

NUMBERS

* CHAPTER I *

AGAIN the Lord spoke to Moses in the wilderness of Sina, in the tabernacle of the testimony, on the first day of the second month, in the second year of their coming out of the land of Egypt, and said, [2] Take ye the sum of the whole congregation of Israel, according to pedigrees, and according to the houses of their patriarchal families, and according to the number of their names, according to their poll, [3] every male from twenty years old and upwards, every one who goeth out in the army of Israel; review them with their army. [4] Thou and Aaron shall review them, and with you there shall be of the chiefs, one from each tribe. [5] They shall be the chiefs of the patriarchal houses; and these are the names of the men who shall attend you. [6] Of the Reubenites, Elisur, son of Sedur; of the Symeonites, Salamiel, son of Surisadai; [7] of the children of Juda, Naasson, son of Aminadab; [8] of the children of Issachar, Nathaniel, son of Sogar; [9] of the Zabulonites, Eliab, son of Chailon; [10] of the children of Joseph—of the Ephraimites, Elisama, son of Emiud; of the Manassites, Gamaliel, son of Phadassur; [11] of the Benjaminites, Abidon, son of Gadeoni; [12] of the Danites, Achiezer, son of Amisadai; [13] of the Aserites, Phagiel, son of Echran; [14] of the Gadites, Elisaph, son of Raguel; [15] of the Nephthaleimites, Achire, son of Ainan. [16] These are renowned men of the congregation, chiefs of the tribes according to their patriarchal families, the chiliarchs of Israel.

[17] So Moses and Aaron took these men, who were expressly named, [18] and assembled all the congregation on the first day of the second month, and marshalled them according to their pedigrees, according to their families, according to the number of their names, from twenty years old and upwards, every male by their poll, [19] as the Lord commanded Moses, and reviewed them in the wilderness of Sina. [20] And there were of the children of Reuben, Jacob's first born, according to their pedigrees, according to their communities, according to the houses of their families, according to the number of names by their poll—all the males from twenty years old and upwards, every one who went out in

the army, [21] on the review of those of the tribe of Reuben, were forty-six thousand five hundred.

[22] And of the Symeonites, according to their pedigrees, according to their communities, according to the houses of their families, according to the number of their names, according to their poll, all the males from twenty years old and upwards, every one who went out in the army, [23] on the review of them, of the tribe of Symeon, were fifty-nine thousand three hundred.

[26] And of the children of Juda, according to their pedigrees, according to their communities, according to the houses of their families, according to the number of their names by their poll; all the males from twenty years old and upwards, every one who went out in the army, [27] on the review of those of the tribe of Judas, were seventy-four thousand six hundred.

[28] And of the Issacharites, according to their pedigrees, according to their communities, according to the houses of their families, according to the number of their names by their poll, all the males from twenty years old and upwards, every one who went out in the army, [29] on a review of those of the tribe of Issachar, were fifty-four thousand four hundred.

[30] And of the Zabulonites, according to their pedigrees, according to their communities, according to the houses of their families, according to the number of their names by their poll, all the males from twenty years old and upwards, [31] every one who went out in the army, on a review of those of the tribe of Zabulon, were fifty-seven thousand four hundred.

[32] And of the children of Joseph—Of the Ephraimites, according to their pedigrees, according to their communities, according to the houses of their families, according to the number of their names by their poll, all the males from twenty years old and upwards, every one who went out in the army, [33] on a review of those of the tribe of Ephraim, were forty thousand five hundred.

[34] And of the Manassites, according to their pedigrees, according to their communities, according to the houses of their families, [35] according to the number of their names by their poll, all the males from twenty years old and upwards, every one who went out in the army, on a review of those of the tribe of Manasses, were thirty-two thousand two hundred.

[36] And of the Benjaminites, according to their pedigrees, according to their communities, according to the houses of their families, according to the number of their names by their poll,

all the males from twenty years old and upwards, every one who went out in the army, [37] on a review of those of the tribe of Benjamin, were thirty-five thousand four hundred.

[24] And of the Gadites, according to their pedigrees, according to their communities, according to the houses of their families, according to the number of their names by their poll, all the males from twenty years old and upwards, every one who went out in the army, [25] on a review of those of the tribe of Gad, were forty-five thousand six hundred and fifty.

[38] And of the Danites, according to their pedigrees, according to their communities, according to the houses of their families, according to the number of their names by their poll, all the males from twenty years old and upwards, [39] every one who went out in the army, on a review of those of the tribe of Dan, were sixty-two thousand seven hundred.

[40] And of the Aserites, according to their pedigrees, according to their communities, according to the houses of their families, according to the number of their names by their poll, all the males from twenty years old and upwards, every one who went out in the army, [41] on a review of those of the tribe of Aser, were forty-one thousand five hundred.

[42] And of the Nephthalemites, according to their pedigrees, according to their communities, according to the houses of their families, according to the number of their names by their poll, all the males from twenty years old and upwards, every one who went out in the army, [43] on a review of those of the tribe of Nephthaleim, were fifty-three thousand four hundred.

[44] This was the review which Moses and Aaron, and the chiefs of Israel made. The chiefs were twelve, a man for every tribe. They were of the patriarchal houses of their respective tribes. [45] And the whole review of the Israelites, comprehending their army from twenty years old and upwards, [46] every one who went out to be marshalled in Israel, was six hundred and three thousand five hundred and fifty.

[47] But the Levites of the tribe of their father's house, were not reviewed among the Israelites: [48] for the Lord had spoken to Moses, saying, [49] See that thou review not the tribe of Levi, nor take an account of them among the children of Israel. [50] But thou shalt set the Levites over the tabernacle of the testimony, and over all the utensils thereof, and over all the things which are in it. They shall carry the tabernacle, and all its utensils, and they shall minister therein, and encamp about the tabernacle.

[51] And when the tabernacle is to remove, the Levites shall take it down; and when the tabernacle is to be pitched, they shall set it up. And if any of another family come near, let him be put to death. [52] And when the Israelites encamp, every man in his station, and every man according to his command, with their army, [53] let the Levites encamp before them, around the tabernacle of the testimony, that there may be no lapse committed by the children of Israel; and that the Levites themselves may guard the tabernacle of the testimony.

[54] And when the Israelites had done according to all that the Lord commanded Moses.

* CHAPTER II *

THEN the Lord spoke to Moses and Aaron, saying, [2] Let the children of Israel encamp close to one another, by divisions, by standards, by the houses of their families, facing the tabernacle of the testimony. All around it the Israelites shall encamp. [3] And they who encamp first, towards the east, shall be the division of the camp of Judas with their army; and the chief of the children of Juda shall be Naasson, son of Aminadab; [4] his army—even they who were reviewed, being seventy-four thousand six hundred; [5] and they who encamp adjoining, shall be the division of the tribe of Issachar, and the chief of the Issacharites shall be Nathaniel, son of Sogar; [6] his army—even they who were reviewed, being fifty-four thousand four hundred; and they who encamp adjoining, [7] shall be the division of the tribe of Zabulon, and the chief of the Zabulonites shall be Eliab, son of Chailon: [8] his army—even they who were reviewed, being fifty-seven thousand four hundred— [9] all those of the camp of Juda who have been reviewed, amounting to one hundred and eighty-six thousand four hundred, with their army, shall march in the van.

[10] And their army on the south, shall be the divisions of the camp of Reuben, and the chief of the Reubenites shall be Elisar, son of Sedur; [11] his army, even they who have been reviewed, being forty-six thousand five hundred; [12] and they who encamp adjoining him, shall be the division of the tribe of Symeon, and the chief of the Symeonites shall be Salamiel, son of Surisadai; [13] his army, even they who were reviewed, being fifty-nine thousand three hundred; [14] and they who encamp adjoining shall be the tribe of Gad; and the chief of the Gadites, shall be

Elisaph, son of Raguel; [15] his army, even they who were reviewed, being forty-five thousand six hundred and fifty. [16] All those of the camp of Reuben who have been reviewed, amounting to one hundred and fifty-one thousand four hundred and fifty, with their army, shall march as the second division.

[17] Then shall move the tabernacle of the testimony, and the camp of the Levites, as the centre division of the camps. As they encamp so they shall take up their march, every man in his rank, according to their companies.

[18] And on the west shall be the division of the camp of Ephraim, with their army; and the chief of the Ephraimites shall be Elisama, son of Emiud; [19] his army, even they who were reviewed, being forty thousand five hundred; [20] and they who encamp adjoining, shall be the division of the tribe of Manasses, and the chief of the Manassites shall be Gamaliel, son of Phadasur; [21] his army, even they who were reviewed, being thirty-two thousand two hundred; [22] and they who encamp adjoining, shall be the division of the tribe of Benjamin; and the chief of the Benjaminites shall be Abidon, son of Gadeoni; [23] his army, even they who were reviewed, being thirty-five thousand four hundred. [24] All those of the camp of Ephraim who have been reviewed, amounting to one hundred and eight thousand one hundred, with their army, shall march as the third division.

[25] And on the north shall be the division of the camp of Dan; with their army; and the chief of the Danites shall be Achiezer, son of Amisadai; [26] his army, even they who were reviewed, being sixty-two thousand seven hundred; [27] and they who encamp adjoining him, shall be the tribe of Aser; and the chief of the Aserites, shall be Phagiël, son of Echran; [28] his army, even they who have been reviewed, being forty-one thousand five hundred; [29] and they who encamp adjoining, shall be the division of the tribe of Nephthaleim, and the chief of the Nephthaleimites shall be Achire, son of Ainan; [30] his army, even they who were reviewed, being fifty-three thousand four hundred. [31] All those of the camp of Dan, who have been reviewed, amounting to one hundred and fifty-seven thousand six hundred, shall march as the rear division.

[32] This is the review of the children of Israel according to the houses of their families; the whole muster of the camps, comprehending their armies, being six hundred and three thousand five hundred and fifty. [33] But the Levites were not reviewed among them, as the Lord commanded Moses.

[34] And the children of Israel did all that the Lord commanded Moses. So they encamped according to their divisions, and so they set out on their march, every one in his rank, according to their communities, and according to the houses of their families.

* CHAPTER III *

NOW this is the genealogy of Aaron and Moses: On the day when the Lord spoke to Moses at mount Sina, [2] these were the names of Aaron's sons, Nadab his first born, and Abiud, Eleazar and Ithamar. [3] These were the names of Aaron's sons who were anointed priests, whose hands were consecrated to minister in the priest's office. [4] But Nadab and Abiud died in the presence of the Lord, upon their offering strange fire before the Lord, in the wilderness of Sina, and they had no children; so Eleazar and Ithamar officiated as priests with their father.

[5] And the Lord spoke to Moses, saying, [6] Take the tribe of Levi, and thou shalt present them before Aaron the priest, and they shall minister to him, [7] and keep his watches, and the watches of the children of Israel before the tabernacle of the testimony, to do the works of the tabernacle. [8] Now that they may keep all the utensils of the tabernacle of the testimony, and the watches of the children of Israel, as far as they respect all the works of the tabernacle; [9] and that thou mayst give the Levites, to Aaron and his sons the priests; they are to be given to Me as a gift from among the children of Israel. [10] And thou shalt set Aaron and his sons over the tabernacle of the testimony, and they shall keep watch over their priesthood, and all that appertain to the altar, and that are within the veil; and if any one of another family touch these, he shall be put to death.

[11] Moreover the Lord spoke to Moses saying, [12] Behold I have taken the Levites from among the children of Israel, instead of all the first born males among the children of Israel. The Levites shall be the price of their redemption, and shall be Mine; [13] for every first born belongeth to Me. On the day when I smote every first born in the land of Egypt, I hallowed for Myself all the firstlings in Israel. The firstlings both of man and beast shall belong to Me. I am the Lord.

[14] Then the Lord spoke to Moses in the wilderness of Sina, saying, [15] Review the children of Levi, according to the houses of their families, according to their communities. Review them

every male, from a month old and upwards. [16] Accordingly Moses and Aaron reviewed them, at the command of the Lord, in the manner the Lord commanded them. [17] Now these were the sons of Levi by their names: Gerson, Kaath, and Merari. [18] And these are the sons of Gerson, according to their communities: Lobeni and Semei. [19] And these are the sons of Kaath according to their communities, Amram and Issaar, Chebron and Oziel. [20] And the sons of Merari, according to their communities, were Mooli and Mousi. These are the communities of the Levites, according to the houses of their families.

[21] To the Gersonites belong the community of the Lobenites, and the community of the Semeites. These are the communities of the Gersonites, [22] and the review of them according to the number of every male, from a month old and upwards—on a review of them the number was seven thousand two hundred. [23] Now the Gersonites are to encamp behind the tabernacle, towards the west, [24] and the chief of the head of the family of the community of the Gersonites, was Elisaph son of Dael. [25] And the charge of the Gersonites in the tabernacle of the testimony, was the tabernacle and the covering; and the curtain of the door of the tabernacle of the testimony; [26] and the hangings of the court; and the curtain of the gate, of the court around the tabernacle; and the rest of the works thereof.

[27] To the Kaathites belonged the community of the Amramites, and the community of the Isaarites, and the community of the Chebronites, and the community of the Ozielites. These are the communities of the Kaathites [28] according to the numeration; every male, from a month old and upwards, amounted to eight thousand six hundred. [29] These communities of the Kaathites, having the charge of the holy things, are to encamp on the south side of the tabernacle; [30] and the chief of the head family of the communities of the Kaathites was Elisaphan, son of Oziel; [31] and their charge was the ark, and the table, and the candlestick, and the altars, and the utensils of the sanctuary which were used in the priest's office; and the veil, and all the works thereof. [32] And the chief over the chiefs of the Levites was Eleazar, the son of Aaron, set over them to superintend the watches of the holy things.

[33] To the Merarites belonged the community of Mooli, and the community of Mousi. These are the communities of the Merarites. [34] The muster of them, comprehending every male

from one month old and upwards, was six thousand two hundred. [35] And the chief of the head family of the community of the Merarites, was Suriel, the son of Abichail. They are to encamp on the north side of the tabernacle; [36] and the review of the watch of the Merarites, had the charge of the tabernacle, and the bars thereof, and the pillars thereof, and the bases thereof, with all their appurtenances and works, [37] and the pillars of the court round about, with their stakes and their cords.

[38] They who encamp in front of the tabernacle of the testimony, towards the east, were Moses and Aaron, and their sons, who have the superintendance of the watches of the sanctuary, for the purpose of guarding the things committed to the charge of the Israelites, and if any of another family touch them, he is to be put to death.

[39] The whole muster of the Levites, whom Moses and Aaron reviewed, by the command of the Lord, according to their communities—all the males, from a month old and upwards, were twenty-two thousand.

[40] Then the Lord spoke to Moses, saying, Review all the male first-born of the children of Israel, from one month old and upwards, and take the number by name. [41] And thou shalt take the Levites for me—I, the Lord; instead of all the first-born sons of Israel; and the cattle of the Levites instead of all the firstlings of the cattle belonging to the children of Israel. [42] So Moses reviewed, in the manner the Lord commanded, [43] all the male first-born among the Israelites; and all the first-born males, numbered by name, from one month old and upwards, were twenty two thousand two hundred and seventy three. [44] Whereupon the Lord spoke to Moses, saying, [45] Take the Levites, instead of all the first-born of the children of Israel, and the cattle of the Levites, for the firstlings of their cattle; and the Levites shall belong to me—I, the Lord. [46] And as redemption money for the two hundred and seventy-three, of the first born, more than the Levites, [47] thou shalt take from the first-born of the children of Israel, five shekels a poll. According to the holy didrachm, thou shalt receive twenty oboli for a shekel. [48] And thou shalt give the money to Aaron and his sons, as the redemption of the overplus among the Israelites. [49] So Moses took the redemption money, or those who exceeded the redemption made by the Levites. [50] From the first-born of the children of Israel he took the money, amounting to one thousand three hundred and sixty-

five shekels according to the holy shekel, [51] and gave the redemption money for the overplus to Aaron and his sons, by the command of the Lord, as the Lord commanded Moses.

* CHAPTER IV *

THEN the Lord spoke to Moses and Aaron, saying; [2] Take the sum of the Kaathites, apart from the Levites, according to their communities, according to the houses of their families, [3] from twenty-five years and upwards, to fifty years, every one who goeth in to minister; to do all the services of the tabernacle of the testimony. [4] Now these are the services of the Kaathites in the tabernacle of the testimony, a most sacred service. [5] When the camp is about to remove, Aaron shall go in with his sons, and they shall take down the covering veil, and with it cover the ark of the testimony, and put thereon the covering of blue skins; [6] and over it they shall spread a mantle, wholly blue, and put in the staves.

[7] Then over the presence table they shall spread a mantle, all of purple; upon it, and upon the platters, and the censers, and the goblets, and the libation cups, with which he maketh libations; and the loaves which are continually thereon shall be upon it. [8] And they shall throw over it a scarlet mantle, and cover it, with a blue skin covering, and put in the staves to carry it. [9] Then they shall take a blue mantle, and cover the candlestick which giveth light with its lamps, and its snuffers, and its tweezers, and all the oil vessels, which they use in that service; [10] and they shall put it, and all the utensils thereof, into a blue skin covering, and lay it on the staves to carry it. [11] They shall then cover the golden altar with a blue mantle, and spread over it a skin covering of blue, and put in the staves thereof to carry it.

[12] And they shall take all the utensils used in the service, all with which they minister in the holies, and put them into a blue mantle, and cover them with a skin covering of blue, and lay them on staves to carry them. [13] Then they shall put the cover on the altar, and cover it with a mantle, entirely of purple, [14] and they shall lay thereon all the utensils with which they minister at it, namely the censers, and the flesh-forks, and the cups, and the cover, and the vials, and all the utensils of the altar; and they shall throw over it a skin covering of blue, and put in the staves to carry it. Then they shall take a purple mantle, and cover the

laver and its base; and put it in a skin covering of blue, and put it on the staves.

[15] And when Aaron and his sons have finished covering the holy things, and all the utensils, while the camp is removing, after this the sons of Kaath shall come in to carry them; but they shall not touch the holy things lest they die. These things the sons of Kaath shall take up in the tabernacle of the testimony. [16] The overseer, Eleazar son of Aaron the priest, shall have the charge of the oil for light, and of the compound incense, and the daily sacrifice, and the anointing oil, and the oversight of the whole tabernacle, and all that are in it, in the sanctuary, in all the works thereof.

[17] And the Lord spoke to Moses and Aaron, saying, [18] That you may not destroy this community of the tribe, namely the Kaathites, from among the Levites, [19] you must do this for them, that they may live and not die; When they go into the holy of holies, let Aaron and his sons go in before them; and they shall station them, every one according to what he is to carry. [20] And let them not go in abruptly, to view the holy things, so they shall not die.

[21] Moreover the Lord spoke to Moses, saying, [22] Take the sum of the Gersonites—of them also according to the houses of their families, according to their communities. [23] Review them, from twenty-five years, and upwards, to fifty years of age, every one who goeth in to minister—to do his work in the tabernacle of the testimony. [24] The service of the community of the Gersonites is the same, namely to serve and to carry. [25] They shall carry the skin coverings of the tabernacle of the testimony with its covering, the upper covering of blue which is upon it, and the curtain of the door of the tabernacle of the testimony, [26] and the hangings of the court, both all that are for the tabernacle of the testimony, and those about it, and all the sacred implements which are used in the holy service. [27] They shall act under the direction of Aaron and his sons, whatever may be the service of the Gersonites, in all their services, and in all their works. So thou shalt review them by name, having respect to all the burdens to be carried by them. [28] This is the service of the Gersonites in the tabernacle of the testimony, and the superintendance of them shall be by the hand of Ithamar, the son of Aaron the priest.

