahweh will live in safety by God, who covers him all day long. God lives in his heart.

[13-17] Of Joseph he said, His land is blessed by Yahweh, for the precious things of the heavens, for the dew, for the sea that stretches out below, for the precious things of the fruits of the sun, for the precious things of the growth of the moons, for the oldest things of the ancient mountains, for the precious things of the everlasting hills, for the precious things of the earth and its fullness, the good will of the one who lived in the bush. Let the blessing come on the head of Joseph, on the crown of the head of the one who was separated from his kin. His beauty is like the firstborn of his herd. His horns are like the horns of the wild bull. With them he'll push all of the peoples, even to the ends of the earth: They are the ten thousands of Ephraim. They are the thousands of Manasseh.

[18-19] Of Zebulun he said, Be happy, Zebulun, in your going out; and Issachar, in your tents. They'll call the peoples to the mountain. There they'll offer sacrifices of goodness, for they'll draw out of the riches of the seas, the hidden treasures of the sand.

[20-21] Of Gad he said, The one who makes room for Gad is blessed. He lives as a lion, and tears the arm, yes, the crown of the head. He got the first part for himself, where the lawgiver's part was saved for him. He came with the leaders of the people and got justice for Yahweh, and kept God's rules with Israel.

[22] Of Dan he said, Dan is a lion's cub that leaps out of Bashan.

[23] Of Naphtali he said, Naphtali, satisfied with favor, full of the blessing of Yahweh, take ownership the west and the south.

[24-25] Of Asher he said, Asher is blessed with children. Let him be acceptable to his kin. Let him dip his foot in oil. You'll be as strong as iron and brass. You'll be strong as long as you live.

[26-29] There's none like God, Jeshurun, who rides on the heavens for your help, looking wonderful on the skies. The eternal God is where you'll live, who will hold you in the everlasting arms. God will throw out the enemy from before you, and say, "Destroy." Israel lives in safety; the fountain of Jacob alone, in a land of grain and new wine. Yes, the heavens drop down dew. You're happy, Israel. Who is like you, a people saved by Yahweh, the shield of your help, the greatness of your strength! Your enemies will submit themselves to you. You'll walk on their high places.

The Death of Moses

34[1-4] Moses went up from the plains of Moab to Mount Nebo, to the top of Mount Pisgah, that's next to Jericho. Yahweh showed him all the land of Gilead, to Dan, and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, to the sea, and the South, and the Plain of the valley of Jericho, the city of palm trees, to Zoar. And Yahweh said to him, "This is the land which I promised to Abraham, Isaac, and Jacob, saying, 'I'll give it to your children.' I've caused you to see it with your own eyes, but you won't go over there.

[5-8] So Moses the worker of Yahweh died there in the land of Moab, according to the word of Yahweh. He was buried in the valley in the land of Moab next to Beth Peor, but no one knows where his tomb is to this day. Moses was 120 years old when he died. He wasn't blind, nor was his strength weakened. The people of Israel cried for Moses in the plains of Moab thirty days, then the days of crying and mourning for Moses came to an end.

[9-12] Joshua the son of Nun was full of the spirit of wisdom because Moses had laid his hands on him. The people of Israel listened to him, and did as Yahweh told Moses. There hasn't been a great preacher like Moses in Israel since then, whom Yahweh knew face to face, in all the signs and the amazing things, which Yahweh sent him to do in the land of Egypt, to Pharaoh, his workers, and his land, and in all the great strength and horror, which Moses did in front of all Israel.