[29] With regard to the Merarites, review them according to their communities, according to the houses of their families—

[30] review them from twenty-five years, and upwards, to fifty

years of age; every one who goeth in to do the works of the tabernacle of the testimony, [31] to take charge of those things to be carried by them, according to all their works for the tabernacle of the testimony, namely the capitals of the tabernacle, and the bars, and the pillars thereof, the bases thereof, and the bases and pillars for the veil, and for the curtain of the door of the tabernacle, [32] and the pillars of the court round about, with their bases, and the pillars for the curtain of the gate of the court, with their bases, and their pins, and their cords, and all the implements thereof, and all their services—review them by name, and all the implements which are to be under their charge, and to be carried by them. [33] This service of the community of the Merarites, in all their works, for the tabernacle of the testimony, shall be under the superintendance of Ithamar, the son of Aaron the priest.

[34] Accordingly Moses and Aaron, and the chiefs of Israel, reviewed the Kaathites according to their communities, according to the houses of their families, [35] from twenty five years old, and upwards, to fifty years of age, every one who went in to minister, and do service for the tabernacle of the testimony; [36] and the number of them, according to their communities, was two thousand seven hundred and fifty. [37] This was the muster of the community of the Kaathites, comprehending every one who performed service for the tabernacle of the testimony, as Moses and Aaron reviewed them, at the command of the Lord, by the hand of Moses.

[38] Then the Gersonites were reviewed according to their communities, according to the houses of their families, [39] from twenty-five years, and upwards, to fifty years of age, comprehending every one who went in to serve, and perform works for the tabernacle of the testimony. [40] And the muster of them, according to their communities, according to the houses of their families, was two thousand six hundred and thirty. [41] This was the review of the community of the Gersonites, comprehending every one who performed service for the tabernacle of the testimony, whom Moses and Aaron reviewed, at the command of the Lord, by the hand of Moses.

[42] Then was reviewed the community of the Merarites, according to their communities, according to the houses of their families, [43] from twenty-five years, and upwards, to fifty years of age, comprehending every one who went in to perform the holy works of the tabernacle of the testimony; [44] And the muster of them according to their communities, according to the houses

of their families, was three thousand two hundred. [45] This was the muster of the community of the Merarites, whom Moses and Aaron reviewed, at the command of the Lord, by the hand of Moses.

[46] All the Levites who were reviewed, whom Moses with Aaron and the chiefs of Israel reviewed by communities, by the houses of their families, [47] from twenty-five years, and upwards, to fifty years of age, comprehending every one who went in for the performance of works and for the business of carrying for the tabernacle of the testimony; [48] even all who were reviewed, were eight thousand five hundred and eighty. [49] At the command of the Lord, by the hand of Moses, he reviewed them, man by man, for their works, and for the things which they were to carry. They were reviewed in the manner the Lord commanded Moses.

* CHAPTER V *

THEN the Lord spoke to Moses, saying, [2] Give orders to the children of Israel, and let them send out of the camp every one who is a leper, and every one who hath a gonorrhoea, and every one who is defiled by the dead; [3] whether male or female, send them out of the camp, that they may not defile their camps in which I am present among them. [4] Whereupon the children of Israel did so. They sent them away out of the camp, as the Lord commanded Moses.

And when they had done so, the [6] Lord spoke to Moses, saying, Speak to the children of Israel, and say, When a man or a woman shall commit any sin incident to man; or by inadvertency overlook or commit a trespass, [7] that person shall confess the sin which he or she hath committed, and make compensation for the trespass. Adding one fifth to the principal, he shall give it to the person against whom the trespass hath been committed.

[8] And if the man hath no kinsman to whom compensation can be made, the compensation, being given to the Lord, shall belong to the priest, over and above the ram of atonement, with which he shall make atonement for him. [9] And every dedication—whatever the children of Israel shall dedicate, and bring for the Lord, shall be for the priest— [10] even every one's hallowed things shall be his; let who will give, they shall belong to the priest.

[11] Moreover the Lord spoke to Moses, saying, [12] Speak to

the children of Israel, and thou shalt say to them, If any man's wife transgress; and actually despise him; [13] and any person lie with her carnally, and it escape the notice of her husband, and it be hid, and she be polluted, though there be no witness against her, and she be not caught in the act; [14] and a spirit of jealousy come upon him, and he be jealous of his wife, and she be polluted; or a spirit of jealousy come upon him, and he be jealous of his wife, though she be not polluted, [15] the man shall bring his wife to the priest, and shall bring as a gift for her the tenth of an ephah of barley meal; but he shall pour no oil on it, nor lay any frankincense on it; for it is a sacrifice of jealousy—a sacrifice of remembrance, to bring into remembrance a sin.

[16] And the priest shall bring her forward, and set her before the Lord. [17] Then the priest shall take pure spring water, in an earthen vessel, and having taken up some of the dust which is on the floor of the tabernacle of the testimony, the priest shall put it in the water. [18] And the priest shall present the woman before the Lord, and uncover the woman's head. Then he shall put the sacrifice of remembrance—the sacrifice of jealousy into her hands; and in the hand of the priest shall be the water of discovery over which an imprecation is to be made; [19] and the priest shall adjure the woman, and say to her, *If no man hath lain with thee; if thou hast not transgressed, so as to be defiled, while under the jurisdiction of thy husband; be thou uninjured by this water of discovery, over which an imprecation is to be made.* [20] *But if thou hast transgressed, being a married woman, or art polluted, and any person besides thy husband hath lain with thee,—*

Then the priest shall adjure the woman with solemn imprecations, and the priest shall say to the woman: *the Lord make thee a curse and an imprecation in the midst of thy people, by causing thy thigh to rot, and thy belly to be inflamed.* [22] *Let this water over which this imprecation is made, go into thy belly, to inflame thy belly, and rot thy thigh.* And the woman shall say, *Amen,*

[23] Then the priest shall write these curses in a book, and dip it in the water of discovery, over which the imprecation was made, [24] and shall cause the woman to drink the water of discovery, over which the imprecation was made. And the water of discovery, over which the imprecation was made, shall go into her. [25] The priest shall take the sacrifice of jealousy out of the woman's hand, and lay the sacrifice before the Lord, and offer it on the altar;

[26] and when the priest shall have taken a handful of the sacrifice, the memorial of it, and offered it on the altar, after this he shall cause the woman to drink the water; [27] and it shall come to pass that if she be defiled, and escape the notice of her husband, when the water of discovery, over which the imprecation was made, shall go into her, it shall inflame her belly, and her thigh shall rot, and the woman shall be a curse among her people.

[28] But if the woman be not polluted, and be pure, she shall be uninjured, and shall conceive seed. [29] This is the law of jealousy, when a woman who is married transgresseth and is polluted; [30] or when a spirit of jealousy cometh on a man. When he is jealous of her, and shall set his wife before the Lord, the priest shall do to her all that this law directeth; [31] so shall the man be free from sin, and the woman shall bear her iniquity.

* CHAPTER VI *

AGAIN the Lord spoke to Moses, saying, [2] Speak to the children of Israel, and thou shalt say to them, When a man or a woman shall make a solemn vow to preserve the strictest purity for the Lord, they must abstain from wine, and strong drink. [3] Such a one shall not drink vinegar made of wine, nor vinegar made of strong drink; nor shall such a one drink any thing made of the grape; nor eat any grapes, fresh pulled, or dried, all the days of the vow. From every thing produced from the grape, including wine; from the pulp to the stone, [4] such a one shall abstain all the days of the purification. [5] A razor shall not come upon his head, until the days which he hath vowed to the Lord be fulfilled.

Being hallowed, he shall let the hair of his head grow [6] all the days of his vow to the Lord. He shall not come near any dead body. For a father or a mother, or for a brother or a sister, if they chance to die, [7] he shall not defile himself; for the vow of his God is on his head. [8] All the days of his vow he shall be holy to the Lord. [9] And if any one die suddenly by him, the head of his vow will be immediately defiled, he shall therefore shave his head on the day when he is cleansed. [10] On the seventh day it shall be shaved, and on the eighth day he shall bring two turtle doves, or two young pigeons to the priest, to the doors of the tabernacle of the testimony; [11] and the priest shall offer one for a sin offering, and the other for a whole burnt offering; and the priest

shall make atonement for him for the failures of which he hath been guilty by the dead.

[12] And on that day he shall hallow his head which was consecrated to the Lord, for the days of his vow, and bring a lamb of the first year for a trespass offering: And the former days shall not be counted, because the head of his vow was defiled.

[13] Now this is the law of him who hath made the vow:—When the days of his vow are fulfilled; [14] he shall bring to the doors of the tabernacle of the testimony and present as his gift to the Lord, a lamb of the first year without blemish for a whole burnt offering, and a ewe lamb of the first year without blemish, for a sin offering, and a ram without blemish for an offering of thanksgiving, [15] and a basket of unleavened bread, of fine flour—the loaves tempered with oil, and unleavened cakes anointed with oil, and their sacrifice of flour and their libation: [16] and the priest shall offer them before the Lord. When he hath offered the sin offering and the whole burnt offering, [17] he shall then offer the ram, the sacrifice of thanksgiving to the Lord, with the basket of unleavened bread.

And when the priest hath offered the sacrifice thereof, and the libation thereof, [18] then he who made the vow shall have the head of his vow shaved at the doors of the tabernacle of the testimony, and shall lay the hairs on the fire which is under the sacrifice of thanksgiving. [19] And the priest shall take the boiled shoulder from the ram, and one unleavened loaf from the basket, and one unleavened cake, and lay them on the hands of him who made the vow, after he hath shaved his consecrated head; [20] and the priest shall offer these as a dedication laid on hands before the Lord.

It shall be consecrated for the priest, over and above the breast, which was dedicated by being laid on hands, and the shoulder which was dedicated by setting it apart. And after these things, he who made the vow may drink wine. [21] This is the law for him who hath made the vow—who may have vowed to the Lord—his gift to the Lord for his vow, besides what he may be able to do more, according to the nature of the vow which he may have made, according to the law of strict purity.

[22] Moreover the Lord spoke to Moses, saying, [23] Speak to Aaron and his sons and say, In this manner you shall bless the children of Israel, saying, [24] The Lord bless thee and keep thee — [25] The Lord make his countenance to shine upon thee, and

be gracious to thee— [26] The Lord lift up his countenance upon thee, and give thee peace. [27] So they shall put My name on the children of Israel; and I the Lord will bless them.

* CHAPTER VII *

NOW on the day when Moses finished the rearing up of the tabernacle, he anointed it, and hallowed it, and all the implements thereof; and the altar, and all its utensils; and when he had anointed them, and hallowed them, [2] the chiefs of Israel, the twelve chiefs of the houses of their head families who were the chiefs of the tribes, the same who attended at the review, made an offering, [3] and brought as their gifts before the Lord, six covered waggons, and twelve oxen, a waggon from two chiefs, and an ox from each one.

And when they had brought them before the Lord, [4] the Lord spoke to Moses saying, [5] Receive them from them, and they shall be for the works of the service of the tabernacle of the testimony; and thou shalt give them to the Levites, to each community according to their service. [6] So Moses, having taken the waggons and the oxen, gave them to the Levites— [7] he gave two waggons and four oxen to the Gersonites, according to their service; [8] and four waggons and eight oxen, he gave to the Merarites, according to their service, by Ithamar the son of Aaron the priest. [9] But to the Kaathites he gave none, because they having charge of the services of the sanctuary, are to carry the sacred objects on their shoulders.

[10] The chiefs tendered also an offering for the dedication of the altar, on the day he anointed it. But when the chiefs brought their gift over against the altar, at some distance from it, [11] the Lord said to Moses, One chief a day. Let them bring forward every chief his gifts on his day, for the dedication of the altar.

[12] So he who brought forward his gifts on the first day, was Naason, son of Aminadab chief of the tribe of Juda; [13] and he offered as his gift, one silver charger, the weight of which was a hundred and thirty shekels, one silver cup of seventy shekels after the holy shekel, both full of fine flour, mixed up with oil, for a sacrifice; [14] one censer, of ten shekels of gold, full of incense; [15] one young bull from the herd, one ram, [16] one lamb of the first year, for a whole burnt offering, and on kid of the goats for

a sin offering, [17] and for a sacrifice of thanksgiving, two heifers, five rams, five he-goats, five ewe lambs of the first year. This was the gift of Naasson, son of Aminadab.

[18] On the second day Nathaniel, son of Sogar, the chief of the tribe of Issachar made his offering; [19] and he presented as his gift, one silver charger, the weight of which was a hundred and thirty shekels; one silver cup of seventy shekels after the holy shekel, both full of fine flour, mixed up with oil for a sacrifice, [20] one censer of ten shekels of gold full of incense; [21] one young bull from the herd, one ram, one lamb of the first year for a whole burnt offering, [22] and one kid of the goats, for a sin offering; [23] and for a sacrifice of thanksgiving, two heifers, five rams, five he-goats, five ewe lambs of the first year. This was the gift of Nathaniel son of Sogar.

[24] On the third day the chief of the Zabulonites, Eliab, son of Chailon, offered as his gift one silver charger, the weight of which was a hundred and thirty shekels, [25] one silver cup of seventy shekels after the holy shekel, both full of fine flour made up with oil for a sacrifice; one censer of ten shekels of gold, full of incense; one young bull from the herd, one ram, one lamb of the first year for a whole burnt offering, and one kid of the goats for a sin offering; and for a sacrifice of thanksgiving, two heifers, five rams, five he-goats, five ewe lambs of the first year. This was the gift of Eliab, son of Chailon.

[30] On the fourth day the chief of the Reubenites, Elisur son of Sedur, [31] offered as his gift one silver charger the weight of which was a hundred and thirty shekels; one silver cup of seventy shekels, after the holy shekel, both full of fine flour made up with oil for a sacrifice; one censer of ten shekels of gold, full of incense; [33] one young bull from the herd, one ram, one lamb of the first year for a whole burnt offering; [34] one kid of the goats for a sin offering; [35] and for a sacrifice of thanksgiving, two heifers, five rams, five he-goats, five ewe lambs of the first year. This was the gift of Elisur son of Sedur.

[36] On the fifth day the chief of the Symeonites, Salamiel, son of Surisadai, [37] offered as his gift one silver charger, the weight of which was a hundred and thirty shekels; one silver cup of seventy shekels after the holy shekel, both full of fine flour made up with oil for a sacrifice; [38] one censer of ten shekels of gold, full of incense; [39] one young bull from the herd, one ram, one lamb of the first year for a whole burnt offering, [40] and one kid

of the goats for a sin offering; [41] and for a sacrifice of thanksgiving, two heifers, five rams, five he-goats, five ewe lambs of the first year. This was the gift of Salamiel, son of Surisadai.

[42] On the sixth day the chief of the Gadites, Elisaph son of Raguel, [43] offered as his gift, one silver charger, the weight of which was a hundred and thirty shekels, one silver cup of seventy shekels, after the holy shekel, both full of fine flour made up with oil for a sacrifice; [44] one censer of ten shekels of gold, full of incense; [45] one young bull from the herd, one ram, one lamb of the first year, for a whole burnt offering, [46] and one kid of the goats for a sin offering; [47] and for a sacrifice of thanksgiving, two heifers, five rams, five he-goats, five ewe lambs of the first year. This was the gift of Elisaph, son of Raguel.

[48] On the seventh day the chief of the Ephraimites, Elisama, son of Emiud, [49] offered as his gift one silver charger, the weight of which was a hundred and thirty shekels; one silver cup of seventy shekels, after the holy shekel, both full of fine flour made up with oil for a sacrifice; [50] one censer of ten shekels of gold, full of incense; [51] one young bull from the herd, one ram, one lamb of the first year, for a whole burnt offering, [52] and one kid of the goats for a sin offering; [53] and, for a sacrifice of thanksgiving, two heifers, five rams, five he-goats, five ewe lambs of the first year. This was the gift of Elisama, son of Emiud.

[54] On the eighth day the chief of the children of Manasses, Gamaliel, son of Phadassur, [55] offered as his gift, one silver charger, the weight of which was a hundred and thirty shekels; one silver cup of seventy shekels, after the holy shekel, both full of fine flour, made up with oil for a sacrifice, [56] one censer of ten shekels of gold, full of incense; [57] one young bull from the herd, one ram, one lamb of the first year for a whole burnt offering, [58] and one kid of the goats, for a sin offering; [59] and for a sacrifice of thanksgiving, two heifers, five rams, five he-goats, five ewe lambs of the first year. This was the gift of Gamaliel, son of Phadassur.

[60] On the ninth day the chief of the Benjaminites, Abidan, son of Gadeoni, offered as his gift, [61] one silver charger, the weight of which was a hundred and thirty shekels; one silver cup of seventy shekels, after the holy shekel, both full of fine flour made up with oil for a sacrifice; [62] one censer of two shekels of gold, full of incense; [63] one young bull of the herd, one ram, one lamb of the first year for a whole burnt offering; [64] and one kid

of the goats for a sin offering; [65] and for a sacrifice of thanksgiving, two heifers, five rams, five he-goats, five ewe lambs of the first year. This was the gift of Abidan, son of Gadeoni.

[66] On the tenth day, the chief of the Danites, Achieser, son of Amisadai, offered as his gift, [67] one silver charger the weight of which was a hundred and thirty shekels; one silver cup of seventy shekels, after the holy shekel, both full of fine flour, made up with oil for a sacrifice; [68] one censer of ten shekels of gold, full of incense; [69] one young bull from the herd, one ram, one lamb of the first year, for a whole burnt offering, [70] and one kid of the goats for a sin offering; [71] and for a sacrifice of thanksgiving, two heifers, five rams, five he-goats, five ewe lambs of the first year. This was the gift of Achieser, son of Amisadai.

[72] On the eleventh day, the chief of the Aserites, Phagael, son of Echrán, offered as his gift, [73] one silver charger, the weight of which was a hundred and thirty shekels; one silver cup of seventy shekels, after the holy shekel, both full of fine flour, made up with oil, for a sacrifice; [74] one censer of ten shekels of gold, full of incense; [75] one young bull from the herd, [76] one ram, one lamb of the first year, for a whole burnt offering; and one kid of the goats for a sin offering; [77] and for a sacrifice of thanksgiving, two heifers, five rams, five he-goats, five ewe lambs of the first year. This was the gift of Phagael, son of Echrán.

[78] On the twelfth day, the chief of the Nephthaleimites, Achire, son of Ainan, offered as his gift, [79] one silver charger, the weight of which was a hundred and thirty shekels, one silver cup of seventy shekels, after the holy shekel, both full of fine flour made up with oil for a sacrifice; [80] one censer of ten shekels of gold, full of incense; [81] one young bull from the herd, [82] one ram, one lamb of the first year, for a whole burnt offering; [83] and one kid of the goats for a sin offering; and for a sacrifice of thanksgiving, two heifers, five rams, five he-goats, five ewe lambs of the first year. This was the gift of Achire, son of Ainan.

[84] This was the dedication of the altar, when he anointed it, from the chiefs of the Israelites, twelve silver chargers, twelve silver cups, twelve censers of gold, [85] each charger one hundred and thirty shekels, and each cup seventy shekels, all the silver of these vessels, two thousand four hundred shekels, and the shekels were after the holy shekel; [86] twelve golden censers, full of incense; all the gold of the censers was one hundred and twenty shekels. [87] All the cattle for the whole burnt offering were twelve young bulls, twelve rams, twelve lambs of the first

year, with their sacrifices of flour and their libations; and twelve kids of the goats for the sin offering. [88] All the cattle for the sacrifice of thanksgiving, were twenty four heifers, sixty rams, sixty he-goats, sixty ewe lambs of the first year, without blemish. This was the dedication of the altar.

[89] After filling his own hands, and after the anointing, when Moses went into the tabernacle of the testimony to speak to the Lord, he heard the voice of the Lord speaking to him, from above the propitiatory, which is over the ark of the testimony, between the two cherubims, and he answered him.

* CHAPTER VIII *

AND the Lord spoke to Moses, saying, [2] Speak to Aaron, and thou shalt say to him, When thou hast put on the side lamps, the seven lamps shall give light in a range with the front of the candlestick. [3] And Aaron did so. On each side, on a range with the front of the candlestick, he lighted the lamps thereof as the Lord commanded Moses. [4] Now the workmanship of the candlestick was of solid gold; both its stem, and its lilies, were of one solid piece. He had made the candlestick according to the pattern which the Lord shewed Moses.

[5] Moreover the Lord spoke to Moses, saying, [6] Take the Levites from among the children of Israel, and purify them. [7] And in this manner thou shalt perform their purification. Thou shalt sprinkle them with the water of purification, and a razor shall pass over their whole body, and they shall wash their clothes, and they will be clean. [8] Then they shall take a young bull from the herd, with his sacrifice, to wit, fine flour mixed up with oil; and thou shalt take a yearling bull from the herd for a sin offering, [9] and bring the Levites before the tabernacle of the testimony, and assemble all the congregation of Israel's sons, [10] and present the Levites before the Lord.

And the sons of Israel shall lay their hands on the Levites; [11] and Aaron shall set the Levites apart before the Lord, as a gift from the sons of Israel; and they shall be set apart to perform the works of the Lord. [12] Then the Levites shall lay their hands on the head of the young bulls. And thou shalt offer the one for a sin offering, and the other for a whole burnt offering, to make atonement for them. [13] Then thou shalt place the Levites before the Lord, and before Aaron and before his sons, and give them as

a gift before the Lord. [14] So thou shalt separate the Levites from among the sons of Israel, and they shall belong to me. [15] And after this, the Levites shall go in to do the works of the tabernacle of the testimony, when thou hast purified them, and given them up before the Lord. [16] Because they are solemnly given up to me from among the children of Israel; I have taken them for myself from among the children of Israel, instead of all the males who are the first-born of their mothers.

[17] Because every first-born among the children of Israel, whether of man or beast, belongeth to me [18] (on the day when I smote all the first-born in the land of Egypt, I hallowed them for myself) and I have taken the Levites instead of all the first born among the children of Israel, [19] and have given the Levites as a gift to Aaron and his sons, from among the children of Israel, to do the works of the children of Israel at the tabernacle of the testimony, and to make atonement for the children of Israel; therefore none among the children of Israel shall come near the Holies.

[20] So Moses and Aaron, and all the congregation of the children of Israel, did to the Levites as the Lord commanded Moses in respect to them.

Now when the children of Israel had done so to them, [21] and the Levites were purified, and had washed their clothes, and Aaron had solemnly given them up in the presence of the Lord, and had made atonement for them to purify them; [22] and, after this, the Levites had gone in to perform their service in the tabernacle of the testimony, in the presence of Aaron and his sons—when they had done thus for the Levites, as the Lord commanded Moses in respect to them; [23] then the Lord spoke to Moses, saying, [24] There is this further in respect to the Levites— [25] from twenty five years and upwards, they shall go in to perform service at the tabernacle of the testimony; but after fifty years of age, they are to be withdrawn from the service, and work no more. [26] As brothers, they are to keep watch at the tabernacle of the testimony, but not to perform laborious work. In this manner thou shalt dispose of the Levites among their watches.

* CHAPTER IX *

NOW in the second year after their coming out of the land of Egypt, in the first month, the Lord spoke to Moses in the wilder-

ness of Sina, saying, [2] Give orders, and let the children of Israel keep the passover in its appointed season. [3] On the fourteenth day of this first month, toward evening, thou shalt celebrate it in its season. According to its rites, and according to its institution, thou shalt celebrate it.

[4] Accordingly Moses spoke to the children of Israel to keep the passover [5] on the fourteenth day of the first month, in the wilderness of Sina. And when the children of Israel were doing as the Lord commanded Moses, [6] there were some men who were defiled by the dead body of a man, and could not keep the passover; so these men came to Moses and Aaron on that day, [7] and said to them, We are defiled by the dead body of a man, must we therefore be deprived of the opportunity of offering our gift to the Lord, in its appointed season, among the children of Israel: whereupon [8] Moses said to them, Stand here; and I will hear what the Lord will command concerning you.

[9] Then the Lord spoke to Moses, saying, [10] Speak to the children of Israel, and say, If any man among you, or among your posterity, happen to be defiled by the dead, or be on a far distant journey, he shall keep the passover to the Lord [11] in the second month. On the fourteenth day they shall keep it towards evening. They shall eat it with unleavened bread, and bitter herbs; [12] they shall not leave any of it till the morning; nor shall they break a bone of it. They shall keep it according to the ritual of the passover.

[13] And if any man be clean, and not on a distant journey, and fail to keep the passover, that soul shall be cut off from among his people; because he did not offer this gift to the Lord, in its appointed time, such a man shall bear his sin. [14] And if there come to you a proselyte in your land, and he choose to keep the passover to the Lord, he must keep it according to its ritual, and according to its institution. You shall have one law for the proselyte and for him born in the land.

[15] Now on the day when the tabernacle was erected, the cloud covered the tabernacle—the house of the testimony: and in the evening there was over the tabernacle an appearance like that of fire, which continued till the morning. [16] Thus it was continually. The cloud covered it by day: and there was an appearance of fire during the night. [17] And when the cloud ascended from the tabernacle, the Israelites thereupon began their march; and at what place soever the cloud halted there the Israelites encamped. [18] By the command of the Lord the Isra-

elites were to encamp, and by the command of the Lord, they were to march.

[19] All the time the cloud overshadowed the tabernacle, the Israelites were to continue encamped. [20] And when the cloud was continued over the tabernacle many days, the Israelites were to keep the watch of their God, and not remove. And such was to be the case when the cloud overshadowed the tabernacle but a few days. At the command of the Lord, they were to encamp; and at the command of the Lord, they were to march. [21] And this was to be the case when the cloud was from evening till morning. When the cloud ascended in the morning, they were to take up their march, whether it was day or night. [22] But while the cloud continued to overshadow it, even for a month or more, the Israelites were to continue encamped, and not remove.

[23] Because at the command of the Lord, they were to move, and at the command of the Lord, by the ministry of Moses, they kept the watch of the Lord.

* CHAPTER X *

THEREFORE the Lord spoke to Moses, saying, [2] Make for thyself two silver trumpets. Thou shalt make them of ductile silver, each beaten out of one piece. And they shall serve thee to assemble the congregation, and to cause the camps to remove. [3] When thou shalt blow with them, all the congregation shall assemble at the door of the tabernacle of the testimony; [4] but when one is blown, all the chiefs, the leaders of Israel, shall come to thee. [5] When you blow an alarm, the camps on the east shall begin their march; [6] and when you blow a second alarm, the camps on the south shall begin their march; and when you blow a third alarm, the camps on the west shall begin their march; and when you blow a fourth alarm, the camps on the north shall begin their march. They shall blow an alarm for their marching. [7] And when you would assemble the congregation, you are to blow with them, but not an alarm. [8] The sons of Aaron, the priests, shall blow the trumpets. This shall be a perpetual ordinance for you, throughout your generations.

[9] And when you go out to battle in your land, against your enemies, who have risen up against you, you shall sound these trumpets, that you may be brought into remembrance before the Lord, and saved from your enemies. [10] In the days of your rejoicings also, and at your festivals, and at your new moons, you

shall blow the trumpets, at your whole burnt offerings, and at your sacrifices of thanksgivings; and it shall be a calling of you into remembrance before your God—I the Lord your God.

[11] Now in the second year, in the second month, on the twentieth day of the month, the cloud ascended from the tabernacle of the testimony; [12] whereupon the Israelites with their baggage, marched through the wilderness of Sina, and the cloud halted in the wilderness of Pharan. [13] When by the command of the Lord, by the hand of Moses the first had begun their march—when the van, [14] the division of the camp of Judas, had marched, and at the head of it Naasson son of Aminadab, [15] and at the head of the army of the tribe of Issachar, Nathaniel son of Sogar, [16] and at the head of the army of the tribe of Zabulon, Eliab son of Chailon; then were the Gersonites, and the Merarites, [17] having taken down the tabernacle, were to move on, carrying the tabernacle.

[18] And when the division of the camp of Reuben had marched with their army, and at the head of it Elisur son of Sedur; [19] and at the head of the army of the tribe of Simeon, Salamiel son of Surisadai; [20] and at the head of the army of the tribe of Gad, Elisaph son of Raguel, [21] then were the Kaathites to move on, carrying the holy things, so that the tabernacle might be set up when they arrived. [22] Then were to march the division of the camp of Ephraim, with their army, and at the head of it Elisama son of Emiud, [23] and at the head of the army of the tribe of Manasses, Gamaliel son of Phadassur; [24] and at the head of the army of the tribe of Benjamin, Abidan son of Gadeoni. [25] And the division of the camp of Dan were to march the last of all the camps, with their army, and at the head of it Achiezer son of Amisadai; [26] and at the head of the army of the tribe of Aser, Phagael son of Echran; [27] and at the head of the army of the tribe of Nephthaleim, Achire son of Ainan. [28] These were the armies of the Israelites.

[29] Now when they began their march Moses said to Obad, son of Raguel the Madianite, the brother in law of Moses, We are now on our march to the place which the Lord said, This I will give you. Come with us and we will deal well with thee; for the Lord hath spoken good things concerning Israel. [30] In reply to which he said, I cannot go, but must return to my own land, and to my family. [31] Whereupon Moses said, Thou must not leave us. Because thou hast been with us in the wilderness, therefore thou shalt be a senator among us, [32] and shalt share—if thou

go with us, thou shalt indeed share in all those good things which the Lord will bestow upon us, and we will deal kindly with thee.

[33] So they removed from the mount of the Lord, three days' journey, and the ark of the covenant of the Lord went before them the three days' journey, to look out for them a resting place.

[35] And when the ark set forward Moses said, Arise, O Lord, and let thine enemies be scattered. Let them who hate Thee be put to flight. [36] And when it halted he said, Return, O Lord, to the thousand myriads of Israel. [34] Now the cloud was overshadowing them by day, as they marched out of the camp.

* CHAPTER XI *

AND the people were wickedly murmuring before the Lord, and the Lord heard, and was provoked to wrath, and a fire from the Lord was kindled among them, and was consuming part of the camp, [2] whereupon the people cried to Moses, and he prayed to the Lord, and the fire ceased. [3] So the name of that place was called *Burning*, because a fire from the Lord had been kindled among them.

[4] Again the mixed multitude which was among them had a longing desire, and even the children of Israel sat down and wept, saying, Who will give us flesh to eat. [5] We recollect the fish which we ate in Egypt for nothing; and the cucumbers, and the melons, and the leeks, and the onions, and the cloves of garlick; [6] but now our soul is dried up, and our eyes behold nothing but this manna. [7] Now the manna was like a grain of coriander, and its colour was the colour of chrystal, [8] and the people went out, and gathered it and ground it in mills, or beat it in mortars, and boiled it in pots, or made it up into cakes to be baked on the hearth; and in sweetness its taste was that of a sweet cake, made with oil; [9] and when the dew fell on the camp the manna came down with it.

[10] When Moses heard them weeping in their communities, every one at his tent door, though the Lord was greatly provoked to wrath, and in the view of Moses it was evil, [4] yet Moses said to the Lord, Why hast thou afflicted thy servant; and why have I not found favour in thy sight, that thou shouldst lay upon me the weight of this people? [12] Have I conceived all this people? Or have I brought them forth, that thou sayest to me, Take them in thy bosom, and carry them, as a nurse would her sucking child,

to the land which with an oath thou hast promised to their fathers? [13] Whence can I have flesh to give to all this people? For they weep before me, saying, Give us flesh that we may eat. [14] I am not able alone to bear this people. It is a burden too heavy for me. [15] If thou deal thus with me, kill me outright, if I have found favour in thy sight, that I may not see my wretchedness.

[16] Whereupon the Lord said to Moses, Assemble before me seventy men of the elders of Israel, whom thou knowest to be elders of the people, and their scribes; and bring them to the tabernacle of the testimony, and let them stand there with thee; [17] and I will come down and talk with thee there, and I will take a portion of the spirit which is upon thee, and put it upon them; and they will help thee to bear the burden of this people, so that thou shalt not bear them thyself alone. [18] And thou shalt say to this people, Sanctify yourselves against to-morrow, and you shall eat flesh. Because you have wept before the Lord, saying, Who can give us flesh to eat? It is better for us to be in Egypt; therefore the Lord will give you flesh to eat, and you shall eat flesh. [19] You shall eat it, not one day, nor two days, nor five days, nor ten nor twenty days. [20] You shall eat it a whole month, until it come out at your nostrils, and become loathsome to you, because you have distrusted the Lord who is amongst you, and have wept in his presence, and said, Why did we come out of Egypt.

[21] Thereupon Moses said, The people among whom I am, are six hundred thousand footmen, yet thou hast said, I will give them flesh to eat, and they shall eat it a whole month. [22] Must the flocks and the herds be slaughtered for them? Will even these suffice? Or should all the fish of the sea be collected for them, would this be sufficient for them?

[23] And the Lord said to Moses, Cannot the hand of the Lord furnish a sufficiency? Thou shalt now see whether My word shall come to pass to thee or not. [24] Then Moses went out, and told the people the words of the Lord. And when he had assembled seventy men from among the elders of the people, and placed them around the tabernacle, [25] the Lord descended in a cloud, and spoke to him, and took a portion of the Spirit which was upon Him, and put it on the seventy elders. And soon as the Spirit rested on them, they prophesied.

[26] Now there were two who had not joined them, but were left in the camp. The name of the one was Eldad and the name of the other, Modad; and the spirit rested on them. They were of

those who were written down, but they had not come to the tabernacle. And when they prophesied in the camp, [27] there ran a young man, who told Moses, saying, Eldad and Modad are prophesying in the camp. [28] Upon which Joshua the son of Naue, who was the chosen attendant of Moses, addressing him said, My lord Moses, forbid them. [29] But Moses said to him, Thou shouldst not envy, on my account. O that the people of the Lord had all been made prophets when the Lord put his spirit on these!

[30] Then Moses went into the camp, accompanied with the elders of Israel; [31] and there went forth a wind from the Lord, and brought a flock of quails from the sea, and drove them upon the camp, a day's journey on this side, and a day's journey on that side, all around the camp about two cubits from the ground. [32] Whereupon the people arose, and all that day, and all that night, and all the next day, they gathered the flocks of quails, and he who gathered the fewest collected ten cores. [33] Though they had heated for themselves kilns all around the camp, the flesh was already between their teeth before it was quite dead. Whereupon the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague, [34] so that the name of that place was called *Monuments of longing desire*; because they had there buried the people who had expressed such a longing desire.

[35] From the *Monuments of longing desire*, the people removed to Aseroth.

* CHAPTER XII *

AND while they were at Aseroth, Mariam and Aaron spoke against Moses, because of the Ethiopian woman whom Moses had taken; because he had taken to wife an Ethiopian woman, [2] therefore they said, Hath the Lord spoken to Moses only? Hath he not spoken to us also? [3] Now the man Moses was very meek, above all the men on the earth; and when the Lord heard, [4] the Lord immediately said to Moses and Aaron and Mariam: Come forth you three to the tabernacle of the testimony. And when they three came out to the tabernacle of the testimony, [5] the Lord descended in a pillar of cloud, and stood at the door of the tabernacle of the testimony, and Aaron and Mariam were called. [6] And when they both came out He said to them, Hear

My words. If there be a prophet among you to the Lord, I will make Myself known to him by a vision, and speak to him in sleep. [7] Not so with respect to My servant Moses. In all My house, he is faithful. [8] Mouth to mouth, I will speak to him personally, and not in dark sentences. He hath actually seen the glory of God. Why then were ye not afraid to speak against My servant Moses.

[9] And the wrath of the Lord was upon them, [10] and the cloud withdrew from the tabernacle, and behold Mariam was leprous like snow. When Aaron looked on Mariam, and beheld she was leprous, [11] he said to Moses, O my lord, impute not sin to us, because we have acted ignorantly—because we have sinned, [12] Let her not be as dead, as an abortive, for it devoureth the half of her flesh. [13] Whereupon Moses cried to the Lord, saying, O God, I beseech Thee, heal her. [14] And the Lord said to Moses, If her father had spit in her face, would she not be ashamed seven days? Let her be set apart seven days, without the camp, and after that let her come in. [15] So Mariam was set apart without the camp, seven days, and the people did not remove till Mariam was cleansed. [16] And after this the people removed from Aseroth, and encamped in the wilderness of Pharan.

* CHAPTER XIII *

AND the Lord spoke to Moses, saying, [2] Send men, and let them examine for thee the land of the Chananites, which I am about to give to the children of Israel for a possession. Thou shalt send a man for every tribe; according to the communities of their patriarchal families, thou shalt send them, every one a leader among them.

[3] So Moses sent them from the wilderness of Pharan, by the command of the Lord. [4] All the men were principal officers of the children of Israel, and these were their names—Of the tribe of Reuben, Samuel, son of Zachur; [5] of the tribe of Symeon, Saphat, son of Suri; [6] Of the tribe of Juda, Chaleb, son of Jephonne; [7] of the tribe of Issachar, Ilaal, son of Joseph; [8] of the tribe of Ephraim, Ause, son of Naue; [9] of the tribe of Benjamin, Phalti, son of Raphu; [10] of the tribe of Zabulon, Gudiel, son of Sudi; [11] of the tribe of Joseph—of the Manassites, Gaddi, son of Susi; [12] of the tribe of Dan, Amiel, son of Gamali; [13] of

the tribe of Aser, Sathur, son of Michael; [14] of the tribe of Nephthaleim, Nabi, son of Sabi; [15] of the tribe of Gad, Gudiel, son of Makchi.

[16] These were the names of the men whom Moses sent to examine the land: (now Moses had surnamed Ause, son of Nave, Joshua.) [17] And upon sending them to view the land of Chanaan, Moses said to them, Having gone up through this wilderness, you shall go up to the mountain, [18] and view the land, of what sort it is; and the people who are settled in it, whether they be strong or weak; whether few or many; [19] and what sort of a country it is in which they are settled, whether it is good or bad; and what sort of cities they inhabit, whether they dwell in cities with walls, or without walls, [20] and what the quality of the soil is, whether rich or poor; and whether there are trees there, or not. And having made a strict examination, you will bring with you some of the fruits of the land: (for their days, it being then the spring season, would reach to the time of the first ripe grapes.)

[21] So they went up, and viewed the country from the wilderness of Sin, as far as Roob on the way to Aimath. [22] Then they went up, on a course parallel with the front of the desert; then turned down to Chebron, where were the Achimans and the Sessians, and the Thelamins, descendants of Enach. Now Chebron was built seven years before Tanis in Egypt. [23] And having come to the valley of grapes, and viewed it, they cut there a branch with a cluster of grapes on it, and carried it on poles, with some pomegranates and figs: [24] and they called the name of that place, *Valley of Grapes*; because of the bunch of grapes which the children of Israel cut there. [25] And having viewed the land, they set out thence on their return, after forty days, [26] and journeying on came to Moses and Aaron, and to all the congregation of the Israelites in the wilderness of Pharan Kades, and made report to them and to all the congregation, and shewed them the fruit of the land.

[27] And they gave him a minute detail and said, We went to the country to which thou didst send us, a land flowing with milk and honey, and this is the fruit of it. [28] But nevertheless because the nation which inhabiteth it is bold and the cities strong, defended with walls, and very large, and we have seen there the race of Enach; and [29] the Amalekites dwell in the land to the south, and the Chettites, and the Evites, and the Jebusites, and the Amorites, inhabit the hilly country; and the Chananites dwell on the sea shore, and along the river Jordan.

[30] Here Chaleb stilled the people before Moses, and said, We have only to go up, and we shall possess it, for we are stronger than they. [31] But the men who went up with him said: We will not go up; for we are not able to go up against that nation; for it is much more powerful than we are. [32] And they gave an astonishing account of the land which they had viewed, to the children of Israel, saying, The land through which we passed to view it, is a land which devoureth them who dwell therein; and all the people which we saw are men of immense stature. [23] There indeed we saw the giants, and we were before them like grasshoppers—indeed we were nothing else before them.

* CHAPTER XIV *

UPON this all the congregation, raising their voices, shouted aloud, and the people wept that whole night. [2] And all the Israelites murmured against Moses and Aaron; and the whole congregation said to them, O that we had died in the land of Egypt, or even in this wilderness! [3] If we must die, why doth the Lord lead us into that land to fall in battle? Our wives and our children will be for a prey. Now therefore it is better for us to return to Egypt. [4] Then they said to one another, Let us appoint a leader, and return to Egypt.

[5] Upon this Moses and Aaron fell on their faces before all the congregation of the children of Israel, [6] and Joshua the son of Naue, and Chaleb the son of Jephonne, two of them who had viewed the land, rent their clothes, [7] and spoke to all the congregation of the Israelites, saying, The land which we viewed is indeed a most excellent land. [8] If the Lord delighteth in us, he will lead us to that land, and give it to us. It is a land flowing with milk and honey. [9] Only rebel not against the Lord, and you need not be afraid of the people of the land, for they are food for us. For their time is over, and the Lord is with us. Fear them not.

[10] And when all the congregation ordered to stone them with stones, the glory of the Lord appeared in the cloud, over the tabernacle of the testimony, to all the children of Israel.

[11] And the Lord said to Moses, How long shall this people provoke Me? And how long will they disbelieve Me, notwithstanding all the miracles which I have done among them? [12] Let Me smite them with pestilence and destroy them, and I will make thee and the house of thy father a great nation and much more numerous than this.

[13] Thereupon Moses said to the Lord, Though Egypt may publish that Thou by Thy mighty power didst bring this people out from among them— [14] Nay, though all the inhabitants of this land have heard that Thou the Lord art among this people—that they with their eyes may behold Thee, O Lord, exposed to view; and that Thy cloud hath stood over them, and that Thou marchest before them in a pillar of cloud by day, and in a pillar of fire by night.

[15] Yet when Thou shalt destroy this people as one man, then will all the nations who have heard of Thy name speak, saying, [16] Because the Lord was not able to bring this people into the land which, with an oath, He promised them, He hath destroyed them in the wilderness. [17] Now therefore let Thy power, O Lord, be exalted. As Thou hast spoken, saying, [18] "The Lord is long-suffering, abundant in mercy and true, taking away iniquities, transgressions and sins; and, when he will not by purification clear the guilty, retributing the sins of fathers on children to the third and fourth generation," [19] forgive the sin of this people according to Thy great mercy, as Thou hast been gracious to them from Egypt even to this time.

[20] Then the Lord said to Moses, I am merciful to them according to thy word. [21] But as I live, and My name liveth, and the glory of the Lord shall fill the whole earth; [22] because all these men, who have seen My glory, and the wonders which I have done in Egypt, and in this wilderness, have actually tempted Me now the tenth time, and have not hearkened to My voice, [23] they indeed shall not see the land which I, with an oath, promised their fathers.

But with regard to their children who are here with Me—as many as have not known good or evil—every one who is too young to be taught by experience, to them I will give the land. As for all them who have provoked Me, they shall not see it; [24] But with regard to My servant Chaleb, because there was a different spirit in him, and he followed Me, him I will bring into the land to which he went, and his seed shall inherit it. [25] Now the Amalekites and the Chananites dwell in that valley, turn therefore to-morrow, and remove into the wilderness by the way to the Red Sea.

[26] Moreover the Lord spoke to Moses and Aaron, saying, [27] How long shall I bear with this wicked congregation? I have heard what they murmur before Me—the murmuring of the Is-

raelites which they have uttered concerning you, [28] Say to them, As I live, saith the Lord, As you have spoken in my hearing, so will I actually do to you. [29] In this wilderness your carcasses shall fall—the whole review of you—even all of you who have been reviewed, from twenty years old, and upwards, who have murmured against me. [30] None of you shall come into that land, respecting which I stretched forth my hand to cause you to dwell therein, save only Chaleb son of Jephonne, and Joshua son of Naue.

[31] But as for your children, which you said would be for a prey, them I will bring into the land, and they shall inherit that land which you have rejected. [32] Your carcasses shall fall in this wilderness, and in this wilderness [33] your children shall be fed forty years. They shall bear your whoredom until your carcasses are consumed in the wilderness. [34] According to the number of days in which you explored the land, counting each of the forty days a year, you shall bear your sins forty years, and shall know the vengeance of My wrath. [35] I the Lord have spoken. In this manner I will assuredly deal with this wicked congregation, which hath risen up against me. In this wilderness they shall be consumed, and there they shall die, [36] with those men whom Moses sent to view the land, and who, on their return, murmured against it before the congregation, to raise an evil report concerning it. [37] Now the men who spoke ill against the land were struck dead before the Lord, [38] and Joshua son of Naue and Chaleb son of Jephonne alone survived of all the men who had gone to view the land.

[39] When Moses rehearsed these words to all the children of Israel, the people mourned exceedingly, [40] and rising early the next morning they went up to the top of the mountain, saying, Behold, here we are, we will go up to the place which the Lord hath said, for we have sinned. [41] Though Moses said, Why do you transgress the command of the Lord? Things will not prosper with you. [42] Do not go up, for the Lord is not with you. You will therefore fall before the face of your enemies. [43] Because the Amalekites and the Chananites are there before you, you will therefore fall by the sword. Because you have turned back, and disobeyed the Lord, therefore the Lord will not be among you. [44] Notwithstanding this, they obstinately went up to the top of the mountain; but the ark of the covenant of the Lord, and Moses, did not depart out of the camp. [45] And the Amalekites and the

Chananites, who were in ambush on the mountain, came down, and drove them back, and smote them even to Ermon. So they returned to the camp.

* CHAPTER XV *

AGAIN the Lord spoke to Moses, saying, [2] Speak to the children of Israel, and thou shalt say to them, When you are come into the land of your habitation, which I give you, [3] and thou wilt offer whole burnt offerings to the Lord, whether it be an offering of homage, or a sacrifice to magnify a vow, or a free-will offering; or at your festivals, to make a smell of fragrance to the Lord; if they be from the herds or the flocks, [4] he who bringeth his gift to the Lord must also bring for a sacrifice of flour, the tenth of an ephah of fine flour, made up with the fourth of an hin-measure of oil— [5] and for a libation you shall pour the fourth of an hin of wine upon the whole burnt offering, or upon the sacrifice; for every lamb you shall do this, as an offering of homage, a smell of fragrance for the Lord.

But for a ram, when you offer one, for a whole burnt offering, or for a sacrifice, thou shalt offer two tenths of fine flour, made up with the third of an hin of oil, for a sacrifice.

[7] And for a libation you shall offer a third of an hin of wine, for a smell of fragrance to the Lord. [8] And if you make your offering from the herds, for a whole burnt offering, or for a sacrifice to magnify a vow, or for an offering of thanksgiving to the Lord; [9] he who offereth must bring, with the young bull, three tenths of fine flour mixed up with the half of an hin of oil, for a sacrifice; [10] and the half of an hin of wine for a libation, as an offering of homage, a smell of fragrance for the Lord. [11] Thus thou shalt do for every young bull, or for every ram, or for every lamb, or kid of the goats. [12] According to the number which you offer, thus you shall do for every one, according to their number.

[13] Every one born in the land shall prepare these things in this manner, when he maketh offerings of homage for a smell of fragrance for the Lord. [14] And if there be a proselyte among you in your land, or whoever there may be among your generations, who will make an offering of homage, a smell of fragrance for the Lord, in the same manner as you do, so shall he do. The congregation is the Lord's.

[15] *There shall be one law for you, and for the proselytes*

among you is a perpetual law for your generations. As you are, so shall the proselyte be before the Lord. [16] There shall be one law, and one rule of rectitude for you and for the proselyte settled among you.

[17] Again the Lord spoke to Moses, saying, [18] Speak to the children of Israel, and thou shalt say to them, When you come to the land to which I am conducting you, [19] this must be done: When you are about to eat of the bread of the land, you shall set apart a separate portion as a dedication to the Lord. [20] As the first fruits of your dough you shall set apart a loaf for this separate portion. As a dedication from the threshing floor, so shall you set this apart, [21] as the first portion of your dough, and you shall give it to the Lord as a dedication throughout your generations.

[22] And when you shall be guilty of a failure, and shall not have performed all these commands which the Lord hath delivered to Moses— [23] even all that the Lord hath enjoined on you by the ministry of Moses, from the day the Lord gave them in charge to you, and thenceforward throughout your generations, [24] then shall this be done: If, escaping the notice of the congregation, it hath been done inadvertently, the whole congregation shall offer a young bull from the herd, without blemish, for a whole burnt offering, for a smell of fragrance for the Lord, with its sacrifice, and its libation, according to the rule prescribed, and one kid of the goats for a sin offering.

[25] And the priest shall make atonement for the whole congregation of the children of Israel, and it shall be forgiven them. Because it was done through inadvertency, and they have brought their gift, an offering of homage to the Lord for their sin before the Lord, for their involuntary acts; [26] therefore forgiveness shall be extended to the whole congregation of the children of Israel, even to the stranger settled among you; because it was an act of ignorance in the whole people. [27] And if any individual sin ignorantly, he shall bring a she-goat of the first year for a sin offering; [28] and the priest shall make an atonement for the person who hath been guilty through ignorance, and hath sinned inadvertently before the Lord. In making atonement for him who shall act inadvertently, [29] there shall be the same law for the stranger among the children of Israel, and for the proselyte who hath joined them and sinned inadvertently, as for them. [30] But if any person, whether a native or a proselyte, shall presumptuously transgress, he provoketh God; that person shall be cut off from among his people. [31] Because he hath despised the statute

of the Lord, and hath broken his commandments, that person shall be blotted out: his sin shall be upon him.

[32] When the children of Israel were in the wilderness, they found a man gathering wood on the sabbath day. [33] And they who found him gathering wood on the sabbath day, brought him before Moses and Aaron, and the whole congregation of the children of Israel; [34] and they committed him to custody, for it had not been determined what should be done to him. [35] Whereupon the Lord spoke to Moses, saying, Let the man be put to death. Let all the congregation stone him with stones. [36] So all the congregation led him out of the camp, and the whole congregation stoned him with stones without the camp, as the Lord commanded Moses.

[37] Again the Lord spoke to Moses, saying, [38] Speak to the children of Israel, and thou shalt say to them. Let them make for themselves tufts on the corners of their mantles, throughout all their generations; and on the tufts at the corners you shall put a blue ribbon, [39] and have it on the tufts, that when you see them you may remember all the commands of the Lord, and do them, and not turn aside after your imaginations, and your own eyes, by following of which you have gone a-whoring— [40] that you may remember, and do all my commands, and be dedicated to your God. [41] I am the Lord your God, Who brought you out of the land of Egypt, to be your God. I the Lord am your God.

* CHAPTER XVI *

WHEN Kore son of Issaar, son of Kaath, son of Levi, spoke, backed by Dathan and Abiron, the son of Eliab, and by Aun, son of Phaleth, son of Reuben,— [2] when they rose up against Moses, with two hundred and fifty men of the sons of Israel, leaders of the congregation, eminent for a counsel and men of renown— [3] when they rose in a body against Moses and Aaron, and said, Be it known to you that the whole congregation are holy, and the Lord is among them. Why then do you set yourselves against the congregation of the Lord?

[4] Moses, upon hearing this, fell on his face, [5] and spoke to Kore, and to all his company, saying, God hath seen and known who are his, and who are holy, and hath brought them near to himself. Even those whom he chose he hath brought near to himself. [6] Do this. Take for yourself censers, thou Kore, and all

you his company; [7] and put fire therein, and lay incense thereon before the Lord to-morrow. And let the man whom the Lord hath chosen be the holy man. Let this suffice you, ye sons of Levi.

[8] Moreover, Moses said to Kore, Hearken to me, ye sons of Levi; [9] Is this a small thing to you, that the God of Israel hath separated you from among the congregation of Israel, and brought you near to himself, to perform the holy services of the tabernacle of the Lord, and to attend before the tabernacle to perform them? [10] He hath indeed brought thee near, and all thy brethren the children of Levi with thee. And do you seek in this manner to officiate also as priests— [11] Thou and all this thy company who are tumultuously assembled before God? As for Aaron, who is he that you murmur against Him?

[12] Then Moses sent for Dathan and Abiron, the sons of Eliab; but they said we will not go up. [13] Is it a small matter that thou hast been bringing us up to a land flowing with milk and honey, to kill us in this wilderness, that thou tyrannisest over us? Thou art a chief! [14] And thou hast brought us to a land flowing with milk and honey! and hast given us a portion of land, and vineyards! Fain wouldst thou put out the eyes of these men! We will not go up.

[15] Upon this Moses was greatly incensed, and said to the Lord, Respect not their sacrifice. I have not taken from any of them an object of desire, nor have I injured any of them. [16] Then Moses said to Kore, Hallow thy company and be ready before the Lord, thou and Aaron and they, to-morrow. [17] And take every one his censer, and put incense thereon, and present before the Lord, every one, his censer, two hundred and fifty censers; thou also and Aaron, each his censer. [18] And when every one had taken his censer, and put fire therein, and laid incense on it, and Moses and Aaron stood at the doors of the tabernacle of the testimony; [19] and Kore had collected against them all his company, at the doors of the tabernacle of the testimony, the glory of the Lord appeared to the whole congregation.

[20] And the Lord spoke to Moses and Aaron saying, [21] Separate yourselves from among this congregation, and I will consume them all at once. [22] At this they fell on their faces and said, O God, the God of the spirits, even of all flesh! If one man hath sinned, is the wrath of the Lord against the whole congregation? [23] Then the Lord spoke to Moses, saying, [24] Speak to the congregation, and say, Withdraw all around from the congregation of Kore. [25] Accordingly Moses, arose, and went to Dathan and

Abiron; and all the elders of Israel accompanied him. [26] And he spoke to the congregation, saying, Separate yourselves from the tents of these wicked men, and touch not any of the things which belong to them, lest you be consumed with them in their sins. [27] And when they had drawn back, all around, from the tent of Kore, Dathan and Abiron came out, and stood at the doors of their tents, with their wives and their children, and their attendants.

[28] And Moses said, By this you shall know that the Lord hath sent me to do all these works, and that they are not of myself:— [29] If these men die the common death of all men; or if their visitation be according to the visitation of all men, the Lord hath not sent me: [30] but if the Lord demonstrate by a miracle, and the earth opening its mouth, shall swallow up them and their households, and their tents, and all that belong to them; and they go down alive to the mansion of the dead; then you will know that these men have provoked the Lord. [31] And when he had made an end of speaking all these words, the earth was rent under them; [32] and the earth opened; and it swallowed up them, and their households, and all the men who were with Kore, and all their cattle. [33] And they, and all that belonged to them, went down alive to the mansions of the dead, and the earth covered them. And they were destroyed from among the congregation. [34] And all the Israelites who were around them fled at their cry; for they said, Perhaps the earth may swallow us up. [35] And there went forth a fire from the Lord, and consumed the two hundred and fifty men, who were offering incense!

[36] Then the Lord said to Moses, [37] and to Eleazar the priest, the son of Aaron, Gather up the brazen censers from among them who were burned; but as for the strange fire, scatter it there. [38] Because they have hallowed the censers of these sinful men with their lives, therefore make them up into thin plates, as a cover for the altar. Because they were presented before the Lord, therefore they are hallowed, and made a sign for the children of Israel.

[39] So Eleazar, the son of Aaron the priest, took the brazen censers which they who were burned up had presented; and of them made a cover for the altar, [40] a memorial to the children of Israel, that none of another family, who is not of the seed of Aaron, should come near to present incense before the Lord, lest he be like Kore, and his confederacy, as the Lord spoke to him by the ministry of Moses.

[41] On the next day, when the people murmured against Moses and Aaron, saying, You have slain the people of the Lord— [42] when, in their insurrection against Moses and Aaron, the congregation were rushing upon the tabernacle of the testimony, the cloud covered it, and the glory of the Lord appeared. [43] And Moses went in, with Aaron, in front of the tabernacle of the testimony, [44] and the Lord spoke to Moses and Aaron, saying, [45] Withdraw from among this congregation, and I will destroy them all at once. Whereupon they fell on their face.

[46] And Moses said to Aaron, Take the censer, and put therein fire from the altar, and throw incense on it, and carry it with all haste to the camp, and make atonement for them; for wrath is gone forth from the presence of the Lord, and hath begun to slay the people. [47] So Aaron took as Moses commanded him, and ran into the congregation; (Now the destruction among the people had already begun) and he threw on the incense, and made atonement for the people, [48] and stood between the dead and the living; and the plague ceased. [49] Now they who died by the plague were fourteen thousand seven hundred, besides those who died on the account of Kore.

[50] When Aaron returned to Moses to the door of the tabernacle of the testimony, the plague had ceased.

* CHAPTER XVII *

THE Lord spoke to Moses, saying, [2] Speak to the children of Israel, and take of them a staff—a staff for every house of patriarchal families—from all the chiefs of the respective houses of patriarchal families twelve staves; and write every one's name on his staff; [3] and on the staff of Levi write Aaron's name; for he is one staff. The chief of the house of the head family in every tribe shall give; [4] and thou shalt lay them in the tabernacle of the testimony, over against the testimony. By these I will there make Myself known to thee; [5] and it shall come to pass, that the staff of the man whom I will choose, shall bloom; and I will remove from Me this murmuring of the children of Israel, which they murmur against you.

[6] So Moses spoke to the children of Israel, and all the chiefs gave him, every one a staff—for every chief a staff, according to the houses of their patriarchal families, twelve staves, with Aaron's staff among theirs. [7] And Moses laid the staves before the

Lord in the tabernacle of the testimony. [8] And on the next day when Moses went in with Aaron into the tabernacle of the testimony, behold Aaron's staff, for the house of Levi, had bloomed and brought forth a bud, and had shot forth blossoms, and produced almonds. [9] And Moses brought out all the staves from the presence of the Lord, before all the children of Israel. And when they saw and had taken everyone his staff, [10] the Lord said to Moses, Lay up Aaron's staff again before the testimonies, to be kept as a sign for the children of these rebellious men; and let their murmuring cease from me that they may not die. [11] So Moses and Aaron did as the Lord commanded Moses. [12] And when they had done so, the sons of Israel spoke to Moses, saying, Behold, we have been wasted, we have been destroyed, we have been cut off suddenly; [13] everyone who toucheth the tabernacle of the Lord dieth. Must we all die?

* CHAPTER XVIII *

WHEREUPON the Lord spoke to Aaron, saying, Thou, and thy sons, and the house of thy father, shall bear the sins of the holy things; and thou, and thy sons, shall bear the sins of your priesthood; [2] take therefore to thyself thy brethren, the tribe of Levi, the community of thy father, and let them be joined to thee, and perform holy service for thee. While thou, and thy sons with thee, are before the tabernacle of the testimony, [3] they shall keep guard for thee, and guard the tabernacle of the testimony: but let them not approach to the holy utensils, nor to the altar, lest they die, and you with them. [4] They shall be joined with thee, and shall keep guard over the tabernacle of the testimony, according to all the holy services of the tabernacle, and none of another family shall come to thee. [5] And you shall keep the charge of the holy things, and of the altar, so that there shall not be wrath among the children of Israel. [6] I have indeed taken your brethren, the Levites, from among the children of Israel, as a gift presented to the Lord to perform the services of the tabernacle of the testimony; [7] therefore thou, and thy sons with thee, shall keep your priesthood, as far as the altar is concerned, and what is within the veil; and you shall perform these services as a privilege of your priesthood; and anyone of another family who approacheth shall be put to death.

[8] Moreover the Lord said to Aaron, Behold I have given you

the charge of the separated portions taken from all the dedications made to me by the children of Israel. To thee I have given them for a reward; and to thy sons after thee. [9] Let this therefore be your perpetual due from the hallowed dedications of the homage offerings—from all their gifts, and from all their sacrifices, and from all their trespass offerings, and from all their sin offerings. Whatever they give me, a portion of the hallowed things shall be for thee and thy sons. [10] In the holy place of the holies you shall eat them. Every male, namely, thou and thy sons shall eat them. [11] They shall be hallowed to thee. You shall have also a portion from the dedications which the Israelites make by setting apart, and from all the dedications made by being laid on hands—These I have given to thee, and thy sons, and thy daughters with thee, as an everlasting due. Everyone in thy house who is clean may eat these.

[12] Every dedication of oil, and every dedication of wine, every dedication of food of all kinds which they give to the Lord, these I have given to thee. [13] All the first fruits in their land, which they bring for the Lord, shall belong to thee. Everyone in thy house who is clean may eat these. [14] Every thing which is dedicated by the children of Israel shall belong to thee. [15] And every firstling of all flesh, which they bring for the Lord, whether of man or beast, shall belong to thee: but the first-born of man shall be redeemed, and thou shalt cause them to redeem the firstlings of all cattle which are not clean.

[16] Now the redemption of the former, at a month old, shall be the set price of five shekels according to the holy shekel, which is twenty oboli: [17] but the firstlings of kine, and the firstlings of sheep, and the firstlings of goats, thou shalt not suffer them to redeem. They are hallowed; therefore thou shalt pour out their blood before the altar, and offer their suet as an offering of homage, for a smell of fragrance for the Lord. [18] And the flesh shall be for thee. Like the dedicated breast, and like the right shoulder, it shall be thine.

[19] Every dedication of holy things, which the children of Israel set apart for the Lord, I have given to thee, and thy sons, and thy daughters, as an everlasting due. It is a covenant of salt forever, before the Lord, with thee and thy seed after thee.

[20] Moreover the Lord said to Aaron, Thou shalt have no inheritance in their land, nor shalt thou have a portion among them; for I am thy portion, and thy inheritance, among the children of Israel. [21] And behold I have given the Levites all the tenth in

Israel, as a portion for their services. Inasmuch as they are to perform service at the tabernacle of the testimony, [22] and the children of Israel are no more to come to the tabernacle of the testimony, to bear a sin which incurreth death, [23] but the Levites themselves are to perform the service of the tabernacle, and to bear their sins, this shall be a perpetual due for their generations, and they shall have no inheritance among the children of Israel. [24] Because I have given the Levites for their portion the tithes of the children of Israel, which they set apart for the Lord, as a dedication, therefore I have said to them, they shall have no lot of inheritance among the Israelites.

[25] Then the Lord spoke to Moses, saying, [26] Thou shalt speak to the Levites and say to them; When you take from the children of Israel the tenth which I have given you from them for a lot of inheritance, you shall set apart from it, as a dedication for the Lord, a tenth of the tenth; [27] and these dedications of yours shall be reckoned to you as corn from the threshing floor, and as a dedication from the press. [28] Thus you shall acquit yourselves of all the dedications of the Lord—of all your tenths which you receive from the children of Israel. And you shall give the dedication set apart from it for the Lord to Aaron the priest. [29] From all your gifts you shall set apart a dedication for the Lord, and from all the first fruits, the hallowed part of it. [30] Moreover thou shalt say unto them, When you set apart the first fruits of it, then it shall be reckoned to the Levites as produce from the threshing floor, and as produce from the press. [31] And you may eat it every where, you and your households. Because it is your wages for your services which you perform at the tabernacle of the testimony; [32] therefore you shall not bear sin by reason of it, because you have set apart the first fruits of it. But you must not profane the holy things of the children of Israel, lest you die.

* CHAPTER XIX *

AGAIN the Lord spoke to Moses and Aaron, saying, [2] This is the purification of the law in respect to all the things which the Lord hath enjoined, saying, Speak to the children of Israel, and let them bring thee a red heifer, without blemish, which hath no spot in her, and on which there hath never been put a yoke. [3] And thou shalt give her to Eleazar the priest; and they shall

lead her out of the camp, to a clean place, and kill her in his presence. [4] And Eleazar shall take some of the blood thereof, and shall sprinkle, over against the front of the tabernacle of the testimony, some of the blood thereof seven times. [5] Then they shall burn her in his sight; and when her skin, and her flesh, and her blood, and dung, are burned, [6] the priest shall take cedar wood, and hyssop, and scarlet yarn, and throw them into the midst of the cinders of the heifer.

[7] Then the priest shall wash his clothes, and wash his whole body with water, and, after that, he shall come into the camp. And the priest shall be unclean until the evening. [8] And he who burned her shall wash his clothes, and wash his body with water, and be unclean until evening. [9] And a man who is clean shall gather up the ashes of the heifer, and lay them without the camp, in a clean place, and water of sprinkling shall be kept in store for the congregation of Israel. It is a purification. [10] And he who gathereth up the ashes of the heifer, shall wash his clothes, and be unclean until the evening.

And it shall be for the children of Israel, and for the proselytes who have joined them, an everlasting ordinance, [11] that whoever toucheth the dead body of a man shall be unclean seven days. [12] He shall be purified on the third, and on the seventh day, then he shall be clean: but if he be not purified on the third, and on the seventh day, he shall not be clean. [13] If any person, who hath touched the dead, die, without being purified, he hath defiled the tabernacle of the Lord; that soul shall be blotted out from among Israel. Because the water of sprinkling hath not been sprinkled on him, he is unclean. His impurity is still in him. [14] This also is the law, that if any man die in a house, every one who goeth into the house, and all the things in the house, shall be unclean seven days. [15] And every open vessel which hath not a cover fastened on it, is unclean. [16] And every one who, in the open field, toucheth one slain, or dead, or a human bone, or a grave, shall be unclean seven days.

[17] Now, for one who is unclean, they shall take some of the burnt ashes of the purification, and pour spring water thereon, in a vessel; [18] and a man who is clean shall take hyssop, and dip it in the water, and sprinkle it on the house, and on the vessels, and on the persons who may be in the house, and on him who hath touched a human bone, or a man who hath been slain, or one dead, or a grave. [19] The clean person shall sprinkle it on the unclean, on the third day, and on the seventh day. And on the

seventh day he shall purify himself, and shall wash his clothes, and wash himself with water, and be unclean until evening.

[20] And whoever shall be defiled, and not purified, that soul shall be cut off from the congregation, because he hath defiled the holy things of the Lord. Because the water of sprinkling hath not been sprinkled on him, he is unclean. [21] And it shall be an everlasting statute for you, that he who sprinkleth the water of sprinkling, shall wash his clothes; and he who toucheth the water of sprinkling shall be unclean until evening: [22] and whatever the unclean person toucheth shall be unclean; and the person who toucheth it shall be unclean until evening.

* CHAPTER XX *

WHEN the children of Israel, the whole congregation, came to the wilderness of Sin, in the first month, the people took up their abode at Kades; and there Mariam died, and there she was buried. [2] And there being no water for the congregation, they assembled tumultuously against Moses and Aaron.

[3] And the people reviled Moses, and said, O! that we had died in the destruction of our brethren before the Lord! [4] Why have you brought the congregation of the Lord into this wilderness, to kill us and our cattle? [5] Why is this? Have you brought us out of Egypt, that we might come to this vile place—a place where no seed can be sown, where there are no fig trees, nor vines, nor pomegranates, nor even water to drink? [6] Whereupon Moses and Aaron went from the presence of the congregation, to the door of the tabernacle of the testimony, and fell on their faces. And the glory of the Lord appeared to them. [7] And the Lord spoke to Moses, saying, [8] Take thy staff, and assemble the congregation, thou, and Aaron thy brother; and speak to that rock before them, and it will give its water. And you shall bring water for them from that rock, and give drink to the congregation, and their cattle. [9] So Moses took the staff which was before the Lord, as the Lord commanded.

[10] And Moses and Aaron assembled the congregation, at some distance over against the rock, and he said to them, Hear me, ye rebels! Can we bring water for you out of this rock? [11] Then Moses lifted up his hand, and smote the rock twice with the staff, and there gushed out much water, so that the con-

gregation, and their cattle, drank. [12] Then the Lord said to Moses and Aaron, Because you have not believed to sanctify Me before the children of Israel, therefore you shall not lead this congregation into the land which I have given them. [13] This is the water [named] *Strife*, because the children of Israel uttered reproaches before the Lord, and He was hallowed among them.

[14] Then Moses sent messengers from Kades, to the king of Edom, saying, Thus saith thy brother Israel, Thou knowest all the trouble that hath befallen us. [15] Our fathers went down into Egypt, and we have sojourned in Egypt many years. And when the Egyptians ill-treated us and our fathers, [16] we cried to the Lord, and the Lord hearkened to our voice; and having sent a messenger he hath brought us out of Egypt, and we are now at Kades, a city on the extremity of thy borders. [17] Let us pass through thy land. We will not march through the fields, nor vineyards, nor drink water out of thy cisterns. We will march along the king's high way, and will not turn aside to the right, nor to the left, until we have passed thy borders.

[18] But Edom said to him, Thou shalt not pass through me. If thou attempt it, I will come out to meet thee in battle. [19] Whereupon the children of Israel said, Let us pass through along the mountains, and if I, or my cattle drink of thy water, I will make thee compensation. Grant but this. It is but a small matter. Let us march through along the mountain. [20] But he said, Thou shalt not pass through me. And Edom came out to meet him with a great multitude, and a strong hand. [21] As Edom would not grant Israel a passage through his borders, therefore they turned aside from him; [22] and having removed from Kades, the Israelites—the whole congregation came to mount Hor.

[23] And the Lord spoke to Moses and Aaron at mount Or, on the borders of the land of Edom, saying, [24] Let Aaron be gathered to his people. For you shall not enter the land which I have given the children of Israel for a possession, because you provoked me at the water of strife. [25] Take Aaron thy brother, and Eleazar his son, and make them go up to mount Or, in the view of the whole congregation, [26] and strip Aaron of his robes, and put them on Eleazar his son: and let Aaron be composed, and die there. [27] So Moses did as the Lord commanded him.—And having taken them up to mount Or, in the view of the whole congregation, [28] he stripped Aaron of his garments, and put them on Eleazar his son. And Aaron died on the top of the mount.

And Moses and Eleazar came down from the mount. [29] And when all the congregation saw that Aaron was dead, the whole house of Israel mourned for Aaron thirty days.

* CHAPTER XXI *

WHEN the Chananite, the king of Arad, who dwelt in front of the wilderness, heard that Israel was coming by the way of Atharim, he made war on Israel, and took some of them prisoners; [2] whereupon Israel vowed a vow to the Lord, and said, If thou wilt deliver this people into my hand, I will devote them and their cities to destruction. [3] And the Lord hearkened to the voice of Israel, and delivered up these Chananites into their hands, and they anathematised them and their cities, and called the name of that place Anathema.

[4] Now when they had removed from mount Or, by the way to the Red sea, and were marching round the land of Edom, the people became dispirited in the march, [5] and spoke against God, and against Moses, saying, Why hast thou brought us out of Egypt to kill us in this wilderness; for we have neither bread, nor water, and our soul loatheth this light food. [6] Whereupon the Lord sent the most deadly serpents among the people, and they bit the people. And when many of the children of Israel died, [7] the people came to Moses and said, We have sinned, because we have spoken against the Lord, and against thee; pray therefore to the Lord, and let Him take away the serpents from us. So Moses prayed to the Lord for the people, [8] and the Lord said to Moses, Make thee a serpent, and put it on a standard; and it shall come to pass that when a serpent biteth a man, every one who is bitten shall live by looking at that. [9] So Moses made a serpent of brass, and put it on a standard, and it came to pass that when a serpent bit a man, he looked up to that serpent, and lived.

[10] And the Israelites removed, and encamped at Oboth; and [11] having removed from Oboth, they encamped at Achelgai, on the borders of the desert, which is in front of Moab, towards the rising of the sun. [12] And removing from that place, they encamped in the vale of Zared, [13] from which they removed, and encamped on the banks of Arnon, in the wilderness, on the borders of the Amorites; for Arnon is the boundary of Moab, between Moab and the Amorites. [14] For this cause it is said in a book:

The war of the Lord burned Zoob and the vales of Arnon, [15] And made the vales the habitation of Er; And he adjoineth the borders of Moab. [16] Thence they came to [that place called] *Well*; this is the well concerning which the Lord said to Moses, Gather the people together, and I will give them water to drink. [17] Then sung Israel this song to the well,

Begin to him the alternate song of the well.

[18] Chiefs digged it: the kings of nations hewed it out, In their reign when they ruled over them.

And from Well they moved on to Manthanaein; [19] and from Manthanaein to Naaliel; and from Naaliel to Bamoth; [20] and from Bamoth to Nepe, which is in that plain of Moab bordering on the craggy cliff, namely, that which looketh towards the wilderness.

[21] Now Moses had sent messengers to Seon, king of the Amorites, with a message of peace, saying, [22] Let us pass through thy land. We will march by the highway; we will not turn aside into the fields, nor into the vineyards; nor will we drink water out of thy wells. Let us march along the king's highway, until we pass thy borders. [23] But Seon would not grant Israel a passage through his territories. He indeed assembled all his people, and went out to the wilderness, to attack Israel, and came to Jessa, and drew up in array against Israel. [24] Whereupon Israel smote him with the slaughter of the sword, and took possession of his land, from Arnon to Jabok, even to the Ammanites; for Jazer is the boundary of the Ammanites. [25] So Israel took all those cities; and Israel dwelt in all the cities of the Amorites, in Hesebon, and in all those under the same dominion with it; [26] for Hesebon was the city of Seon the king of the Amorites. He indeed had made war on a former king of Moab, and had taken all his land from Aroer to Arnon; [27] for this cause the poets say,

Come to Hesebon that it may be rebuilt,
And that the city of Seon may be inhabited.

[28] For a fire went forth from Hesebon—
And a flame from the city of Seon;
Which devoured even to Moab—
Which devoured the pillars of Arnon.

[29] Alas! for thee O Moab!
Thou wast undone, O people of Chamos!

Their sons were delivered up to save their lives;
And their daughters were captives to Seon, king of the
Amorites,

[30] And their seed was destroyed from Hesebon even to
Daibon.

And against Moab their wives rekindled a fire.

[31] And when Israel had taken possession of all the cities of
the Amorites: [32] Moses sent to view Jazer, and they took it,
and all the villages thereof, and drove out the Amorites who were
there. [33] Then they turned and went up by the way of Basan.
And when Og king of Basan came out to meet them, he and all
his people, for battle at Adraim, [34] the Lord said to Moses, Be
not afraid of him; for into thy hands I will deliver him, and all his
people, and all his land; And thou shalt do to him, as thou hast
done to Seon, the king of the Amorites, who dwelt at Hesebon.
[35] So he smote him, and his sons, and all his people, until there
was not one left to be taken alive. And they took possession of
their land.

* CHAPTER XXII *

WHEN the Israelites had removed, and pitched their tents
on the west of Moab, along the Jordan, over against Jericho;
[2] and Balak, son of Sepphor, had seen all that Israel had done
to the Amorites, [3] though Moab was exceedingly afraid of the
people because they were numerous, yet Moab was incensed at
the sight of the Israelites, [4] and said to the Senate of Madiam,
Now will this congregation lick up all around us, as the ox licketh
up the grass of the field.

Now Balak, son of Sepphor, was at that time king of Moab,
[5] he therefore had sent messengers to Balaam, son of Beor, at
Pathoura, which is by the river of the land of the children of his
people, to invite him to come to him, saying, Behold there is a
people come out of Egypt; and lo! they have covered the face of
this land, and are settled down near me. [6] Now therefore come,
curse for me this people; for they are stronger than I. Perhaps I
may be able to smite some of them, and drive them out of this
land: for I know that they whom thou blessest are blessed, and
they whom thou cursest are cursed.

[7] So the ambassadors of Moab, and the ambassadors of Ma-

diam, went with the rewards of divination in their hands, and when
they came to Balaam, and rehearsed to him the words of Balak,
[8] he said to them, Tarry here this night, and I will give you an
answer according to what the Lord shall say to me. So the chiefs
of Moab tarried with Balaam. [9] And God came to Balaam, and
said to him, What would these men with thee? [10] And Balaam
said to God, Balak son of Sepphor, king of Moab, hath sent them
to me, saying, [11] Behold there is a people come out of Egypt,
who have covered the face of this land, and they are settled down
near me; now therefore come and curse them for me; perhaps I
may be able to smite them, and drive them out of this land.

[12] Thereupon God said to Balaam, Thou shalt not go with
them, nor curse that people, for they are blessed. [13] So when
Balaam arose in the morning, he said to the chiefs of Balak, Return
speedily to your Lord, for God doth not permit me to go with you.
[14] And the chiefs of Moab arose, and went to Balak, and said
to him, Balaam refuseth to come with us. [15] Then Balak sent
again other princes, more in number, and of greater dignity than
them, [16] and they went to Balaam and said to him, Thus saith
Balak, the son of Sepphor, I entreat thee delay not to come to me,
[17] for I will promote thee to great honour, and do for thee what-
ever thou sayest; therefore come, curse this people for me. [18]
In reply to which Balaam said to the princes of Balak, If Balak
would give me his house full of silver and gold, I cannot transgress
the word of the Lord God, to do anything, small or great, of my
own mere will. [19] Now therefore tarry you also here this night,
that I may know what the Lord will further say to me.

[20] And God came to Balaam by night, and said to him, If
these men come to call thee, arise and go with them: but what I say
to thee, that thou shalt do. [21] Whereupon Balaam arose in the
morning, and saddled his ass, and went with the princes of Moab.
[22] And God was angry, because he went of himself to him; and
the angel of God arose to stop him on the way.

Now he was mounted on his ass, and had two servants with him.
[23] And when the ass saw the angel of God standing opposite,
in the way, with a drawn sword in his hand, the ass turned aside
out of the way into the field; at which he struck the ass with his
staff, to turn her into the road. [24] Then the angel of God took
a station between the rows of the vines, there being a hedge on
this side, and a hedge on that. [25] And when the ass saw the
angel of God, she threw herself against the wall, and bruised

Balaam's foot against the wall. Whereupon he struck her again.

[26] Then the angel of God again retired, and stood in a narrow place, where there was no turning, to the right, or to the left.

[27] And when the ass saw the angel of God, she lay down under Balaam; at which Balaam was inflamed with wrath, and gave the ass a severe blow with the staff.

[28] Thereupon God opened the mouth of the ass, and she said to Balaam, What have I done to thee that thou hast corrected me this third time? [29] And Balaam said to the ass, Because thou hast mocked me, and had I a sword in my hand I should now have run it through thee. [30] And the ass said to Balaam, Am I not the ass on which thou hast ridden from thy youth even to this day? Did I ever through stubbornness, do such a thing as this to thee. And he said, No.

[31] Then God opened the eyes of Balaam; and when he saw the angel of the Lord standing opposite, in the way, with a drawn sword in his hand, he bowed down, and fell flat on his face. [32] And the angel of God said to him, Why didst thou strike thy ass three times? Behold I came out to stop thee, because thy journey is not seemly in my sight, [33] and the ass, seeing me, turned aside from me these three times. And had she not turned aside from me I should now have killed thee; but I would have preserved her alive.

[34] Then Balaam said to the angel of the Lord, I have sinned inadvertently; for I did not know that thou stoodest in the way against me. Now therefore, if it is not agreeable to thee, I will turn back. [35] And the angel of God said to Balaam, Go with these men; but whatever word I speak to thee be careful to deliver that. [36] So Balaam went with the princes of Balak.

And when Balak heard that Balaam was coming, he went out to meet him, to a city of Moab, which is on Arnon, which is a part of the boundary. [37] And Balak said to Balaam, Did I not send for thee? Why then didst thou not come to me? Am not I able to promote thee to honour?

[38] And Balaam said to Balak, Behold now I am come to thee, shall I be able to say anything? Whatever word God shall put in my mouth, that I will speak. [39] So Balaam went with Balak, and when they came to the cities of farms, [40] Balak sacrificed sheep, and young bulls, and sent them to Balaam, and the princes with him. [41] And early next morning Balak took Balaam, and led him up to the top of the pillar of Baal, and from it shewed him some part of the people.

* CHAPTER XXIII *

WHEREUPON Balaam said to Balak, Build for me here seven altars, and prepare for me here seven young bulls, and seven rams. [2] And when Balak had done as Balaam had ordered him; and had offered a bull, and a ram, on each altar, [3] then Balaam said to Balak, Stand by thy sacrifice, and I will advance on. If God appear to me by any occurrence, whatever He shall shew me I will tell thee. So Balak stood by his sacrifice. And Balaam went to inquire of God: and as he was going straight forward, [4] God appeared to Balaam.

And Balaam said to Him, I have prepared seven altars, and offered a young bull, and a ram, on each altar. [5] And God put a word in the mouth of Balaam, and said, Return to Balak, and thus thou shalt say. [6] So he returned to Balak. Now he was standing by his whole burnt offerings, and all the princes of Moab with him; And a spirit of God came upon Balaam, [7] and he took up his parable, and said:

I am called from Mesopotamia by Balak—

By the king of Moab from the mountains of the east,

Come, saith he, Curse Jacob for me,

And, come, for me devote Israel.

[8] How can I curse him, whom the Lord doth not curse?

Or how devote him whom God devoteth not?

[9] For from the top of mountains I can see him;

Even from hills I can observe him,

Behold he shall dwell, as a people by themselves,

And shall not be reckoned among the nations.

[10] Who hath accurately scanned the seed of Jacob?

Who can count the communities of Israel?

May my soul depart among the souls of the righteous!

And my offspring be as the seed of these!

[11] At this Balak said to Balaam, What hast thou done to me? I sent for thee to curse my enemies, and behold thou hast pronounced a blessing. [12] And Balaam said to Balak, Must I not be careful to speak what God hath put in my mouth? [13] Then Balak said to him, Come with me to yet another place, from which thou shalt not have a full view of them. Thou shalt see only a part of them, and not view them all; and curse them for me from that place. [14] So he took him to a watch tower of the field on the top of a craggy cliff, and built there seven altars.

[15] And when he had offered a bull, and a ram, on each altar, Balaam said to Balak, Stand by thy sacrifice, and I will advance on, to inquire of God. [16] And God met Balaam and put a word in his mouth, and said, Return to Balak, and thus thou shalt speak. [17] So he returned to him. Now he was standing by his whole burnt offering, and all the princes of Moab with him. And Balak said to him, What hath the Lord spoken? [18] Whereupon he took up his parable, and said,

Stand up Balak and hear;

Listen attentively as a witness, thou son of Sepphor!

- [19] God is not like a man to be deceived;
Nor like a son of man to be threatened.
When he hath spoken, will he not perform?
When he shall speak, will he not stand to it?
- [20] Behold I am constrained to bless!
Bless I will. Indeed I cannot avoid it.
- [21] There shall be no calamity in Jacob;
Nor shall misery be seen in Israel.
The Lord their God is with them;
The glories of princes are among them.
- [22] The God Who hath brought them out of Egypt,
Is to them like the glory of a unicorn.
- [23] For there is no augury used by Jacob—
Nor divination among Israel.
In due season it shall be told by Jacob,
And to Israel, what God will execute.
- [24] Behold the people will rouse like a young lion;
And, like an old lion, exult with pride.
They will not go to rest till they devour prey—
Until they have drunk the blood of the slain.
- [25] Upon this Balak said to Balaam, Thou shalt neither with curses curse them for me; nor shalt thou with blessings bless them. [26] In reply to which Balaam said to Balak, Did I not tell thee saying, Whatever God shall speak, that I must do. [27] Then Balak said to Balaam, Come let me take thee to another place, that, if it please God, thou mayst curse them for me from there. [28] So Balak took Balaam to the top of Phogor, which extendeth into the wilderness. [29] And Balaam said to Balak, Build me here seven altars, and prepare for me here seven young bulls, and seven rams. [30] And Balak did as Balaam ordered him, and offered a bull and a ram on every altar.

* CHAPTER XXIV *

BALAAM, seeing that it was good in the sight of the Lord to bless Israel, did not go, as was customary with him, to look for omens; but turned his face towards the wilderness. [2] And when Balaam raised his eyes, and saw Israel encamped by tribes, a spirit of God came upon him, [3] and he took up his parable, and said,

Balaam son of Beor saith—

The man who seeth according to truth saith—

- [4] It is the saying of him, who hath heard the oracles of the Almighty—
Who in sleep hath seen a vision of God—whose eyes were opened.
- [5] How beautiful are thy houses, Jacob! Thy tents, O Israel!
- [6] Like shady forests, and like gardens by a river!
And like tents which the Lord hath pitched!
And like cedars by streams of water.
- [7] There shall come forth a man from his seed,
And he shall rule over many nations:
And a kingdom greater than Gog's shall be raised up;
And his kingdom shall be enlarged
- [8] God hath led him out of Egypt,
His glory is like that of the unicorn;
He will eat up the nations of his enemies;
And he will exhaust their fatness,
And pierce his enemy with his darts.
- [9] Couching down, he is gone to rest, like a lion—
Yes like a young lion; who dare rouse him?
Blessed are they who bless thee,
And they who curse thee are already cursed.
- [10] At this Balak was inflamed with wrath against Balaam, and clapped his hands. And Balak said to Balaam, I sent for thee to curse my enemy, and behold thou hast blessed them a third time.
- [11] Now therefore flee to thy own place. I thought to promote thee to honour. But the Lord hath now deprived thee of that glory.
- [12] Whereupon Balaam said to Balak, Did I not tell thy messengers whom thou sentest to me, [13] If Balak would give me his house full of silver and gold, I cannot transgress the word of the Lord, to do either good or evil, of my own mere will. Whatever

God may order that I will speak. [14] And now, behold, I am quickly to return to my own place: come, let me inform thee what this people will do to thy people, in the latter days. [15] Then taking up his parable, he said:

Balaam son of Beor saith—

It is the saying of a man who is a true seer,

[16] Who heareth the oracles of God,
And hath knowledge from the Most High—
Who in sleep hath seen a vision of God, and whose eyes were opened.

[17] I can point to him, though he is not now;
I hail him happy though he is not near.
A star will arise out of Jacob—

There shall rise up a man out of Israel,
And he will smite the princes of Moab,
And plunder all the sons of Seth:

[18] And Edom shall be an inheritance,
And Esau, his enemy, shall be a heritage.
Though Israel hath done valiantly;

[19] Yet one shall be raised up out of Jacob,
Who will destroy him who escaped from a city.

[20] Then having taken a view of Amalek he took up his parable and said,

Amalek is the head of nations;
But their seed shall be destroyed.

[21] Then having taken a view of the Kenite, he took up his parable and said,

Strong is thy dwelling-place.
But though thou hast built thy nest upon a rock—

[22] And though Beor hath crafty chickens;
The Assyrians will captivate thee.

[23] Then looking at Og he took up his parable and said,
Oh! Who can live when God will order such things!

[24] For bands of Kitians will issue forth,
And afflict Assur, and afflict Hebrews:
And they themselves shall likewise be destroyed.

[25] Then Balaam arose, and went away, with a view to return to his own place, and Balak repaired home.

* CHAPTER XXV *

WHILE Israel abode at Sattin, the people profaned themselves to commit whoredom with the daughters of Moab, [2] who invited them to the sacrifices of their idols; and the people ate of their sacrifices, and worshipped their idols, [3] and Israel consecrated himself to Belphegor. Whereupon the wrath of the Lord was kindled against Israel; [4] and the Lord said to Moses, Take all those leaders of the people and make a public example of them for the Lord, in the face of the sun; so shall the wrath of the Lord be turned away from Israel.

[5] Then Moses said to the tribes of Israel, Kill ye, every one, him of his family, who hath consecrated himself to Belphegor. [6] And behold there came a man of the children of Israel, who conducted his brother to a Madianitish woman in the sight of Moses, and before all the congregation of the sons of Israel, while they were weeping at the door of the tabernacle of the testimony. [7] Upon seeing this, Phineas, son of Eleazar, son of Aaron the priest, started up from among the congregation, and taking a javelin in his hand, [8] went after the man—the Israelite, into the bed-chamber, and ran them both through, the man, the Israelite, quite through, and the woman into her belly. Whereupon the plague stopped from the children of Israel. [9] Now they who had died of the plague were twenty four thousand.

[10] And the Lord spoke to Moses saying, [11] Phineas, son of Eleazar, son of Aaron the priest, hath stayed my wrath from Israel, by shewing a zeal for me among them, so that in my jealousy I have not utterly consumed the children of Israel. [12] Therefore say: Behold I give him the covenant of peace. It shall be to him, [13] and to his seed after him, an everlasting covenant of the priests' office, because he shewed a zeal for his God, and made atonement for the children of Israel.

[14] Now the name of the man—the Israelite, who was slain with the Madianitish woman, was Zambri, son of Salmon, the chief of the patriarchal house of the Symeonites; [15] and the name of the Madianitish woman, who was slain, was Chasbi, a daughter of Sour, the chief of the clan of Ommath, which is the head family of Madiam.

[16] Moreover the Lord spoke to Moses, saying, Speak to the children of Israel, and say, [17] Treat as enemies the Madianites, and smite them, for they are acting as enemies against you,

with craftiness, in all their attempts to beguile you by means of Phogor, and by means of Chasbi, the daughter of a prince of Madiam, their sister, who was slain on the day of the plague, on account of Phogor.

* CHAPTER XXVI *

AND, after the plague, the Lord spoke to Moses, and Eleazar the priest, saying, [2] Take the sum of the whole congregation of Israel, from twenty years old and upwards, according to the houses of their families, every one who goeth out to war in Israel. [3] Upon which, orders were issued by Moses, and Eleazar the priest, at Araboth-Moab, on the Jordan over against Jericho, stating, [4] *From twenty years old and upwards, as the Lord commanded Moses.*

Now these were the sons of Israel who came out of Egypt: [5] Reuben, Israel's first born. And the sons of Reuben, Enoch, and the community of the Enochites; to Phallus belonged the community of the Phalluites; [6] to Asron, the community of the Asronites; to Charmi, the community of the Charmites— [7] These are the communities of Reuben, and the muster of them was forty-three thousand seven hundred and thirty. [8] Now of the Phaluites, Eliab was chief, [9] and the sons of Eliab were Namuel; and Dathan, and Abiron. These were the head families of the congregation. These were they who conspired against Moses and Aaron, in the company of Kore, in the insurrection against the Lord. [10] And the earth, opening its mouth, swallowed them up with Kore, at the time when his company died—when the fire consumed the two hundred and fifty, and they were made a sign; [11] but the children of Kore died not.

[12] And the children of Symeon were, the community of the Symeonites; from Namuel, the community of the Namuelites; from Jamin, the community of the Jaminites; [13] from Jachin, the community of the Jachinites; from Zara, the community of the Zaraites; from Saul, the community of the Saulites. [14] These communities of Symeon, from the muster of them, were twenty two thousand two hundred.

[19] And the sons of Juda were Er and Aunan, but Er and Aunan died in the land of Chanaan, [20] so that these were the children of Judas, according to their communities—from Selom, the community of the Selomitess; from Phares, the community of

the Pharesites; from Zara, the community of the Zaraites. [21] And the Pharesites were—from Asron, the community of the Asronites; from Jamun, the community of the Jamunites. [22] These communities of Juda, according to the review of them, were seventy-six thousand five hundred.

[23] And the children of Issachar were, according to their communities—from Thola, the community of the Tholaites; from Phua, the community of the Phuaites; [24] from Jasub, the community of the Jasubites; from Samram, the community of the Samramites. [25] These communities of Issachar, from the review of them, were sixty-four thousand four hundred.

[26] The children of Zabulon were, according to their communities—from Sared, the community of the Saredites; from Allon, the community of the Allonites; from Allel, the community of the Allelites. [27] These communities of Zabulon, from the review of them, were sixty thousand five hundred.

[15] The children of Gad, by their communities, were—from Saphon, the community of the Saphonites; from Aggi, the community of the Aggites; from Suni, the community of the Sunites; [16] from Azeni, the community of the Azenites; from Addi, the community of the Addites; [17] from Aroadi, the community of the Aroadites; from Ariel, the community of the Arielites; [18] these communities of the children of Gad, from the review of them, were forty thousand five hundred.

[44] The children of Aser, by their communities, were—from Jamin, the community of the Jaminites; from Jesu, the community of the Jesuites; from Baria, the community of the Bariaites; [45] from Chober, the community of the Choberites; from Melchiel, the community of the Melchielites; [46] now the name of Aser's daughter was Sara: [47] these communities of Aser were from the review of them, fifty-three thousand four hundred.

[28] The children of Joseph by their communities were—Manasses and Ephraim. [29] The children of Manasses were from Machir, the community of the Machirites. Galaad also being a son of Machir, from Galaad, the community of the Galaadites. [30] And these also were Galaadites, from Achiezer, the community of the Achiezerites; from Cheleg, the community of the Chelegites; [31] from Esriel, the community of the Esrielites; from Sychem, the community of the Sychemites; [32] from Symaer, the community of the Symaerites; and from Opher, the community of the Opherites. [33] Now Salpaad the son of Opher had no sons; but he had daughters, and these were the names of

Salpaad's daughters, Maala and Nua, and Eglā, and Melcha, and Thersa. [34] These communities of Manasses were, from the review of them, fifty-two thousand seven hundred.

[35] And these were the children of Ephraim, from Suthala, the community of the Suthalites; from Tanach, the community of the Tanachites; [36] these also were Suthalites—from Eden, the community of the Edenites; [37] these communities of Ephraim were from the review of them, thirty-two thousand five hundred. These were the communities of Joseph, by their communities.

[38] The children of Benjamin, according to their communities were—of Bale, the community of the Balites; of Auber, the community of the Auberites; of Jachiran, the community of the Jachiranites; [39] of Sophan, the community of the Sophanites; [40] now Adar and Noeman being sons of Bale—of Adar, was the community of the Adarites; and of Noeman, the community of the Noemanites. [41] These Benjaminites, according to their communities were, from the review of them, forty-five thousand five hundred.

[42] And the children of Dan, according to their communities, were of Same, the community of the Sameites. These were the communities of Dan, according to their communities. [43] All the communities of the Sameites were, according to the review of them, sixty-four thousand four hundred.

[48] The children of Nephthaleim, by their communities, were—of Asiel, the community of the Asielites; of Gauni, the community of the Gaunites; [49] of Jeser, the community of the Jeserites; of Sellem, the community of the Sellemites. [50] These communities of Nephthaleim were from the review of them, forty-five thousand four hundred.

[51] This muster of the Israelites was six hundred and one thousand and seven hundred and thirty.

[52] And the Lord spoke to Moses, saying, [53] Among these let the land be divided, that they may inherit it, by the number of names. [54] To those who are many, thou shalt enlarge the inheritance; and to them who are few, thou shalt give the less inheritance. To every one, as they have been reviewed, their inheritance shall be given. [55] Among these names the land shall be parcelled out, by lot. They shall inherit according to the tribes of their patriarchal families. [56] By lot thou shalt parcel out their inheritance, to the many and the few.

[57] Now these were the children of Levi, according to their communities—of Gerson, the community of the Gersonites; of

Kaath, the community of the Kaathites; of Merari, the community of the Merarites. [58] These are also communities of the children of Levi—the community of the Lobenites, the community of the Chebronites, the community of the Korites, the community of the Musites. [59] And Kaath begot Ambram, whose wife's name was Jochabed, a daughter of Levi and she bore these for Levi in Egypt— She bore by Ambram, Aaron, and Moses, and Mariam their sister. [60] And to Aaron were born Nadab and Abiud, and Eleazar and Ithamar. [61] But Nadab and Abiud died when they presented strange fire before the Lord, in the wilderness of Sina. [62] From the review of them, they were twenty-three thousand, including every male, from a month old and upwards; for they were not reviewed among the children of Israel; because there was no portion given them among the children of Israel.

[63] Now this was the review of Moses and Eleazar the priest, who reviewed the Israelites at Arabeth-Moab, on the Jordan, over against Jericho; [64] and among them there was not a man of those who had been reviewed by Moses and Aaron, when they reviewed the Israelites in the wilderness of Sina. [65] Because the Lord said to them, they shall assuredly die in the wilderness; therefore there was not one of them left, save Chaleb son of Jephonne, and Joshua son of Naue.

* CHAPTER XXVII *

THEN came the daughters of Salpaad, son of Opher, son of Galaad, son of Machir, of the community of Manasses, one of the sons of Joseph (now these were their names; Maala, and Nua, and Eglā, and Melcha, and Thersa) [2] and standing before Moses, and before Eleazar the priest, and before the chiefs, and before the whole congregation, at the door of the tabernacle of the testimony, they said, [3] Our father died in the wilderness, but he was not among the congregation which conspired against the Lord, in the assembly of Kore. Because he died for his own sin, [4] and had no sons, let not the name of our father be blotted out from among his community. Seeing he hath not a son, give us a possession among our father's brethren. [5] Whereupon Moses laid their case before the Lord.

[6] And the Lord spoke to Moses, saying, [7] The daughters of Salpaad have spoken right. Thou shalt give them the possession

of an inheritance among their father's brothers, and vest in them their father's lot. [8] And thou shalt say to the children of Israel, If any man die, and hath no son, you shall vest his inheritance in his daughter; [9] and if he hath no daughter, you shall give his inheritance to his brother; [10] and if he hath no brothers, you shall give his inheritance to his father's brother; [11] and if there be no brothers of his father, you shall give the inheritance to one of his house, who is the nearest of kin to him, of his tribe, that he may inherit what belonged to him. And this shall be to the children of Israel a rule of decision, as the Lord commanded Moses.

[12] Then the Lord said to Moses, Go up that mountain which is on the bank of the Jordan—that mount Nabo, and take a view of the land of Chanaan, which I give to the children of Israel, by a possessory right. [13] And when thou hast seen it, thou shalt be gathered to thy people, as Aaron thy brother was gathered on mount Or, [14] because you transgressed my command in the wilderness of Sin. When the people resisted the hallowing of me, you did not hallow me at the water before them. (This alludeth to the water of strife at Kades in the wilderness.)

[15] Upon this Moses said to the Lord, [16] Let the Lord, the God of the spirits, and of all flesh, look out a man to be set over this congregation, who shall go out before them, and come in before them; [17] and who shall lead them out, and bring them in; so that the congregation of the Lord may not be like a flock which hath no shepherd. [18] Then the Lord spoke to Moses, saying, Take as thy associate Joshua, son of Naue, a man who hath a spirit in him, and thou shalt lay thy hands on him, [19] and set him before Eleazar, the priest, and give him a charge before the whole congregation, and give a charge before them concerning him. [20] And thou shalt put some of thy glory on him, that the children of Israel may hearken to him. [21] And he shall stand before Eleazar, the priest, and they shall ask him the determination of the manifestations before the Lord. And at his command they shall go out; and at his command he, and all the children of Israel with him, even all the congregation, shall come in.

[22] So Moses did as the Lord commanded him; and having taken Joshua, he set him before Eleazar the priest, and before all the congregation, [23] and laid his hands on him, and made him his associate, as the Lord commanded Moses.

✱ CHAPTER XXVIII ✱

THEN the Lord spoke to Moses, saying, [2] Give a charge to the children of Israel, and thou shalt say to them, You shall observe to bring me My gifts, My oblations, My homage offerings for a smell of fragrance at My festivals. [3] Moreover thou shalt say to them, These are the homage offerings which you shall present to the Lord—two lambs, of the first year, without blemish, every day, for a continual whole burnt offering— [4] the one lamb thou shalt offer in the morning, and the other in the evening; [5] and for a sacrifice of flour, thou shalt offer the tenth of an ephah of fine flour, mixed up with the quarter of an hin of oil. [6] It is the continual whole burnt offering, which was instituted at mount Sina, for a smell of fragrance for the Lord: and for the libation thereof, thou shalt offer, with the first lamb, a quarter of an hin of wine. [7] In the holy place thou shalt pour out as a libation the choicest wine to the Lord. [8] And towards evening thou shalt offer the other lamb, with the like sacrifice, and the like libation; for a smell of fragrance for the Lord.

[9] And on the day of the sabbaths, you shall bring two lambs of the first year, without blemish, and two tenths of fine flour mixed up with oil, for a sacrifice, together with a libation, [10] as the sabbath whole burnt offering, for every sabbath, over and above the continual whole burnt offering with its libation.

[11] And at the new moons you shall offer a whole burnt offering to the Lord, two young bulls from the herd, one ram, seven lambs, of the first year, without blemish, [12] three tenths of fine flour, mixed up with oil, for each bull, and two tenths of fine flour, mixed up with oil, for the ram, [13] and a tenth of fine flour, mixed up with oil, for every lamb, as a sacrifice for a smell of fragrance— an homage offering for the Lord: [14] and their libation shall be, the half of an hin of wine for each bull; and the third of an hin for the ram; and the fourth of an hin for every lamb. This shall be the whole burnt offering, month after month, for all the months of the year— [15] Also a kid of the goats, for a sin offering. This, with its libation, shall be offered to the Lord, over and above the continual whole burnt offering.

[16] And in the first month, on the fourteenth day of the month, shall be the passover to the Lord, [17] and on the fifteenth day of the month shall commence the festival thereof. Seven days you shall eat unleavened bread. [18] Now, this first day shall be sol-

emly set apart for you. You shall not do any kind of sacrificial service; [19] but you shall bring for whole burnt offerings—for an offering of homage to the Lord, two young bulls from the herd, one ram, seven lambs of the first year. You must see that they are without blemish. [20] And their sacrifice shall be fine flour, mixed up with oil, three tenths for each bull, and two tenths for the ram, [21] and thou shalt prepare a tenth for every one of the seven lambs; [22] and a kid of the goats for a sin offering, to make atonement for you; [23] over and above the whole burnt offering which is to be made every morning, and which is a continual whole burnt offering. [24] After this manner you shall make daily offerings, during the seven days, as a gift—an offering of homage, for a smell of fragrance, to the Lord: over and above the continual whole burnt offering, thou shalt offer it with its libation. [25] And the seventh of these days shall be solemnly set apart for you. On it you shall do no sacrificial work.

[26] And on the day of new things when you bring for the Lord the new sacrifice of the weeks, there shall be a solemn festival for you. You shall not do any kind of sacrificial service; [27] but you shall bring, as whole burnt offerings, for a smell of fragrance to the Lord, two young bulls from the herd, one ram, seven lambs, of the first year, without blemish, [28] with their sacrifice of fine flour mixed up with oil—three tenths for each bull, and two tenths for the ram, [29] and one tenth for every one of the seven lambs; [30] and one kid of the goats, for a sin offering, to make atonement for you. [31] Over and above the continual whole burnt offering, you shall offer me the sacrifice of these (and see that they be without blemish) together with the libations thereof.

* CHAPTER XXIX *

AND in the seventh month on the first day of the month, there shall be a solemn festival for you. You shall do no sacrificial work. It shall be to you a day of alarm. [2] And you shall offer as whole burnt offerings—for a smell of fragrance to the Lord, one young bull from the herd; one ram, seven lambs, of the first year, without blemish, [3] with their sacrifice—fine flour mixed up with oil—three tenths for the bull, and two tenths for the ram, [4] and a tenth for every one of the seven lambs; [5] and a kid of the goats, for a sin offering, to make atonement for you, [6] over

and above the whole burnt offerings of the new moon, with their sacrifices and their libations, and the continual whole burnt offering. And their sacrifices, and their libations, shall be according to what is prescribed for them, for a smell of fragrance to the Lord.

[7] And the tenth of this month shall be a solemn day set apart for you, on which you shall afflict your souls, and do no kind of work. [8] But you shall offer, as whole burnt offerings for a smell of fragrance for the Lord—as offerings of homage to the Lord, one young bull from the herd, one ram, seven lambs of the first year (you shall see that they be without blemish) [9] with their sacrifice—fine flour mixed up with oil; three tenths for the bull, and two tenths for the ram, [10] and a tenth for every one of the seven lambs; [11] and a kid of the goats, for a sin offering, to make atonement for you, over and above the sin offering of the atonement, and the continual whole burnt offering. And the sacrifice of this, and the libation of this, shall be according to what is prescribed, for a smell of fragrance—an offering of homage to the Lord.

[12] And on the fifteenth day of this seventh month, there shall be a solemn festival set apart for you. You shall do no sacrificial work. And you shall celebrate this festival to the Lord seven days. [13] And you shall bring, for whole burnt offerings—for an offering of homage—for a smell of fragrance to the Lord, on the first day, thirteen young bulls from the herd, two rams, fourteen lambs of the first year, (they shall be without blemish) [14] with their sacrifices—fine flour mixed up with oil—three tenths for every one of the thirteen bulls, and two tenths for each of the two rams, [15] and one tenth for every one of the fourteen lambs; [16] and a kid of the goats for a sin offering, over and above the continual whole burnt offerings with their sacrifices and their libations.

[17] And on the second day, twelve young bulls, two rams, fourteen lambs of the first year, without blemish, with their sacrifice and their libation, for the bulls and the rams, and the lambs, according to their number agreeably to what is prescribed for them; [19] and a kid of the goats for a sin offering, over and above the continual whole burnt offerings, with their sacrifices and their libations.

[20] And on the third day, eleven young bulls, two rams, fourteen lambs of the first year, without blemish, [21] with their sacrifices and their libations, for the bulls, and the rams, and the lambs, according to their number, agreeably to what is prescribed

for them; [22] and a kid of the goats for a sin offering, over and above the continual whole burnt offerings, with their sacrifices and their libations.

[23] And on the fourth day, ten young bulls, two rams, fourteen lambs of the first year, without blemish, [24] with their sacrifices and their libations, for the bulls and the rams, and the lambs, according to the number of them agreeably to what is prescribed for them; [25] and a kid of the goats for a sin offering, over and above the continual whole burnt offerings, with their sacrifices and their libations.

[26] And on the fifth day, nine young bulls, two rams, fourteen lambs of the first year, without blemish, [27] with their sacrifices and their libations; for the bulls and the rams, and the lambs, according to the number of them agreeably to what is prescribed for them; [28] and a kid of the goats for a sin offering, over and above the continual whole burnt offerings, with their sacrifices and their libations.

[29] And on the sixth day, eight young bulls, two rams, fourteen lambs of the first year, without blemish, [30] with their sacrifices and their libations; for the bulls, and the rams, and the lambs, according to the number of them agreeably to what is prescribed for them; [31] and a kid of the goats for a sin offering, over and above the continual whole burnt offerings, with their sacrifices and their libations.

[32] And on the seventh day, seven young bulls; two rams, fourteen lambs of the first year, without blemish, [33] with their sacrifices and their libations; for the bulls and the rams, and the lambs, according to the number of them agreeably to what is prescribed for them; [34] and a kid of the goats for a sin offering, over and above the continual whole burnt offerings, with their sacrifices and their libations.

[35] And on the eighth day, you shall close the festival. On that day you shall not do any kind of sacrificial work. [36] But you shall bring for whole burnt offerings—for a smell of fragrance; for offerings of homage to the Lord, one young bull, one ram, seven lambs of the first year, without blemish, [37] with their sacrifices and their libations, for the bull, and the ram, and the lambs, according to the number of them, agreeably to what is prescribed for them; [38] and a kid of the goats for a sin offering, over and above the continual whole burnt offerings, with their sacrifices and their libations.

[39] These you shall offer to the Lord at your festivals, over

and above your vows, and your free-will offerings, and your whole burnt offerings, and your sacrifices, and your libations, and your offerings of thanksgiving. [40] So Moses spoke to the children of Israel according to all that the Lord commanded him.

* CHAPTER XXX *

MOREOVER Moses spoke to the chiefs of the tribes of the children of Israel, saying, This is the thing which the Lord hath commanded. [2] If any man vow a vow to the Lord, or swear an oath, or bind himself with a solemn promise concerning his soul, he shall not break his word. Whatever hath proceeded from his mouth he shall do. [3] And if a woman vow to the Lord, or bind herself with a solemn promise, in her father's house, in her youth; [4] and her father hear her vows, and her promises with which she hath bound her soul, and hold his peace at her; all her vows, and all the promises with which she bound her soul, shall stand. They shall be binding on her. [5] But if her father expressly disapprove on the day he heareth her vows and the promises, with which she hath bound her soul, they shall not stand. And the Lord will acquit her because her father hath disallowed her.

[6] And if she be married, and vows be upon her; according to the opening of her lips—with what promises soever she may have bound her soul, [7] if her husband shall hear, and hold his peace at her on the day when he heareth, so shall all her vows stand, and the promises shall stand with which she hath bound her soul. [8] But if her husband expressly disallow her on the day when he shall hear, none of her vows, and none of the obligations with which she hath bound her soul, shall be binding, because her husband disallowed her. And the Lord will acquit her. [9] But the vows of a widow, or of one divorced—whatever vows she may have made to bind her soul, shall stand against her. [10] And if her vow, or the obligation with which she bound her soul with an oath, be made in her husband's house; [11] and her husband shall hear, and hold his peace at her, and not disallow her; all her vows and all her promises with which she hath bound her soul shall stand against her.

[12] But if her husband on the day when he heareth, actually disannul all that may have proceeded out of her lips, of what nature soever her vows may be, or the obligations with which she bound her soul, they shall not be binding on her. Her husband

hath made them void, and the Lord will acquit her. [13] Every vow, and every binding oath to afflict her soul, her husband may establish, or make void. [14] And if he hold his peace at her, day after day, he shall establish upon her all her vows, and confirm the obligations upon her, because he held his peace at her on the day he heard them. [15] And if her husband disannul them after the day when he heard, he shall bear the sin of this.

[16] These are the judgments which the Lord gave in charge to Moses, between a husband and wife, and between a father and a daughter in her youth, in her father's house.

* CHAPTER XXXI *

THEN the Lord spoke to Moses, saying, [2] Avenge the cause of the children of Israel on the Madianites, and afterward thou shalt be gathered to thy people. [3] Whereupon Moses spoke to the people, saying, Arm men from among you and array them before the Lord, against Madian, to pour vengeance from the Lord on Madian— [4] a thousand from every tribe. You shall send them out of all the tribes to be drawn up in array. [5] So out of the thousands of Israel they numbered a thousand from a tribe—twelve thousand. They were armed for close engagement. [6] And Moses sent these—a thousand from every tribe; and with the army composed of them, Phineas, son of Eleazar, son of Aaron the priest, with the holy instruments—the trumpets for sounding a charge, in their hands.

[7] And they drew up in array against Madian, as the Lord commanded Moses, and slew every male; [8] and in the slaughter they slew the kings of Madian, Evin, and Rokon, and Sur, and Ur, and Robok, the five kings of Madian. They slew also Balaam, son of Beor, with the sword among their slain. [9] And having taken for a prey the women of the Madianites, and their furniture, and their cattle, and all their goods, and spoiled their army, [10] and burned all their cities in which they dwelt, [11] and all their sheepcots, with fire, and taken all the prey thereof, [12] and all the spoils thereof, both of man and beast, they brought to Moses, and Eleazar, and to all the Israelites, the captives, and the spoils, and the prey, to the camp at Araboth-Moab, on the Jordan, over against Jericho.

[13] And when Moses went out, accompanied with Eleazar the

priest, and all the chiefs of the congregation, to meet them without the camp, [14] Moses was angry at the officers of the army—at the captains of thousands, and the captains of hundreds, who came from the war. [15] And Moses said to them, Why have you saved all the women alive? [16] For they, by the direction of Balaam, were the cause of Israel's apostatising, and transgressing the commands of the Lord, for the sake of Phogor; and there was a plague in the congregation of the Lord. [17] Now therefore kill every male among the captives. Kill also every woman, who hath lain with man. [18] But save alive, for yourselves, every captive among the women, who hath not known a man. [19] And abide without the camp seven days. Every one who hath slain, or who hath touched one slain, must be purified on the third day, and on the seventh day, including yourselves and your captives. [20] And you must purify every covering, and every vessel made of skin, and every hair cloth, and every utensil of wood.

[21] Then Eleazar the priest, said to the men of the army, who came from the war, This is the ordinance of the law, which the Lord gave in charge to Moses, [22] Besides the gold, and the silver, and the brass, and the iron, and the lead, and the tin, every thing which can pass through fire must be purified by fire; [23] but the rest are to be purified by the water of purification only. Whatever cannot pass through fire must pass through water. [24] And on the seventh day you must wash your clothes, and you shall be clean; and after that you may come into the camp.

[25] Then the Lord spoke to Moses, saying, [26] Take the sum of the captivated prey both of man and beast; thou, and Eleazar the priest, and the chiefs of the patriarchal houses of the congregation. [27] And you shall divide the prey between the warriors who went to battle, and the whole congregation. [28] And you shall set apart as a tribute to the Lord, from the warriors who went out to battle, one in five hundred from the captives, and from the beasts, namely, the cattle, and the sheep, and the asses. [29] These you shall take from their half, and give to Eleazar the priest, as a portion set apart for the Lord. [30] And from the children of Israel's half thou shalt take one in fifty of the captives, and of the cattle, and the sheep, and the asses—of all these beasts. And these thou shalt give to the Levites, who keep the watch at the tabernacle of the Lord.

[31] So Moses and Eleazar the priest did as the Lord commanded Moses. [32] And the whole amount of the booty which

the warriors had taken, was, of sheep six hundred and seventy-five thousand; [33] of cattle seventy-two thousand, [34] and sixty-one thousand asses; [35] and of the human species, namely, of the women who had not known man, all the souls were thirty-two thousand. [36] So that the half which was the share of those who went to war, was, from the number of sheep, three hundred and thirty-seven thousand five hundred; [37] of which the tribute for the Lord was six hundred and seventy-five; [38] and of cattle, thirty-six thousand, of which the tribute for the Lord was seventy-two; [39] and of asses, thirty thousand five hundred, of which the tribute for the Lord was sixty-one; [40] and the human beings were sixteen thousand, of whom the tribute for the Lord was thirty-two.

[41] And this tribute for the Lord, this dedication made to God by setting it apart, Moses gave to Eleazar the priest as the Lord commanded Moses. [42] And from the half belonging to the children of Israel, between whom and the warriors Moses had made the division; [43] now the congregation's half was three hundred and thirty-seven thousand five hundred sheep, [44] thirty-six thousand cattle, [45] thirty thousand five hundred asses, [46] and of human beings, sixteen thousand— [47] from this half, belonging to the children of Israel, Moses took one in fifty, of man and beast, and gave them to the Levites, who kept the watch at the tabernacle of the testimony, as the Lord commanded Moses.

[48] Then all the officers over the thousands of the army, the captains of thousands, and the captains of hundreds, [49] came to Moses, and said to him, Thy servants have taken an account of all the warriors who were with us, and there is not one of them missing. [50] We have therefore brought, as every man chanced to find a jewel of gold, either a necklace, or a bracelet, or a ring, or an ornament for the right arm, or a chain, to make atonement for us before the Lord.

[51] So Moses and Eleazar the priest, received from them the gold—all the wrought jewels; [52] and the whole amount of the gold, the dedication which they set apart for the Lord, was, sixteen thousand seven hundred and fifty shekels. This they received from the captains of thousands, and captains of hundreds. [53] Of the spoil, which the warriors made every man for himself, [54] Moses and Eleazar the priest received the gold from the captains of thousands, and the captains of hundreds, and brought it into the tabernacle of the testimony, to be a memorial of the children of Israel before the Lord.

* CHAPTER XXXII *

NOW the children of Reuben, [2] and the children of Gad, had a great multitude of cattle, and having taken a view of the country of Jazer, and the region of Galaad, and seen that it was a place fit for stock, the Reubenites and the Gadites came to Moses, and to Eleazar the priest, and to the chiefs of the congregation and said, [3] Ataroth, and Daibon, and Jazer, and Namra, and Esebon, and Eleale, and Sebama, and Nabo, and Baian, [4] the land which the Lord delivered up before the children of Israel, is a land fit for raising stock, and thy servants have cattle; [5] if therefore, said they, we have found favour in thy sight, let this land be given to thy servants for a possession, and cause us not to cross the Jordan.

[6] Whereupon Moses said to the Gadites and the Reubenites, Must your brethren go to war, and you sit still here? [7] Besides, why do you divert the thoughts of the Israelites from crossing over into the land which the Lord giveth them? [8] Did not your fathers do so, when I sent them from Kades-Barne to view the land? [9] When they had passed through the valley of grapes, and viewed the land, they discouraged the heart of the Israelites from going to the land which the Lord gave them; [10] and the anger of the Lord was kindled that day, and He swore saying, [11] These men who came up out of Egypt, from twenty years old and upwards, who know good and evil, shall not see the land, which I with an oath promised to Abraham, and Isaak, and Jacob (for they have not followed Me); [12] except Chaleb, son of Jephonne, who separated himself from them, and Joshua, son of Naue, because they followed the Lord. [13] So the anger of the Lord was kindled against Israel, and He led them about in the wilderness forty years, until all that generation, who had done evil in the sight of the Lord, was consumed.

[14] Behold you are risen up in your fathers' stead, a set of sinful men, to augment the wrath of the Lord against Israel. [15] For by turning away from Him, to cause Him to leave you still in the wilderness, you will transgress against the whole congregation.

[16] Upon this they came near to him, and said, We will build sheepcots here for our cattle, and cities for our families, [17] but we ourselves, completely armed, will march in the van before the children of Israel, until we bring them to their place. Our families indeed must dwell in walled cities, because of the in-

habitants of the land, [18] that we may not be under a necessity of returning to our houses, until the children of Israel are parcelled out, every one in his possession. [19] Moreover we will not take a share with them of the land beyond the river Jordan, because we have got our share on the eastern side of the Jordan.

[20] Then Moses said to them, If you will act agreeably to what you say—if you will arm yourselves for battle before the Lord, [21] and every one, completely armed, will cross the Jordan before the Lord, until his enemy be crushed before him, [22] and the land subdued before the Lord, after this you shall return, and be guiltless before the Lord, and acquitted by Israel, and this land shall be your possession before the Lord. [23] But if you do not act in this manner, you will sin against the Lord, and you shall be sensible of your sin, when evils overtake you. [24] Build therefore cities for your families, and sheepcots for your cattle, and perform what hath proceeded out of your mouth.

[25] And the sons of Reuben and the sons of Gad spake to Moses, saying, Thy servants will do as our Lord commandeth, [26] our families, and our wives, and our cattle, shall remain in the cities of Galaad, [27] but we thy servants will cross over, all armed, and arrayed for battle before the Lord, as our lord saith. [28] Then Moses convened with them Eleazar, the priest, and Joshua, son of Naue, and the chiefs of the patriarchal houses of the tribes of Israel, [29] and said to them, If the Reubenites and the Gadites cross the Jordan with you, every one armed for battle before the Lord, when you shall have subdued the land before you, you shall give them the land of Galaad for a possession. [30] But if they decline to cross with you, armed for battle before the Lord; you shall drive before you their families, and their wives, and their cattle, into the land of Chanaan, and they shall have a portion with you in the land of Chanaan.

[31] And the Reubenites and the Gadites answered, saying, All that our lord saith to his servants we will do. [32] We will cross over, completely armed before the Lord, into the land of Chanaan, and you shall give us our possession on this side of the Jordan. [33] So Moses gave them, namely, to the Gadites and the Reubenites, and to the half of the tribe of Manasses, one of the sons of Joseph, the kingdom of Seon, king of the Amorites, and the kingdom of Og king of Basan, the land and the cities, with the boundaries thereof, even the cities of the land round about. [34] And the Gadites rebuilt Daibon, and Ataroth, and Aroer, [35] and Sophar, and Jazer, and raised these, namely, [36] Nam-

ram and Baithara, fenced cities, and folds for sheep. [37] And the Reubenites rebuilt Esebon, and Eleale, and Kariatham, [38] and Beelmeon, which they enclosed all around, and Sebama; and they named the cities which they rebuilt after their own names. [39] Now a descendant of Machir, son of Manasses, had gone to Galaad, and taken it, and destroyed the Amorite who dwelt there.

[40] So Moses gave Galaad to the community of Machir, son of Manasses, and they dwelt there. [41] And Jair, of the tribe of Manasses, went and took their sheepcots, and called them the sheepcots of Jair. [42] And Nabau went and took Kaath, and its villages, and called them Naboth after his own name.

* CHAPTER XXXIII *

NOW these are the encampments of the Israelites. When they came out of the land of Egypt, with their army, by the ministry of Moses and Aaron, [2] Moses committed to writing their removals and encampments, by the command of the Lord, and these are the encampments of their march.

[3] They removed from Ramesses, in the first month, on the fifteenth day of the first month. On the next morning after the passover, the Israelites came out with a high hand, in the sight of all the Egyptians, [4] while they were burying their dead—all those whom the Lord had smitten—even all the first born of the land of Egypt.

When the Lord had executed vengeance on their gods, [5] the children of Israel, removing from Ramesses, encamped at Socchoth. [6] And removing from Socchoth, they encamped at Bouthan, which is a part of the wilderness. [7] And they removed from Bouthan, and encamped at the mouth of Eirath, which is over against Beelsepphon. They encamped also over against Magdolus. [8] And they removed from over against Eirath, and crossed through the midst of the sea, into the wilderness, and having marched three days' journey through the wilderness, they encamped at [the place called] *Bitterness*. [9] And they removed from *Bitterness*, and came to Ailam.

Now at Ailam there were twelve fountains of water, and seventy palm trees. So they encamped there by the water. [10] And they removed from Ailam, and encamped by the Red Sea. [11] And they removed from the Red Sea, and encamped in the wilderness of Sin. [12] And they removed from the wilderness of Sin, and

encamped at Raphaka. [13] And they removed from Raphaka, and encamped at Ailus. [14] And they removed from Ailus and encamped at Raphadin, where there was no water for the people to drink. [15] And they removed from Raphadin, and encamped in the wilderness of Sina. [16] And they removed from the wilderness of Sina, and encamped at *The Monuments of Longing Desire*. [17] And they removed from The Monuments of Longing Desire, and encamped at Aseroth. [18] And they removed from Aseroth, and encamped at Rathama. [19] And they removed from Rathama, and encamped at Remmon-Phares.

[20] And they removed from Remmon-Phares, and encamped at Lebona. [21] And they removed from Lebona, and encamped at Ressian. [22] And they removed from Ressian, and encamped at Makellath. [23] And they removed from Makellath, and encamped at Saphan. [24] And they removed from Saphan, and encamped at Charadath. [25] And they removed from Charadath, and encamped at Makeloth. [26] And they removed from Makeloth, and encamped at Kataath. [27] And they removed from Kataath, and encamped at Tarath. [28] And they removed from Tarath, and encamped at Mathekka. [29] And they removed from Mathekka, and encamped at Selmona. [30] And they removed from Selmona, and encamped at Masuruth. [31] And they removed from Masuruth, and encamped at Banaia.

And they removed from Banaia, and encamped at the mountain of Gadgad. [33] And they removed from the mountain of Gadgad, and encamped at Etebatha. [34] And they removed from Etebatha, and encamped at Ebrona. [35] And they removed from Ebrona, and encamped at Gasion-Gaber. [36] And they removed from Gasion-Gaber, and encamped in the wilderness of Sin. And they removed from the wilderness of Sin, and encamped in the wilderness of Pharan, this is Kades. [37] And they removed from Kades, and encamped at Or, the mountain bordering on the land of Edom.

[38] And Aaron the priest went up at the command of the Lord, and died there, in the fortieth year of the children of Israel's coming out of Egypt, in the fifth month, the first day of the month. [39] And Aaron was a hundred and twenty three years old when he died at mount Or.

[40] And the Chananite king of Arad, whose fixed abode was in the land of Chanaan, received intelligence when the children of Israel were marching in. And they removed from mount Or, and encamped at Selmona. [41] And they removed from Selmona,

and encamped at Phino. [43] And they removed from Phino, and encamped at Oboth. [44] And they removed from Oboth, and encamped at Gai, on the borders of Moab. [45] And they removed from Gai, and encamped at Daibon-gad. [46] And they removed from Daibon-gad, and encamped at Gelmon-deblathaim. [47] And they removed from Gelmon-deblathaim, and encamped on the mountains Abarim, over against Nabo. [48] And they removed from the mountains Abarim, and encamped on the west of Moab, by the Jordan, opposite to Jericho.

[49] And when they were encamped on the Jordan, from Aisimoth to Belsa, which is on the west of Moab, [50] the Lord spoke to Moses on the west of Moab by the Jordan, in front of Jericho, saying, [51] Speak to the children of Israel, and thou shalt say to them, You are now going to cross the Jordan into the land of Chanaan. [52] You shall destroy all those who dwell in that land, from before you, and demolish their obelisks, and utterly destroy their molten images, and all their pillars you shall demolish. And when you have destroyed all the inhabitants of that land, [53] you shall dwell therein; for I have given you their land by lot, [54] and you shall divide their land, by lot, among your tribes.

To those who are more numerous you shall give a larger possession; and to those who are fewer in number you shall give a smaller possession. On whatever place any one's name falleth, there shall be his possession. According to the tribes of your families you shall possess it. [55] But if you do not destroy the inhabitants of the land from before you, it will come to pass, that those of them whom you shall leave, will be thorns in your eyes, and darts in your sides, and your mortal enemies in the land wherein you dwell. [56] And it will come to pass that I will deal with you as I determined to deal with them.

* CHAPTER XXXIV *

MOREOVER the Lord spoke to Moses saying, [2] Give a charge to the children of Israel, and thou shalt say to them, You are about to enter the land of Chanaan. This you shall have for an inheritance, even the whole land of Chanaan, with its borders. [3] And your southern border shall be, from the wilderness of Sin, until it joineth Edom. [4] And your boundaries on the south shall be, from a part of the salt sea on the east, and that boundary shall encompass you on the south, to the ascent of Acrabin,

and shall pass on to Ennak, and run along south of Kades-barne and come to the sheepcot of Arad, and pass along by Asemona: [5] and from Asemona the boundary shall wind round along the brook of Egypt, and its termination shall be the sea. [6] Then you shall have the sea for a boundary. The great sea shall bound you: this shall be your western boundary. [7] And your boundary on the north shall be this—from the great sea you shall measure off for yourselves, along the range of mountains— [8] from mountain to mountain you shall measure off for yourselves: beginning at the bay of Emath, and extending along the border of Saradak, [9] the boundary shall come out along the borders of Dephrona and its termination shall be Arsenain. This shall be your northern boundary.

[10] Then you shall measure off for yourselves the eastern boundary from Arsenain to Sepphamar; [11] and from Sepphamar the boundary shall run down to Bela, on the east of the fountains, then down along the borders of Bela, on the eastern side of the sea of Chenerith; [12] then down the Jordan; and its termination shall be the salt sea. This shall be your land and these its boundaries round about. [13] So Moses gave a charge to the Israelites saying, This is the land which you shall parcel out, by lot, in the manner the Lord hath commanded it to be given to the nine tribes, and to the half of the tribe of Manasses; [14] because the tribe of the Reubenites, and the tribe of the Gadites, according to the houses of their families, and the half of the tribe of the Manassites, have received their allotments. [15] Two tribes, and the half of a tribe, have received their lots on the south east side of the Jordan, in front of Jericho.

[16] Then the Lord spoke to Moses, saying, [17] These are the names of the men who shall parcel out the land for you—Eleazar the priest, and Joshua, the son of Naue. [18] And you shall take one chief of a tribe to divide the land among you by lot. [19] And these are the names of the men— Of the tribe of Judas, Chaleb son of Jephonne; [20] of the tribe of Symeon, Salamiel son of Samiud; [21] of the tribe of Benjamin, Eldad son of Chaslon; [22] of the tribe of Dan, chief Bakchir, son of Egli; [23] of the children of Joseph—of the tribe of the Manassites, chief Aniel, son of Suphi; [24] of the tribe of the Ephraimites, chief Kamuel, son of Sabathan; [25] of the tribe of Zabulon, chief Elisaphan, son of Pharnach; [26] of the tribe of Issachar, chief Phaltiel, son of Oza; [27] Of the tribe of Aser, chief Achior, son of Selemi; [28] of the tribe of Nephthaleim, chief Phadael, son of Jamiud. [29] To

these the Lord gave it in charge to parcel out to the Israelites their allotments in the land of Chanaan.

* CHAPTER XXXV *

MOREOVER the Lord spoke to Moses, on the west of Moab, by the Jordan, over against Jericho, saying, [2] Command the children of Israel; and let them give the Levites, out of the lots of their possession, cities to dwell in. They shall also give the Levites the suburbs of these cities round about. [3] The cities shall be for them to dwell in; and the suburbs thereof shall be for their cattle, even for all their beasts.

[4] Now the suburbs of the cities, which you shall give to the Levites, shall be from the wall of the city, outwards, two thousand cubits all around. [5] Thou shalt therefore measure off, outwards from the city, on the east side two thousand cubits, on the south side two thousand cubits, on the west side two thousand cubits, and on the north side two thousand cubits, and in the middle of this shall be your city; [6] and you shall give these suburbs of the cities with the cities, to the Levites.

Six of the cities which you shall give shall be cities of refuge for the manslayer to flee to, and besides these you shall give forty-two cities. [7] All the cities, which you shall give to the Levites, shall be forty-eight. [8] These cities with their suburbs, even the cities which you shall give, shall be from the possessions of the children of Israel. They shall give the Levites, out of their cities, many from those who have many, and few from them who have few; from every one according to the inheritance which they possess.

[9] Moreover the Lord spoke to Moses, saying, [10] Speak to the children of Israel, and thou shalt say to them, You are about to cross the Jordan into the land of Chanaan, [11] and you will set apart for yourselves cities, which shall be your places of refuge, to which the manslayer may flee. When any person killeth another unwittingly, [12] those cities will be places of refuge from the avenger of blood, that the manslayer may not die, until he stand before the congregation for trial.

[13] Therefore, with regard to the cities which you shall give, six shall be your places of refuge; [14] three of these cities you shall give on this side of the Jordan, and three such cities you shall give in the land of Chanaan. [15] They shall be a refuge for the

children of Israel, and for the proselyte, and the sojourner among you. These cities are to be places of refuge, to which every one may flee who hath smitten a person unawares. [16] But if he hath smitten him with an instrument of iron, and he die, he is a murderer; let the murderer be put to death. [17] And if he hath smitten him with a stone out of his hand, by which he might be killed, and he die; he is a murderer; let the murderer be put to death. [18] And if he hath smitten him with any instrument of wood out of his hand, by which he might be killed, and he die; he is a murderer; let the murderer be put to death.

[19] The avenger of blood himself shall kill him. When he meeteth him he shall slay him. [20] And if, through hatred, he hath pushed him down, or thrown at him from ambush, any instrument whatever, and he die, [21] or if on account of an old grudge he hath smitten him with his hand, and he die; let him who smote be put to death: he is a murderer; let the murderer be put to death. The avenger of blood shall slay the murderer when he meeteth him.

[22] But if on a sudden, not through malice aforethought, he hath pushed him down, or thrown any instrument at him, not from ambush, [23] nor with any stone by which he might be killed, or not seeing him, and it light upon him, and he die, and he was not his enemy, nor seeking to do him any injury, [24] the congregation shall judge between him who smote, and the avenger of blood, according to these rules of decision; [25] and the congregation shall deliver the slayer from the avenger of blood, and the congregation shall send him back to the city of his refuge, to which he fled; and he shall dwell there, till the death of the high priest, whom they have anointed with holy oil.

[26] And if the manslayer go out of the bounds of the city of his refuge to which he fled, [27] and the avenger of blood find him out of the bounds of the city of his refuge, and the avenger of blood kill the slayer, he is not guilty of death. [28] For he should have remained in the city of refuge till the death of the high priest. After the death of the high priest the slayer may return to the land of his possession.

[29] These shall be your rules of decision, for your generations, in all your dwellings. [30] When any one hath slain a person, thou shalt put to death the murderer, by witnesses; but one witness shall not testify against a person to cause him to be put to death. [31] And you shall take no ransom for life from a manslayer who is guilty of death; for he must be put to death: [32] nor

shall you take any ransom from him who hath fled to a city of refuge, that he may dwell again in his land, until the death of the high priest. [33] So you will not pollute with blood the land in which you dwell; for this blood polluteth the land; and the land cannot be cleansed from the blood which is shed in it, but by the blood of him who shed it. [34] You must not defile the land in which you dwell—in which I dwell among you; for I the Lord dwell among the children of Israel.

* CHAPTER XXXVI *

THEN came the chiefs of the community of the children of Galaad, son of Machir, son of Manasses, of the tribe of the children of Joseph, and spoke before Moses, and before Eleazar the priest, and before the chiefs of the patriarchal houses of the Israelites, [2] and said, The Lord hath commanded our lord to give the land of inheritance by lot to the children of Israel; and the Lord hath commanded our lord to give the inheritance of Salpaad, our brother, to his daughters.

[3] Now they may become wives to one of the communities of the Israelites, and their lot may be taken from the possession of our fathers, and added to the inheritance of that tribe among which they may be married; so their inheritance may be taken from the lot of our inheritance; [4] and though there may be a jubilee of the children of Israel, still their inheritance will be added to the inheritance of the tribe among whom they may have been married, and their inheritance will be taken from the inheritance of our patriarchal tribe.

[5] Whereupon Moses gave a charge to the children of Israel, by the command of the Lord, saying, In regard to what the tribe of the children of Joseph say, [6] This is the thing which the Lord hath commanded the daughters of Salpaad, saying, Let them marry whom they please, but they must marry men of the community of their father, [7] so there shall be no transferring of inheritance among the children of Israel, from one tribe to another. Because the children of Israel must be kept together, every one in the inheritance of the patriarchal family of his tribe, [8] therefore every daughter, who by being next of kin, inheriteth a possession among the tribes of Israel, must marry one of the community of her father, that the children of Israel may inherit by nearness of kin, every one the inheritance of his father's family:

[9] by which means the allotment will not be transferred from one tribe to another; but the Israelites will be kept together, everyone in his inheritance.

[10] Accordingly they did for the daughters of Salpaad, in the manner the Lord commanded Moses; [11] and Thersa, and Eglā, and Melcha, and Nua, and Maala, the daughters of Salpaad, were married to their cousins. [12] They were married to men of the tribe of Manasses, one of the sons of Joseph, and their inheritance was kept in the tribe to which the community of their father belonged.

[13] These are the commands, and the statutes, and the judgments which the Lord gave in charge, by the ministry of Moses, on the west of Moab, on the Jordan, over against Jericho.

DEUTERONOMY

+ CHAPTER I +

THESE are the words which Moses spoke to all Israel, on the bank of the Jordan, west of the wilderness which reacheth to the Red Sea, between Pharantophal and Lobon, and Aulon, and Katachrusea, [2] eleven days' journey from Choreb, the way by mount Seir to Kades-Barne. [3] In the fortieth year, the eleventh month, on the first day of the month, Moses spoke to all the children of Israel, according to all that the Lord had given him in charge to them. [4] After he had smitten Seon king of the Amorites, who dwelt in Esebon; and Og, king of Basan, [5] who dwelt at Astaroth and Edrain, Moses began, on the bank of the Jordan, in the land of Moab, to explain the law fully, saying:

[6] The Lord our God spoke to us at Choreb, saying, You have tarried long enough by this mount. [7] Turn; strike your tents, and march to the mountain of the Amorites, and to all the inhabitants around Araba—to the mountain and to the plain, and to the south, and to the land of the Chananites, on the sea shore, and to Lebanon, till you reach the river—the great river Euphrates. [8] Behold, I have delivered up the land before you. Go in, and take possession of the land, which with an oath I promised to give to your fathers—to Abraham, and Isaak, and Jacob—to them and their seed after them.

[9] Then I spoke to you at that time, saying, I am not able alone to bear you. [10] The Lord your God hath multiplied you; and behold you are this day like the stars of heaven for multitude. [11] May the Lord, the God of your fathers, add to you a thousand times as many as you are, and bless you as He hath promised you! [12] How can I alone bear the burden of you, even the whole weight of you and your contentions? [13] Appoint for yourselves men of wisdom, knowledge and understanding, for your several tribes, and I will make them leaders over you.

[14] And you answered me, and said, The thing which thou hast proposed to do is good. [15] So I took from among you men of wisdom, knowledge, and understanding, and appointed them to be leaders over you—captains of thousands, and captains of

hundreds, and captains of fifties, and captains of tens; and promulgators of the law for your judges.

[16] And I gave a charge to your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger who is with him. [17] Thou shalt not respect a person in judgment. Against the low and the high thou shalt pass sentence, and not be afraid of the face of man; for the judgment is God's. And if the matter be too hard for you, bring it to me, and I will hear it. [18] And when I had given you in charge, at that time, all the things which you were to do, [19] we removed from Choreb, and marched through all that great and frightful wilderness which you saw, on the way to the mountain of the Amorite, as the Lord our God commanded us.

And when we came to Kades-Barne, [20] I said to you, You are come to the mountain of the Amorite, which the Lord our God giveth you. [21] Behold the Lord your God hath delivered up to you the land before you. Go up and take possession of it, as the Lord, the God of your fathers, commanded you. Fear not, nor be faint hearted. [22] Whereupon you all came to me, and said, Let us send men before us, and let them traverse the land for us, and bring us word what way we shall go up, and to what cities we shall come. [23] And the proposal was agreeable to me. So I took from among you twelve men—a man for every tribe.

[24] And they turned, and went up to the mountain, and came to the Valley of the Bunch of Grapes. [25] And when they had thoroughly viewed it, they took in their hands some of the fruit of the land, and brought it to you, and said, The land is good, which the Lord our God giveth us. [26] Notwithstanding this, you would not go up; but disobeyed the command of the Lord our God, [27] and murmured in your tents, saying, Because the Lord hateth us He hath brought us out of the land of Egypt, to deliver us into the hands of the Amorites, to destroy us utterly, [28] wherever we go. When your brethren disheartened you, saying, It is a nation great and numerous, and stronger than we; and the cities are large, and walled up to the sky. Indeed we have seen there sons of giants. [29] I said to you, Be not terrified, nor afraid of them. [30] The Lord your God is marching before you. He will assist you in subduing them, according to all that He hath done for you in the land of Egypt, [31] and in that wilderness, which you have seen in your march to this mountain of the Amorite. The Lord thy God will take charge of thee, as a man

would of a son—as He hath done all the way you marched, till you came to this place.

[32] Notwithstanding this speech you did not confide in the Lord our God [33] Who was marching before you in the way to choose a place for you, conducting you by night with fire, pointing out to you the way in which you were to march; and by day, with a pillar of cloud. [34] And the Lord heard the sound of your words, and being provoked to wrath, He swore saying, [35] Not one of these men shall see that good land which I, with an oath, promised their fathers, [36] save Chaleb son of Jephonne. He shall see it. And to him I will give the land to which he went up, and to his children, because he vindicateth the cause of the Lord.

[37] With me also the Lord was angry on your account, and said, Neither shalt thou go in there. [38] Joshua, son of Naue, who is thy attendant—he shall go thither. Encourage him, for he shall distribute it, by lot, to Israel. [39] And with respect to your children, who do not know good or evil, they shall go thither, and to them I will give it, and they shall inherit it. [40] But as for you, turn, and march into the wilderness, by the way to the Red Sea. [41] Then you answered, and said, We have sinned before the Lord our God. We will go up, and fight according to all that the Lord our God commanded us. So, everyone seizing his implements of war, you assembled tumultuously to go up the mountain.

[42] Whereupon the Lord said to me, Say to them, You shall not go up, nor fight; for I am not with you. And you should not be trodden down before your enemies. [43] Accordingly I spoke to you; but you hearkened not to me; but transgressed the command of the Lord, and presumptuously ascended the mountain. [44] And the Amorites, who dwelt on the mountain, came out to meet you, and pursued you, as bees would do, and slaughtered you from Seir to Herma. [45] Then you sat down, and wept before the Lord our God; but the Lord hearkened not to your voice, nor paid attention to you. [46] So you abode at Kades many days, as many as you had staid there before.

* CHAPTER II *

THEN we turned, and took up our march into the wilderness, by the way to the Red Sea, as the Lord spoke to me. And when we had been many days circling round mount Seir, [2] the Lord said to me, [3] You have been long enough circling round this